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The
PENTECOSTAL
Evangel

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

•

OCTOBER 22, 1949
NUMBER 1850

Oh, fill me with Thy fulness,
Lord,

Until my very heart o'er-
flow

In kindling thought and
glowing word,

Thy love to tell, Thy
praise to show.

—F. R. Havergal.

A cool mountain stream in Switzerland,
with Mount Besso in the background
(photo by Jean Gaberell, Thalwil).

The Principle and Practice of Faith

Edgar W. Bethany
at the General Council in Seattle

Scripture reading: Hebrews 10:35-39 and 11:1-6.

● I WANT TO SPEAK to you on this subject, "The Principle and Practice of Faith," and as a text I desire to direct your attention to John 3:36—"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Notice particularly those words, "He that believeth . . . hath." While it is a principle that is out of this world, out of the realm of the natural, yet it is absolutely true in the spiritual world that "he that believeth hath."

I have looked into Webster's marvelous dictionary for the definition of certain spiritual terms, and I have observed with some amusement that although Mr. Webster can define philosophic, technical, and mechanical terms very well, when he begins to endeavor to define spiritual terms he is reaching into the air for words and expression. This wonderful word "faith" Mr. Webster defines as "complete confidence." But, friends, Bible faith is more than complete confidence. A certain English divine with whom many of us are acquainted describes faith as the perfect assurance of the mind, but faith is more than that. Faith is beyond the natural. Faith is that sixth sense. Faith is the medium of exchange between a heaven that is bountifully rich, and an earth that is poverty-stricken of spiritual things.

As I was teaching at the Eastern District Camp this year, I was seeking the Lord very desperately for a definition of faith, and it came to my heart that faith is the hand of the soul that reaches forth to God, and never returns empty. I feel that the Holy Spirit very graciously brought that to my heart.

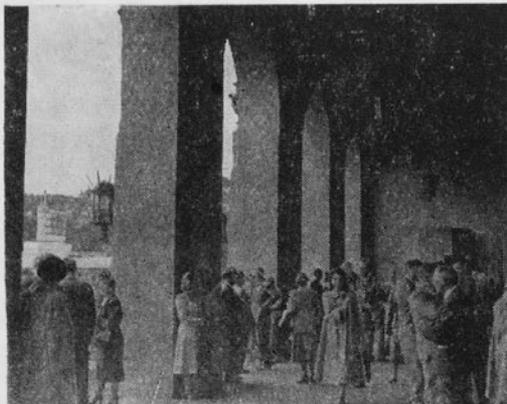
Now there are some peculiarities about faith revealed in God's Word that I would like to call your attention to this morning. The first is that faith is both a gift and a fruit of the Holy Spirit. It is the only one of those marvelous graces that is named both in 1 Corinthians 12 and Galatians 5, as a gift and a fruit of the Spirit. There is a great deal of beautiful truth there.

Secondly, faith is distinctly a New Testament experience. You say, "Wait there, preacher." But you wait a minute. I find the word "faith" only twice in the entire Old Testament writings. However, it appears hundreds of times in the New Testament. That leads me to believe that faith is distinctly a New Testament product.

However, the saints of the Old Testament who lived very near to the heart of God were able to have and enjoy and practice a marvelous degree of faith. For it is the privilege of any child of God, while he lives in one dispensation, to taste the blessings of the next dispensation. That is shown by Ephesians 2:6, where Paul taught us that it is our privilege now by faith to sit with Christ in the heavenlies with total victory over this world, the flesh, and the devil. Faith was not common in Old Testament times. However, there were those who did live, as it were, beyond their day in the grace of God, and enjoyed a marvelous measure of faith.

This Holy Ghost Baptism is actually a product of another world. Did you know that? We are taught in Hebrews 6 that it is a taste of the powers of the world to come, and in Ephesians 1 this Holy Ghost Baptism is called the earnest or down payment of our inheritance. Actually, those who have the Baptism now are entering into the blessing that belongs in a major portion to the dispensation that is yet to come.

The third peculiarity of faith is that it is the greatest force known to man. We are



Outside the Auditorium at Seattle

greatly concerned in this day with atomic energy, and some of the nation's leading citizens are taking precautions. Roger Babson has moved his headquarters to a safe spot in Kansas, and a great Chicago newspaper has just built a new air raid shelter deep down beneath its office building. I'm not so greatly concerned over atomic energy—possibly because I know so little about it. But I am greatly concerned about the greatest power that is known to man, which is the power of faith.

In Mark 11 Jesus uttered a saying that is without parallel in His teachings. "Have faith in God," He said. (The margin reads, "Have the faith of God.") "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Such power is faith that in the twinkling of an eye it will make a saint out of a sinner. Is not that great faith? "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God." Faith, in a split second, can take a disease from a human body, leaving it totally whole. Friends, it's a great power. When the people marvelled at Peter and John when they saw how the lame man had been healed, Peter said, "Why look ye on us? It wasn't our power or holiness that did this, but in Christ's name, through faith in His name, this man stands before you perfectly whole."

And, friends, faith was not only in operation in Old Testament and New Testament days, but it's in operation today. A little Baptist lady sat in a special meeting in our church not too long ago. She had lost an ear drum in an accident as a child. She lifted her hand to God and said, "Jesus, give me some faith," and in a split second God gave her an ear drum. Praise the Lord. This faith is operative, friends, as we look to Him.

Faith is not something back in Bible days, that you should pine for, but if you have the Baptism in the Holy Ghost today, you have faith. We do not find after Pentecost anybody being exhorted to have faith in God. It was before Pentecost that Jesus said, "If thou canst believe." After Pentecost it was, "Stand upright on thy feet." Peter took the lame man by the right hand and lifted him up, and his feet and ankle bones received strength. If you have the Baptism, you have the germ or nucleus or principle of faith; and if you'll hide it in a lot of prayer, it will bring forth fruit unto God and glorify His wonderful name.



GROUPS PHOTOGRAPHED AT THE GENERAL COUNCIL, SEATTLE
 Top left: A group from the Michigan District. Top center: Officials of the Northern California—Nevada District. Top right: District Sunday School Representatives after eating together.

Middle left: Ministers and families from Southern Missouri. Middle right: Workers from Ohio.
 Bottom left: The General Presbyters. Bottom right: View of the Northern California—Nevada District banquet including the Glad Tidings B. I. family.

Another strange thing about faith is that, as great as faith is, it is of no value unless it is accompanied by its twin brother. Faith has a twin; that twin is divine love. This we are taught in 1 Corinthians 13 by some of the most searching verses of the Bible:

“Though I speak with the tongues of men and of angels, and have not divine love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not divine love, I am nothing.” (Our Authorized Version uses the word “charity,” but it means love. Charity in our day means a soup line and a sandwich to a hungry man, but charity in the Bible meant the flow of divine love down from the throne of God into the heart of individuals.) “And though I bestow all my goods to feed the poor, (and though I sell my home and give it to missions,) and though I give my body to be burned, and have not love, it profiteth me nothing.” Faith is of no avail without the love of God, for Galatians 5:6 teaches us that it’s faith working by love that gets the job done.

Another peculiarity of faith is that there are varying degrees of faith in different individuals, and an individual may not be possessed with the same degree of faith at all times. The apostles said to Jesus, in Luke 17:5, “Lord, in-

crease our faith.” There was a man described in Mark 9:24 that discerned in his own heart both faith and unbelief. He had brought his child to the apostles for healing, and they were not able to minister properly to the child. Then he was brought to Jesus, who healed the child, but the Master first said to the father, “If thou canst believe.” The man replied, “Lord, I believe. Help Thou my unbelief.” Somebody put the man’s reply in this way, “Lord, I’m going to work on my faith; if You will work on my unbelief, the job will get done.” Evidently the Lord did work on his unbelief, for the child was blessedly and marvellously healed.

Jesus said to the same group at one time, “How is it that ye have no faith?” Mark 4:40. On another occasion He said, “O ye of little faith,” speaking to the same group. He said to the Syrophenician woman—and, incidentally, if you will trace her lineage and blood line, it will be a marvellous study—“O woman, great is thy faith,” and James said that it is our privilege, though we be poor in this world, to be rich in faith and heirs of the kingdom of God.

There may be two kinds of faith, an active faith and a passive faith; for Hebrews 11:6 says, “He that cometh to God must believe that He is.” That would seem to be a passive thing. But there is also an active faith that believes “that He is a rewarder of them that diligently seek Him.”

The foundation of faith is the blessed, eternal, wonderful, never-changing, never-faltering, never-failing Word of God. For Romans 10:17 says, “Faith cometh by hearing, and hearing by the Word of God.” Faith can operate only in a clean heart. We are taught in 1 John 3, “For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.” A clean heart is the base of operation of active faith.

Faith has an eye. We find faith’s vision in 2 Corinthians 4:18, “We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” Faith has a vision. It looks beyond the material, beyond the natural. We are taught in Hebrews 11:27 that Moses by faith was able to forsake Egypt. He was able to brush away the crown and the riches offered to Him. He endured as seeing Him who is invisible. Faith looks beyond, and sees the Christ. Faith doesn’t look at the cancer; it looks at the Christ. Faith does not look at the impossibility of the circumstances; it looks at the Master of all circumstances.

(Continued on page seven)

Facing the Crisis of This Hour

William Culbertson *

● IT IS A TERRIFIC HOUR. It is an awful day. And it seems to me that there ought to be, in the hearts of the people of God, a heart cry for the reviving of the Spirit of God. Oh, that we would see the hand of God! Oh, that we would experience the power of God in an hour like this. These crises are terrifying. They are awful. But they are not too great for God. Oh, that we would see God's hand again!

We want revival—at least we say we want revival; but there is a price to be paid. It is a price that is too much for the worldly Christian. It is a price that is too much for people who are content with such things as they have.

Thank God, the Spirit of God has moved in my heart to give me a divine discontent with what we know now of the power of God. That is true of the Moody Bible Institute, as it is true of any contact I have whether it is in the denomination to which I belong or in other fundamental circles. There is a divine discontent; there is something that God has for us more than what we have experienced.

I mean business about this. I am not playing with it. I am sick and tired of our phraseology. That is all many of us know. We know how to dot the "i" and we know how to cross the "t," but we do not have the power of God. I have come to the place where, if the hand of God is on somebody, I do not care how he says what he has to say!

