

FILE COPY

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



Assembly of God
Keokuk, Iowa

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Rebuilding the Temple

A signed advertisement appeared in *The Jerusalem Post* (Feb. 8, 1952) reading as follows: "I call upon all those who believe in the Torah to come and register with me for the purpose of forming a society for the regaining and building of the Holy Temple (Beth Hamikdash). I am to be found on Mount Zion every Saturday from 11 a.m. to 1 p.m., in the courtyard of the tomb of King David."

High Schools for the Amish

Leaders of the Amish settlements in Indiana have kept more than 300 of their children out of public high schools in a "Bible versus biology" controversy. Now they are planning to set up their own high schools where religion, agriculture, and home economics will be emphasized.

The Amish do not want biology taught in their new high schools. They object to the biology course in public schools because it advances theories of evolution which they believe are contrary to what the Bible teaches about creation. After consultation with State Board of Education officials, they have agreed to teach such sciences as chemistry and physics in their new parochial high schools.

Philosophy Is Not Enough

It is reported that Bertrand Russell, 80-year-old English philosopher and ardent advocate of trial marriages, was divorced for the third time on June 24. Some time ago he won the Nobel peace prize—but evidently he has never managed to maintain a peaceful and happy marriage. His last wife accused him of desertion in securing the divorce.

Bertrand Russell's philosophy is not based on the Bible and so it does not recognize the possibility of receiving love and grace from God to enable a man and woman to live together harmoniously and unselfishly. His philosophy is that men are only animals. Teaching of this kind is corrupting our youth. Teach people that they are only beasts and they soon will act like beasts!

American "Generosity"

Americans have the name of being the most generous people in the world, both nationally and individually, but the official records show that their total gifts to church and charity are surprisingly small. Total personal income from all sources, including wages, salaries, divi-

dends, personal interest, and rent income increased from \$178 billions in 1946 to \$251 billions in 1951. A tithe on that income would amount to more than twenty-five billion dollars, but the Golden Rule Foundation reports that the American people gave only four billion dollars to all benevolences including churches, schools, orphanages, community chests, etc. in 1951.

Friends in Time of Need

The Council of Churches in Tulsa, Okla., has inaugurated a special service of counseling for persons who must appear in court. Ministers from the various churches take turns in making themselves available each morning at court sessions to prisoners who need help. Court authorities are co-operating with the plan.

Here is a field of service where gospel workers have opportunities to help people in their time of need. So many wrong-doers are haled to court and put in prison without ever being approached by anyone who loves their souls and who can point them to the only One who can solve their problems.

"This I Believe"

There is a non-commercial radio program called "This I Believe," directed by Edward R. Murrow, on which the speakers are "invited guests" who are allowed 600 words each to express the faith they hold. If the faith of these laymen is a fair cross-section of the spiritual life of America today, our nation surely has drifted far from the evangelical Christian faith to which she was anchored in former days.

A booklet has been published containing sixteen of these radio messages. The speakers include a Supreme Court Justice, a Senator, three educators, five writers, five business men, and Mr. Murrow himself.

Seven of the sixteen made no reference to a Divine Being. With two of the other nine, the reference was incidental. Only two made any reference to Christ. One of these spoke of Him as the "humble carpenter of Nazareth," and the other spoke of "the teachings of Jesus." Only one referred to the Bible, saying, "The key phrase in the Bible, to my mind, is, 'He that loseth his life shall find it.'"

What a pity if, on a program that is heard by so many thousands of people across the land, there should not be

some invited speakers who could give a clear testimony to their faith in Christ as their personal Saviour and Lord, and a witness to His supernatural power to hear and answer prayer! There are still a sizeable minority of Americans who believe the whole Bible.

Nine Billions for Liquor

The Commerce Department reports that \$9,150,000,000 was spent by the American people on liquor, wine, and beer during 1951. This is \$59.80 for every man, woman and child in the country. One third of all this money went to the government as taxes.

Americans spent \$4,490,000,000 on beer, \$4,180,000,000 on liquor and other distilled spirits, and \$480,000,000 on wine. Comparing the totals with the 1950 figures, beer sales were up \$110,000,000 and hard liquor sales were up \$370,000,000 while wine sales were down \$30,000,000.

The government is three billion dollars richer, due to the taxes, but the nation is inestimably poorer—in money, as well as in morals. Drinking costs the nation many billions of dollars in loss of manpower, increase of crime, drunken-driver accidents, treatment of alcoholics, etc.

A Million Alcoholics

Alcoholism has hit a new peak in the United States, according to Dr. Robert V. Seliger, chief psychiatrist of the Neuropsychiatric Institute in Baltimore. He says there are now a million chronic addicts and four million heavy drinkers.

"America has never been known as a nation of teetotalers," he states. But today "there is a decided increase of alcoholism in all groups and ages."

The figure of a million chronic addicts includes only those who have been treated in a hospital. In addition to these and the heavy drinkers, the doctor says, there are forty million "social drinkers."

An Occupational Hazard

American troops doing occupation duty face an "occupational hazard" in alcohol. According to the National Temperance League, Army medical authorities in Germany say that "chronic alcoholism among young American soldiers in Germany has increased to alarming proportions." Hospital wards are "crammed with GI's between 19 and 25 who have been pronounced unfit for duty because of alcoholism." Reasons for the upsurge were attributed largely to the fact that Army clubs for enlisted men serve almost unlimited amounts of hard drinks.

"Drink moderately," the distillers say. The slogan is a mocker to young men like these. They never should have tasted liquor. Had they never taken their first drink they would not be alcoholics today.

The One Who Is Mighty to Save

Alfred Cawston

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Isaiah 63:1.

ISAIAH WAS favored with clearer views of the person and ministry of our Lord Jesus Christ than any other prophet. Though he lived centuries before Christ was born, he wrote, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (ch. 7:14). He foretold in chapter 53 many details of the Lord's humiliation and death, and on through the remainder of his prophecy he described the ultimate triumph and glorious exaltation of Jesus Christ.

In chapter 63 the prophet is suddenly stricken with surprise as he beholds some great personage approaching him from the direction of Bozrah, in the land of Edom. He inquires, "Who is this?" As this great personage approaches the prophet discovers that his garments are stained with blood, as if returning from a gory victory. The vision becomes clearer and the prophet notes the splendor of the garments and the dignity of this personage, as he appears traveling in the greatness of his strength like a mighty conqueror.

The prophet's inquiry, "Who is this?" is followed by the answer: "I that speak in righteousness, mighty to save." From the text let us notice three great things:

1. A GREAT AND GLORIOUS SAVIOUR

This mighty conqueror, so glorious in His apparel, can be none other than our Lord Jesus Christ. Daniel saw Him in vision and he said, "His body also was like beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude" (ch. 10:6).

John saw Him on the isle of Patmos and wrote: "His head and his hairs were white like wool, as white as snow;

and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters" (Rev. 1:14,15).

The writer to the Hebrews said that He "appeared in the brightness of his Father's glory."

Paul met Him on the Damascus road and was blinded by the brightness of His glory.

This Saviour manifested something of His glory even while He was upon the earth, by the mighty works which He did in the sight of the people. John recorded some of these works and then said, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (ch. 20:30, 31).

Let us look at two of these manifestations of His glory. In John 2 we find the Lord at a marriage in Cana. The wine is all used and the guests have not all been served. Jesus on hearing this gives an order to the servants to fill the water-pots with water, and to serve this to the guests. With one flash of His

divine glory Christ had turned the water into wine. John wrote, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory."

Again in chapter 11 we find the Lord confronted with a great difficulty. He comes to the home of His friends in Bethany and finds that Lazarus has been dead four days. The two sisters are very sorrowful. Upon His arrival Martha says: "Lord, if thou hadst been here, my brother had not died." Then come those wonderful words, "Your brother shall rise again." Jesus goes to the tomb, and with one flash of His divine glory He commands, "Lazarus, come forth." He who was dead comes forth, released immediately from the chains of death. Truly this Saviour is glorious in His apparel.

Behold Him "travelling in the greatness of his strength." No foes can stand before Him. He entered the field with the feebleness of a man, but He was victorious as God. He went down to death temporarily but rose to triumph forever. Never was there such a conquest; never such a Conqueror. He stops not, but goes on conquering and to conquer. He will not stop until all His foes are destroyed, for the inspired Word of God says: "He must reign, till he hath put all enemies under his feet" (1 Cor. 15:25).

