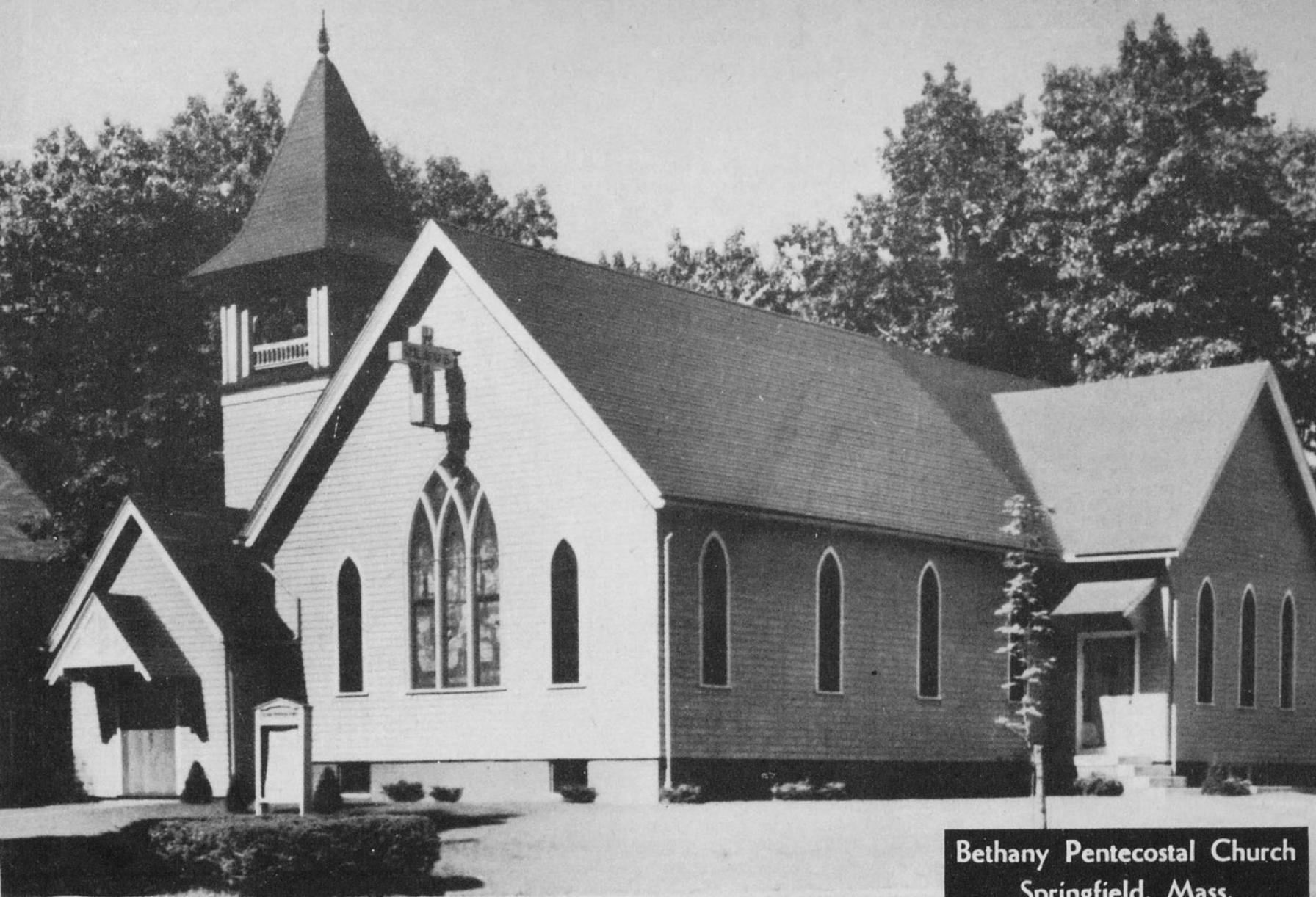


*The Pentecostal*  
**Evangel**

FILE COPY

Number 1946  
August 26, 1951  
Five Cents

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



**Bethany Pentecostal Church  
Springfield, Mass.**

# PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

## America's Unchurched Children

The number of children in the U. S. outside the church was seventeen million in 1927. Today it is twenty-seven million, according to Paul C. Payne, educational secretary of the Presbyterian Church. Says Dr. Payne: "This presents a shocking picture of the utter inadequacy of our present efforts. At this rate America will soon become a pagan nation."

## Searching for Lost Children

Three small children recently wandered away from a picnic party in the mountains of New Mexico and were lost for 29 hours. Five hundred persons, including nearly 200 soldiers, joined in the search for the lost tots, and many strong men exhausted themselves in the trek over mountain slopes. The children were found unharmed but hungry.

If efforts like this were made to win lost children to Christ, and lost adults as well, there would be great rejoicing in heaven.

## Tobacco Firm Opens Chapel

The R. J. Reynolds Tobacco Company at Winston-Salem, North Carolina, has made a small private chapel available to its employees. It adjoins the office and reception room of the firm's pastor-counsellor. Employees having spiritual problems are urged to see the counsellor, who takes them into the chapel for prayer. We wonder what advice this minister would give an employee who asks whether it is right for a Christian to smoke cigarettes or to help make them!

## China's Door Closed

For a long time the Communist Government of China has been letting American missionaries know that they were not wanted. Now it has officially shut the door. It has served notice to all American Protestant mission boards that they may no longer finance religious educational, or charitable work in China.

A decree ordering the American mission boards to cease their work immediately, and providing for the early departure of the few missionaries that still remain in China, was signed at Peking by Premier Chou En-lai.

The Reds may drive out the missionaries but they cannot stop the Holy Spirit from working. Christ has built His church in China and the gates of hell shall not prevail against it.

## Pentecostal Co-operation in Britain

Leaders of the three main sections of the Pentecostal Movement in Great Britain (the Assemblies of God, the Elim churches, and the Welsh Apostolic churches) have collaborated to produce a new book of Pentecostal songs, known as *Redemption Hymnal*.

## Liquor and the Draft

Congress has written into the new draft law an amendment directing the Secretary of Defense to make such regulations as he may deem appropriate to govern the sale and use of beer, wine, or any other intoxicating liquors at or near any military camp, naval station, air field, or other military establishment. If the morals of 18-year-olds and other young boys called for military training are endangered by unsavory conditions around the camp, Secretary Marshall has the power to order an absolute ban on liquor in the vicinity.

## Released-Time Plan Upheld

In Brooklyn, as in many other communities, children are released from public school one hour each week to go to the church of their choice and receive religious training. In 1948 two Brooklyn parents challenged the right of the schools to do this. When the New York Supreme Court ruled that the plan was constitutional, inasmuch as the classes were not held on school premises, the plaintiffs appealed the case. Last month the State Court of Appeals denied the appeal 6-1. Said one of the judges:

"The Constitution does not demand that every friendly gesture between church and state shall be discounted. This so-called 'wall of separation' may be built so high . . . as to impair both state and church, as we have come to know them."

## Hebrew University

The great library of the Hebrew University on Mount Scopus, Jerusalem, is still in Arab hands. When an Arab official was asked recently why they would not release this library, he said it might help the Jews to invent an atomic bomb. But friends of Israel over the world have given the Jews a new library that would make any institution proud. During the past year a total of 1,990 students from 44 countries have been attending the Hebrew University classes in temporary quarters.

## On the Cover Page

We visit the New England District this week, and pause for a moment in Springfield, Massachusetts. Here we find a very attractive church building with a fine congregation of Pentecostal people worshipping in it. Yes, even in "stiff and staid old New England" the Lord has found thousands of spiritually hungry believers who welcome the moving of the Holy Spirit in their meetings.

The Bethany Pentecostal Church in Springfield had its beginnings in a very small way about thirty years ago, when a Mrs. Albert H. Weaver felt the need of erecting a chapel in the north end of the city. The church in its inception was affiliated with the Christian and Missionary Alliance, and outstanding men of God like A. B. Simpson were among the speakers who filled the pulpit. Undoubtedly this background is largely responsible for the good missionary vision which the assembly has always shown. It is one of the leading churches in the New England District in missionary giving.

The Bethany assembly has had a steady growth down through the years. The pastor, Albert D. Skymer, says: "We have been enjoying a real revival spirit in the services in recent months. Ten young people have received the Baptism recently, and several new families have been saved and have come into the church. Our church is well filled each Sunday, both morning and evening, and we have seen it filled to capacity during special meetings."

The building was enlarged over a year ago and 300 can be seated comfortably in the main auditorium. There is a young people's auditorium in the new basement, seating 100, and this serves as a prayer room also.

Last spring the men of the church erected six new Sunday school rooms and a nursery. The young men's class purchased the large neon sign which nightly proclaims the truth that "Jesus Saves." The corner on which the church is situated is designated as the highest spot in the city, so the sign with its message is seen for a considerable distance.

Every Sunday morning the church has a broadcast from 9:30 to 10 o'clock on one of the best radio stations in the area. When visiting the area, be sure to tune in—or, better still, go to the corner of Springfield and Armory Streets and join the Bethany congregation for Sunday School and church.

"Some people are always in a hurry. If we are on the wrong road, the more we hurry the farther we get from where we ought to go!"

# The Voice of the Holy Spirit

R. M. Riggs

*Prophecy is not a new thing. It is literally the voice of the Holy Spirit, and He has always been articulate.*



THE SUBJECT of prophecy ought to be familiar to Pentecostal people, but its consideration is always a fresh delight.

The history of this gift is a long and honorable one. As a matter of fact, it has been in evidence since the first dispensation, next to Eden, and will reach its high crescendo in the thousand years of peace. It is not a manifestation peculiar to the apostolic days or to the present Pentecostal Movement. It has been a normal expression of the Spirit of God throughout all ages. Prophecy is literally the voice of the Holy Spirit and He has always been articulate.

The first specific reference to the operation of the gift of prophecy is found in Jude 14: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of His saints." How appropriate it is that the first prophetic utterance should span practically all prophetic scope and fix our gaze on something still unfulfilled, the great return of Christ to this earth in power and glory! Here was an operation of the gift of prophecy even before the Flood.