We need the power of God; Fundamentalism needs the power of God! Your churches need the power of God!

SELF-HUMILIATION

Facing the crises of this hour—if we are going to have the moving of the Spirit of God, what is the price we are going to have to pay?

I can answer that question in one short, startling sentence. I think the price we

have to pay is the bitter, excruciating pain of self-crucifixion. I think that will take care of everything. It seems to me that the price of revival involves utter humility before God, a bowing of ourselves, a prostrating of ourselves that involves the confession of our sins, that involves humiliation, and the understanding that there is no power in us, that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6. Pride will hold back the power of God.

WE CONQUER ON OUR KNEES

Prayerlessness will hold back the power of God. The church that was formed in a prayer meeting—how in the world is it going to continue without prayer meetings? As I come to you, I want God to speak to my own heart again and afresh about prayer. Are we laying hold of God in prayer? Do we know what it means to really pray? Preacher, how much are your people praying? How much do you pray?

"Ye have not, because ye ask not." James 4:2. Do not let any preconceived notion about prophecy, do not allow any preconceived notion about how God is working today, hold us back from importunate, pleading prayer for the power of God! God has ordained that many of His blessings will come to us only as we pray. God help us to stop playing at the business of praying! Oh, that there were a burden! I like the word, that Old Testament word, BURDEN. Oh, preacher-broth-



Deal bountifully with
Thy servant, that I may
live, and keep Thy Word
PSALM 119:17

*Mr. Culbertson is President of Moody Bible Institute.

er, do we know anything about a BURDEN? If you have a burden on your heart you will pray.

Oh, may God help us in these days! God help us to get away from Hollywood and to know the upper room in Jerusalem. It is wonderful what God will do for just a few people, even a half-dozen people, who really mean business with God, and will get outside the rut of form, and whose hearts are perfect toward God.

I prayed more than once when I was in the pastorate—prayed with tears coursing down my cheeks and with my bosom heaving—"O God, give me twelve men and women in this church who really mean business for Thee, who are out and out for Thee, and we will move the world." God did it once. He took twelve men and did it. He can do it again!

I believe that in this hour decisions can be made and sealed by the Holy Spirit that will revolutionize the history of the United States of America. I do not care how big you are. I do not care how little you are. If you mean business with God, God will work through you, and the course of the world's history can be changed.

THE CULT OF THE COMFORTABLE

A survey of our modern church life gives rise to the conviction that one of the major causes of the decline of effective evangelism is the "cult of the comfortable." We do love our comfort. We do dislike the man or the cause that truly disturbs us. And evangelism, when effective, is a very disturbing thing. It breaks in on our ordinary procedure of living, laying upon us a deep sense of inner obligation that shatters our easy-going complacency. It drains our strength and time and ability. It demands a place of indisputed primacy in our affections and devotions, or it will not live with us at all. Therefore followers of the "cult of the comfortable" dislike true evangelism.—Arthur C. Archibald.

When in the coming day we see for the first time the invisible forces opposed to us, we may find that we have brought glory to our Lord after all.

Let nothing satisfy us but living wholly for Christ; He is worthy.

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"Unless the Spirit"

Vance Havner

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."
Zech. 4:6.

● BACK IN the rustic rural community of my boyhood days we used to sing an old-fashioned song characteristic of the period before the Age of Amen gave way to the Era of So What. It ran like this:

*"Brethren, we have met to worship
And adore the Lord our God;
Won't you pray with all your power
While we try to preach the Word?
All is vain unless the Spirit
Of the Holy One come down;
Brethren, pray, and holy manna
Will be showered all around."*

I like especially that line, "All is vain unless the Spirit . . ." The plight of many churches is summed up in the words of the father who brought his demonized boy to the disciples at the foot of the Mount of Transfiguration: "I besought Thy disciples to cast him out; and they could not." We are powerless before a demonized world. And it is not because we do not have knowledge, equipment, programs, activity, money. Never has the church had more—and less!

Missionaries tell us that sometimes chimpanzees imitate them by gathering wood and arranging it for a fire; but they do not know how to produce the fire. The church has her wood in excellent order today. The system is perfect, except—we have no fire.

The Old Testament tells us how Elisha sent Gehazi, his servant, to raise the Shunammite's son. He carried the prophet's staff and observed the prophet's orders, "but there was neither voice, nor hearing." Today Gehazi goes about at Elisha's orders and carrying Elisha's staff, but although he goes through the prescribed motions the dead do not come to life. Although we say all the words, the demons do not depart.

Never has the church had more wire stretched with less power in it. "All is vain unless the Spirit of the Holy One come down." Sad to say, we do not even seem to know that we have not the Spirit in power. If He ceased His work many church members would never know the difference. Like Samson, we wist not that He has departed but we keep shaking ourselves in the prescribed calisthenics.

Such was the sad plight of the churches in Asia to which our Lord spoke in the

Revelation. Ephesus was loveless and did not know it. Sardis was lifeless and did not know it. Laodicea was lukewarm and did not know it. "Thou sayest, . . . and knowest not" is descriptive of altogether too many churches today. In any case, "all is vain unless the Spirit . . ."

We go to extremes; we either freeze or fry. Some services are too formal and we come out like ramrods, having mistaken spiritual *rigor mortis* for dignity. We ought to be dogmatic plus, but sometimes we are dogmatic—period. So there are fellowships coldly orthodox, having the facts but no fire. Again, we sometimes go to the other extreme where we sit through a frenzy of evangelistic epilepsy and come out nervous, feeling more as though we had been to a circus than to a church. In either case, "all is vain unless the Spirit . . ."

We do not have to choose between freezing or frying. Certainly most of the saints do need defrosting. One thing can stop Niagara—it can freeze! The same trouble stops many a church. Deep-freeze lockers are nothing new; we have had some on street corners with steeples on top for years.

We could stand a little emotion nowadays. The World Series baseball games almost stop business in many a section of our land, so intense is the interest. If a revival so interfered with our normal processes you would hear the complaint that we were going crazy. Indeed, that was a complaint made during the Welsh Revival. A spell of that kind of insanity would be welcome, some of us feel, who

have grown weary of the present insanity misnamed progress.

We have already referred to Samson who wist not when the Spirit of the Lord departed from him. There was a time when the Spirit was with him. It is stated in a most interesting fashion: "And the Spirit of the Lord came mightily upon him, . . . and he had nothing in his hand." Judges 14:6. "Nothing in his hand"! We have too many things in our hands today, carnal weapons of our own choosing, and even God cannot fill what is already full. It was the invisible weapon that prevailed in Samson's case, as with Gideon and his "sword of the Lord." God wants us empty-handed when we go out that we may be full-handed when we come in. Samson's hands were filled with honey for himself and others. When life is done, we want to go home full-handed. "Must I go and empty-handed?" we sing, and the answer is, "No." But the Spirit of God comes mightily on those who have nothing in their own hands that He may fill their hands forevermore.

We are in serious danger of forgetting that it is not by might nor by power but by the Spirit of the Lord of hosts. We cannot meet the Goliath of this age in Saul's armor. When we try to grapple with the adversary in unsanctified strength we throw away our only chance of success. The Bible is one long record of men and women who dared to be utterly ridiculous in order to prove God. Abraham, the priest at Jericho, Gideon, David facing Goliath—these and many more dared to make the glorious venture where "all is vain unless the Spirit" comes to one's aid. If it had not worked they would have been laughing-stocks to all subsequent generations. But it worked!

Today we are afraid to prove God. We borrow the world's program and pep and propaganda and paraphernalia and personnel. But from the world we cannot borrow power, the power that works the works of God. Our efficiency turns out to be deficiency unless we have His sufficiency. We have a name to be alive as did Sardis, but we merely double our activities to hide our weakness. "It is not conquering energy conscious of its power, but feverish energy conscious of its powerlessness." We have developed in our Christian work the go-getter salesman type who "goes" more than he "gets," hunched over tables in cafeterias "making contacts" instead of on his knees talking to God. And all our modern St. Vitus' dance merely reveals the fact that we have not the Spirit.

There are others who sense their lack of power and set about in diverse ways to improve matters. They introduce this innovation, dispense with that—a mere

(Continued on page eight)



Healing From Heaven

Ernest S. Williams

on National Radio Hour, "Sermons in Song"

● IT MAY BE that I am speaking to some who are sick. I sympathize with you and would love to see you well.

Concerning our bodies, we know they are subject to infirmities and sickness. This is part of our inheritance from the fall of man, for when Adam sinned, God declared that the punishment would include decay and death to the body. Nothing proves that man is born in sin more than the fact of sickness and death. Were we sinless we would be immune to sickness and death.

There is a redemption which includes our bodies. It is called, in the Bible, "the redemption of our bodies," and "the redemption of the purchased possession." It will take place when our Lord Jesus comes again. Our inheritance now in Christ is the "redemption of our souls."

Although we do not yet have the redemption of our bodies, the Lord has provided healing for us. Isaiah 53 is the great Atonement chapter. In it we read, "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." We are thankful that He heals our sin-burdened souls, but the healing also includes our bodies. As a proof of this we read in Matthew, chapter eight, "And when the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses." The healings here were physical; the healing provided in the Atonement must therefore be physical as well as spiritual.

In the writings of James, chapter five, instruction is given: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." The sick person is to call for the elders. The elders are to unite in believing prayer; then the Lord does the healing. The praying is not to be just a form; it must be earnest and believing. An example is set before us. "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

Perhaps you say, "I don't have any elders that believe this." If that is the case, believe for yourself, or find a church where they do

believe. God isn't bound. He knows our hearts and is always ready to respond to faith. Not long ago I was in Tennessee and heard a woman tell that she had a visit from a woman who read to her from the Bible how Jesus healed the sick. At the time, this woman was bed-ridden and it was believed she would never recover. When the visitor left, the afflicted one began to think on the Scriptures which had been read to her. Then she felt a conviction to get out of bed. As she obeyed she was healed and surprised her family by preparing the evening meal for them. In the Bible the woman said, "If I may but touch the hem of His garment, I shall be made whole." You too may touch Him, in faith.