2. A GREAT AND GLORIOUS WORK

It was a great and glorious work that Christ undertook, to save lost and rebellious men—a work so great that no angel in heaven would dare attempt it for fear of failure. There was no eye tender enough to pity, no arm strong enough to save; therefore He came to redeem us by the sacrifice of Himself. It was a great battle: a combat between light and darkness, between holiness and sin, between heaven and hell. The severity of the conflict was evident in the wilderness of temptation, in the garden of Gethsemane, and at last on the cross of Calvary.

He performed this work alone. He said: "I have trodden the winepress alone; and of the people there was none with me" (v. 3). He was alone in temp-

(Continued on page twelve)



Alfred Cawston

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Almighty Meekness

Norman P. Grubb

THERE IS the work of the Cross and there is the way of the Cross. All believers accept the former. "Upon Another's life, Another's death, I rest my whole eternity." But much slower are we to recognize that the Cross represents not merely the atoning act, but also *an eternal principle*, a fundamental of the nature of God, underlying the act. The atonement, the work of the Cross, has as its objective this way of the Cross, this nature of the Godhead, a way so revolutionary that it cuts at the root of man's recognized method of actions from primitive savagedom to modern civilization.

Two rival principles of action joined battle at Calvary, and called the world's attention to their relative claims—Force versus Meekness.

The way of force the world has known and practiced from its infancy. Force gained its kingdom by usurpation at the Fall, and publicly proclaimed its domination over the affairs of men by the side of the slain body of Abel.

At the critical moment God stepped in. In order to prevent lawlessness and violence from bringing total disaster on the infant race, God instructed man in the rule of law. He taught him how to subdue force by force, and laid down in those early days the groundwork of the legal system which now governs civilization. He instructed Noah that "whoso sheddeth man's blood, by man shall his blood be shed," giving Israel as a standard of strict justice "an eye for an eye and a tooth for a tooth." Right on into New Testament days and up to our present era these safeguards to a just and ordered social and international life have been approved and maintained, Paul saying that "the powers that be are ordained of God," and that the magistrate "beareth not the sword in vain."

Yet two thousand years ago the world was introduced to another kingdom, based on other sanctions. In this realm the inheritors of the earth are said to be the meek, not the grasping and violent. Giving, not getting, is the means of

prosperity. Wrongful activities are overcome by a counter-attack of good deeds. Enemies are loved, blessed, kindly entreated, not hated. Indeed, its Founder distinctly states that its principles supersede those of the era of law. "It hath been said by them of old time . . ." said He, "but I say unto you. . . ." And what He verbally enunciated as a principle, later He acted out to the utmost limits when urged to oppose by violence His impending doom, answering "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." From that day onward for all time the Cross has become the symbol of a new, unknown, unguessed power, the unconquerable potency of defenseless, quenchless love.

'Twas on a day of rout they girded Me about;
They wounded all My brow, and they smote Me through the side;
My hand held no sword when I met their armed horde,
And the conqueror fell down and the Conquered bruised his pride!
What is this, unheard before, that the Unarmed make war,
And the Slain hath the gain, and the victor hath the rout?

Granted this is an ultimate ideal, granted that unarmed love eventually will rule over the melted and transformed hearts of all men, when even among the animal creation "the lion will lie down with the lamb," when the King of Love will lead His loving subjects like a shepherd: but in the interim, what? Can wicked men and wicked systems now be restrained by meekness and love?

The answer according to the Scriptures, so far as the writer sees it, is that the reign of law based on force will last so long as this dispensation lasts: it is God's provision for the restraint of evil "that we may live a quiet and peaceable life in all godliness," and have His blessing. But it is only His permissive will, introduced into fallen man's economy to save the race from destruction after it had chosen the way of disobedience. What was said by Christ concerning one provision of that law, is applica-

ble to the whole—"Moses because of the hardness of your hearts suffered you . . . but from the beginning it was not so."

God's true nature, true method of government, was revealed in Jesus: the love that produces a corresponding love which fulfils all law; the self-giving that inspires a like devoted self-giving in its creatures of all levels of life. He founded by His outpoured life and infused Spirit the true kingdom of God at first in the hearts of His inner circle of followers, to be extended one day to the whole world. In accordance with the very nature of that Kingdom, He does not force its full implications upon His subjects in this twilight era of mingled good and evil, when at best we only "see through a glass darkly."

He merely revealed the full standards by lip and life, and when they entailed a peculiarly high standard of allegiance, He would quietly add, "He that is able to receive it, let him receive it," or, "If thou wilt be perfect," do so and so.

Gradually, as the centuries have passed, these seed thoughts have germinated and produced fruits, first only in scattered individuals and groups, usually regarded as dangerous maniacs by established "Christianity," and often persecuted; then later, through their witness and often martyrdom, the higher light has reached the general conscience of humanity. Thus polygamy, allowed in Old Testament days, and not condemned in downright terms in the New Testament, became universally recognized as a sin and outlawed. Slavery followed. The old imperialism, the subjugation of one race for the benefit of another, has in our generation begun to be recognized as immoral and unChristian, to be followed soon by the full realization that God "hath made of one blood all nations of men." Religious persecution, when compared to the attitude of the church of the Middle Ages, is now coming under universal condemnation. Inequality of privileges, class distinctions, unequal distribution of wealth, are now actively disturbing the conscience of mankind. Equally the cry is going up for the outlawing of war as a method for the settlement of national differences.

Meekness unadulterated carries with it crucifixion. The truly meek can claim no rights, keep no rigid hold on earthly possessions. Not for them is recourse to the law courts or police. Yet even now the meek inherit the earth. Many a missionary has found the almightiness of

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meekness—sometimes a woman alone, defenseless, possessionless among savages whom a government cannot subdue, finds that in a few years those raw barbarians are her devoted servants.

Contrast the use of force and meekness, and what do we find? Force is power on the circumference; meekness is power at the center. Force is power on the outward and local; meekness is power on the inward and universal. Force is power visible; meekness is power invisible. Force is man's human spirit putting forth its little energies (mental, verbal, physical) to attain its end. Meekness is God's Spirit reigning in man, who first dies to all self-attitudes and activities, and working through that man, by His ways of love, faith, lowliness and long-suffering, the almighty works of God in that particular situation. Force appears strong, Meekness appears weak, but it is the weakness of God which is stronger than men, and the foolishness of God which is wiser than men.

Who won at Calvary, and is still winning, and will win? The outward might of deep-laid scheme, mob violence and Roman law, or the inward hidden might of the Lamb who opened not His mouth? Which have been more powerful—the legions of Caesar, or the words of Jesus? Which convinces even an unregenerate world today as the final truth—dictatorial compulsion, or the Sermon on the Mount?

God's final word, fullness of wisdom and brightness of His glory illuminated the world in the person of His Son; He brought to light by word and action this new way of conquest, this new method of government, this new dynamic power which swallows up the old way of force, unconquerable, eternal, irresistible, for it is the very nature of the Creator-Redeemer God in action. It is the way of the Lamb who opened not His mouth when led to the slaughter, and yet sits, still as a Lamb, upon the throne of the universe. It is the way of One who is "meek and lowly in heart," the Servant, the Sufferer, and yet is given a name above every name at which every knee shall bow.

But, granted that we see this to be the way of Christ, how can we put it into action? First, there must be a conviction with us that meekness is power. Most folk regard meekness as a beautiful but negative Christian characteristic, an inert yielding to circumstances or to people too strong for it, rather than as a positive spiritual weapon, an almighty power. We have already outlined our reasons for seeing it to be the latter.

The central core of meekness is that in every situation which arises we must be sure that we die. Things occur which

move us to fear, anger, retaliation, argument, self-defense. Under such impulses we leap to the use of "force" by word or deed, at least by urging our own view or pursuing our own course of action. To all these, in every such crisis, whether major or minor, we must acquire the habit of dying and knowing by the Spirit's witness that we have died: such a habit will be inwrought by the Spirit in the experience of all who persistently take this way.

With that accomplished, we are lifted automatically into "the heavenly places" of meekness. A clear vision shows what would be the outcome that honors God. An inborn faith gives assurance that it

will come to pass, and gives a consequent poise, the faith that overcomes the world. If we speak, it is with the humility and tenderness of Christ—with healing, not hurting, words. If we act, it is in loving service. If we think or speak of others, it is believing all things and hoping all things. Inward victory has been won. Inward power is flowing out. Outward circumstances and people will be conformed to that inward vision and faith. Almighty meekness has won the day.