Abraham, the father of the faithful, was a prophet (Gen. 20:7); and the prophet Moses was a type of the great Prophet, the Lord Jesus Christ (Deut. 18:15, 18). When Moses grew weary of the burden which he bore, the Lord "took of the Spirit that was upon him and gave it unto the seventy elders; and it came to pass, that, when the Spirit rested upon them, they prophesied and did not cease" (Num. 11:25). And when it was told Moses that two of the seventy remained in the camp and there prophesied, and he was asked to forbid them, Moses replied: "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them" (v. 29).

This wish of Moses was also a prediction; for, lo, it shall come to pass in the last days that God will pour out His Spirit upon all flesh, and they shall prophesy. Joel 2:28. All through the Old Testament, when the Holy Ghost moved

holy men of God they *spoke* forth the prophecies which, when written down, compose the ancient Scriptures. 2 Peter 1:21. Thus we see there is ample evidence even in the Old Testament that prophecy is the voice of the Holy Spirit.

As we cross the threshold into the New Testament we find the Holy Spirit still resting upon holy men and women and speaking forth through them in prophecy. "And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost: and she *spoke* out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb." Luke 1:41, 42. Her husband Zacharias "was filled with the Holy Ghost, and *prophesied*." Luke 1:67. The Holy Ghost coming upon one breaks forth in divine utterance. "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses." Acts 1:8. "And they were all filled with the Holy Ghost and *began to speak* with other tongues as the Spirit gave utterance." Acts 2:4.

At Cornelius' household, the Holy Ghost fell on all them that heard the word, and they *spoke* with tongues and magnified God. Acts 10:44, 46. At Ephesus "when Paul laid his hands on them, the Holy Ghost came on them and they *spoke* with tongues and prophesied." Acts 19:6. And even late in the great tribulation, just before the Lord returns to this earth, in the very midst of the Antichrist's reign, God will give power to His two witnesses and they shall *prophesy*, Rev. 11:3. It is not a new thing. It is not a strange thing. It is not even a dispensational thing. It is almost an eternal thing. From the translated Enoch unto the "all flesh" which shall prophecy through the Millennium, prophecy has been and is the voice of the Holy Spirit. There is no lack of proof that tongues is the evidence of the Baptism in the Spirit.

Lest someone think that the last statement is not a logical conclusion from the premises laid down before it,

let me point out that tongues and prophecy are essentially the same. When the 120 spoke in tongues on the day of Pentecost, Peter said: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall *prophesy*." Acts 2:16-17. In other words, this "tongues" you hear is the prophecy Joel said would come. "Greater is he that prophesieth than he that speaketh with tongues, except he interpret." 1 Cor. 14:5. Tongues plus interpretation equals prophecy. Both prophecy and tongues are speaking under the power of the Holy Ghost, whatever the language. The only distinction between the two is the language. If it is your own language and that of those who hear you, it is prophecy. If it is another language, it is tongues ("other tongues"). Thus essentially there is no difference.

In Old Testament times, salvation was of the Jews. A foreigner had to become a Jew in order to worship Jehovah. But he was welcome and was entitled to all the rights and privileges of a Jew when he became circumcised and thus joined the nation. One language—Hebrew—sufficed for all God's people, for they all were of one nation. But on the day of Pentecost the Lord expanded His program so that all nations could share His salvation without becoming Jews. His command was, "Teach all nations." Paul said, "Circumcision availeth nothing." Every people, nation, tribe and tongue became equal recipients of His salvation. As soon as this program for all nations and all tongues was introduced, the Holy Spirit's voice became "tongues" as well as prophecy. Salvation was for home folks and also for foreigners. That is the significance of the use of tongues as the voice of the Holy Spirit in the Gospel Age.

Now notice the expression in Num. 11:25, "They prophesied and *did not cease*." The gift of prophecy abode

(Continued on page nine)

# Forty-Five Years of Pentecostal Revival

Ernest S. Williams

(Continued from last week)

IN THE EARLY DAYS of this Pentecostal revival we received no public offerings. That was the practice all up and down the Pacific coast. It began at Azusa Street and was carried on from there. I preached every night on the street and in the hall, but never were the offering plates passed. Whatever I received the people placed in my hand. There was a little box at the back near the door and any money put in that box was for rent. At that time the rent was fifty dollars a month, quite a sum for those days, but God supplied our need.

Once I was needing a suit of clothes. I had received five or six dollars that Sunday, and I thought: "Now, I'm going to be just as stingy with myself as I can this week, and maybe God will give me enough next Sunday so I can buy a suit of clothes." Ten dollars was my target—a ten-dollar suit of clothes. That was a cheap suit, even in those days, but remember that was almost forty-five years ago.

After a day or two, I felt it laid on my heart to send five dollars to a certain person whom I felt was in need of that money, and I obeyed the impulse. Good-bye to my suit! I had only about a dollar left to take me through the week!

The next Sunday night when the service was over a good woman of the church said, "Brother Williams, could you come up to my house tomorrow morning?"

I answered, "Yes, I guess I could."

On Monday morning I went up, never thinking of receiving anything, and she said: "The saints want you to have a suit of clothes." She put three ten-dollar gold pieces in my hand! So the Lord gave me three times as much as I had planned to pay for a suit of clothes, and I had the satisfaction of knowing that I had obeyed the Lord.

I have experienced many incidents of that kind in my ministry. Even when my circumstances became easier later on and I wanted certain things that were more than bare necessities, I have looked to the Lord and He has supplied them

If we are true to God, whether our income is much or little, the Lord will give us some delightful surprises along the way.

I do not advocate that we stop receiving public offerings. The people need to be taught to support God's work with their tithes and offerings, and I do not think it makes very much difference whether we let them place their offerings in the pastor's hand, or in a box, or in an offering plate. But the love of money can be as ruinous to a preacher as to anyone else, and we ought to beware lest we begin to think too much about the dollars.

Commercialism was the farthest thing from primitive Pentecost, and spirituality was the primary thing. There were no high-pressure drives for money in the early days. If there was a financial need the saints told God about it and trusted Him to send in the money. Recently I heard of persons who speak in tongues and give interpretation directing how the people are to bring their offerings. That is an abuse of spiritual gifts. I have been told that a certain evangelist follows the same practice. I do not believe God is in that sort of thing. May God help us to seek first His kingdom and His righteousness. If we do that, all the things we need will be added unto us.

In the early days of the Movement there was no pre-arranged singing of "specials." If someone felt a song on his heart, he just arose and sang it. No one asked him to do it—it was spontaneous, and God used to bless it. The thought was: "Let's have everything move as God leads—let's keep away from that which is formal and mechanical."

The first time I heard an announcement that someone was going to bring a vocal solo in a Pentecostal meeting, I thought, "What has become of us?" It took me a while to get adjusted to it. Now I am like the rest of the crowd and take it for granted. If the soloist sings in the Spirit, I get blessed. If the solo is not in the Spirit, I toss it over my shoulder. I am not telling you that we ought to stop having special

singing, but I do wish we could inculcate in all who sing "specials" the thought, "God help me to sing to the needs of the people."

I was once sitting in a meeting and enjoying it, for I felt God was there. The people were rejoicing and praising God. Then they asked a visitor to play his violin. He played a ditty which had a little novelty in it. There was not much music in it, as far as I could tell, but it was something out of the ordinary—and when he finished, to my amazement the people shouted over this supposed great demonstration as if it had been a spiritual outpouring! I thought: "Lord, have mercy on us. What is this, anyhow?"

A certain amount of novelty may be all right, but we need to get God into the novelty. That is what counts. Whether we eat, or drink, or whatsoever we do, let us seek to do it all to the glory of God, and the God of love and peace will be with us.

Oh, how some people can sing into your heart! There was a good woman in my church in Philadelphia who had formerly been a member of another church. The pastor of that church used to have that woman stand before the people at the close of his sermon and sing a song, because she sang conviction upon the people. I believe God would give the talent to minister the



ROBERT C. CUNNINGHAM, Editor

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Spirit to the people through song to more singers if they would wait on Him for this ministry.

Back yonder spiritual exercises were encouraged but not to excess. There was freedom given for persons to speak in tongues, and if someone had an interpretation well and good. There was no pressing for the interpretation. I think we sometimes press too far for an interpretation. If a message has come from God in tongues, then He will inspire someone to give the interpretation. You will not have to wait fifteen minutes for it to come.

The primary thing was spontaneity. While great freedom was given, and every meeting had its time for personal testimonies, yet at the appropriate time someone would arise with the Word of God, and it was always the clincher of the service. I believe this is a good thing. Manifestations, good feelings, etc. need to be balanced with the Word of God. Those meetings were wonderful. God had done great things among the people and their attitude was: "We want to decrease, Lord, and we want You to increase." But it was not very long until they discovered that direction was needed in the meetings if they were to be kept from excesses or diversions.

So we have come to the place where we are today. We cannot go back. The fellow who is expecting to live forty-five years ago is doomed to disappointment, because those days are gone. There is nothing to be gained by putting on a long face and saying, "Pentecostal preachers don't carry on the work the way we did it forty-five years ago." Such an attitude would only lead to sourness of spirit. We are not living forty-five years ago. We are living now. We must join with Paul and say, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." Phil. 2:13, 14.

We cannot go back, but there are some things that we can do. We can pray, and we can seek as God's children to walk more carefully, more holily, and more unblameably in the future than we have in the past.

I am greatly encouraged with the progress we have made, but we shall have to watch our steps lest the mechanics of religion rob us of our spirituality. We cannot run very long on momentum. We need the power of God. We must watch in our Sunday School progress, in our vying one with another as to which can have the greatest attendance, lest we become so taken up with such things that we forget the secret closet. I see danger in many directions. Unless we are very careful

we are going to depend on the know-how instead of on God Almighty. The "Know-how" is all right, but unless the "know-how" is consecrated in much prayer and is oiled with the Spirit of the living God, it is just human ef-

fort which will profit nothing in the end. To be really Pentecostal we must have more than Pentecostal doctrine. We must give heed to our ways and spend much time waiting upon God.  
(Continued on page eleven)

## Why Every Christian Should Tithe

Bartlett Peterson

PRESIDENT  
CENTRAL BIBLE INSTITUTE



IT IS CERTAIN beyond all dispute that tithing is divinely enjoined upon man and emphatically authorized by the Holy Scriptures. This cannot be said about many other schemes and programs of church support. Of them it cannot be said, "It is written."