Jesus said, "Him that cometh unto Me I will in no wise cast out." This is as true concerning healing as it is concerning salvation. Read the Bible and see if these things are not true. If you are sick or afflicted, look to Jesus to heal you.

(Correspondence and contributions toward the support of "Sermons in Song" should be addressed to the Radio Department, P. O. Box 70, Springfield, Missouri.)

Jesus never taught His disciples how to preach, but He did teach them how to pray. I would rather be able to pray like Daniel than to preach like Gabriel. If men know how to pray they know how to work for God.—D. L. Moody.

The law out of Christ is terrible as a lion; the law in Him is meek as a lamb.—John Bunyan.

The Call to the Cross

Jessie Penn-Lewis

● "HE THAT DOETH NOT take his cross, and follow after Me, is not worthy of Me." Matt. 10:38. The call to the Cross, from the lips of Him who endured the Cross, still comes to each of His redeemed, and foreshadows the only possible path in the present world for every follower of the Lamb.

Five times in the Gospels is the Lord's call to the Cross recorded, and each time is shown a different aspect of the Cross in the believer's life.

Let us note first from the Master's words that—

The Path of the Cross Is Inevitable

"Whosoever doth not bear his own cross, and come after Me, CANNOT be My disciple." Luke 14:27. The path of the Cross was inevitable for Christ. To Nicodemus He said that "as Moses lifted up the serpent . . . even so must the Son of Man be lifted up"; and to the disciples He said that He *must* go to Jerusalem, and suffer and be killed. The "*must*" was imperative. "Thus it *must* be," He said at another time. He *must* lay down His life for the sheep, and *must* bring them back to His Father.

But the path is the same for the Lamb and His followers. Until the time when the Lord Jesus began to show unto His disciples the path that lay before Him, they did not know what following Him would involve. They had heard His first call, and had left all to follow

Him, believing that he was the Christ—as Peter had said one day—for they knew in their hearts that He spoke the words of eternal life, and they had seen His mighty works and marveled at His grace. But a *Cross!* Suffering and death? No such thought had come to them, although "while all were marveling at the things which He did, He said unto His disciples, Let these words sink into your ears, for the Son of Man shall be delivered into the hands of men. But they understood not." Luke 9:43, 44.

It is thus with many children of God today, but with the difference that they know that Christ has borne the Cross, and they have life through His death, but that He bore a Cross which *must* be their *Cross also*, has not been thought of by them. They have not realized that the crucified Lord must have crucified followers, and a true following of the Lamb can only be through death, for the Lamb can only go one way on earth—the way of being led to the slaughter. It is only in heaven that a throne is given to a slain Lamb.

The Meaning of the Cross

"If any man would come after Me, let him *deny himself*, and take up his cross and follow Me." Matt. 16:24. Let him *deny himself!* Not merely deny pleasant things to

FOR YOU

With His stripes
we are healed.
Isaiah 53:5





A time of united prayer and praise unto the Lord at the General Council meeting in Seattle

himself; nor even deny the sins of himself; but *deny himself*, and all that is bound up in *himself*. Himself as the central source, or cause of action; himself as the central object of all things which come to him from without!

Himself! Any other word would have narrowed the Lord's meaning of the Cross, for it covers the whole of the deliverance of Calvary. The crucial message of Calvary to man, is salvation from "himself!" If he will take for himself the Cross, and, accepting the spirit of the Cross as manifested in Christ who died for him, will *deny*—or *renounce*—*himself* as crucified on the Cross with his Lord, he will in so doing be delivered from the bondage of his sins, the terror of the law, and the spirit of the world, as well as from the power of the devil.

Oh, blessed gospel of Calvary! How simple, how deep, how effective, how wise, for "himself" is the center and core of all the trouble, rebellion, selfishness, pride and sin! Let a man look at himself as nailed to the Cross; day by day *deny*—or refuse to know—himself, and calmly, quietly, take the path of the Cross, and he will follow the Lamb not only to Calvary, but right to the center of heaven, and share His Throne.

The Depth of the Cross

"*Deny himself*, and take up his cross . . . For whosoever would save his life (soul, margin) shall lose it." Matt. 16:24, 25. Three times the Lord follows His call to the Cross with mysterious words, unintelligible to the natural man, and to the believer who walks "according to men." Whosoever would save his life shall lose it; but *whosoever shall lose his life . . . shall save it.*" Luke 9:24. Again, when speaking not of the Cross, but of the grain of wheat falling into the ground to die, the Lord uses almost the same mysterious words, this time saying, "He that *loveth his life loseth it*; and he that *hateth his life* in this world shall keep it unto life eternal." John 12:25.

We have been content with renouncing our sins, and keeping ourselves! We have failed to see that "himself" in a man, may stand as

completely in the way of the Holy Spirit as his sins; and still more we have failed to see that the *life* which flows in us from the source of the first Adam, may hinder the manifestation of the life of Jesus in our mortal flesh.

But what is this *life* which a man may seek to save, and in so doing *lose*; what *life* is this which we are disposed to *love* instead of hate, and suffer eternal loss?

The margin of the R. V. gives the word "*soul*" for life, in every passage referred to, and Paul in his letter to the Corinthians throws light upon this, when he writes, "The first man Adam became a *living soul*. The last Adam became a *life-giving Spirit*." "The first man is of the earth, earthy. The second Man is the Lord from heaven." 1 Cor. 15:45, 47.

The life we are called to renounce, or hate, is that life which we receive from the first Adam. We may call it the soulish life, to distinguish it from the heavenly life which is given to us in union with the Lord from heaven. In another place the Lord describes it as man's "*own life*;" therefore he loves it, for it is a part of himself. We also love the soulish life because it works in the *realm of the senses*, or consciousness, and has more affinity with the things of earth. The emotional sensuous life is largely mingled with the true life from God in the early days of the child of God; hence the changing moods and "up and down" experiences of many, even when not convicted of definite disobedience, or of yielding to any known sin; but to live in the Spirit; walk in the Spirit; and depend alone upon Him who is a life-giving Spirit, brings us into a realm of changeless peace, infinitely beyond the pleasant emotions of the senses, and the changing joys of earth.

It is the work of the Holy Ghost to wield the sword of the Spirit, the Word of God, and divide within us all that is soul-ish (Heb. 4:12) from all that is true spirit. As the Word dwells in us richly, and the dividing takes place, it is for us to *hate the soul-life revealed* and "lose" it, by yielding it to the Cross.

If we would follow the Lamb, and have His life manifested through us, so that we truly walk in His steps in the midst of men, we must know the *depth of His Cross*. And if we would enter into all the benefits of His death, we must on our part *deny*, or *renounce*, or *hate*, all our "own," to take of His.

How far and how deep the renouncing goes, determines how far and deep we know the power of His resurrection. We renounce our sins that we may die with Christ to those sins: we renounce the world, and die with Christ to the world; we renounce "I myself" and thereby give way to Christ Himself to reign within. In like manner we renounce the soul-ish life, *whence springs all the activities of the life on earth*; and, "always bearing about in the body the dying of Jesus," we learn to draw upon the life of Jesus, that it may be manifested in our mortal flesh, and through us may quicken souls around.

THE PRINCIPLE AND PRACTICE OF FAITH

(Continued from page three)

Faith is totally oblivious to all material impossibilities. We read in Romans 4:18 that Abraham considered not the deadness of his own body, or that Sarah was past her normal age of bearing children. He staggered not at the promise of God, but lifted up his hands through twenty-four years and praised God for the fulfillment of the promise that he should have a son, and become the father of many nations. He was given that promise when he was seventy-five years old. That promise was fulfilled when he was ninety-nine. Through twenty-four years, the Scripture says, he gave glory to God. He lifted up his hands in faith and praised the Lord. Hallelujah.

Joshua marched around Jericho, defying walls which, as history teaches us, were forty feet high and eighteen feet thick; but faith doesn't look at masonry, when God has said that masonry shall be put down. Faith pulled the

walls of Jericho down, and faith can put up masonry as surely as it can put it down. Faith builds churches. I believe that faith produces steel and masonry to build houses for God. And when the devil has a place that needs to come down, faith will pull down that stronghold.

Paul, amidst the storm, when they had not seen the sun, moon, nor stars for fourteen days and nights, said, "Sirs, I believe God." Those weren't just idle words, brother. He had found the faith of God, and the Lord had spoken to him the night before.

I'm going to say in conclusion that faith has mastery over every material circumstance and hindrance. Not long ago the Lord directed me to study again Peter's walk on the water. There are many lessons in that story for us.

We may laugh at Peter because he sank, but few of us have walked on the water yet. Peter walked on the water until fear entered his heart, and with fear came doubt. The Scripture says that he saw the waves and was afraid; but he held out his hand to Jesus and said, "Save me, for I am perishing." And Jesus said, "Peter, why did you doubt?" That is the secret, friends. Faith made the water a sidewalk. When doubt entered, the water then became mere liquid again. It was liquid all the time, of course, but faith made it a sidewalk for Peter. He jumped from the ship and walked on the water, but when doubt entered his heart he began to sink.

Faith is action. The word "faith" is a noun, but until faith becomes active, it fails

to get things from God. Peter could have stood on the edge of that ship and said, "Lord, I believe you are going to let me walk to you. I just believe it with all of my heart." But it was not until he stepped overboard, and faith became action, that the miracle took place.

In the Holy Spirit's Baptism we do receive faith. Every Spirit baptized child of God has marvelous possibilities of faith. If we will come to God in faith, without any thought of human glory but seeking the glory of the crucified One alone, we shall do the works of Christ and the greater works which He promised we shall do.

"UNLESS THE SPIRIT"

(Continued from page five)

reshuffling of arrangements. But the church is as powerless before the demons as ever. Rules upon rules are invented, but the sorriest hotel usually has most regulations posted and the same holds with churches.

What to do? I suggest no rules and "steps." There are books of them already in circulation. Until we are really convicted of our need, humble enough to acknowledge it and desperate enough to lay hold upon God, we shall continue like Gehazi to go through all the motions in vain. And when we are so convicted and humble and desperate, we will get through to God. The best way to learn how to pray is to pray, and the man who really hungers and thirsts for God will need no "steps" to satisfy his soul.