(The foregoing is reprinted from Norman Grubb's valuable little book, "Touching the Invisible." A limited number of copies are available at the Gospel Publishing House, Springfield 1, Missouri. Ask for item number 3 EV 3622. Price 35 cents a copy.)

Your Pastor Needs Help

But Moses' hands were heavy. Exodus 17:12.

THE STORY of Israel's conflict with Amalek early in their history as a redeemed nation is well known. While Joshua led the warriors out to engage the enemy, the leader, Moses, climbed to the top of a hill and held in his raised hand the rod of God. The fighters on the plain were not long in discovering that advance or retreat, success or failure, ultimately depended upon the uplifted arms of their leader.

But Moses was human and had the limitations of a man. His hands became heavy. He needed the help of those whom he was always helping. By the co-operation of leader and people a glorious victory, under God's hand, was enjoyed. The whole of this story affords illustration concerning the work of the ministry.

I

THE WORK OF THE MINISTRY IS A STRENUOUS WORK. Amalek FOUGHT with Israel. A God-given minister to the church is not an ornament but a laborer. To labor in prayer for those whom one leads in spiritual things is to strive, to the extent of being wearied out, as did Epaphras for the Colossian church (Col. 4:12). In the secret place a sense of the need of God's people can overwhelm and prostrate the minister who is left to agonize alone. Paul did not attempt to hide the fact that he had great conflict for the Colossians and Laodiceans (Col. 2:1).

The preparation of messages, the deep and continual study of God's Word, is "labor in the word and doctrine" (1 Tim. 5:17). Sermons that cost little

to prepare, bring little in blessing. To prepare one's self and one's message and regularly to minister to the same people with freshness and inspiration means that behind the scenes there is diligent seeking of God's face and a painstaking digging into God's Word. A real sermon is the product of years. The apparent ease with which a message is delivered is no indication at all that the substance was as easily or as quickly prepared. People in Pentecostal churches are privileged to enjoy an anointed ministry, but let it never be thought that the anointing remedies deficiencies in study and preparation.

Then there is laboring "among" the people of God (1 Thess. 5:12). This would seem to denote that activity of Christ's ministers in personal contact both inside and outside the church buildings. At times much visiting is needful, but it should be remembered that while some visits can be made in twenty minutes others take much longer. If the church draws its congregation from a wide area, as is the case with many Pentecostal churches, it often happens that no more than one visit can be made in an afternoon. A well-known minister, upon assuming the pastorate of a large church, said (among other things) at his induction: "My friends, I come to you as your new pastor. You can have either my head or my feet." The statement was coached in extreme language to make the point unmistakably clear, but a moment's thought will show it was not a foolish utterance.

For ministers, generally, life does not consist of endless preaching at fervent convention meetings. There are the plains of the everyday. Even visiting, visiting, visiting can become wearisome, however much a man loves his people.

II

THE LEADER OF GOD'S PEOPLE NEEDS TO DWELL ON THE HILL TOP. Although he is always mixing with people, touching life at its best and its worst, there is a sense in which a minister lives alone. Because he wants to be impartial he must not make a closer friendship with some than with others. If he wants to confide in someone it cannot be to members of his church. This is not to say he cannot bring his burden to God; he can, and doubtless does, but we may remember that even the Son of Man appreciated the sympathetic companionship of men although it was often denied Him. There are thoughts, feelings and confidences that your minister must carry locked in his heart. There are trials that others can take to him for help and prayer that, when they befall him, he must bear alone.

But this detachment, this hill-top loneliness is for other reasons. From this eminence Moses could follow the tactics of the enemy and discern the strategic value of the country over which the battle swayed. His detachment was essential to vision. The problems of church life are some of the most profound, not only because they have to do with human nature but because they are connected with the Kingdom of God and eternal values. They cannot be solved by rule of thumb and some cannot be settled immediately. A minister has to take time to get outside the range of personalities and to look for principles. He has to penetrate the camouflage of an enemy never excelled for subtlety. Do not think your pastor has forgotten or is doing nothing if your problem is not solved immediately.

Yet there is an even more important reason for his hill-top vigil. It is that, like Moses, he may keep in fellowship with God. To Moses was given the method to the overthrow of Amalek. To him also was revealed God's plans for the Tabernacle, for worship, and for the journey to Canaan. Thus Moses was established by God as a director of the activities and resources of the people. No Pentecostal minister expects to live under an ivory dome, but if he is God's appointed man he is a director and not a drudge. It is not reason that he should leave the Word of God and serve tables. "Know them which labor among you, and are over you in the Lord, and admonish you; and . . . esteem them very highly in love for their works' sake" (1 Thess. 5:12, 13). See that your pastor does not have to waste his time on things of secondary importance.

III

Moses held the rod of God in his hand. THE MINISTER IS INVESTED WITH GOD-GIVEN AUTHORITY. He has not the authority, on his own account, to communicate; this resides in the church of which he, for this purpose, is a member as well as its leader. But he has power to "command and exhort by our Lord Jesus Christ" (2 Thess. 3:12). He expects obedience and submission to his ruling and guidance (Heb. 13:17). If he is a true pastor he will not fail to speak out when he feels it necessary. He would probably prefer to say nothing, and, were he guided solely by his own inclinations, he would remain silent. But he has the testimony of God at heart. Impute to him, there-

fore, a pure motive and do your best to carry out his injunctions without waiting for others to do so first. "Obey your leaders, submit to them; for they are alive to the interests of your souls, as men who will have to give account for their trust. Let their work be a joy to them and not a grief—which would be a loss to yourselves" (Heb. 13:17, Moffat).

A casual observer of Moses would have said that he had the lightest task of all, merely to sit and watch others fight. Many speak thus of a minister. His office appears easy to fulfill. There are superficial thinkers who imagine that it is only on Sunday that a minister approaches anything like a good day's work, and that he can spend the rest of the week, except for leading a few meetings, in recovering from the exertion. No people are more deluded. It is well to remember that when you attend your weeknight services after a day's work, it is almost certain that your pastor has worked equally as hard, with this difference: that you finished at a given hour and are free for the remainder of the day, but your minister is always on duty. An eight-hour day, a five-day week and extra pay for overtime are not for him. At all times, waking or sleeping, the work of God is on his mind and heart. His privacy is liable to be broken into at any time by those in trouble. It is helpful, too, to remember that mental work is every bit as exhausting as manual labor. If any man thinks the ministry is a job for weaklings he should try it and be thankful if he escapes without a breakdown.

IV

"But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon." This was helpful, but if you think it was the last word in comfort, try sitting on a boulder yourself. The leader of God's people needs more than a stone to support him. Many Pentecostal pastors with families could well do with twice the financial remuneration they are receiving. Men in the local church who will thoughtfully and wisely attend to the matter of their pastor's temporal needs are not only an asset to the assembly but faithful stewards of that which is God's.

The stone of minimum financial support is something towards helping a minister, but it means much more when he feels his people drawing near to hold up his arms. By praying for your pastor you can really share the weight of responsibility with him. Of the Roman believers, Paul asked that they would strive together with him in their prayers to God for himself (Romans 15:30). Andrew Murray wrote, "If Paul, after having preached for twenty years in the power of God, still needed the prayer of the church, how much more does the ministry in our day need it." Because of the important spiritual office he holds, you may be sure that the minister is subject to severe testings and strong temptations. When he ministers to you with a smiling face it is not improbable that, on occasions, he has been inwardly weeping. Instead of criticizing him, just go aside and tell God all about him. Mountains still flow down at His presence. Speaking at the induction of a young minister, a preacher of more advanced years was heard to say to the church, "You will get out of my brother what you expect, and you will expect what you pray for."

Uphold his arms with warm and sym-

pathetic fellowship. A word of encouragement or a short note of appreciation brings far more inspiration than you might think. A carpenter is encouraged to continue with his woodwork because he can see the object of his skill nearing completion. In other words, he can see something for his efforts. The minister may not expect to see so rapid a change in men's lives, but he does look for growth in Christlikeness and spiritual fruitfulness in those whose souls he tends. "Now we live if ye stand fast in the Lord," said Paul, indicating that his life and aspirations were so wrapped up in service to the people of God that he was unhappy if he felt they were not reaching their possibilities in Christ.

Uphold your minister by attending the meetings of your church. To attend is, of course, in the best interests of your own spiritual welfare but it will be immensely helpful to him, too. If his preaching does not seem to be meeting your need, ask him a few leading questions that will direct his thoughts to your problems; he will appreciate this.