God has originated this as His plan. It is the fairest method conceivable, for by it men are commanded to give *proportionately as God hath prospered them*. "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him . . ." 1 Cor. 16:2. It therefore works no hardship upon anyone since each shares in the same proportionate degree (ten percent) as he has prospered. Without question it eliminates any haphazard, slipshod, hit-and-miss, make-shift practice for church support. God desires us to be as business-like in carrying on His work as He was in laying its plans. All of His creation is most highly systematized. *Tithing is one of those systems!*

Out of concern for the furthering of His work, and a desire to bless His people, God has appointed that the storehouse (the church treasury) should be full (Malachi 3:10). If this divine injunction were always obeyed, it would never be necessary to put on high-pressure drives, to originate clever schemes, or for the pastor to turn his church into a restaurant. In divine protest Christ drove out those who had engaged in a program of selling for gain in the Temple, instead of praying for growth. "My house shall be called a house of prayer, but ye have made it a den of thieves," was the Saviour's rebuke.

Tithing elevates a man from *robbing from God to paying to God that*

*which is rightly His*. Man's question is, "Wherein have we robbed Thee?" God answers, "In tithes and offerings" (Malachi 3:8). Tithing therefore removes a man from a position where he receives curses for faithlessness and disobedience to a position to receive blessings for faithfulness and obedience. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." While in Malachi 3:9 God says, "Ye are cursed with a curse: for ye have robbed me . . ." in the next verse He promised blessing, and in the following He promised to "rebuke the devourer for your sakes," if men will bring their tithes and offerings to Him.

Real satisfaction in the Christian's life lies in being able to establish and maintain a state of proper relative value between commonplace things and holy things—between the secular and the sacred. Tithing will do this!

A church properly financed by the Scriptural method of tithes and offerings not only will have divine approbation, but the efforts and energies otherwise dissipated in unscriptural financial programs can be used unreservedly in soul winning.

The late Bishop Selwyn often quoted John Wesley's motto, "Save all you can and give all you save." He believed that charity did not begin until after a tithe had been paid to God. "Whatever your income," he wrote to his son, "remember that only nine-tenths of it are at your disposal."



#### CHAPLAIN LINDVALL SPREADS THE GOSPEL

*Chaplain John A. Lindvall, one of our Assemblies of God ministers, formerly a missionary to Europe, giving gospel literature to some of the many Japanese that come in contact with our armed forces in Japan. Chaplain Lindvall, who is with the 160th Infantry Regiment, has also encouraged the men of his regiment to spread the Word.*

## COLOMBIAN ATROCITIES CONTINUE

News release of the National Association of Evangelicals.

SOME TIME AGO the Colombian Ambassador in Washington took Clyde W. Taylor, the N. A. E. Secretary of Affairs, to task in an interview at the Embassy. The ambassador stated, "I resent these incidents being called atrocities." When Dr. Taylor told of the treatment of evangelicals by Colombian police, there was not left any doubt that the word was correctly used. Webster defines *atrocitiy* as "savagely brutal; outrageously cruel or wicked." The following story meets the full requirement of the word.

According to accounts reaching Dr. Taylor from several responsible missionaries, one of whom wrote in Spanish, the latest atrocity was perpetrated by Colombian police upon the person of William Easton and two Colombian nationals, members of his evangelical Christian church in Mariquita, Colombia, South America. Mr. Easton is a missionary for the World Wide Evangelization Crusade, with headquarters in Chicago, although he is a British subject.

On June 16, a small meeting was in progress with a national by the name of Gonzalo preaching. He was about half through the

service when quick treads were heard coming down the path and a sergeant and two other policemen came into the room and marched up to the front, asking the speaker what book he held in his hand. Gonzalo answered, "The Bible."

Mr. Easton came forward and told the police that he was the pastor. The police asked what authority permitted him to hold meetings, and the pastor answered that there was liberty of meetings. His wife spoke up and said that they both held passports recognized by the Colombian government. The policeman asked, "You are evangelicals, aren't you?" and picking up some books said they should be burned.

The officers were joined by a traffic director and a civilian. The sergeant asked, "What about these books?" The traffic director said they should be burned.

The sergeant ordered the women and children to leave, but Mrs. Easton refused to leave the meeting. Suddenly the sergeant drew his saber and started hitting out at Mr. Easton. The wife of the missionary left as pandemonium broke out. The police struck

#### Winners of 1951

#### Subscription Increase Effort

Winners of the national awards of the 1951 Subscription Increase Effort of "The Missionary Challenge" were: Bernice Gerard, Kansas City, Missouri; Martha McLean, Laguna Beach, California; and Dean E. Duncan, Denver, Colorado.

Ranking next in subscription sales were Leota Clark, M. F. Brandt, R. F. Bender, Don Compton, Lenora Parks, Mrs. Esther Torgerson, and Mrs. R. W. Simmonds, in the order given. Scores of others did fine selling jobs.

Watch for announcement of the 1952 Subscription Increase Effort.

at the evangelicals with rifle butts. One blow knocked the missionary over the pulpit and another blow sent him flying over the organ. One gash required three stitches the next day, and another required two stitches.

The missionary and two of his followers were taken to the Police Station, stripped and beaten with leather straps and with clubs, as well as kicked. Mr. Easton was given a large piece of timber about fifteen feet long and made to carry it, while the police taunted him, saying, "Thus did Barabbas." The evangelicals were caused to roll, while naked, in hot rice husks, and to crawl like snakes on the floor. Given clubs they were told to fight each other, and were cruelly beaten and kicked if they did not do so. The crowning part of the sadistic ordeal came when one of the Colombian nationals was compelled to put his hands together and produce human fecal matter, and all were beaten and kicked in compelling them to eat it.

The ordeal continued for hours after the beaten and bleeding pastor was compelled to march through the streets from the chapel to the barracks of the police. The whole populace knew of the matter, as eventually the news got out, and the English population learned that the attack upon the evangelicals was on.

## HIROSHIMA ATOMIC VICTIMS HEALED

EVANGELIST HARVEY McAlister writes from Japan under date of July 8:

"On July 6 we closed nine nights of services in the auditorium in Hiroshima. Hiroshima was again visited, but this time not with death, suffering and destruction, but with a greater power than the atomic bomb—the power of the Holy Ghost, bringing forgiveness and healing to many.

"Most of the Protestant groups, including Episcopalians, Lutherans, Methodists, Baptists, Nazarenes, and Christian Alliance, co-operated. Missionaries and Japanese pastors alike threw themselves wholeheartedly into the ministry of healing with me. I offered prayer for the sick and afflicted with

others laying hands on the individuals with me early in the campaign, but gradually I shifted the burden of prayer to the others, calling upon them. By the end of the campaign the missionaries and pastors were carrying much of the ministry.

"I wish that you could have been in the services and could have witnessed the pleased looks that would come over the missionaries and Japanese pastors as they awakened to the realization that through the prayers and faith healing was coming to the sufferers. To many of them the healing ministry was new.

"One denominational missionary said, 'Brother McAlister, I have reached the decision that I should make a re-study of the four Gospels with reference to the healing of the sick. I started on the study today. I purpose,

by God's grace, to incorporate divine healing in my ministry for the rest of my life. This is what missionaries have all been praying for in Japan—a moving of God's Spirit among the people.'

"I have felt that a powerful and wholesome testimony was given to the city concerning God's power. We would have around 100 for salvation each night.

"Many atomic bomb victims came for prayer, persons who had suffered constantly since Hiroshima was bombed. There were many instantaneous deliverances of the victims. In some it was a gradual process. One man had been one mile from the bomb center. He became totally deaf in the ear turned to the center. In a moment perfect hearing was restored to him."

Send Foreign Missionary offerings to  
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he threw his arms heavenward and dedicated himself afresh to the Lord.

I suggested that the articles of worship be burned outside, but Mr. Luis thought that it would not be best at the late hour, so a huge sack was brought and as many of the articles as it was possible to get into the sack were crammed in. The sack and the remaining articles were loaded in the back of our jeep. In front of the altar was a bucket of water with a live turtle in it. The turtle was thrown out in the yard.

We drove the jeep out to the river and heaved the sack with all the other things into the river.

The next day when we visited Mr. Luis' home we were led back to the worship chamber. It had been transformed into a simple dining room.

Mr. Luis is planning to get his children in Sunday School. He tells us that the believers are visiting his home, and rejoicing with him.

Einar G. Peterson sends this report from Holguin, Cuba: "The Lord is beginning to baptize our people with the Holy Spirit. It has been one of the most beautiful sights I have ever seen—one right after another, and at times five and six receiving the Baptism at once. We shall ever be grateful to the Lord for permitting us to see what we have seen and are seeing in Holguin. One of our young women spoke in tongues and then gave a beautiful interpretation to sinners."

## DELIVERED OF IDOL WORSHIP

W. Lawrence Perrault, Cuba

IN EVERY SERVICE in Ciego de Avila souls are seeking God. Within the past two weeks more than 100 have sought the Lord and approximately that number have claimed definite healing.

This past Thursday afternoon we drove over to Ciego de Avila from Sancti Spiritus for the meeting that night, taking with us supplies for the time we would be there. Before we could unload our supplies my son, Eugene, called me saying that a man wanted to speak with me. I found a nervous, frightened man of about thirty-five waiting for me. His name was Luis.

Mr. Luis said that he had a long story to tell, but it did not take him long to tell us what was wrong. Feeling a deep need of help for his soul he had become involved in Catholicism, spiritism, and witchcraft. Hundreds of dollars had been spent in pursuit of satisfaction. In his home were idols and objects used in his worship worth several hundred dollars. "But," he said, "I am repentant. I want to serve the Lord. I want to leave this. Will you show me the right way? The Lord sent me here. No man sent me. Tell me what I should do."

I explained the way of salvation and told him that he would have to give up the idol worship. He said that he would. After prayer he lifted his arms and said: "Now I am free. I will serve the Lord."