We have heard of a spring whose waters had medicinal properties. A town grew up around and, in later years, amidst all the buildings and streets and rushing business, no one could locate the spring. We have so much today in organized Christianity but we have lost the spring. "All is vain unless the Spirit . . ." Let us pray as we ought and "holy manna will be showered all around."—*Alliance Weekly*.

"CHILDREN NOT WANTED"!

The housing situation is an acute problem in cities these days, especially for families with children. Landlords refuse to rent houses and apartments to families with children because, in their estimation, "children are destructive, mark up the walls, are noisy and ill-mannered."

However, according to the U. S. Public Housing Authority, which took a damage survey in 173,000 housing units it was found that only two common types of damage can be attributed to children—the marring of doorways and baseboards by tricycles, scooters, and carriages, and the defacing of walls by scribbling and smearing while adults were found to be responsible for eight major types of damage. They concluded that grown-ups are the apartment house wreckers, not children.

To curb discrimination against children, the New York *Herald Tribune* has announced that they will not accept ads which bar children. This is a good step in the right direction. The New York *Times* has gone a step further in that it has offered to print free of charge all "For Rent" ads that will permit children.

If Jesus were a landlord—the Jesus who said, "Suffer little children to come unto me, and forbid them not"—can you imagine that He would tack up a "No Children Wanted" sign over the door?—*Missionary Worker*.



CAUGHT BY THE CAMERA AT GENERAL COUNCIL, SEATTLE

(1) Lou Bina Stoner, Sunday School Promotion Department, talking to a convention delegate. (2) Assistant General Superintendent, Fred Vogler. (3) Mr. and Mrs. Hilding Halvorson, Calvary Temple, Seattle. (4) H. C. Ball, Secretary for Latin America, answers a question at the Missionary Booth. (5) Jack Pope speaks to a motion on the floor at a business session. (6) E. J. Fulton, General Chairman of the Open Bible Standard Churches, Des Moines. (7) Visitors to Council: Arthur F. Johnson and William Patterson Bethel Temple, Seattle; Clifford F. Walin, Minneapolis. (8) Pastor Watson Argue, Calvary Temple, Seattle, Chairman of the Program Committee. (9) John Lindvall, missionary to Europe. (10) A view of the C. A. Booth. (11) Frank Gray, Northwest District Superintendent, welcomes the General Council to Seattle. (12) Ferris A. Dodd, Brooks, Oregon, singing "The Holy City."

The Passing and the Permanent

Compiled by Robert C. Cunningham

"DIVINE SPARK" A DELUSION

Said Boy Scout Commissioner F. Haydn Dimmock, of England: "In every boy there is a Divine Spark—it only wants kindling." If he were right, then the Bible would be wrong, for the inspired Psalmist said, "I was shapen in iniquity; and in sin did my mother conceive me." Psalm 51:5.

THE DEADLY ATOM

Says Robert Hutchins, Chancellor of the University of Chicago: "If it is possible to apply atomic energy to peace-time purposes we shall have more vacant time. Atomic energy confronts mankind with this dreadful choice: if we have war we shall be blown to bits; if we have peace we shall be bored to death."

PRAY FOR KOREA!

Korea seems to have reached a crisis. The Republic of Korea gives religious liberty and many are the people being reached for Christ. But, according to late press reports, North Korea is urging all "people's elements" to "mop up anyone standing in our way." American armed forces have been withdrawn from the South with the exception of about 200 who remain to train a Korean Republic force. President Rhee of Korea is reported to have said that America must come to the aid of Korea or she will fall. If she falls, one more very fruitful harvest field will soon be closed to the gospel. Christians everywhere must pray for Korea!

"A DEPRESSING WORLD"

Many are feeling like Dr. Cyril E. M. Joad, of the University of London, who says: "I'm depressed about the world. Too many people seem to be looking for a good time before the atomic bomb gets them. It's a depressing world, led by a lot of small men. Most of the great men have died."

Men of old were great in the measure to which they knew God and obeyed His Word. We need some great men like that today. But let us not be depressed. Depression comes by looking at the world. Hope comes by looking above the world and seeing God on His everlasting throne.

TODAY'S CONFUSION

Dr. A. W. Smith of Durban, South Africa, writes: "The present outlook is black, and the future even darker. Speed has reduced the world to the size of a small garden plot, where all can see each other, shout at each other, and smite each other. Nations can no longer live apart, and yet they cannot live in harmony. There is a clash of class, color, and creed; with no way of escape. There is apostasy, anarchy, and confusion. The sanctions, traditions and restraints of the past are gone; and we live in a lawless, godless age."

Like those who built the tower of Babel, men have tried to erect a new world in their own strength, without asking guidance or help from above. And God, looking down in displeasure, has turned them to confusion, as in that distant day. When will men learn?

A NEW ATOMIC CLOCK

The U. S. Bureau of Standards has an "atomic clock" which is a radical departure from conventional methods of measuring time. It is far more accurate than our present primary standard, which is the rotating earth, a newspaper article explains.

"The earth in its spinning wobbles now slow, now fast, as the moon pulls on the oceans. Stars twinkle and this disturbs astronomical calculations. But the atomic clock can measure off a millionth of a second or 10 hours with equal accuracy. Its heart is a spiral tube of ammonia gas which reacts to radio waves of precise frequency causing the nitrogen atoms to vibrate in matching rhythm, thus locking the clock at near perfect accuracy."

The paper says this new device might or might not make an error of one second in about 300 years! Such a clock is remarkable indeed—but it still is not as reliable as our God and His Word. Our Lord is the great Constant who never changes. His power, His love, His wisdom are reliable to an infinite degree. James writes, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." An atomic clock may be reliable enough for the short span called Time, but only God Himself is trustworthy in matters pertaining to that measureless ocean called Eternity. Put your trust in Him, and accept the plan of salvation which He has provided through Christ as taught in His Word.

PENTECOST IN SWEDEN

An article in the *Baptist Review* (May, 1949) states that the Baptists are losing heavily to the Pentecostals in Sweden. The article quotes from a letter received from a Baptist in Sweden, as follows:

"While our denomination numbered once 67,000 members it is now reduced to 39,000. The Pentecostal movement took a toll of about 15,000. . . ."

"The Pentecostal church in Sweden has manifested a phenomenal growth, numbering now about 100,000. The leadership has been deeply spiritual, evangelical and at the same time fired with a zeal for the salvation of souls, bordering on the apostolic times. This credit must go to them, whether we like them or not. When viewed from a distance this church has carried on and preserved for the rest of our churches the revival spirit at a time when all were more or less beginning to rest on their oars and enjoy the fruit of their past labors."

CHICAGO'S CHIEF FIRE HAZARD

Careless smoking resulted in greater loss of life and property in Chicago last year than any other fire cause, according to the Greater Chicago Safety Council. Smokers' material touched off almost 3,000 blazes, which was 22% of all the city's fires during 1948. Smoking in bed and tossing away lighted matches without extinguishing them are the worst habits of the slaves of tobacco, from the Safety Council's viewpoint.

"THE PENTECOSTALS HAVE GOT IT"

Dr. John McKay, president of Princeton's Theological Seminary, has warned that the churches of today may be "too coldly ethical" to appeal to the masses.

Speaking to a combined assembly of Wycliffe, Emmanuel, and Trinity College alumni at Toronto, Canada last month, Dr. McKay urged a return to the teaching of the Bible's simplest lessons. "We are not going to solve the church's problems without a new vitality," he said. "We must meet the passionate conviction of despised groups with an equally passionate enthusiasm on the part of the church."

He said it had been found in Chile that the appeal of the longer-established churches was too purely ethical to reach the deeper Chilean spirit. "But the Pentecostals have got it," he said.

"Labor groups seem to get nearer to the people than the group to which we belong," said Dr. McKay.

"Words like 'sin,' 'love,' and 'grace' have been soiled by the movies and contemporary theater. Part of our task is to take the great words of the Bible and make them meaningful to our contemporaries.

"We are just on the verge of a great epoch in preaching. And there is no reason why the voice of the preacher should not become the greatest voice in society."

It can be so, if the preacher will follow the Pentecostal pattern of Acts 2 and wait in God's presence until he is endued with the Spirit's power from on high.

GOD'S WORD IS TRUE

Professor A. Freeman, of London, England, writes: "About nine years ago, near Nineveh, several similar objects were found by the archeologists. They were little flat things, round, and about an inch in diameter. They were thought to be seals and were embossed with some striking figures.

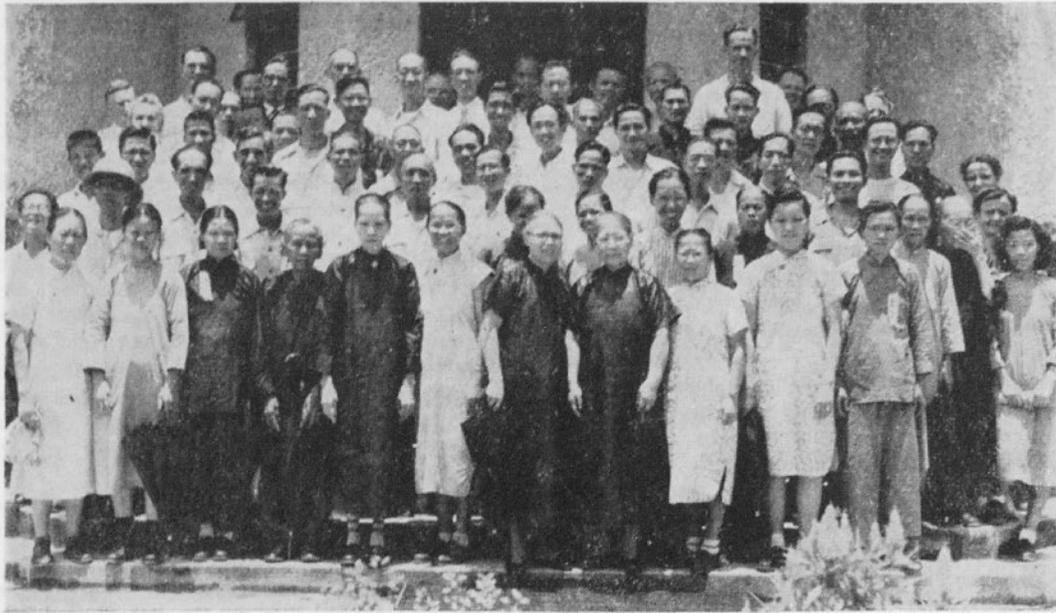
"Some considerable time previously, a series of objects were found which became known as the Seven Tablets of Creation. Among other things they told of a god, Marduk, who mixed his spittle with the earth and made man! Their date was placed at about 800 B. C. and it was claimed that they were the earliest known story of Creation, and that all others must be copies, including the story in Genesis.