In some churches folk are thoughtful for the minister's wife to a refreshing degree. Young children cannot be brought to all the meetings; it is not fair to them to keep them up late night after night. Other parents can take turns staying home to look after the young ones, but not the pastor and his wife. The pastor's wife is always the one to stay home unless someone offers to take her place. Do not imagine that, because her husband is a minister, she does not feel the need of all that meetings can bring. She does. That selfless, uncomplaining soul longs for fellowship and change of surroundings as much as any other woman. Delight her heart by offering your services for this practical job.

"They helped every one his neighbour; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil" (Isaiah 41:6, 7). (*Written by a minister of the Assemblies of God.*)

ON THE COVER PAGE

On June 15, 1950, the Assembly of God congregation at Keokuk, Iowa, began construction of a new church. They had only \$200 in the bank but they had a will to work, and most of the labor was provided by the men of the church. The pastor, Fred E. Hoenes, drew the plans and supervised the construction himself.

Eighteen months later the excellent building shown on the cover page was finished. The Lord had seen them through. Again and again prayer had been answered in the procurement of material and in the progress of the work. The church invited its members to loan money, if they could not give it. Stock certificates were offered at ten dollars each. The certificates carried no interest but guaranteed repayment in ten years from date of issue. Not once did they have to go outside the church to obtain money. The members loaned over \$28,000 on certificates.

The church was started in 1934 under the leadership of Brother and Sister Richard Young. The people met in a building made of

logs. Several good pastors followed Brother Young with the result that when Brother Hoenes became pastor in 1947 he found the foundation well laid for a strong assembly. On May 1, 1950, the church was able to buy ground at a choice location on the main thoroughfare of the town, and the following month construction began. It was a happy day when they were able to move out of the old log building into their comfortable new church.

The building is of solid masonry covered with flagstone. The main auditorium seats 300 and has room for 150 additional chairs. An office, nursery, and vestibule are in the front of the building and there are two more rooms on the platform.

The basement has a central auditorium 20 by 60 and two smaller auditoriums, in addition to ten classrooms. An outstanding feature are the frosted glass partitions which admit daylight to every part of the basement.



Ottie E. Gaugh, President of South Central, presenting a scholarship.

Serving the Youth of Arkansas

THERE ARE 8,750 young people in our Christ's Ambassadors organization in Arkansas. Among them are many who desire to prepare themselves for their life work in a Pentecostal environment and it is for their benefit that South Central Bible College was founded.

The school is situated at Hot Springs, Arkansas, birthplace of the General Council of the Assemblies of God. Ever since that historic meeting in 1914 that gave birth to our Fellowship, the Arkansas District has remained strongly Pentecostal. It leads the nation today in per capita membership of Assemblies of God churches, having eleven members per thousand of population. The per capita enrollment in Assemblies of God Sunday Schools is twenty-five per thousand of population in Arkansas.

In the midst of this Pentecostal enthusiasm South Central Bible College was established by the Arkansas District Council in 1948. The District recognized the need of educating its Christian young people in a Christian atmosphere and accepted that responsibility. It decided to establish a Bible College Department "where ample training in Bible and extra-Biblical subjects" could be secured for those who felt called to be ministers, missionaries or religious educators. They provided that there should also be a Bible School Department in which the curriculum and instruction should be "on a sub-collegiate level."

These District leaders further recognized "that their responsibilities do not end with the educating of that group who are to be ministers and Christian workers, but that they have a similar responsibility to their laymen." Accordingly they created also a Junior College Department where two years of college work could be obtained by those Christian young people who desired a liberal arts education, and the District Council directed "that a course of education be provided that will meet with the approval of the Arkansas State Department for Teacher Certification."

There was a total enrollment of 67 students in the first year (1948-49) in all three Departments. Last year there were 55 students in the Bible College Department and 33 in the Bible School Department. The two departments are closely integrated.

In 1951 the Junior College Department

was discontinued, after functioning for three years; but last February the officials voted to re-open the Junior College Department in September 1953. Enrollments for the Junior College course are now being received for entrance in 1953.

The school is located seven miles from the city limits of Hot Springs, on the Ozark-Lithia grounds. Once these grounds were famous as a health resort. Today Christian young people blend their voices in praise and worship to the Lord in an area where the world once met to frolic. The serenity and seclusion of the 350-acre campus of giant oaks and spring-fed streams lifts one away from the turmoil and tensions of the modern world and gives the student every opportunity to concentrate on spiritual things.

The fact that the campus is only seven miles from the city of Hot Springs makes it possible for students who desire employment to find it. Another advantage is that the camp meeting facilities of the Arkansas District Council are on the same grounds. Many ministers and laymen have built cottages on the grounds for their use during the summer, and these are available to married couples during the school term. Over fifty married couples can be accommodated on the campus.

In addition to the camp meeting facilities, the Bible College has erected its own buildings. Outstanding is the administration building, which also contains a dormitory for the men students. There is a fireproof building containing the cafeteria and ladies' dormitory. Other buildings include the large tabernacle and the roomy music building.

Heading the school as its full-time executive is President Ottilie E. Gaugh. All of the faculty are well trained for their work of teaching and they maintain a close personal relationship with their students. Often a class will leave its classroom and go outdoors to sit in an informal study group on the well-shaded campus. Daily chapel services, missionary meetings, and social gatherings give opportunity for the students and teachers to be drawn close to each other and near to God.

South Central Bible College is endorsed by the Educational Department of the General Council. For three years of work it offers a Bible School Diploma. For four years of work it offers a Bachelor of Religious Education degree, or a Bachelor of Arts degree with a major in Bible and Religion. For five years of study it awards a Bachelor of Theology degree.

For further information, write to the Registrar, South Central Bible College, Box 1097, Hot Springs National Park, Arkansas.

(A brochure describing all of the Assemblies of God schools and the courses they offer may be obtained free of charge by writing to the Educational Department, 434 West Pacific Street, Springfield 1, Missouri.)



Campus of South Central Bible College, Hot Springs, Ark.

A Brief Visit to Korea

Howard C. Osgood
Field Secretary for the Far East

THE DAY before Easter I took a plane in Japan for Korea, hoping to arrive in that country for Easter services, but because of bad weather at Pusan the plane had to turn back and the night was spent at a military base in Japan. On Easter day the flight to Korea was completed. I was entertained at the Australian Presbyterian Mission during my brief stay in the country.

The whole of southern Korea is upset. The area is extremely crowded because of the influx from the war zones of the north. People with no other place to go are living with friends and relatives. Jobs do not pay enough to support dependents. Houses are out of repair. Pusan never was bombed. It is just worn out. Ancient street cars and busses as well as more modern ones are being used. Military vehicles compete for a place in the traffic.

In Pusan western and military dress is more common than the picturesque national costumes, except for the older generations. Women are seen in blouses and high-waisted, colorful skirts. Older men dress in white robes and wear black, horsehair hats. Faces are stolid and inexpressive. It is as though the national suffering has taken away all sense of pain and joy.

Presbyterians, Methodists, the Salvation Army and Holiness groups have worked in close co-operation in Korea for some time, producing what might be considered a united church. Members are earnest and faithful. They attend church regularly and especially enjoy early-morning prayer meetings. There are several large stone or cement churches belonging to these organizations. Other denominations also have begun work in Korea.

There have been a few American, British and Norwegian Pentecostal women missionaries in Korea in times past, but according to the reports given me, no men; however, the women missionaries have trained national men. One Korean pastor was trained in Japan

by the late John Juergensen. There also are Pentecostal Bible women. One Korean pastor came from Seoul to act as my interpreter.

The Pentecostal believers are identified as members of the Pentecostal Church and not as Assemblies of God people. There are around 200 Pentecostal believers in Korea's 20,000,000 population. Around sixty persons have received the Baptism in the Holy Spirit.

These Pentecostal people have a keen desire to fellowship with us, and naturally they look to us for assistance in this time of need. Most of them formerly lived in the Seoul area, but now have taken refuge in Southeast and Southwest Korea. A few believers still are around Seoul. In Pusan at present Pentecostal membership seems to be limited to one family.

The Pentecostal church buildings have been destroyed in the war. A Bible woman is thought to have been killed. Nothing has been heard from her. One of the pastors definitely is known to have been killed. His children are being cared for in an orphanage from a fund for Christian children. As a result of these losses the morale of the believers is at a low ebb, indeed; but the people were encouraged by my visit. They pleaded with me to send a missionary who could remain with them.