That night Mr. Luis came to the service, bringing his wife and little son. He whispered to me at the beginning of the service that he had not brought his idols with him because he was ashamed of them. He arranged to bring them the following morning.

Twelve persons sought salvation that night, and we prayed with a number for healing.

After the service we saw Mr. Luis and his family on the street, and were invited to their home. In a room adjoining the kitchen were the idols, articles of worship, and an altar. The altar was decorated with a string of Christmas-tree lights. I had never seen such

an array of objects. There were images of several virgins and saints, ornaments such as are sold in ten-cent stores in the States, dishes, bells, horns, shells, stones, leather goods, fruit, etc. A red and white flag was over the door of the home. There also was one over the chamber of worship. We were shown a red satin, embroidered coat, and were told that it was an initiation coat. An ordinary coat was of red and white checks. Silk and satin embroidered table covers and scarfs with mystic designs were in evidence.

Mr. Luis had intense fear of all the objects. He asked if we thought that the saints would punish him for forsaking them. We assured him that as a child of God he was protected by the blood of Christ. At the assurance



WOMEN'S BIBLE SCHOOL, HARDOI, NORTH INDIA

*Women of the Hardoi Bible School of Hardoi, North India, with some of their children and instructors of the school. The group is standing in front of the church. The school in Hardoi has been in existence a number of years. Not only are our Assemblies of God women trained in the school but other denominations send national women there. It has been a means of spreading the Pentecostal testimony.*

# Sheriff Takes Christ Into Fight With Crime

**"Best Kind of Law Enforcement Comes From Having Christ in Your Heart," Says Sheriff George Blaine.**

"GOD IS MY GUIDE in enforcing the law," Sheriff George Blaine told the Tulsa County Bar Association. The six-foot-four officer was invited to address the distinguished group with an entertaining talk. Instead he startled the audience by speaking of Christ.

"Being sheriff of this big county brings many problems, but the greatest of these is myself. I must reconcile all my actions with myself and God. If I can't do this, then I have failed the citizens. I came by my conversion the hard way."

To most law officers such a statement would be unheard of, but to George Blaine it's part of his everyday life. He mixes his faith in Christ with his public office and is now serving his third term as county sheriff, a Republican in a Democratic area.

He admits that his conception of law enforcement has been often attacked, but says: "I don't care as long as I sincerely feel that I have done my duty to the people of Tulsa County and to God. These are the principles on which my office is now operated and will continue to be operated as long as I remain in office."

Since Blaine took office in January, 1947, he is credited with materially decreasing crime in the county. Party leaders gasped when Blaine crossed political lines and chose deputies from both major parties, following a merit system instead of the spoils system.

Hoodlums now think twice before crossing the county line. The Vicksburg gang, a large liquor syndicate, worked its way into the outskirts of Blaine's territory early in his career. After collecting his evidence, Blaine forcefully made a personal appearance at the gambling sites, instead of sending his deputies for the raid. State officers co-operated and the illicit actions were halted by fast-moving raids.

A "big shot" gambling fraternity lost temper at Blaine when he nabbed equipment used by race-track operators in their booking parlors. The bookies fled and now are struggling for existence in underground hideouts.

Bookie wires had been controlled by the Charles Binnagio gang, the mob that had taken over Kansas City bookie operations. But Blaine rapidly drove them from Tulsa County.

Other hoodlums used clever systems of calling the sheriff out for false alarms to tie down his effectiveness. But he counter-attacked with a swift night patrol that ran

the legs off the hoodlums.

Pressure groups of respectable businessmen have come into his office and warned him, "It's not good to hurt business."

Blaine answers quietly, "I have convictions."

In his first year in office he destroyed over \$250,000 of liquor and \$15,000 of slot machines.

This was enough to make Tulsa papers say: "Something new has come to town in the way of law enforcement. Crooks and hijackers and bad men have been put to rout. And they can't scare him and they can't buy him. His oath of office and his honor as a man means something. He's put the public good above the political rackets of the day. And he has had the cold courage to make the underworld quake in its boots."

In the 1950 election his opponents attempted a "smear" campaign against him. A newspaper reporter obtained testimonies from several men against Blaine, but when it was brought to court, the entire case collapsed.

One witness admitted to the grand jury: "I was pretty sore, because I had been raided several times by the sheriff's office. They said that if his opponent were elected, things wouldn't be so bad for us."

When other witnesses exploded the whole story which claimed open gambling in Tulsa and bribery of public officials, opponents of Blaine were much worse off than when they had started. Finally his foes were content to lambaste the sheriff for his parking too long in a limited parking area once, and for his campaigners pinning up a sign where it shouldn't have been!

Needless to say, Blaine was elected for a third term.

But his chief interest is in curbing juvenile delinquency, which the two-fisted officer believes to be the toughest phase of his work. To help in the fight Blaine has recruited 500 junior deputies throughout the country. These deputies are young boys organized to do their part to halt the rising trend of youth crimes.

And in his work with the youngsters the sheriff loves to tell them of his Saviour. Before he became a Christian in 1933, putting young people behind bars was all in the business. He says:

"With a gun on my hip, with a star and a billy club, with the authority invested in me by society, I tried to do great things. But I thank God that since I have found the Lord Jesus Christ as my personal Saviour, He has awakened in me a love for humanity.

"As I close the door upon a man now, my heart goes out to that person and I breathe a prayer for him."

When he speaks before penal institutions, he invariably mentions the Bible's law of liberty and love. Frequently the response from young criminals is great as he tells them about Christ.

But Blaine is quick to point out that the blame rests upon godless parents more than upon the delinquents themselves. Often parents come to his office to talk with him about their children. "It is all I can do to keep from preaching them a sermon as they sit there," he says.

But the first thing he always asks is, "Did you take him to Sunday School?" And he knows the answer before the parent speaks.

Not only is he well known among Tulsa youth, but he is also familiar across the country as a youth speaker. He has spoken before Youth for Christ rallies and other Christian meetings in many states. He had to refuse an invitation to speak at an international youth rally in England because of his official duties.

Blaine has been a Gideon since December, 1940. He knows the value of distributing Bibles because he himself is a Bible convert.



Sheriff Blaine shows weapons made from heavy wire, taken in attempted jail break.

Sheriff Blaine is a member of Faith Tabernacle, an Assemblies of God Church in Tulsa, and he is an active member of the Gideons. The accompanying article and pictures appeared in THE GIDEON and are reprinted here by special permission.

Born in 1896, Blaine joined the police department in 1917 and worked several years as special agent for oil companies. When appointed Tulsa chief of police at the age of 26, he became the youngest police chief in the country. For three terms he served as police chief.

When he finished a term in 1930, he decided to take a rest. In those prohibition days he often went down to Mexico and stayed drunk for weeks at a time. Back and forth he traveled from Tulsa to Mexico, drinking and reveling.

With this splurge he lost all his money as well as his sense of responsibility. He became brutal to his wife and child and his father and mother. Finally, when he tried to get a job, he was unable to keep it.

Those were depression days and he was a hopeless drunkard. In poverty Blaine, his father, mother, wife and child, moved from Tulsa to a farm in Missouri where he sold stove bolts for a living. But all the profit went for liquor and Blaine was almost constantly intoxicated.

Finally even the farm was lost and the family headed back to Tulsa. Husband and wife made plans for a divorce and a court fight for the custody of their little girl. Meanwhile Blaine spent entire days without speaking.

But the trip back ended at Carl Junction, north of Joplin, Missouri, where they moved into a decrepit barnlike house and barely existed. They had no money, nothing but a few blackberries left over from their farm.

While they were living in that place, a fine old Christian woman invited them to a revival meeting. His mother and his wife accepted the invitation and went for three nights. The third night the daughter ran home and shouted, "Mother got saved."

And in walked Blaine's wife with tears running down her face. She came over to him and put her arms around his shoulders. "Will you forgive me for all the mean things I have said to you?"

Blaine was stunned. "What's this?" he wondered. He knew that he was the one who should be asking forgiveness, but the expression on his wife's face was sincere.

Then she gave her testimony. She said she had accepted Christ as her Saviour and that she was now going to live with her husband no matter what happened. Then she asked him to read the Bible and go to church. Blaine promised to read his Bible.

He kept that promise, too. For 16 days every spare moment he had was spent in reading God's Word. The town's three preachers came over to lead him to Christ. Stubbornly he refused to accept God's grace.

But daily the agony of his heart was mounting until he could take it no longer. He threw down the Bible, jumped off the old cot on which he was sitting, and ran into the kitchen where his wife and his mother were washing dishes.

"Pray for me," he cried, "I can't stand it much longer."

He fell down on his knees, with an old green kitchen stool as an altar, and became a new creature in Christ.

This was the start of a new life for Blaine. He went back to the law enforcement busi-



George Blaine, Sheriff of Tulsa County, Oklahoma, is shown in court in connection with case involving alleged smuggling of gun into jail.

ness, and let the Lord take control. Now a law of liberty reigns in his life, founded on the greatest book of law, the Bible.

As he tells his youth audiences: "There are two kinds of law enforcement. There is the kind where man enforces laws by might and force to curb those who refuse to obey the statutes. In that case a person obeys the law, whether he wants to or not.

"The other kind of enforcement comes from having God in the heart. This is an enforcement which comes voluntarily and because the persons want to follow the laws of man and God, not because they're afraid of punishment. The standards of life climb with the advent of Christian living."

## THE VOICE OF THE HOLY SPIRIT

(Continued from page three)

upon them and continued to operate. On the day of Pentecost, we are told, "they began to speak with other tongues." No mention was made of their ceasing to speak. Although 1 Cor. 13:8 tells us that there will be a time when prophecies shall fail, yet we know that the two witnesses will prophesy at the very end of the Gospel Age. Prophecies will not fail before then, to be sure. Joel's prediction will have its complete fulfillment only in the Mil-

lennium. Thus prophecy will still be operating for another 1,000 years after the two witnesses prophesy. Prophesying was intended of God to CONTINUE from age to age from day to day. The Holy Spirit continually desires to find articulate expression through human lips. "When He is come, He shall testify of Me." John 15:26. Let Him testify again and again.