"Then were found the seals mentioned above. They bore the figures of a man and a woman. On the right was a serpent rearing its head over them, and on the left was a small tree—Eve tempting Adam to eat of the 'tree of the knowledge of good and evil.' These seals are about 5,000 years old, hundreds and thousands of years older than the Tablets of Creation!

"If there was any copying, then the authors of the Tablets must have been the copyists. The seals proved the truth of the Word of God."

RELIGIOUS FREEDOM IN ISRAEL

A recent letter from a believer in Israel is quoted in *The Hebrew Christian*, as follows: "We Jews, believers in the Lord Jesus Christ, are not discriminated against, but enjoy equal rights with all other Jews. We are at liberty to live, work, and move around where and how we like. We are not hindered or limited in any way whatsoever. Groups of Christian Jews meet regularly for worship and Bible study."



Missionaries, workers, and delegates at the Annual South China District meeting held in late summer. Officers were elected, and plans made to carry forward the Pentecostal work.

South China Meeting

A letter from Harland A. Park, missionary to China, tells of the annual South China District meeting. He writes: "As you remember we planned it some time earlier, but the situation was so tense the meeting was postponed. I was surprised at the good attendance. There were about eighty workers and delegates. I believe that all but three or four of the workers attended. Special speakers were George Wood, and the two Ch'ans, who have been at Patpo, Kwangsi.

"There was not the usual amount of business this year, so more time was spent in spiritual services. Officers elected for the coming year were as follows: Harland A. Park, superintendent; J. E. Morrison, assistant superintendent; Lai Yuen Foon, secretary; Kwaan Ko Meng, treasurer; Yim Yue K'aa, Timothy Chung, and Che To Yan, executive presbyters. It was decided in the meeting to ordain Che To Yan some time this year.

"The week prior to the district meeting we had a meeting of all our missionaries. Victor G. Plymire, and George Wood were the speakers. Those chosen for the advisory committee were: J. E. Morrison, Glenn Dunn, and Harland A. Park. J. R. Spence was next in number of votes to Glenn Dunn, and since the Dunn family has now gone to the Philippines he will take Mr. Dunn's place."

We are glad to note that the group of missionaries and national workers in South China are continuing to carry the work forward.

An Encounter With Robbers

HOWARD C. OSGOOD
Field Secretary for China

● BEATRICE AND THELMA Hildebrand, missionaries to Southwest China, were en route to Kunming. They had been to the sprawling country town of Luliang, and had bargained a ride on a gasoline truck going straight to Kunming. As the truck bumped along in the beautiful Yunnan sunshine they were thinking of the lovely journey they had had to Luliang and of how happy they were that the Bible School students from Ling Kuang were there to carry on the work for the summer. Rumors of robbers and of unsafe roads seemed very much out of place in their setting.

The truck had chosen the supposedly safe road through Niliang. Were there not men guarding it near Ta Ts'uen? "We had gone past T'ien Seng Kuan and were going up an incline when we saw men with guns hidden behind the rocks. They hurried down to the road, commanded the truck driver to stop, and all of us to get down off the truck. We thought this not strange as they sometimes want road tax or search for guns and bullets."

But alas! the hope for a peaceful investigation was soon dispelled. The bandits began to throw all of the hand luggage off the truck; then they demanded that each passenger open his baggage for inspection.

With the baggage open for their disposal the bandits set about separating missionaries and ministers from the rest of the passengers. These, the Hildebrands and Evangelist Yung Heng, were led up and over a hill. Their Chinese helper did not dare to join them, but sat on a rock and fearfully watched them disappear, then turned his eyes to what was going on by the truck. He saw the robbers, who remained at the truck, take what they wanted of the belongings.

When the opposite side of the hill was reached the Hildebrands and Evangelist Yung Heng were forced to stand and listen to a harangue on their ministry. They were exhorted to believe in the new doctrine that is spreading over China, and warned that they must leave the country at once. They were told, "This time we are warning you and robbing you, but if we meet you again we will kill you. Do not come down here again. We do not want the gospel, as it makes slaves of people and hypnotizes them. We do not want any foreigners here."

They demanded Thelma Hildebrand's watch and ring. Earlier, at the road, she had seen other of her possessions and other's possessions go. Of them she writes, "I saw our pillow cases go over one man's shoulder. Then our oiled sheets which we had around our bedding started to walk. Our evangelist's nice new foreign raincoat walked off. I had \$50 in silver in a leather bag in a case by the side of the road, also our Argus camera. These I had put in old sugar bags and the Lord must have kept them from that. I was so concerned about the camera and silver that I did not think about my watch or I might have been able to have saved it.

"After they had exhorted us and taken everything which they wanted from all of us, they went back to the road, and later we heard four shots. We had seen them bind a young man and we did not know at the time whether they had killed him or not. We went into a little three-sided temple by the side of the road and crouched down by the side of the wall for we thought they might shoot into the crowd. We prayed and the Lord kept us.

"Just at this time another truck came from

the opposite direction and we told the driver we had been robbed. We quickly gathered our things from the muddy roadside and got on our truck again. The dead we had to leave by the side of the road. When we reached the next village we reported the incident, but we doubt whether the village officials could do much about it as there is a spirit of lawlessness in the country places now.

"It was only the Lord who kept us all as the men had good American guns. They were hard. One could not talk to them. We offered them tracts. Only one took them. He said he had heard the gospel before."

Thank God for such brave missionary soldiers as the Hildebrand sisters, and Evangelist Yung Heng. The Hildebrands have recently left Yunnan and are now in Hong Kong. Evangelist Yung Heng took sick with typhoid fever a few days after the robbery. He is better now. Let us pray for him as he continues to carry on for God under the lawless conditions which prevail today in the Province of Yunnan.

GREAT AND MIGHTY THINGS

One of the things that will astonish us in the glory will be the smallness of our conception as to what the Lord was willing to do for us. If it is according to the exceeding greatness of His power, surely we should look to Him for greater things. As Satan is working with mighty power in these closing years of this present age, so should we expect miracles in the great matter of getting the Gospel to all who have never heard—McQuilkin

Indian Church Progressing

N. K. DUTT *

● THE PENTECOSTAL WORK in India is making remarkable progress. In various places, under Spirit-filled national leadership, self-supporting churches are springing up. The national people are realizing more and more their responsibility. It will, however, take many years for the entire work to become self-supporting. The Christians are, for the most part, quite poor. As for the Christian institutions which have been established through foreign instrumentality—they are larger, and greater in number than we are able to support with our slender incomes just now.

We are glad to report that the Lord has been blessing the Calcutta work. Believers constantly are being added to the church. A number have followed the Lord in water baptism lately. Among the group were five young Hindus, two of them students at an engineering college. It is a big step for a Hindu to accept Christianity, especially under the present government set-up in India.

The two student converts have been undergoing great persecutions. When the principal of the college heard that they had accepted Christianity he told them that the government grant for them would be terminated immediately if they did not return to Hinduism. The fellow students were infuriated at their conversions. One of the student converts, Nripendra Nath Roy, managed to get away from the college. He came to us and we sent him away from Calcutta for a time of Bible study with a Pentecostal minister. His distant relatives and some of the students came in search of him, and threatened us with legal action. Later Nripendra's uncle came and tried to persuade us to tell him where his nephew was; however, he finally told us that it would be impossible to take him back into Hinduism. He pleaded with me, though, to see that Nripendra does not forsake his relatives altogether, and requested that we see that Nripendra progressed in life. The uncle has written Nripendra's parents about Nripendra's conversion. When they learn of it there may be further trouble.

The other student convert is Sukumar Das Gupta. He was unable to get away from the school. The students caught him, held him, and shaved his head. They also bathed him in order to offer atonement for his sin of becoming a Christian. A few days ago Sukumar was able to reach me. He cried and said that the students might shave his head, but they could not take Christ from his heart. The persecution has done a greater work in the lives of the two young converts than many years of academic Christian training could do. I have great hopes for them. Sukumar is having his final examinations soon. After that he will be coming to us.

We are having some opposition from other churches. The pastors are warning their people not to attend Pentecostal meetings. Several Roman Catholics have been saved here recently, and some of them have received the Baptism. One Roman Catholic husband beat his wife mercilessly for becoming a member of our church. The beating took place in the presence of my wife and another Christian who had gone to visit the woman. All the time the man was beating his wife she was praying for his conversion.

People with sick bodies, and those tormented with evil spirits are constantly pouring into our assembly. The power of Pentecost has been present to bring about mighty deliverances. Parents from other churches have come to us, bringing their sons and daughters to be delivered from sin and evil habits. Their own churches, they admit, are powerless to do anything, and furthermore do not have a strong testimony against sin.

May we all seek the face of God for more of Him that we may continue to help those in need.

There are many who need the help we can offer in the name of our Lord. We must not fail them.

*N. K. Dutt is pastor of the Bethel Chapel, Calcutta, India.

Send all foreign missionary offerings to
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT

434 W. Pacific St., Springfield 1, Mo.

TEN YEARS TO TAKE THE GOSPEL TO AFRICA?

● THE FOLLOWING NEWS RELEASE was received a few days ago from the Conservative Baptist Foreign Mission Society, Chicago, Illinois:

"Missionaries may have less than ten years left in which to take the gospel of Christ to Africa and other areas," declared Dr. Raymond B. Buker, foreign secretary of the Conservative Baptist Foreign Mission Society, on his recent return from a three-month trip to the society's stations in Africa, Europe, and South America.

"Government officials revealed to Buker that they believed the white man has less than ten years to remain in Africa. 'The rising tide of Nationalism and Communism may soon drive out all foreigners,' Buker declared, 'and since missionaries are associated with foreign ruling powers, they probably will be forced out in the general exodus.'

"Buker found the same situation to exist all over Africa, varying only in degree. This means the time necessary to consummate the movement will probably differ in various sectors, but the general direction is the same everywhere.