Practically everyone with whom I talked held pessimistic views concerning the future of Korea. It is widely felt that the United Nations will pull out of Korea, and leave the Koreans to their fate. In such an event the entire country undoubtedly would be swallowed up by the Communist regime. The people do not make plans for a permanent home nor think in terms of anything dependable. Even the missionaries working in Korea seem to feel that it is only a matter of time until the Communists will be in control.

But though the outlook for the Pentecostal group may not seem bright, I do not see how we can turn our back on these people with their fine background of Pentecostal

CONDITIONS WORSEN FOR BELIEVERS

After Howard C. Osgood had visited Korea he received a letter from the superintendent of the Pentecostal group in Korea. The letter indicates that conditions are growing worse for the believers. It states:

"I hope that everywhere you go in Asia you will see the glory of the Lord and witness the revival of our church.

"We little believers in Korea were much encouraged and got many hopes for the future from your call. My friends in our Lord are praying hard for your holy and troublesome work and for the movement of Pentecost in Korea.

"Our plight is getting worse day by day, in finance especially. All of the Koreans are having to face the fear of lack of food. I sincerely wish you would remember us in your prayers.

"The photograph I enclose is the scene of the secondary meeting assembled from 29 April to 4 May, 1952.

"I pray that our Lord will bless you and that His almighty hand may be with you at all times."

Let us take this appeal to heart and remember these brothers and sisters in the Lord.

teaching. With such a substantial number calling to us, and with the desperate need of the war-torn country knocking at the doors of our conscience, how can we do anything else but enter Korea with the gospel at once?

A single man and possibly one or two other missionaries should be sent to Korea in the very near future. Housing for one missionary would cost around \$1,000. In addition three tents are needed for services. The tents are available in Korea for the equivalent of \$80 each. They could be equipped with floors, windows, doors and benches for the extra amount of \$120 each, making the total cost for one unit \$200. Bibles and hymnbooks would be needed. We should arrange also to train the Korean young people in Christian service.

If friends would like to help meet these needs for Korea they may do so by sending offerings to the Foreign Missions Department, designated for Korea.

Above all, let us look to the Lord in prayer, asking Him for deliverance for these long-suffering people.

SACRIFICING

A mother recently wrote to the Foreign Missions Department: "I am crippled and bed-ridden and only able to use my hands with difficulty. My daughter lives with me, and she is totally blind. We receive enough state aid to provide our food and pay our rent, but there is nothing left and we so much want to give to the cause of missions. Pooling the use of my eyes and the strength of my daughter's hands we have started crocheting. Our work is rough, but people seem to buy it. We have just made our first sale, and we are sending you the \$3 we took in."

Pentecostal believers of Korea. See box for further description.



Picture by Stanley T. MacPherson



THE LIVING NEED THE GOSPEL

Japanese cemetery in Kauai, Hawaii. Note the bottles and jugs. They contain beer and wine—offered to the dead ancestors. Food also is placed on the graves. Millions of people of other lands engage in such pagan worship. Let us give them the gospel.

MONTHLY REPORT

Foreign Missions Department

June, 1952

MISSIONARY CONTRIBUTIONS

Alabama	\$ 1,353.79	New Hampshire	80.83
Arizona	954.76	New Jersey	2,734.23
Arkansas	2,993.91	New Mexico	1,157.84
California	28,333.87	New York	7,430.68
Colorado	3,445.57	North Carolina	193.56
Connecticut	480.88	North Dakota	1,647.74
Delaware	600.03	Ohio	8,584.88
D.C.	551.49	Oklahoma	5,933.80
Florida	5,101.72	Oregon	6,982.59
Georgia	1,665.63	Pennsylvania	8,522.12
German Br.	124.72	Rhode Island	212.39
Hungarian Br. ..	77.20	Russian Br.	18.15
Idaho	1,149.24	South Carolina	46.00
Illinois	9,801.44	South Dakota	1,341.69
Indiana	3,951.53	Tennessee	4,682.94
Iowa	3,306.58	Texas	20,063.06
Italian Br.	152.01	Ukrainian Br.	219.44
Kansas	5,644.60	Utah	21.62
Kentucky	751.90	Vermont	12.75
Latin Amer. Br. .	380.00	Virginia	1,672.38
Louisiana	1,022.90	Washington	13,625.00
Maine	250.73	West Virginia.....	842.56
Maryland	1,245.30	Wisconsin	4,777.67
Massachusetts ...	1,092.29	Wyoming	297.86
Michigan	7,128.25	Alaska	127.59
Minnesota	6,332.76	Canada	497.50
Mississippi	684.06	Foreign	59.42
Missouri	16,248.24	Spanish Lit-	
Montana	1,784.61	erature	3,153.70
Nebraska	3,413.13	Legacies	1,256.14
Nevada	82.90	Miscellaneous	3,970.56

Total Amount Reported	\$210,272.73
District Fund	\$10,057.12
National Home Missions	1,906.59
Office Expense Fund	7,367.40
Literature Expense Fund	64.44
Given Direct to Missionaries ..	52,736.85
	72,132.40

Received for Council Foreign Missions	\$138,140.33
Received for Non-Council Foreign Missions ..	1,618.07
Missionary Offerings not Allocated to Any State	53,313.28

Total Receipts for Foreign Missions

FOREIGN MISSIONS DISBURSEMENTS

Belgian Congo ...	\$ 2,189.88	Nigeria	7,810.08
Gold Coast	8,453.12	Nyasaland	1,639.90
Liberia	5,469.80	Sierra Leone	1,505.25

Togo-Dahomey	7,771.33	Paraguay	441.50
Union of S. Af.	6,944.10	Peru	3,206.28
Upper Volta	12,951.54	Uruguay	732.00
China	5,499.80	Venezuela	2,544.02
Fiji	834.61	West Indies	10,608.74
Formosa	760.00	Children's Educ. in U.S.	4,735.76
Hawaii	2,576.80	Entertainment of Missionaries	3,179.92
Indonesia	2,860.50	BGMC Material and Shipping Exp.	418.55
Japan	4,433.11	Deputational Exp.	610.62
Malaya	849.00	Field Secretaries...2,504.35	
Philippines	10,035.44	Literature	1,281.13
Samoa, Amer.	257.40	Promotion	2,239.93
Burma	2,241.17	N.Y. Office Pub- lic Relations ...	860.00
Ceylon	2,956.12	Refunds and Trfrs to Other Depts.	1,069.35
India	25,115.03	Speed-the-Light, C. A. Dept.	1,319.50
Egypt	4,595.15	Spanish Litera- ture	5,453.24
Europe	7,649.27	Miscellaneous ...	576.59
Iran	200.00	Retired Mission- aries	2,400.37
Israel	76.50		
Syria	138.00		
Gen. Amer.	7,628.80		
Latin Amer.			
Work in U.S.	403.29		
Mexico	2,702.83		
Argentina	2,279.13		
Bolivia	3,828.09		
Brazil	5,133.41		
Chile	2,722.50		
Colombia	211.41		

Total Distr. to Council Foreign Missions	\$194,904.21
Non-Council Missionaries	2,161.64

Total Disbursements	\$197,065.85
Charged to Hold Accounts	3,994.17

TOTAL RECEIPTS

HAWAIIAN WOMAN HEALED

In June, just before Mrs. and Mrs. Alfred J. Morrison left Hawaii for furlough, the Lord healed a Hawaiian woman. One of their letters, mailed from the field, tells of the healing:

"God performed a miracle here Sunday night. We were called at 6:45 to pray for a Hawaiian woman, who had been stricken with paralysis. Her left side and arm were lifeless. Her mouth was twisted and she could not speak. The room was filled with her husky children. A saved daughter had called us and a physician had been called.

"It was hard to pray because of the unbelief in the room, but we asked God to show

His mighty power, and He did. By the time the physician arrived, life had come back in the woman's arms. He looked at her and said, 'You are all right.' By 9:30 the woman was throwing her arms around and rejoicing—completely healed."

IN GUATEMALA

"In Ovejero, Guatemala, a village three hours from Guatemala City, twenty-five persons have been saved. Most of them are young. In another place a reclaimed man received healing of a stomach tumor. In his sleep he saw four men, dressed in white, preparing to operate upon him. He was told to prepare for the operation. The operation was performed in his dream. When he awoke he found he had been healed."—Mr. and Mrs. Walter H. Haydus, missionaries to Guatemala.