The very gospel itself is in evidence in the operation of this gift. This gift is "talking." How significant! Jesus has accomplished all the work of salvation. "I have finished the work which Thou gavest Me to do." John 17:4. There is nothing left now but to tell about it. Jesus' work is all over but the shouting, and we are to do the shouting. Preach, tell, teach, witness. This is the sum total of what we are to do—everywhere. Prophecy is talking, telling, preaching, witnessing under the power of the Holy Spirit. Is this then the partnership? He did the work, we are to tell about it? Yes, but there is something else. Listen, dear saint of God! Our God, who finished the work of redemption, will also tell about it THROUGH YOU. Open your mouth and let Him fill it! "Be filled with the Spirit, speaking." Speak, tell, preach, proclaim the glad tidings of His full salvation in the power of the Holy Spirit. Let Him speak through you—and do NOT CEASE.

# SUNDAY'S LESSON

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

## ELIJAH BECOMES DISCOURAGED

Lesson for September 2

1 Kings 19:1-15

Many may be the opinions concerning Elijah in this time of discouragement. Some may heap upon him severe criticism because he ran from the threat of Jezebel after such victory as he had had at Carmel. Let us consider his flight from a different viewpoint.

Discouragement is the thought of our lesson. Discouragement affects different people in different ways. Whatever be our tendency, when this emotion comes to us we can take heart from the experience of Elijah. In one thing learned from this lesson we may all receive consolation. It is this: However great a man may be, he may show signs of great weakness under certain conditions. Let us therefore at all times trust in God who alone has needed strength when our natural strength is depleted.

### 1. The Threatening Queen

When Elijah had defeated the prophets of Baal at Carmel, and had then prayed an abundance of rain upon the land, Ahab the king seemed greatly relieved and evidently pleased. He had seen the power of God manifested and his land had a return of moisture. With some exuberance he probably told his heathen wife concerning the happenings. But she was not impressed. Her wicked spirit loved her idolatry more than it loved the country over which she was considered to be the queen. She hated the man who had brought succor to the people and she vowed vengeance, covenanting by her deities that should she fail in securing his life, the gods should take her life instead.

Some people are just as set in their own desires as Jezebel was. There have been those in the Christian church who have pronounced their judgment on the pastor and on the people. They in their hatred would destroy an evangelist or other medium of blessing, were a revival to come, since revival would be contrary to their hateful spirit. Let us be careful that we do not have the spirit of a Jezebel.

### 2. The Fleeing Prophet

It was weakness in Elijah that caused him to flee from the threat of Jezebel. The lesson shows that his flight was not the flight of a person who was acting out of prudence. It was the flight of a disheartened man. Forgetting all that God had done, he saw only failure. What terrible distress and change of attitude discouragement can bring! Faith fails before discouragement, courage yields to cowardice, the giant of major triumphs wilts into a pigmy. No wonder that

Jesus prayed for Peter "that thy faith fail not."

Let us look at some contributing factors in connection with the flight of Elijah. We are thrilled as we look at the victories of Elijah at Carmel. We go with him in our spirits as he runs in exhilaration before the chariot of Ahab. But have we paused to think that such responsibilities as he had faced and the efforts he had put forth had taken something out of his physical being? We do not gain great spiritual victories without paying a price in nervous reaction. Jesus knew this. When His disciples returned and told the Lord of their activities, Jesus said, "Come ye yourselves apart into a desert place, and rest a while." Mark 6:30, 31. He knew the consumption of physical vigor that their missionary success had brought. God knew the physical reaction that Elijah was passing through when he fled from Jezebel.

### 3. The Spur of Discouragement

We have already said that not all react alike. We are studying the reaction of Elijah. In the first place he "fled for his life." Later he thought he wanted to die, but in reality he was not as desirous of death as he thought he was. Have you ever wished for yourself that you could die? Be of good cheer, you are not alone. To avoid possibility of Jezebel's threat being carried out, Elijah fled from Israel into Judah. v. 3. Instead of fleeing to some city where he might meet friends, he fled to the southern extreme of the land. There he left his servant while he went a day's journey into the wilderness, or desert. v. 4.

In his misery Elijah wanted to be entirely alone. How clearly this expresses the state of many when they are under a spell of despondency. They want to be left entirely alone in their misery. Instead of seeking some bright spot, the worse they can see the outlook, the better it is to their liking. Let us pause when discouragement overwhelms us and ask ourselves the questions, "Is what I am doing intelligent? Is it wise for me to surrender entirely to insane emotionalism? Where is common sense? Shall I not resist with intelligence this wild folly?"

Elijah was a mighty man, but is it possible that he was one who depended too much on emotions, or how he felt? Take this to heart if you are one who lives largely in your feelings. God had given Elijah a message. He had been nourished at Cherith, and again at Zarephath. Then God had sent him to announce the return of rain. He had had a great success at Carmel and had run with fleetness before the king to Jez-

reel. All these were emotional victories, or victories associated with emotions. His first real test of faith without victorious feelings came at the threat of Jezebel. Let us remember that character is formed through the tests of life more than through emotional blessings or successes.

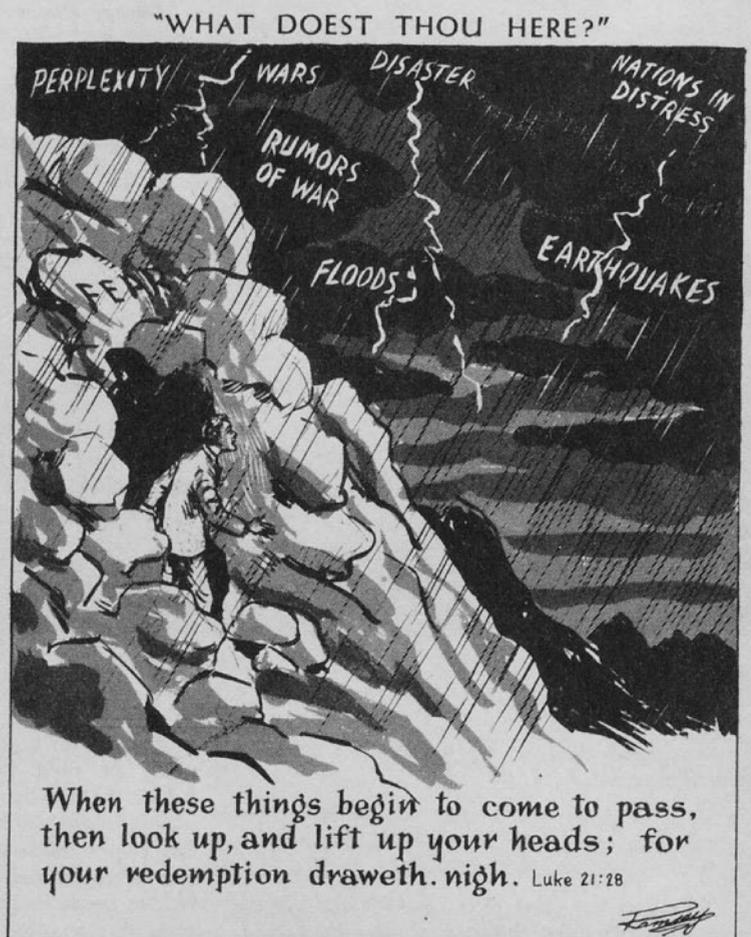
### 4. The Place of Discouragement

Having abandoned everything that might prove consoling, alone with his misery, Elijah lay down under a desert juniper and "requested for himself that he might die." He thought of his zeal; of the integrity of his own heart; that he alone was left a true servant of God. Now he had come to this—Jezebel sought his life. Was this his reward for his fidelity to God? Full of discouragement, he yet patted himself on the back. He felt that he had been faithful even though all others had failed. Then, in exhaustion, he fell asleep. Blessed sleep, what a source of renewed strength it is!

### 5. The Compassionate God

Elijah did not know what was back of his despondent condition, but God did. God knew His servant was exhausted. His nerve force had been used up in the conflict against the powers of evil. Nothing was wrong with the heart of Elijah. He simply needed rest and physical renewal, so an angel was sent to feed him. Then he was left to rest. v. 6. An angel came the second time with food. v. 7. His strength was renewed. He was the old-time Elijah. He "went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

Many of God's children are depressed because physically worn. If you feel worn out, cast not away your confidence. God knows



the limits of our strength. The tendency is to condemn ourselves. As we love God may we rest in Him, for "He knoweth our frame; He remembereth that we are dust."

#### THIS WEEK'S LESSON

Elijah Prays for Rain (lesson for Sunday, August 26). Lesson text: 1 Kings 18:1-8, 17, 18, 41-46.

## MISSIONS AT HOME

New Fields . . . Deaf Mutes . . . Prisoners  
Jews . . . American Indians . . . Alaska  
Foreign Language Groups in U.S.A.

#### INTERIOR ALASKA FELLOWSHIP Watson Argue

Fairbanks, known as the "hub" of the interior of Alaska, was the scene recently of the interior Alaska Pentecostal Fellowship meeting. The host church was the Assembly of God where Pastor and Mrs. Herbert Bruhn are laboring.

Several different Pentecostal groups were represented and felt that the fellowship was a binding factor in helping them to understand the problems of each other. Among those represented were workers from the Pentecostal Holiness Church, International Pentecostal Assemblies of Canada, Church of God, the Assemblies of God, and the Pentecostal Church of God of America. Ten different groups were registered and forty Christian workers were present from these groups.

It was my privilege to minister twice daily in this convention. In the night meetings, which were evangelistic, we were happy to see the unsaved come to Christ. One serviceman who was saved was a Roman Catholic.

Some of the workers came as far as 800 miles. Alaska has been termed the world's most difficult mission field, but the encouraging reports given by these workers indicate that the full gospel work is definitely going ahead in Alaska.

The delegates were entertained by the Fairbanks church and were served their meals in the basement. The basement also serves as a hospitality center for Christian servicemen. This center is very inviting in its furnishings and is the only home many of the boys know away from home.

This Assembly of God hospitality center is doing a real work for God and is worthy of our support and prayers. Thousands of Air Force and Army men are stationed near Fairbanks and many of the boys visit the center.