"Of course God can overrule in the matter," Buker insists, 'and keep the doors open. At the same time we should be prepared for the natural trends and plan accordingly.'

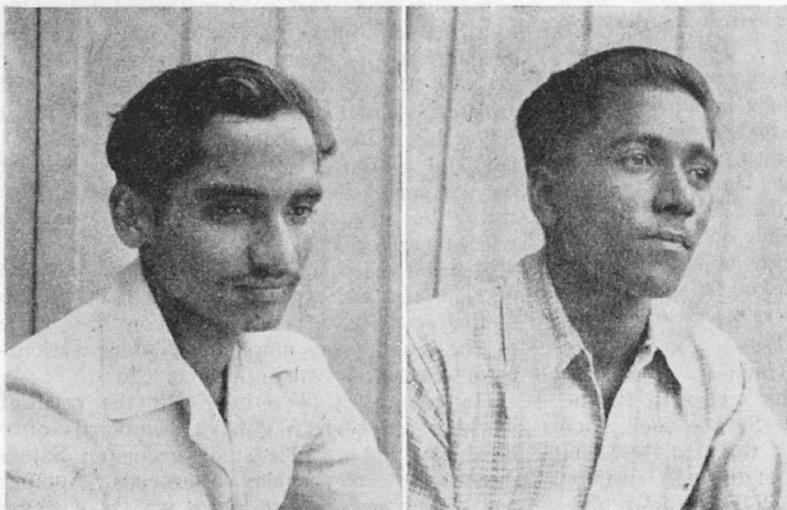
"In the light of the circumstances, Buker believes that every effort should be given toward reaching as many individuals as possible with the gospel while there is yet time, and also to train Christian leadership from among the people so that if and when missionaries must leave, local Christians will be prepared to carry on the work.

"Buker, for fourteen years a missionary in Burma and China, is responsible for field administration in the eleven countries in which the Conservative Baptist Society has its 184 missionaries."

May we suggest that it is not too early to start praying that God will not let the door to any more countries close as it has in China, should Christ tarry? And may we indeed see that every effort be given toward reaching as many individuals as possible with the gospel.

ADOLPH BLATTNER

A cable was received in the Missions Department the afternoon of September 28 that Adolph Blattner was dying of tetanus. September 29 another cable came advising that he was with the Lord. Mr. and Mrs. Blattner received appointment as Assemblies of God missionaries for Venezuela in 1943; however, they had already served for several years before this appointment. Mr. Blattner was born in Thurgau, Switzerland on April 25, 1893. David, their son, is at present a student in the Hampden DuBose Academy in Zellwood, Florida.



◀◀◀◀
Sukumar Das Gupta (left), and Nripendra Nath Roy, former Hindus, now Christians, baptized in N. K. Dutt's church. These young men accepted Christ while studying engineering at a secular college in Calcutta. They have since undergone persecution.
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The Story of "Providence Spring"

Bert Webb

● SOME YEARS AGO, in Granada, Minnesota, I was awakened by a telephone call about two or three o'clock in the morning. Someone asked, "Can you come right away?" I said, "I will come at once." The voice said, "I am calling at the request of old Colonel Trimble, who is about to die. You have never met him, but he has made request that you come."

I got my car and started out, drove some thirty miles, and arrived at my destination early in the morning. There lay a dear old, gray-haired, emaciated soldier of the Civil War. He reached out his old withered hand and said, "Brother Webb, you don't know me and I have never met you, but you know that little part in the paper you always put something in (he was referring to the announcements). I read that and then I lie here and thank God there is somebody that believes in the God of Abraham, Isaac, and Jacob."

He said, "I want to tell you a story. Many years ago, I was in the South. We had been imprisoned by a group of Southern soldiers, thousands of us. The Southern soldiers did not have any food and of course we did not have any. And the water supply grew less and less, until we were without water."

He described the awful situation. Hundreds of men were in the stockade. He said, "Brother Webb, just as we thought we were about going to pass out, five of us started in to pray for rain. We were subjected to the jeers of the rest of the company. For days and days and days we looked at the sky to see if there were any signs of rain. We would kneel and pray, day after day. This particular afternoon about two o'clock it looked like some half a dozen of us would not make it through the day. We sat with swollen tongues and parched lips. Then we knelt in the shade of a stockade and

asked God once more for rain. *As we knelt there*, we heard a mighty roll of thunder. We arose from our knees and looked, and there was a great cloud rising in the northwest."

He said, "We stood there and praised God for answer to our prayers. We did not know what God would do, but there came a great rain. A cloud came over the horizon and filled the sky, and as we were praising God, a bolt of lightning flashed out of a cloud and struck a big rock and burst it open, and a great stream of water came out. It flowed as long as we were in that place; and I understand it is still flowing."

I wondered if he were delirious. I kept the matter to myself for some five or six years. Then when we were in Columbus, Georgia, some four years ago, conducting a campaign, in the middle of a message on "The Rock of Our Salvation," the Lord inspired me to tell that story. At first I hesitated and then I began to tell it. As I went on it seemed that the congregation was melted by the presence of the Lord. I closed the message with this story.

Before I got out of the building some twenty-five people came weeping and saying, "We didn't know how that spring came into existence. It is out twenty-five miles in the country. They call it Providence Spring and it is still flowing." Later I drove out there and dropped on my knees by the edge of this spring, and the glory of God filled my soul. Surely the God of Abraham, and of Isaac, and of Jacob is alive forever. I believe that God will do what He says He will do, and He will show us mighty things that we know not of.

BUILDING THE NEW GOSPEL PUBLISHING HOUSE

Hart R. Armstrong

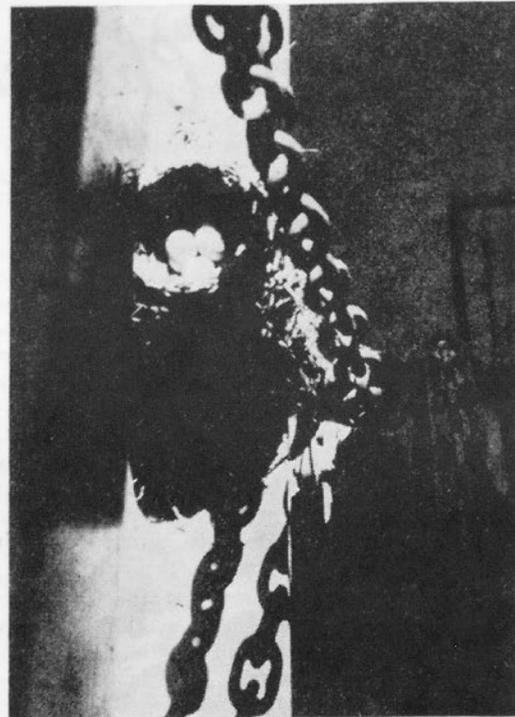
One day I was over at the new building of the Gospel Publishing House, and was being shown around by Fred Anderson, who has recently come to Springfield from Gary, Indiana to be Maintenance Engineer for the new Publishing House building.

"Have you seen the bird's nest?" Brother Anderson asked me.

"What bird's nest?" I answered. "Where is there a bird's nest?"

Brother Anderson went on to tell me that high in the beams of the new building, a robin had built her nest and had deposited three beautiful blue eggs. The men working on the job at the new Publishing House were being careful not to disturb the nest, and were holding off as long as possible on installing that particular skylight in the hope that the eggs would be hatched and the birds able to care for themselves before it was necessary to disturb them.

Naturally, I was all interest. I grabbed my camera and climbed the roof with Brother Anderson to find the nest. Sure enough, there it was, just beneath one of the skylights, built on a steel beam with part of the nest anchored to a huge steel chain which hung down from



the roof. Getting set with my camera, I leaned out over the skylight and took a shot, which is reproduced in this issue of the *Evangel*.

Talking later with Brother Norton, the foreman on the job, he told of the interest of the men and how they had been watching the nest with great interest hoping to see the babies before they were able to leave their nest. It would be nice if we could reproduce the picture with natural colors, for the eggs were a beautiful blue, and were a sight to behold in such a contrasting location.

God bless the faithful, friendly men who are working on the new Publishing House. Many of them are Christians and are greatly concerned with the success of the new building. We trust that many of our friends will join with these workmen in making it possible for the new Publishing House to be completed soon, and the work of God to be carried on.

Send all contributions for this great work to Wilfred A. Brown, General Treasurer, 434 West Pacific Street, Springfield 1, Missouri.

THE GOSPEL AT WEST POINT

Among the Cadets at the U. S. Military Academy at West Point, N. Y., there are dozens of born-again Christians who are busy witnessing and working for their Lord. One of them is William B. Boyles, son of an Assemblies of God pastor in Spokane, Wash.

Cadet Boyles writes that upon his arrival at West Point his heart yearned for Christian fellowship. In his class he met a Baptist boy and a Church of God boy. One evening they promised the Lord that if He would give them the opportunities, they would try to win others for Him.

"During the past year we have seen the hand of God," he writes. "From the original group of five really saved Cadets, we now have close to sixty, and many more are thinking seriously of surrendering their lives to Christ."

He continues: "We have felt the need of working for God. We have devotionals after breakfast, and a Bible study group on Saturday nights and Sunday afternoons. Another one of our activities at which we are working



This story was told by Brother Webb in a sermon entitled, "The God of Abraham, Isaac, and Jacob," which we published in the *Evangel* over ten years ago. Since that time we have received this photograph of "Providence Spring," Andersonville, Georgia, and so we are reprinting this remarkable story of Civil War Days.

The photograph came from an *Evangel* reader named Sam Garner, who wrote: "I have never forgotten the story you published about Providence Spring, where the Lord answered prayer for water in the Federal Prison Stockade in 1864. I saw this spring and took this picture myself. The water is as sweet as ever one drank. The erection of a house over the spring to protect it from damage was done by the Daughters of the Grand Army of the Republic in 1901."