Missionary With the Lord

Word has been received that Miss Katherine Cooke, one of our highly esteemed missionaries to North India, passed away of a heart attack at Uska Bazar, India, on July 3. She was stricken while preparing for bed and within twenty minutes had slipped away. Missionary Edith G. Dutton and Pastor Banerjee were with her at the time.

Miss Cooke had just returned to her station from Darjeeling on Monday prior to her death on Thursday night. There had been three nights of travel by train. It left her very tired.

Sister Cooke was born in Cardiff, South Wales, on April 21, 1890. After completing elementary school in England, she came to the United States. Shortly after her arrival she came in contact with the Pentecostal teaching, received the Baptism in the Holy Spirit, and entered the Elim Bible Training School in Rochester, New York. Later she became closely associated with Faith Home in Elyria, Ohio.

In 1924 Sister Cooke went to India. She was stationed for a short time at Nawabganj, then at Bettiah where a girls' school and orphanage is located, but the better years of her life were given to building up our work in the densely populated Darbhanga District. In recent months she has worked with Edith G. Dutton in our leper work at Uska Bazar.

Though she suffered repeated rheumatic fever and heart attacks, Sister Cooke remained in active service until the very end, giving more than twenty years to the India field. She loved the people of India. Her thoughtfulness and consideration endeared her to all. She will be missed not only by her missionary associates, but by the church in India.

Send Foreign Missionary offerings to
**NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT**
434 W. Pacific St., Springfield 1, Mo.

SUNDAY'S LESSON

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

HAMAN'S WICKED PLAN

Lesson for August 10

Esther 3:5-15

Even after being made queen, "Esther did the commandment of Mordecai, like as when she was brought up with him" (ch. 2:20). This is remarkable; it shows the good influence of early training, and the respect that her guardian's life had produced. How different his influence from that of mothers who smoke cigarettes and blow the smoke into the faces of their infant children, and of fathers whose language and conduct thwart any virtuous inclination in the lives of their children!

1. Mordecai's Refusal to Honor Haman

Haman was an "Agagite" (3:1). This probably gives us a clue as to why Mordecai "bowed not, nor did him reverence." In Exodus 17:8-13 we read of the attempt of the Amalekites, the first of the nations to fight against Israel in the wilderness (Numbers 24:20), to conquer Israel. When the battle was over, the Lord swore that He "would have war with Amalek from generation to generation" (Exodus 17:16). When Moses was recounting the happenings in the wilderness, he reminded how Amalek "met thee by the way, and smote . . . when thou wast faint and weary" (Deut. 25:17, 18). Then came the command, "Thou shalt blot out the remembrance of Amalek from under heaven" (v. 19). King Saul was sent to fulfill this commandment—"Now go and smite Amalek" (1 Sam. 15:3)—but he failed to obey and saved King Agag alive (v. 9). Since Haman was an Agagite, it is believed that he was a descendant of King Agag. God had given the Amalekites to judgment; therefore Mordecai, a faithful Jew, would not do homage to Haman even though he was the prime minister.

Mordecai was one of "the king's servants"—not domestic servants, but associates in conducting the affairs of state. This Mordecai was a man of position. This made his refusal to pay homage all the more chafing to Haman. Here was one of his associates, who was expected to show proper respect, refusing to do so. It must have required stubborn courage for Mordecai day after day to refuse to bow. Many can take a stand for a while, but some weaken under pressure. Mordecai would not bow to that which God had delivered to destruction. May this teach us a lesson.

We may not be faced with an individual Agagite as was Mordecai, but we are faced with a world that is at enmity with God. We have been admonished, "Love not the world," and, "Come out from among them, and be ye separate." To do this takes courage and persistence. Compromising Christians say, "It is not upon the exterior that God looks;

He looks on the heart." If the world shows in our exterior lives it is because of worldliness in our hearts. Christians who are not worldly will show it by "abstaining from fleshly lusts which war against the soul." As surely as you may know a man by the company he keeps, you may know consecrated Christians by the places where they go, and by the things which they do, and by the persons with whom they associate. God give us the spirit of Mordecai that will not do homage to those things which God has condemned.

2. Haman's Wrath

It was a real offense to Haman to have Mordecai day after day refuse to show the "common courtesies" that belonged to a person in his position. Day after day the inward flame of hate burned more fiercely in its desire for revenge. Finally, it reached such intensity that Haman felt it less than his reputation deserved were he to seek revenge on Mordecai alone. He would wreak his vengeance on all those of Mordecai's nation in the realm.

Let us be careful when we think ourselves offended or set at naught, whether such injury be real or imagined. Some people are so big in character that they rise in victory above affronts. Others have great difficulty with such situations; their pride is offended, their feelings hurt. Then comes the desire for revenge. Once envy and hate have gotten in, only God knows where they may take us.

3. The King's Hasty Decree

How far may we excuse Mordecai in his obstinate refusal to show honor to Haman? He was disobeying a royal order. The king's servants said to Mordecai, "Why transgresseth thou the king's commandment?" All we learn from our lesson of his answer was that "he had told them that he was a Jew" (v. 4). One wonders if he knew that his actions were piling up trouble for all the Jews. It may not apply to Mordecai, but there are times when zealous people, thinking that they are pleasing Christ by refusing to compromise, do things which put the whole cause of Christ into jeopardy. We need wisdom as well as consecration.

Whether Mordecai had sufficient foresight to see what his refusal was leading to, or whether he saw only the personal displeasure that it was bringing, out of it we must learn the providential care of God for His people. Within the Church also we see God's overruling providence. Where would some churches be if God did not overrule the mistakes of the members?

In seeking revenge, Haman went with flattery to the king. He

would impress on the king there was a people in all the provinces who did not keep the king's laws: "therefore," he said, "it is not for the king's profit to suffer them" (v. 8). He then secured the signature of the king to a decree providing for their destruction (v. 10).

The charge of Haman we believe was false. In civil matters the Jews kept the laws of the king, although in religious and social life they were separated from others. His charge would be like accusing Christians of disloyalty because they worship God and not man. Christians obey the laws of the land, even though they separate themselves from much that takes place in the land.

Haman's great folly was that his desire to have all the Jews destroyed came from personal hatred in his own evil heart. He was not concerned about the interest of the kingdom; he was inspired by personal vengeance. May God help us to know what manner of spirit we are of!

THIS WEEK'S LESSON

Esther Made Queen (lesson for August 3).
Lesson text: Esther 2:5-8, 15-18.

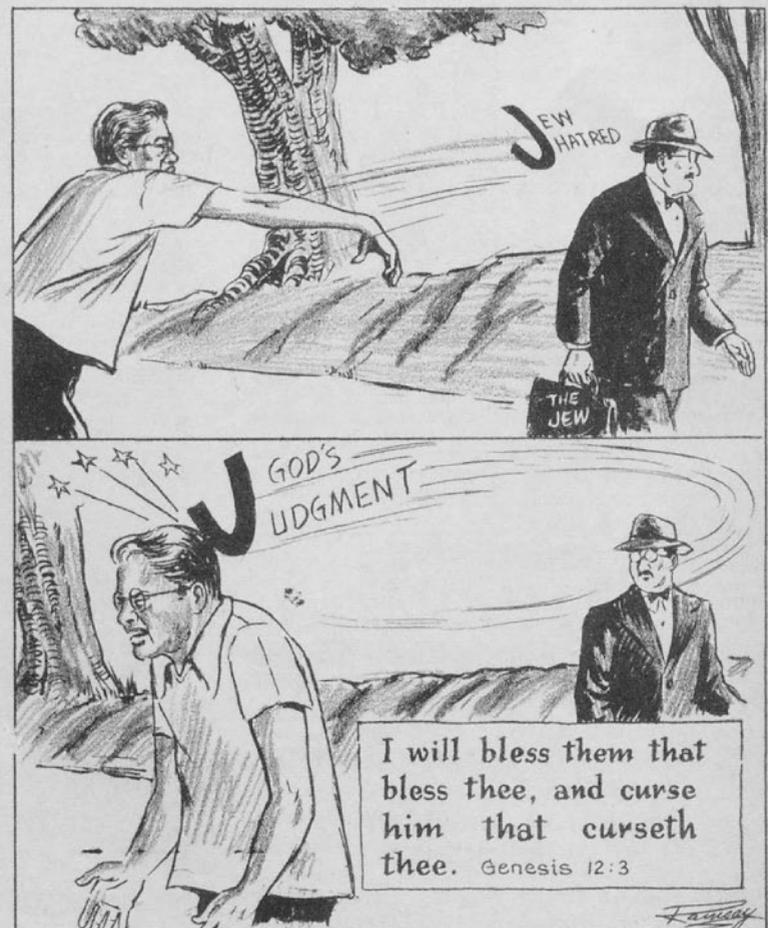
A missionary offering was being taken. The pastor said: "I want each of you to give today as though you were putting your gift right into the pierced hand of Christ."