Pastor Bruhn has many contacts at the air fields. At the base hospital an average of 200 contacts a month are made. Thousands of pieces of gospel literature are gladly received.

Mrs. Argue and I found the workers very appreciative of the good work done in Alaska by Fred Vogler, Director of the Home Missions Department, and of the personal interest he has shown in our missionaries.

It was our privilege to have services also in Juneau with Pastor and Mrs. Ralph E. Baker, and in Anchorage with Pastor and

Mrs. Claude A. Rossignol. God is blessing these workers, and their churches are moving forward.

Alaska may be called a difficult field, but the results are more than worth while, and the souls being won for Christ will shine throughout eternity even brighter than the gold being mined from Alaskan gold fields.

#### POLISH BRANCH COUNCIL

(The following report comes from N. Stecewicz, Secretary of our Polish Branch.)

The Seventeenth Annual Polish Branch Council was held in Chicago, July 3-5, at the Good Shepherd Church; Brother A. Siczko, host pastor.

The election of new officers was postponed until next council meeting in July, 1952. Therefore, the same officers remain in office until that time. They are: T. Wojciechowski, Superintendent; N. Stecewicz, Secretary; A. Jasinski, Treasurer; J. Nykiel and A. Siczko, Presbyters; J. Nykiel, Editor of "Dobry Pasterz" (Good Shepherd).

The meetings were blessed with the mighty presence of God. We regret that at the last moment Brother Vogler was unable to be with us, but we had two speakers from Europe, A. Davidiuk and Brother E. Heit, who brought inspiring messages. Much prayer went up to God for the work among the Polish people, and also for revival in America.

#### FORTY-FIVE YEARS OF PENTECOSTAL REVIVAL

(Continued from page five)

If your prayer life is becoming nil, it is time to go before the Lord in the secret place. You may have some dry times for a while before you get back the anointing of God upon your prayer life and re-establish your communion with God, but it will pay you to stick right there day after day. Have a definite prayer hour, and wait upon God each day until He communes with you and you feel you are in touch with Him. If we will dwell in the secret place of the Most High there is no end to the possibilities which lie before us in the Lord.

We should study and feast on the Word of God. Some are lazy when it comes to studying the Bible. Some have plenty of money for automobiles and other conveniences but seldom buy a good book to improve their ministry. They have no library to speak of. They do not study. I think their sheep would be starved to death. We need to study, as well as pray, in order to have something fresh and helpful for the people.

As we go before God to read His Word, He inspires our hearts in a way that helps us to pray. I was writing some comments on a Sunday School lesson this week. When I had finished it was not a very good product and so I decided to do it over again. When I was through with it I felt like getting down before God. The studying, writing and re-writing had centered my thinking on spiritual things and had created for my soul that spiritual atmosphere out of which communion comes. Study your Bible and study good books too. Do not think that no one else but you has ever gotten anything good from God. A lot of people have received some rich truths from God and have put them down in books,

and if you will take some notes the Lord will make them a blessing in your ministry. But don't be a parrot, copying and speaking without spiritual quickening in your own soul.

Spiritual life is contagious. There is something that radiates from a man if the Spirit of God is resting upon him. Spend time in prayer. Say to the Lord: "We want Thy presence in the meeting. We want the people's hearts to be met. If You have something to bring us by the Spirit, we want it. I will prepare myself. I will do my best to have something with which to feed the flock of God. But, dear Lord, I consecrate it to Thee if Thou dost want to come forth and change the program."

The Lord will honor an attitude like that, and He will confirm your preaching with signs following.

## GOOD BOOKS

Any of the books reviewed in this column may be purchased from the Gospel Publishing House, Springfield 1, Missouri. Be sure to mention the number as well as the title when ordering. The reviews are written by Frank M. Boyd.

#### CHRIST, CHRISTIANITY, AND COMMUNISM

By M. M. BLAIR (Number 3EV1231, price \$2.00).

This book is a most interesting study in contrasts and irreconcilables—Christ and Christianity on the one hand, and Red Communism on the other. It seems not to be apparent, even to some Christian people, that the fight against Communism is not mere opposition to an ideology contrary to our American way of life, but a battle to the death with an atheistic, Satan-inspired religion.

This volume is a forceful presentation of the facts concerning Communism and the tremendous dangers which America now faces. It has nothing of the rabble-rousing spirit, but is a sane and forthright presentation of facts.

#### THE JEW AND PALESTINE IN PROPHECY

By M. R. DEHAAN (Number 3EV1833, price \$2.00).

Here is an excellent presentation of the place of Israel in the covenants, the redemptive purposes, and the heart of God. It is not so filled with current events that it would soon be obsolete, but rather it is a Bible study. Great truths are clearly and interestingly presented.

A very obscure hint of "eternal security" teaching and one of the "postponement of the kingdom" theory will hardly be noticed. The book contains some very poignant and needful applications of divine truth for the Christian and for the unsaved.

#### THE MUSIC MAKER

By HARRY J. ALBUS (Number 3EV2088, price \$1.00).

This book about Johann Sebastian Bach, the great Christian organist and composer, is one in a series of Junior Biographies. Two others in the series are the story of Marian Anderson, "Deep River" Girl, and that of D. L. Moody, *The Boy From North-*

field. All three books are well written. Older folk, as well as young people, will enjoy them.

Those who have ever enjoyed any of Bach's music will welcome this means of learning something of the life, the struggles, and the Christian fortitude of this great musician. His music and his life were wholly dedicated to God's glory.

#### FIRST THE RAPTURE

By J. F. STROMBECK (Number 3EV1450, price \$1.00).

This book is an able refutation of the "post-tribulation rapture" theory, as well as a very clear presentation of the nature and chronological order in which the end-time events during the Tribulation may be expected to transpire. The author is a clear and logical thinker, as well as an able expositor of the Word.

If you are wondering whether the saints will go through the Great Tribulation, you should read this volume. It is remarkably low in price considering the present scale of costs. This book also has practical value in its unfolding of the grace of God in salvation.

#### 52 WORKABLE YOUNG PEOPLE'S PROGRAMS

By THEODORE W. ENGSTROM (Number 3EV1442, price \$2.00).

These programs are indeed "workable." They are varied in type, and include helpful suggestions for publicizing activities, arranging programs, speakers' helps, group activities, etc. They take account of special days, such as New Year's Day, Memorial Day, Mother's Day, Father's Day, Thanksgiving, and Christmas.

A valuable feature is the listing of books which can be consulted for extra material. I feel confident that many of our C. A. leaders will be able to use the suggestions in this book with great spiritual profit to our youth.

#### GOD'S BEST SECRETS

By ANDREW MURRAY (Number 3EV1557, price \$2.50).

The name of Andrew Murray, the eminent South African pastor and missionary leader of the previous generation, is a recommendation sufficient for any book. He is the author of many helpful writings on prayer and other spiritual subjects.

This book, consisting of 365 devotional meditations, will be a source of great encouragement and edification to the reader. Dr. Murray's introduction to this book states its purpose, which has been fully attained:

"It has been my aim in writing this book to help Christians to see the absolute necessity of intercourse with the Lord Jesus. Without this the joy and power of God's Holy Spirit in daily life cannot be experienced. Many of God's children long for a better life, but do not realize the need of giving God time day by day in their inner chamber through His Spirit to renew and sanctify their lives."

"A pat on the back develops character—if it is administered young enough, and often enough, and low enough."

I dare no more fret than curse and swear.  
—John Wesley.

# Observe Not the Wind

Doris Barnes

LITTLE is written about tract distribution, yet it is a valuable though humble ministry. Some of us cannot preach, sing, or play an instrument, but all of us can give out tracts and pray.

Some will spurn the tracts, but the majority of people accept tracts gladly and some even thank one profusely. I leave them in the bank, grocery stores, and everywhere I go. One butcher put the tract on the front of the scales so that all his customers would read it.

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

"As thou knowest not what is the way of the spirit . . . even so thou knowest not the works of God who maketh all.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6-8.

A tract distributor finds great encouragement in the above Scriptures. Only eternity will reveal how much of our labor has prospered.

One evening after I had gone from door to door with tracts, the devil told me that I had only made a fool of myself; but as I knelt to pray the Lord spoke, "Your labor is not in vain in the Lord."

Another time as I was praying for the people to whom I had sent tracts (I had sent to all the liquor establishments in the phone book in Denver), I asked the Lord to save just one soul. The Lord spoke again, saying, "You are asking too little; there will be many." After I left Denver I learned that a liquor dealer and his wife had come to know our Saviour.

One of my friends left tracts around in a trailer court. A lady picked up a tract, took it home, and read it, and thought, "Now, this is what I need, and I should seek the company of the one who placed the tracts." Instead she joined the persecutors and helped to give the Christian a miserable time. Many months later, however, the tracts bore fruit. She went to church with the Christian, got right with the Lord, and received the Holy Spirit.

The Lord laid a certain trailer court on my heart. I had asked a Christian friend who lived there whether she had distributed tracts; she said she could not gain courage to do so but was praying that I would. My co-worker and I distributed tracts on Wednesday. The following Saturday night a lady from the trailer court went to a drive-in theater with her husband. She was so miserable with conviction that she did not see the picture. She sat there and prayed and got saved. She attended church and was faithful until she moved away.

In a trailer court where I lived, my children and I made it a point to give tracts to every family who came in. We left a tract under one door. When the family came home, they

read the tract and the wife was stirred. She told her husband that they must start going to church.

I also felt it my duty to testify to every family. Mrs. ——— looked so worldly that I wondered how I could ever approach her. It took all the courage I could muster, but one day as I was walking beside her and praying for the Lord's guidance as to whether this was the proper time, I spoke to her. I found a hungry soul who had become disgusted with worldly pleasure. She went to church with me, and was gloriously saved and filled with the Spirit. About a year later her husband also was gloriously saved. They are a credit to the cause of Christ and are quick to relate that their salvation was due to a tract. Now she faithfully gives tracts to all who come to her door.

One day she gave tracts to her milkman. He said, "Oh, someone gave me tracts yesterday. We had company last evening and we spent all evening discussing them."

Some people have so little faith, they think all tracts only find the waste basket, but I pray that even if they are thrown in the waste basket the person who empties the basket will read them. "Observe not the wind."