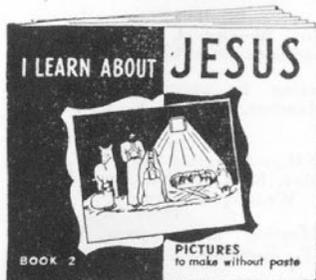
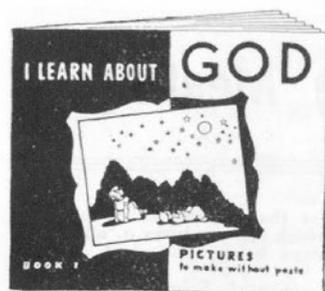
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Springfield 1, Missouri

hard is a Sunday School for the children of the officers, enlisted men, and civilian personnel on the post."

Let us pray for this Sunday School and for these young men as they stand up for the Lord. The future leaders of our nation are being trained at West Point—not only the top military leaders, but future government officials and business leaders. How important it is that they receive the gospel and become *Christian* leaders!

PEACE—A MERE HOPE

"There is no other land in the world where you hear the word 'Sholom' (peace) so often repeated as here in the land of Israel," writes James Yuk. "At home and on the streets, in buses, offices, stores, banks, hospitals, pharmacies, everywhere one hears the word 'Sholom,' that is, 'Peace.' It is 'Sholom' when you meet anyone, and 'Sholom' when you say

good-bye. You go into a store to buy something, and on entering you say, 'Sholom!' After making your purchase, as you go out, you say, 'Sholom!' You meet a friend: 'Sholom!' You part from him, and again: 'Sholom!' Peace, peace! Israel is longing for peace and tranquility."

But the Israelis may be saying, "Peace, peace," when there is no peace. The present quiet may be only a truce. The peace talks in Lausanne, Switzerland, ended recently in defeat. Neither the Arabs nor the Jews would speak to one another. The conference, conducted by U. N. conciliators, dragged on for seven weeks, but Israel refused to take back the Arab refugees, and the Arabs refused to come to terms until they would.

"The Israelis argue that the Arab refugees would create a potential fifth column in their young state," says *Time*. "They point with alarm to thinly veiled references in Arab newspapers to the 'coming second round' (that is, of the Palestine war)."

Among the Assemblies

SUNDOWN, TEXAS—Evangelist Mack A. Cantwell has recently closed a 2-week revival meeting here, in which 16 were saved and 6 were baptized in the Holy Spirit.—J. G. Strickland, Pastor.

COMANCHE, OKLA.—We just closed a very successful revival meeting with Evangelist F. C. Cornell. Seventeen were saved, 13 filled with the Holy Spirit, 23 baptized in water, and 9 were added to the church. Our church was built up greatly by the spiritual preaching of this man of God.—David Roper.

YARNABY, OKLA.—We have just closed a 3-week meeting at the Assembly of God here. Mr. Lilley was the evangelist. God gave us service after service of the greatest spiritual fervor. The church was wonderfully blessed. Twenty-five were baptized in Red River on September 18. Several received the Holy Ghost Baptism.—A. H. Barton, Pastor; by Sister Charlotte Wear, Church Secretary.

LANSING, MICH.—Dr. and Mrs. J. H. Saayman of Johannesburg, South Africa, have been with us for two weeks in special services, and the faith-inspiring messages brought to us night after night have been a great blessing to our church. A number received healing—some while sitting in their seats without coming forward for prayer. Dr. Saayman is vice moderator of the Full Gospel Church of the Union of South Africa and he preaches a fundamentally sound and uncompromising Pentecostal message.—R. Elmer Baker, Pastor.

ANDERSON, S. C.—September 4, we closed a wonderful revival meeting under a gospel tent, conducted by Evangelist and Mrs. T. F. Marsh of Jacksonville, Fla. God blessed in a marvelous way in the salvation of many souls and several remarkable healings.

This is a new effort. Many people have not heard about the Assemblies of God, but a number are becoming interested.

We went to Honca Path (a small town about 18 miles from here) on September 4, and organized a Sunday School with 93 present. Last Sunday there were 109. Brother Marsh began on September 5 under a tent, and 15 have already accepted the Lord as their Savior. September 18 we are making our first call for charter members for the church in Honca Path. Preliminary plans for building have been completed, and actual work is expected to begin within the next few days.

Trueman J. Reaves of Greer, S. C., is continuing here in Anderson as I have been transferred to Honca Path.—G. Earl Wilson, Pastor.

George S. Schuler's HYMN TRANSCRIPTIONS

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POPLAR BLUFF, MO.—Mr. and Mrs. E. L. Hance with the Schultz Brothers, who made up the evangelistic party, conducted a tent meeting here which proved a real blessing to the city. Several were saved and there was a manifestation of God's great healing power. The large tent was filled, and the streets lined with people in their cars. The solid preaching of Pentecost and holiness did much to help our own people and the families gleaned from the revival. We praise God for sending Brother Hance and party this way.—Louise Copeland, Pastor.

MOODY and LOMETA, TEXAS—After pastoring in Moody, Texas, for nearly 4 years, we left the church last June. God had blessed us, the attendance had doubled and the finances tripled. We have enjoyed having two camp meetings in nearby Neff Park these past two years.

After a short while of evangelistic work, we have accepted the pastorate at Lometa, Texas, Box 337. We invite you to visit us. In our last camp meeting which closed August 7, God blessed us from the beginning through the ministry of Bracy Greer. We finally had a break-through and many souls were saved. There is possibility of starting a new church in a community near the park as a result of this meeting.—Woodrow Wilson, Pastor.

ALTUS, OKLA.—We have just closed one of the most successful meetings in the history of our church with Evangelist and Mrs. Lee Krupnick of Tulsa. Each night for the entire 3 weeks, the church was packed to capacity with people hungry for the Word of God. Forty-two were saved, and 15 received the Baptism in the Holy Ghost. On the closing night Sister Krupnick gave her personal testimony. The largest crowd in the history of the church was present on that night and many were unable to get a seat. All departments of the church have been greatly blessed.

Our Sunday School record of over two years' standing was broken the second Sunday of the meetings, and then that record was broken the last Sunday.—M. C. McCoy, Pastor.

LUZERNE, PA.—On April 29, 1947, J. B. Woolums from the Tennessee District accepted the pastorate here. Prior to this time he had traveled extensively as an evangelist. Since Brother Woolums' coming here, we have had the following in meetings: Evangelist and Mrs. David Howe, Evangelist and Mrs. F. R. Davidson, Evangelist C. S. Tubby of Canada, Evangelist and Mrs. J. Lee Gorman. Missionaries: Florence Byers, Irene Dietrich, Dorothy Chapman, Louie Stokes, and native missionaries A. C. Samuel and C. Kunjammen of South India.

Two successful daily vacation Bible schools have been conducted. The Lord blessed in a marvelous way in all these meetings.

We have just conducted an old-fashioned revival in a large tent, with our own pastor as the evangelist and Joseph Perna of Philadelphia as song leader. Many Christian friends assisted with special music and songs. The preaching was anointed of the Lord; and there was a great spirit of love and unity in the meetings. The altar was filled nightly with those seeking salvation, healing, the Baptism, or a deeper experience with God. The saints were much encouraged. A baptismal service was held in the church at the close of the meetings, and 9 were "buried with Him" in baptism. Several have been added to our church.—Mrs. Marguerite Grey, Secretary.

CALEXICO, CALIF.—On March 30 we closed a series of meetings conducted by Evangelist and Mrs. R. E. Jeffrey of Sebastopol. God met us in a wonderful way. Since Calexico is right on the Mexican border and the population is only ten percent white, our congregation was predominantly Mexican. Some of these were members of the local Mexican Assembly and others came from Assemblies in Mexicali, Mexico. Brother Jeffrey told them that if they did not live for Christ they would not keep their healing, and several nights the altar was filled with people seeking God.

The names and addresses of most of those prayed for were kept, so they could be visited and encouraged to go on with God. The Mexican pastor worked faithfully with us, acting as interpreter and instructor. Many were healed. (*)

Monday and Tuesday nights Brother Jeffrey conducted services in the Assembly in Mexicali. At 4 o'clock the people began gathering. By 6:30 p.m. the building was packed—just a solid sea of dark faces, no aisles, the windows full,

and so forth. The service began at 7:45. When we got there, Brother Jeffrey began praying for the sick. He prayed for the last one about 11 p.m. Most of the crowd had been standing all that time.

As far as our church is concerned, there will not be many additions, but the Mexican Assembly here, and the ones in Mexicali will certainly benefit. Over 400 were prayed for in Calexico, fully three fourths of them Mexicans, and perhaps 250 in Mexicali. Our hearts are thrilled at what God has done.—Pastor and Mrs. W. J. Higgins.

(*) Since the above was written, Brother Higgins has submitted reports of some who were healed in these meetings. He writes:

"Graviel D. Caras, P.O. Box 1651, Yuma, Ariz., was healed about February 10. In May she was still hearing perfectly and learning words. She had become a deaf-mute due to illness when about a year old, and was seven when healed.

"Simon Palomarez, Callejon Plateros Colonia Industrial, Mexicali, B. Cfa., was prayed for in March and in May he was hearing perfectly and saying several words. He had a sister healed of deafness too.

"Twin deaf-mutes who live on a ranch out of Mexicali were healed in March and still healed in May, but I cannot find out their names.

"Mary Alvares, 718 Giles, Calexico, Calif., is 12, born deaf-mute, was healed in March and today hears perfectly and talks. Her parents are not Christian.

"At Brawley, in May, a little boy perhaps 3 or 4 years old, was prayed for. Two night later I heard him repeat anything the evangelist told him. The pastor there has been gone the past two months, so I have not been able to get the name."—W. J. Higgins.

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.

RICE LAKE, WIS.—Gospel Tabernacle, Oct. 25; Einar Waermo, Swedish Tenor, of Altadena, Calif.—O. W. Apple, Pastor.

LYDEN, WASH.—Nov. 20—Dec. 4, First Assembly, Mathan Musical Evangelists. Ross Chittim is pastor.

BLAIR, NEB.—Meeting in progress; Evangelist Norman Correll, of Columbus, Neb. R. V. Umphenous is pastor.

SPANAWAY, WASH.—Assembly of God, Oct. 11—; Evangelist and Mrs. R. R. Nichols, and Delores Galloway.—Stanley R. Weddle, Pastor.

KELSO, WASH.—Meeting in progress, Mathan Musical Evangelists.—T. Manchester is pastor.