A lady came up afterward and said: "I was going to give a half-dollar, but I did not do so."

"Why?" asked the preacher.

"Do you think," replied the lady, "I would put a half-dollar into the pierced hand of Jesus? I have \$10 at home and I am going to give that."

BOOMERANG



Every Continent Represented at World Conference

1400 Delegates and Observers From 30 Countries Survey
the Unfinished Task of World Evangelization

LONDON—Some 1400 delegates and observers from more than 30 countries as far distant as Java and New Zealand gathered in London, England, for the Third World Conference of Pentecostal Churches. They met in Westminster Central Hall, site of the first general assembly of the United Nations in 1947. A conference spokesman said that the Pentecostal conference was "more truly representative" than the United Nations and "more united."

Delegates included a pastor from West Berlin, two-thirds of whose congregation live in the Russian sector of Berlin; Lewi Pethrus of Stockholm, pastor of the largest Protestant church in Europe (6700 active adult members and a church building seating more than 4000); Abilene Schoeman of Johannesburg, brother of a cabinet minister in the South African government; Rolph McPherson of Los Angeles, son of the late Aimee Semple McPherson; Dr. Mallory, president of a colored junior college in the share-cropper area of Mississippi; and a college instructor of sign language for the deaf.

Donald Gee, Principal of Kenley Bible College and Editor of *Pentecost*, welcomed the overseas delegates to Britain. J. Roswell Flower, General Secretary of the Assemblies of God in the U.S.A. and Vice-President of the Pentecostal Fellowship of North America, responded on behalf of the 250 American delegates present. Bishop Charles H. Mason of Memphis spoke on behalf of the colored churches in the U.S.A. Other representative brethren introduced were as follows:

T. Thiessen Jr., Java; A. J. Cobb, New Zealand; P. van der Woude, Netherlands; E. Humburg, Germany; A. W. Preller, South Africa; K. Schneider, Switzerland; E. Conde, Brazil; C. Najongue, Gabon, French Equatorial Africa; C. B. Smith, Canada; and Nicholas Bhengu, South Africa.

In his address of welcome on June 27 Brother Gee said that the Pentecostal revival had extended even to such countries as Yugoslavia and Russia. He quoted Pastor Martin Niemoeller of Germany as saying that 600,000 Pentecostals in the Soviet Union daily "thank God that an iron curtain cannot keep out the Holy Ghost."

Speaking on the conference theme, "Into all the world," Brother Gee voiced a plea for "anointed writers." "Godless people flood the world with wicked literature," he said. "We must flood it with literature that is holy."

Picturesque Trafalgar Square with its huge statue of Lord Nelson and spraying fountains a quarter of a mile from the British Houses of Parliament was the scene of a unique open-air meeting on Saturday afternoon, June 28. The main speaker was ex-

Congressman Wm. D. Upshaw, 85, of Atlanta, Ga. The four-times congressman made a strong plea for the application of Christianity in private and public life, and called for the unification of the spiritual forces of Christians in Britain and America against the present Communist world menace.

The delegates scattered on Sunday to speak in local assemblies all over Great Britain and Wales. On Monday morning they gathered in London again to hear an address by Lewi Pethrus. Speaking on Acts 15:6-11, Brother Pethrus emphasized the words, "And put no difference between us and them, purifying their hearts by faith." He said that God has put no difference between the New Testament Christians and the Christians of today, and that we can have everything that is recorded in the Book of Acts. He illustrated by referring to natural resources, saying that God put them in the earth and it is our responsibility to dig them out and to use them. He said he believed the Pentecostal people of the world want unity. "If we stand together we are a power in the earth. If we are divided we are weak. We have a big mission. We

must unite in that mission and emphasize the essentials, not the non-essentials. If we keep these two essentials—a clean heart and the fulness of the Spirit—we shall be prepared to fulfill our mission to the world." The rest of the morning was spent in planning the agenda.

In the afternoon Pastor E. Humburg of Germany spoke very simply from Acts 2. There were four interpreters: French, Swedish, German, and Italian. Everything was spoken in short phrases, and all the interpreters spoke to their groups at once.

The entire body considered the relationship of the Pentecostal experience and the vision for Missions. Various speakers told how home missions and foreign missions are accomplishing the goal of world evangelization. Then the conference dealt with the problems arising between missionaries and foreign governments, especially in Italy, India, and Ceylon. A strong resolution was passed unanimously placing the conference squarely behind the appeal of the Italian Pentecostal Churches to the United Nations and other governmental authorities in their plea for religious liberty for Pentecostals in Italy.

Umberto Goriotti, of Rome, President of the Assemblies of God of Italy, gave a long documented charge that, though the Italian Constitution has a clause guaranteeing religious liberty, it is accorded only to religious bodies which were recognized by the government before the adoption of the Constitution. Italian Pentecostal churches are not so recognized, and Brother Goriotti claims that though they have exhausted every means of appeal to the Ministry of the Interior for five years, the Italian Government refuses



AN OPEN-AIR MEETING IN TRAFALGAR SQUARE

On Sunday night, June 29, a great open-air meeting was held in Trafalgar Square in the heart of London. In foreground at right is H. W. Greenway, Editor of "The Elim Evangel," who directed the meeting. Behind him are some members of the Swiss choir from Switzerland who sang in the meeting. The speaker is Gayle F. Lewis, Assistant General Superintendent of the Assemblies of God in the U.S.A. At his right in the background is P. S. Brewster, pastor of the Elim church in Cardiff, Wales, in

whose home Brother Steelberg passed away. The women at the left are members of the English choir which sang in the meeting.

Gospel signs in various languages were on display, and above was a banner announcing the World Pentecostal Conference in Central Hall, Westminster, June 27th to July 5th. The base of the huge Lord Nelson monument served as the speaker's platform. Between 2,000 and 3,000 people stood in Trafalgar Square listening to this unique gospel service.

BOUND FOR LONDON

This picture was taken on board the *M. V. Ryndam* on May 29, the day Brother and Sister Wesley R. Steelberg (left) and Brother and Sister J. R. Flower sailed for Europe.

Brother Steelberg addressed a meeting of ministers at Cardiff, Wales, on Saturday afternoon, June 8. That night he preached to a large crowd at a radio rally, and the strain proved to be too great for his weakened heart. He was confined to bed from that night until his homegoing a month later.

It was a great disappointment to Brother and Sister Steelberg that they were unable to attend the World Conference. Brother Flower served in Brother Steelberg's place as the North



American representative on the executive committee during the Conference.

to reply. The Italian leader stated that a pastor recently served nine days in jail for conducting services "without a permit," and reports that physical violence of serious proportions has been mounting in many areas during the past four months. Some pastors have been given "forced exit permits" by the police authorities, forbidding them even to enter certain communities. The Pentecostals claim nearly 100,000 adherents in Italy, chiefly in the southern provinces.

Following the plea of Brother Goriatti, the conference named a Commission on Religious Liberty consisting of Lewi Pethrus of Stockholm, Sweden; Noel Perkin of Springfield, Missouri; and Hugh Dawson of Bradford, England; together with an advisory committee of four members (Baron Frary von Blomberg, H. Parli, F. H. Squire, and D. J. du Plessis).

On Wednesday and Thursday the conference divided into three groups to consider three different phases of missionary work: (1) Cooperation of missionaries on the fields; (2) Co-ordination of the efforts of Mission Boards; (3) Mission churches and indigenous churches. Then a summary of the discussion in each group was presented to the body as a whole.

The conference took a strong stand for immediate adoption and application of in-

digenuous methods of missionary work, with the view of turning the oversight to nationals at the earliest practical date. The opinion was expressed that ten years may be the limit of foreign missionaries in some of today's "mission fields."

A significant feature of the conference was the participation of delegations of nationals from India, Africa, Brazil, and other lands on an absolute equality with delegates from western nations. Nicholas Bhengu, a Zulu from South Africa, gave considerable help in the discussion of missionary problems. Brother Bhengu, an educated man, is a very successful evangelist. The reports of his work were intriguing and inspiring.