Several of us have sent tracts to all the people in the phone book of our city and are hearing people tell that neighbors are going to church now who never went to church before. We know people are stirred, and we are thanking our Lord that He laid this method of reaching our city upon our hearts. As we go from door to door with tracts, most of the people tell us they received tracts in the mail, and it is a new experience to hear that with few exceptions they are attending church. Before we sent tracts through the mail we found very few families who attended church.

There is not much time to work. Let us work while it is yet day, lest the blood of the people of our city be required at our hands.

#### WON THROUGH PERSONAL WORK

How I do praise God that He healed me, for I was a very sick woman, and received no help from doctors.

I had not been well for some time, but one day in March, 1947, I became very nervous. The doctor said I was anemic, and that my blood had turned to water. My heart started to beat so fast, and kept skipping beats as though it was going to stop.

I knew I was not ready to die, so I prayed to God to heal me. I got so bad I could scarcely walk, and I had such pain in my bones that I sometimes screamed. My eyes became sore and painful, so that I could not read. There was terrible pain in my temples, which medicine did not help. I coughed day and night. My ribs grew so sore they had to be bandaged. The ends of my fingers were black, sore, and infected. Then my legs and feet began to pain as my temples.

It was worse than toothache. Words cannot describe my suffering. My hearing also went bad. Four different doctors treated me, but none did me any good.

Then one day a student from Eastern Bible Institute (Green Lane, Pa.) came to my husband's garage to get his motor scooter fixed, when I was there. He spoke to me and asked if I were saved.

I told him, "No, I know I am not saved and I am not baptized."

He asked if I read my Bible. I told him I could not read. He said, "Oh, yes, you can," and he opened his Bible to a certain chapter and told me to read it while he worked on his scooter. I did.

He asked me if I went to church. I said, "No." Then he invited me to the chapel services at EBI, a distance of eighteen miles away.

I told him I couldn't go anywhere. He said, "Oh, yes, you can."

I kept thinking about this: and on Saturday night I decided to go to the Quakertown Auction with my husband, thinking that if I stood that I could venture out on Sunday. I had not been away in such a long time I had to borrow clothing to wear, but I went.

As we started walking through that long building, I grew so weak I thought I would collapse, but I would not give up, and that weak feeling left me. Then I knew that I could go to church, and I insisted that my family take me to a store to buy a coat. How delighted they were that I wanted to do it.

God saved my soul and healed my body. Now I am perfectly well and do all my own work, even scrubbing the floor on my knees, which I could not even bend to do before. I go to church whenever possible, and love to read my Bible. I am a member of Glad Tidings Tabernacle, Allentown, Pennsylvania.—Mrs. Miles Hallman, R.D. 1, Emmaus, Pa. (Richard C. Garner, pastor of Glad Tidings Tabernacle, writes: "I have known Sister Hallman for several months, and have every reason to believe her testimony to be accurate in every detail. I marvel at the grace of God whenever I see her and hear her clear ringing testimony of salvation and healing. She is the personification of health and an avid reader of Christian literature.")

#### RELIGIOUS TOLERANCE IN ISRAEL

The Government of the State of Israel is following a commendably tolerant attitude toward all religions. Some people thought that when the Jews realized their dream of an independent Jewish state they would suppress all non-Jewish religious activity, but that has not proved to be the case. There is freedom of religion in Israel.

The Ministry of Religious Affairs, for example, issues a pamphlet called "Christian News from Israel," in which the Government presents the Christian activities in the land of Israel with absolute fairness.

Another example of tolerance is found in a Government booklet entitled, "Christians in Israel," which gives an up-to-date survey of all the religious groups, including Roman Catholic, Greek Catholic, and Protestant churches. The material in this booklet is written by the leaders of the respective churches. For instance, there is a paragraph regarding the Bible Evangelistic Mission, saying that it "represents some of the leading

Pentecostal movements in various countries, and particularly the Pentecostal Jewish Mission. Its object is to preach the full gospel of Christ and to lead to the knowledge of Christ as the Saviour."

The building in which the Bible Evangelistic Mission carries on its work in Jerusalem is owned by the Assemblies of God. Let us pray that many, both of Jews and of Arabs, may be brought to a saving knowledge of our Lord Jesus Christ.



#### WITH CHRIST

WM. D. WIGHT of Lawrence, Mass. went to be forever with the Lord on July 27, 1951, at the age of 30. Brother Wight became an ordained minister in the General Council in 1944. He pastored in Andover and Lawrence, Mass.

OLIVER P. BRANN, Westernport, Md., went to his heavenly reward August 2, 1951, at the age of 73. Brother Brann entered the ministry in 1910, and came into the General Council in 1917. He pastored the Pentecostal Tabernacle in Westernport for 21 years. He also pastored in Canton, Cincinnati, and Mansfield, Ohio, and in Binghamton, N. Y. Brother Brann retired from full-time public ministry in 1949 because of ill health.

#### SMALL CHURCHES SPONSOR A GREAT TENT CAMPAIGN

YPSILANTI, MICH.—Some of us who serve as pastors in comparatively small communities have been deeply concerned because, while many of our people attended the healing meetings held in larger centers and received blessings and encouragement, our communities themselves were largely untouched by this particular ministry. As a result, a group of pastors in the area lying approximately thirty miles west of Detroit, Michigan, invited Evangelist Clifton Erickson to hold a union tent campaign in a central location near Ypsilanti.

The meetings began June 20, and from the first service the blessing of the Lord was evident and the people were thrilled to witness definite miracles of healing. Within a few days it became evident that the tent was not large enough, and another section was added, making it 60x120. This was well-filled on a number of occasions.

Perhaps one of the most outstanding healings of the entire meeting was that of a young woman who testified that her shoulder had been crushed in an automobile accident when she was fourteen years of age. As a result, the bones of the shoulder had been knit together and the joint was immobile. While she stood on the platform and Brother Erickson was telling the congregation of the healing of another case similar to this, the lady began to move her arm and then to wave it high above her head. A moment later she exclaimed: "Oh, I can see clearly, too. Everything was blurred when I came on the platform."

Her husband, who sat in the congregation, then held up two fingers, and when she was able to count them, he exclaimed, "You were never able to do that before." This lady, who came from Lansing, Michigan, attended the meetings for more than a week before returning home, and repeatedly gave her testimony to complete healing.

On another evening an elderly gentleman came who was paralyzed on the left side so that he was able to walk only with assistance, dragging one foot; he was unable to raise his arm, and could not speak because of paralysis in his throat. He was completely healed while walking up the aisle toward the platform. He



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shouted the praises of the Lord, ran back and forth across the tent, and shook the quarterpole with the arm which previously had been paralyzed.

At the same time, a lady sitting in the congregation cried out that she could see out of an eye which had been blind since she was two years old. And while she was telling of her healing, another lady in the prayer line also received her sight!

These are only samples of the many signs which the Lord permitted to be done through the name of His Son, and which, together with the preaching of the gospel, brought such conviction that approximately 300 responded to the invitation to seek Christ as their Saviour and were dealt with by personal workers in the prayer tent.

Approximately twenty churches, affiliated with the Assemblies of God, the Church of God (Cleveland), and the Pentecostal Church of God of America, co-operated in the meetings, and we are sure that eternity alone will reveal the results.—D. G. Foote, Pastor, Ypsilanti Assembly of God.

## HUNDREDS RECEIVE THE BAPTISM, MANY SAVED AND HEALED

DALLAS, TEX.—Last April we began a meeting with Evangelist W. V. Grant which continued for 7½ weeks. People came from distant towns and were saved and filled with the Spirit in the old-time way. Some from 70 to 90 years old were saved. Around 643 were filled with the Holy Spirit as on the day of Pentecost. Some received the Baptism at home, some in the prayer rooms, others in the balcony, or while sitting in their seats or standing in the church. A great number were refilled.

There were a number of outstanding healings. A little boy who had never walked was healed, and now he walks perfectly. A lady had rheumatism in her knees and was unable to walk without a cane. After prayer all pain left, and she knelt for the first time in 10 years and was able to walk with her cane.

A man who had a punctured eardrum for 15 years was wonderfully healed. A lady who was nearly blind in one eye (only able to distinguish light from darkness) was instantly healed and was able to read as well with that eye as the other. Others were healed of arthritis, heart trouble, cancers, goiters, and twisted backs. Many were healed in the audience, and others at home, or while listening to the radio.

God has been good to us. Eternity alone will reveal the results of this meeting.—H. C. Noah, Pastor, Oak Cliff Assembly of God.

## AMONG THE ASSEMBLIES

AUBREY, TEX.—We had a successful meeting with Evangelist and Mrs. M. Cletus Allen of Winnsboro, Tex. A number were saved, reclaimed, or filled with the Holy Spirit. The last Sunday of the meeting the Sunday School reached an all-time high record of 205. We accepted this pastorate in June.—L. R. Helms, Pastor.

WATERLOO, IOWA—Evangelist Earla McKinley of Kansas City, Mo. was with us for three weeks. God blessed the meeting from the very beginning. Between 15 and 20 came to the altar for salvation, 15 received the baptism of the Holy Ghost, 12 were received into the church, and 12 were baptized in water. Some testified to healing. We thank the Lord for this visitation of His wonderful presence.—Russell L. Thompson, Pastor.

JACKSON, ALA.—We enjoyed a wonderful two-week meeting with Evangelist Joel R. Palmer of Mobile, Ala. Brother Palmer's ministry in music as well as his preaching was a blessing. Seven were saved and five united with the church.

A number were healed of various afflictions. An outstanding case was that of a Baptist minister's wife. She had severe pains in her trachea caused by part of a tooth pick which she had swallowed. After prayer she testified to complete healing.

We broke all previous attendance records in Sunday School. Each evening preceding the evangelistic service, Brother Palmer conducted a children's service.—Alphus Broadhead, Pastor.

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MILLETT, TEX.—We have just closed a wonderful revival with Evangelist Loyd Evans and wife. The presence of God was in every service and the messages were so uplifting. There were eight baptized with the Holy Spirit and two converted. There were nine baptized in water at the close of the revival.—by Alice Banning, Pastor.