WASHINGTON, N. J.—Washington Assembly, 82—84 E. Church St., Oct. 18, for 2 weeks. Evangelist C. S. Tubby, of Canada.—Richard J. Bergstrom, Pastor.

TUCSON, ARIZ.—First Assembly. Meeting in progress; Evangelist and Mrs. E. E. (Ted) Smith of Meridian, Miss., Evangelists.—L. G. Gilmore, Pastor.

HUNGRY HORSE, MONT.—Assembly of God; Oct. 11—; Evangelist and Mrs. Richard Bothwell, Fort Morgan, Colo.—Clyde A. Walden, Pastor.

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Probably this fine volume can be said to be the greatest produced by our departed Brother Myer Pearlman. And it is the greatest on the subject available from among our Pentecostal ranks. The author has considered all the major Bible doctrines. Under the main divisions he has discussed 145 subjects. The readable style of Mr. Pearlman makes the contents easy to be grasped in spite of the "heavy" nature. It is a book not only for the student and the minister but for the average reader who wishes to understand more of the nature and plan of his Father-God.

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Christmas Services

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• DECEMBER 25 WILL SOON BE HERE! •

COUNCIL BLUFFS, IOWA—Assembly of God, 7th St. and 7th Ave., Oct. 25-28. Christian Hild, Evangelist.—Fred J. Freeland, Pastor.

HAVRE, MONT.—Assembly of God, 513 Fourth St., Oct. 18—; Evangelist and Mrs. Bennie Harris, Fort Morgan, Colo.—Walter A. Buck, Pastor.

FINDLAY, OHIO—Oct. 25—Nov. 6; Virgil and Edythe Warens, Evangelists.—J. F. Pepper, Pastor.

AINSWORTH, NEBR.—Oct. 23—; B. H. Caudle, of Roswell, N. Mex., Evangelist. B. H. Armes is pastor.

CAMDEN, ILL.—Oct. 3, for 2 or 3 weeks; Evangelist Joyce Chipman.—S. F. Kostencki, Pastor.

ARCHER CITY, TEXAS—Assembly of God, Cor. Ash and Plum Sts.; Oct. 23, for 2 weeks or longer. Evangelist S. A. Merrill.—P. C. Loftin, Pastor.

LANCASTER, CALIF.—Assembly of God, 11th and Dale Sts., Oct. 16—; Evangelist and Mrs. R. Von Kemp, Ft. Worth, Texas.—D. W. Throne, Pastor.

BELL GARDENS, CALIF.—First Assembly of God, 6113 Clara St., meeting in progress; Evangelist and Mrs. Bobby Clark, of Bakersfield, Calif.—R. M. Hargis, Pastor.

DUENWEG, MO.—First Assembly, Main Street, Oct. 16—; James O. Johnson, Evangelist.—Wm. E. Atkinson, Pastor.

ST. ELMO, ILL.—First Assembly, meeting in progress. Sioux Indian Evangelist Marles Moore, Englewood, Colo.—G. L. McKinney, Pastor.

FARGO, N. D.—First Assembly, 403 Seventh Avenue North, Oct. 16 for two weeks or longer; W. B. Leonard, Yakima, Wash., Evangelist.—Milton Barfoot, Pastor.

SAN DIEGO, CALIF.—Glad Tidings Assembly, 38th and Wightman Sts., Oct. 30—Nov. 13; Evangelist and Mrs. Bird H. Campbell of Sedalia, Mo.—A. K. Moore, Pastor.

CHANGE OF ADDRESS—"We have accepted the pastorate of the Faith Assembly at Springfield, Mo."—Harry Rogers, 2699 W. Calhoun St.

NEW ADDRESS—"I am continuing in the evangelistic field. Have moved from Watertown, N. Y., to 2535 North Grant Ave., Springfield, Mo."—C. Stanley Cooke.

RADIO BROADCAST—"Glad Tidings Hour" is now broadcast over Station WMGM-FM, 1050 kilo, reaching an area of over 16 million population. Each Sunday, 12:30-1:00 p.m., direct from Glad Tidings Tabernacle, 325 33rd St., New York, N. Y.—R. Stanley Berg, Secretary.

NORTH JERSEY C. A. Rally

North Jersey Area No. 2, C. A. Rally; Washington, N. J., Oct. 22, at 7:45. Evangelist C. S. Tubby, speaker. Elmer Lindale, leader. Washington Assembly host church.—Richard J. Bergstrom, Pastor.

KANSAS DISTRICT COUNCIL

HUTCHINSON, KANS.—First Assembly, Sixth and Adams Sts., Oct. 31—Nov. 3. First service Monday night. Gayle F. Lewis, speaker. For reservations write Orin Bray, 408 West 8th, Hutchinson, Kansas.—Paul C. Samuelson, Secretary-Treasurer.

NORTHWEST OHIO PRAYER CONFERENCE

Northwest Ohio Fellowship, 2nd Annual Prayer Conference, Findlay Assembly of God, 124 Ash St., Findlay O., Oct. 17-18. Services 2:30 and 7:30 p.m. Monday; on Tuesday, 10:00, 2:30, and 7:00. James W. Van Meter, of Akron, O., conference speaker. Rooms provided free as far as possible.—Thomas G. Sutton, Secretary-Treasurer.

BAKERSFIELD, CALIF.—Southern California District Institute for ministers and Christian workers, Full Gospel Tabernacle, 17th and O Sts., Oct. 25-28. Speakers: Gayle Lewis, Assistant General Superintendent, from Springfield, Mo., and W. T. Gaston, Superintendent of Northern California District. Morning, afternoon and evening services.—C. M. Ward, Host Pastor.

DULUTH, MINN.—Regional Bible and Sunday School Convention of Pentecostal Assemblies of God. Duluth Gospel Tabernacle, 1515 W. Superior St., Oct. 20-26. Opening service 7:30 p.m. Meetings daily, 10 a.m., 2:30 and 7:30 p.m. Speakers Lewi Pethrus, Pastor of Philadelphia Church of Stockholm, Sweden, and William Kirschke, Executive Secretary of National Sunday School Association of N.A.E. Soloist: Einar Ekberg. Other pastors and workers also participating. Address all communications to: Pastor E. C. Erickson, 4220 London Road, Duluth, Minn., or Pastor Allan G. Snider, 3925 London Road, Duluth, Minn.

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GOSPEL PUBLISHING HOUSE

Springfield 1, Missouri

ROCHESTER, N. Y.—Calvary Full Gospel, Jones and Plymouth, Oct. 4-16. Evangelist and Mrs. Joseph Pitman, of Youngwood, Pa.—Robert LeMon, Pastor.

INDIANA S. S. CONVENTIONS

Northern Indiana S. S. Convention, First Assembly of God, Washington and Fourth Sts., Plymouth, Ind., Nov. 8-9. For reservation information write Pastor William Van Winkle, 304 N. 4th St., Plymouth, Ind.

Southern Indiana S. S. Convention, Assembly of God, Main and Park Ave., Jasonville, Ind., Nov. 10-11. For reservation information write Pastor Zella Anthony, 304 Park Ave., Jasonville, Ind.

J. B. Davis, Panama City, Fla., guest speaker.—Beulah Brasker, District Sunday School Representative.

TEXAS DISTRICT FALL BIBLE CONFERENCES

Texas District Sectional Fall Bible Conferences: Fort Worth Section, Oct. 18-19, First Assembly, Fort Worth. Dallas Section, Oct. 20-21, Lisbon Assembly, Dallas. Greenville Section, Oct. 25-26, Royce City Assembly. Paris Section, Oct. 27-28, Mt. Pleasant Assembly. Tyler Section, Nov. 1-2, First Assembly, Longview. Lufkin Section, Nov. 3-4, Crockett Assembly. Beaumont Section, Nov. 8-9, First Assembly, Port Arthur. Houston Section, Nov. 10-11, First Assembly, Houston. Waco Section, Nov. 29-30, Morrow Avenue, Waco. Corpus Christi Section, Dec. 6-7, First Assembly, Corpus Christi. Valley Section, Dec. 8-9, Assembly of God Brownsville.

Services: 10:30 a.m., 2:30 and 7:30 p.m., first day; 10 a.m., and 2:30 p.m., second day.—E. B. Crump, District Secretary-Treasurer.

GLAD TIDINGS

A whole-school service which includes several good songs, recitations and exercises.

30 EV 9940 Ea. 12c

LIGHT OF THE AGES

A whole-school program which features a playlet and candle light service. Also songs, recitations, etc.

30 EV 9942 Ea. 10c

BEAUTIFUL NIGHT

Graded songs and recitations and exercises for various ages.

30 EV 9926 Each 10c

JOYFUL AND TRIUMPHANT

Solos, duets, trios, whole-school songs, also exercises and recitations.

30 EV 9941 Each 12c



BOSSIER CITY, LA.—First Assembly, 425 Traffic St. Revival in progress; R. E. Gilliam, Little Rock, Ark., Evangelist.—E. W. Davis, Pastor.

MISCELLANEOUS NOTICES

NEW ADDRESS—222 West Citrus Ave., Redlands, Calif.—Otto J. Klink.

RADIO BROADCAST—Station WCKB, 780 kc.; "The Glad Tidings Hour," each Sunday, 5:30 p.m. Sponsored by the Glad Tidings Assembly, Dunn, N. C.—A. A. Amerine, Pastor.

NEW ADDRESS—After three years as pastor of the assembly at Ottumwa, Iowa, we have resigned to accept a call to the pastorate of the church in Kerman, Calif. (R. 2, Box 57).—Pastor and Mrs. J. C. Snyder.

NEW ADDRESS—After 15 years pastoral work and two years as presbyter of Houston Section, I resigned as pastor of Texas City Assembly to enter the evangelistic field.—N. L. White, 10819½ Garber Lane, Houston 15, Texas.

NORTH CENTRAL TEXAS BROADCAST—"Voice of Truth," station KAND; dial frequency 1340; each morning 7:45 to 8:00. Program presented by First Assembly of God, of Corsicana, Texas.—Bracy I. Greer, Pastor.

NOTICE—We have assumed the pastorate of the Hopkins Gospel Tabernacle, 16 Seventh Ave. S., Hopkins, Minn., after 3½ years in Bemidji, Minn. We are in the Minneapolis-St. Paul area.—Pastor George Rasmussen.