GREER, SO. CAR.—We have just closed a two-week revival with Evangelist Bill Loveick of Virginia, a graduate of Southeastern Bible Institute. There have been several reports of healing, and the Lord has been working with the church in a heart-searching way. Backsliders have come back to God and confessions have been made. We praise God for the determination of the church people to go all-out for God.—by Edith Wilson, secretary. (L. D. Station is pastor.)

ELHA, ALA.—The Ino Assembly of God enjoyed an outpouring of the Holy Ghost during a meeting conducted by Evangelist Joel R. Palmer of Beaverton, Ala. Before the meeting we spent much time in prayer. From the first night the auditorium was filled to capacity, and some nights there were as many people outside as inside. Both the day services and the night services were a blessing to our church.—W. L. Moody, Pastor.

CAPULIN, N. MEX.—We can report a successful revival with Evangelist and Mrs. Glen Anderson of Albuquerque, New Mexico. Several were saved and one was filled with the Holy Spirit. The last Sunday 10 followed the Lord in water baptism. The church was greatly benefited and our Sunday School attendance increased during the meeting.—E. D. Nicholson, Pastor.

SANTA PAULA, CALIF.—We have just closed three weeks of one of the most glorious revival meetings in years. S. K. Biffle of Joplin, Missouri, was the evangelist. Approximately 14 were saved and around 18 received the Baptism of the Holy Ghost. Many notable healings were performed. On the closing night a young man who had been a Catholic came to the altar weeping and crying out to God for salvation.—Paul M. Wells, Pastor.

SPRINGFIELD, OREG.—We had a five-week meeting with Evangelist and Mrs. Raymond Osborn and Evangelist and Mrs. Lloyd Fosner. More than 50 came to the altar for salvation, many were baptized with the Holy Spirit, and scores were refilled. Night after night the Holy Spirit moved upon the whole congregation until Brother Osborn could not minister the Word. Living faith was built up in the hearts of the people, and many were healed before they were prayed for.

One little girl had just recovered from virus pneumonia. The doctors said that her ear drums were punctured and that she would never hear again unless she had an operation. After she was prayed for she was taken back to the same doctor and he said there was not a thing wrong with her ear drums.

A small boy who was totally blind in one eye and had only five per cent vision in the other eye, was prayed for. The next day the little fellow came in and said, "Bobby can't see with his glasses." The glasses which no longer fit were taken off. Now he no longer falls over things due to faulty sight.

This is only a few of the many healings that God performed in this meeting. We praise God for the ministry of these evangelists.—Arthur Hyland, Pastor.

## COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the Evangel is made up 18 days before the date which appears upon it.

SPRINGFIELD, MO.—Central Assembly of God, Sept. 9—Oct. 7; Evangelist Arne Vick.—by Emil A. Balliet, Pastor.

EAST JORDAN, MICH.—Aug. 19—Sept. 2; Evangelist Paul W. Klinger, Shamokin, Pa. (W. Matlock is Pastor.)

BAPTISTOWN, N. J.—Assembly of God, Aug. 30—Sept. 2; Evangelist David Leigh, E. Orange, N. J.—by Steve Durasoff, Pastor.

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BAYTOWN, TEX.—Central Assembly of God, Sept. 2—16; Evangelist F. D. Davis, Waxahachie, Tex.—by C. G. Owen, Pastor.

MISSOULA, MONT.—Assembly of God, Sept. 2—; Evangelist A. C. Valdez Sr.—by Eugene A. Born, Pastor.

ARDMORE, OKLA.—Tent meeting, Aug. 26—Sept. 17; Evangelist W. V. Grant of Malvern, Ark.—by Leslie Moore, Pastor.

CLARENDON, ARK.—Meeting in progress; Evangelist C. E. Barr, Granite City, Ill. (Robert and Leta Mae Deaton are Pastors.)

ASHLAND, WIS.—Gospel Tabernacle, Sept. 4—16; Evangelist A. M. Selness, Revere, N. Dak. Neighboring assemblies co-operating.—by H. E. Rolfe, Pastor.

ENID, OKLA.—North Side Assembly, Sept. 2—; revival and Sunday School emphasis campaign, Evangelist N. E. Rayburn, Henryetta, Okla. (E. T. Watkins is Pastor.)

FAIRMONT, W. VA.—Union tent meeting on Morgantown Ave. near Owens-Illinois Glass Co., Aug. 25—; Evangelist H. E. Hardt, York, Pa. Prayer for the sick.—Pastor Linwood Hubbard, Chairman Local Committee, 414 Kentucky Ave., Fairmont, W. Va.

ARCHER CITY, TEX.—Assembly of God, Aug. 23—; Evangelist and Mrs. B. M. McCutchen, Austin, Tex. (H. E. Allen is Pastor.)

ATLANTA, GA.—West View Assembly of God, 2100 Gordon Rd. S.W., Aug. 26—Sept. 9 or longer; Evangelist Jonas E. Miller, Sarasota, Fla.—by Karl Wooster, Pastor.

Near WILMER, ALA.—Tanner Williams Assembly, Aug. 26—Sept. 9 or longer; Evangelist and Mrs. William C. Land, Mobile, Ala.—by Jack Fowler, Pastor.

DRAGERTON, UTAH.—Tent meeting in progress, Highway and Denver Sts.; Evangelist and Mrs. Roy Mann, Prescott, Ariz.—by R. C. Harris, Pastor.

WEST PALM BEACH, FLA.—Narcissus Avenue Auditorium, Sept. 23, for 5 or 6 weeks; B. G. Leonard, Calgary, Alberta, Canada.—By D. J. Haidt, Pastor, West Gate Assembly of God.

RICE LAKE, WIS.—Annual sectional fellowship meeting, Labor Day, Sept. 3, at Gospel Tabernacle. Services 2:30, 6:30 and 7:45 p.m. Evangelistic campaign, Sept. 18—; Evangelist A. M. Selness.—by O. W. Apple, Pastor.

OCALA, FLA.—Aug. 26—; Evangelist Eugene Smith, Cheyenne, Wyo.—by Charles S. Brown, Pastor.

MOORELAND, OKLA.—Tent meeting, Aug. 15—Sept. 2 or longer; Evangelist F. C. Cornell, Okmulgee, Okla.—by Olen F. Cossey, Pastor.

FALLS, W. VA.—Assembly of God Tabernacle, Aug. 19—; Evangelist and Mrs. Charles Todd, Wheeling, W. Va.—by L. Trotta, Pastor.

BESSEMER, ALA.—Assembly of God, Aug. 26—Sept. 9; Evangelist Marvin L. Smith, Mobile, Ala.—by J. H. Lee, Pastor.

GRAND PRAIRIE, TEX.—Lakeland Heights Assembly of God, Sept. 15—30 or longer; Evangelist A. N. Burns, Oklahoma City, Okla.—by E. E. Shaffer, Pastor.

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Milton A. Newman, 529 West Kiowa, Colorado Springs, Colo. "Accepted pastorate of First Assembly."

Joe Orcutt, Bethel Park, Brooks, Oreg. (home address). "Resigned pastorate at Mt. Hood Assembly to do missionary work in West Indies."

Pastor E. E. (Ted) Smith, 513 S. 4th St., Marshalltown, Iowa.

Pastor R. W. Adams, 1925 W. 9th St., Texarkana, Tex. "Pastoring the Rose Hill Assembly."

Andrew Szuhan, 9521 Union Ave., Cleveland 4, Ohio.

Pastor V. L. Booher, Box 33, Worland, Wyo.

Pastor T. O. Murphy, 224 Fourth Ave. S. E., Aberdeen, S. Dak.

Pastor W. H. Magee, Breckenridge, Tex.

Joe W. Adams, 208 S. E. 7th St., England, Ark.

Pastor and Mrs. Guilford J. Mandigoe, Rolette, N. Dak.

Pastor and Mrs. George E. Walters Jr., 305 N. Court St., Water Valley, Miss.

Pastor Paul B. Franklin, 809 State St., Lancaster, Pa. "Accepted pastorate of First Pentecostal Church."

Pastor and Mrs. F. Howard Yates, Box 308, Farmersville, Tex.

Pastor E. R. Mason, 811 Conocho St., Coleman, Tex.

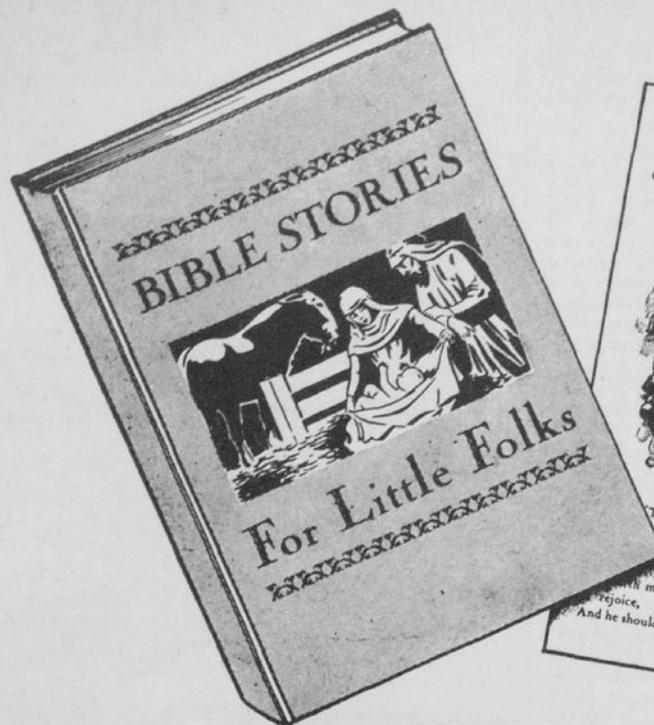
Pastor and Mrs. Elmer L. Cover, 678 S. Seminary, Madisonville, Ky.

Pastor Milo Harmon, 203 E. Ave. "D", Jerome, Idaho.

Norman and Catherine McCutchen, 209 Chalmers Ave., Austin, Tex. "Pastoring East Austin Assembly."

J. O. Yeatts, 352 Spanish Court St., Jackson, Miss. "Accepted pastorate of Bethel Temple."

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