The Conference reached a climax on Friday night when there were two great public meetings, one in Westminster Central Hall and the other in the larger Royal Festival Hall which contains 3700 seats. Admission to the Royal Festival Hall was by ticket only, and the place was filled to capacity. There were four speakers who dealt with four phases of Revival and Evangelism. Gayle F. Lewis, Assistant General Superintendent of the Assemblies of God in the U.S.A., spoke on Revival. Reuben Das of India spoke on the Supernatural in Evangelism. James Salter of Congo Evangelistic Missions spoke on Revival and Foreign Missions. Fred Squire of England spoke on Evangelism.

David J. du Plessis resigned from the office of World Secretary to become a European representative of the Far East Broadcasting Company which plans to establish a gospel broadcasting station in Greece. No secretary was chosen to succeed him.

The next world conference, Lord willing, will be held in Stockholm, Sweden, in 1955. The following were chosen to serve until that time as an Advisory Committee: Noel Perkin, Lewi Pethrus, Donald Gee, Leonard Steiner and J. R. Flower.

(Reported by J. R. Flower and E. N. O. Kulbeck. Brother Kulbeck, pastor of a Pentecostal church in Montreal, Canada, had charge of publicity for the London conference.)

THE ONE WHO IS MIGHTY TO SAVE

(Continued from page three)

tation, although all hell was against Him. He was alone in His bloody sweat and passion in the garden, for His disciples were asleep. He was alone on the cross, for His followers had forsaken Him. Even His Father in heaven had turned His back upon the Sin-bearer on the cross; therefore He cried, "My God! My God! Why hast Thou forsaken me!" Finally, He was alone in the grave, but even in this grim battle He was not vanquished. He arose in complete triumph.

What He has done is only the beginning of all He came to do. He satisfied Divine justice, conquered Satan, defeated the world, and overcame sin, but He will yet do more than this. He will make an utter end of all the combined forces that oppose Him. Heathen gods shall be destroyed; false religions shall be wiped out; sin shall be completely banished from His creation. Satan shall be confined in chains of everlasting darkness. Impenitent sinners shall be judged before the Great White Throne and duly punished. Finally death itself shall be destroyed, and Christ shall present His justified, purified, sanctified, glorified people before the throne of His Father's glory. Thus His redeeming work will bring more glory to God than the creation of the whole universe.

3. A GREAT AND GLORIOUS SALVATION

He is described as "mighty to save." Greater than Moses, who saved Israel from bondage. Greater than David, who saved Israel from the Philistines. Yes, Christ is greater than any other deliverer in history.

He can save the greatest of sinners. He saved Saul of Tarsus, even while Saul was on his way to destroy those who worshiped Him. He saved Mary Magdalene, even though she had been one of the most notorious sinners in Jerusalem. He saved the dying thief. He is able to save to the uttermost all who come to God by Him, seeing He ever lives to make intercession for them. None need despair on account of the number or nature of his sins. Jesus said, "The Son of Man is come to seek and to save, that which was lost" (Luke 19:10).

This One who is mighty to save did not come to call the righteous; He came to call sinners to repent. He is not willing that any should perish, but that all should come to repentance, Peter said. He can and will save all who will put their trust in Him.

Persons of all classes, of all countries, and of all ages may find Him as their Saviour.



EN ROUTE TO THE WORLD CONFERENCE

Some of the 250 North American delegates and visitors to the World Conference of Pentecostal Churches in London, photographed on board the *S. S. Atlantic* which sailed from

Quebec, Canada, June 6. Six of these friends are Canadians; the rest are Americans representing eight different States. (Photo courtesy of Ralph I. Cranston, Camas, Wash.)

The apostle John saw a vision of a multitude in heaven which no man could number, of all nations, kindreds, and peoples who had washed their robes and made them white in the blood of Him who is mighty to save.

He will save you, friend, if you will let Him. He will save you from the love of sin, and from the habits of sin, and from the guilt of sin, as well as from the consequences of sin. Accept this Saviour today. You may not have another opportunity.

Ah Tsat, the Watchmaker

J. Rutherford Spence

JESUS SAID, "The wind bloweth where it listeth," and the story of Ah Tsat surely illustrates the truth of the saying. There can be no reasonable explanation of his conversion, and especially of his deliverance from opium, apart from the power of God.

The writer was holding special services in the chapel at Lopau. It was a number of years ago, before the scourge of Communism descended on China, but sin reigned in that land long before Communism came. Lopau was a place wholly given up to idolatry. A famous temple, well kept and clean, stood there in its own grounds. Its numerous carvings were very beautiful. Just outside the temple, on either side of the main entrance, were two stone pigs, life size. Why they were there I could not find out. They seemed out of place—or were they?

Thousands came from all directions to worship there, and many thousands of Gospel Portions were sold to the devotees, we trust with results. But believers in Lopau were very few. It was a city of idol-worshippers and gospel work in the early days was very difficult. The Chinese preacher dropped his watch and broke the crystal. He saw Ah Tsat's little shop right opposite so he immediately asked Ah Tsat for a new glass. The watchmaker reached down into a box to find a crystal that would fit. Then he stopped to light a cigarette.

"Can you not get me a glass without smoking?" asked the preacher.

"Friend, would it were only cigarettes I smoke," was the grim reply.

"Oh, you smoke opium?"

Silence was the answer. Opium was eating up all his labor and driving him to poverty; and he was a married man with a family.

"Well," said the preacher, "I know One who can cure you."

The author is a veteran missionary of the Pentecostal Assemblies of Canada. This summer he returned to Hong Kong where his wife will teach at the Ecclesia Bible Institute.

Old Age Assistance

IT'S A FACT—

—that only \$15,700 has come in from our churches this year for the assistance of our aged ministers.

—that it costs \$5100 per month to grant the minimum of assistance to our retired ministers who look to us for help.

—that this is an average of \$1700 per month less than we receive.

—that of the 6000 churches of our fellowship, only 831 have sent in offerings for Old Age Assistance this year.

Perhaps your church was not in a position to send an offering at the time set, but can do so now.

We greatly need your help in this matter and urge all our Assemblies which missed the regular time, to designate an offering for the Old Age Assistance fund in the very near future.

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"Nothing doing," said Ah Tsat. "I have spent too much money already on cures."

"But this cure is free, and if you come to the Gospel Hall tonight at eight o'clock you will hear all about it."

Ah Tsat fitted the glass and promised to come to the meeting. Sure enough, at eight o'clock he was there near the front, and the missionary had at least one interested listener that night.

After the service the Chinese preacher sat down beside Ah Tsat, opened his New Testament, and told him of the cure for opium smoking and for all sin. After a while the two knelt and Ah Tsat was born from above. For a long time they prayed. The watchmaker's life was changed from that time on.

And now for the strange part of the story. That night Ah Tsat awoke and saw the lower part of an arm shining in the dark. The hand drew near him and put some stuff on his lips. The stuff burned. Then the arm disappeared.

Ah Tsat jumped up and struck a light but could see nothing. There was nothing visible on his lips. And yet they still smarted, so he knew it was more than a dream.

He went back to bed and back to sleep. Awaking in the morning, he reached out for the opium pipe from force of habit, and began to prepare it—but the smell of it so nauseated him that he vomited! He had to put the pipe away.

He came to the early prayer meeting at the chapel, very excited. Triumphant he told what had happened. Chinese Christians are dubious, to say the least, of opium smokers and they took a wait-and-see attitude. But after three months' probation Ah Tsat was unanimously voted in as a member of the

MISSIONS AT HOME

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

THE PIONEER SPIRIT STILL LIVES!

"In two or three weeks our Folding Church Trailer will have completed its function in opening another Assembly of God work in Alma, Nebraska, and then it will be free again. This time we are moving it to Hebron, Nebraska, a town of two thousand." So writes J. M. Ruthven, of Reynolds, Nebraska.

"We will provide the use of the folding Church Trailer, an 8x14 well-equipped house trailer, and a car (if needed) all free to an Assembly of God couple if they will come in and open an Assembly work in this town."

Brother Ruthven, is affiliated with the Pentecostal Assemblies of Canada, but is working now in Nebraska. He has been pioneering for over twenty years, and together with his wife, has sacrificed freely and labored without thought of reward in order to establish churches in unreached communities. They have used the Folding Church Trailer, designed by Brother Ruthven, as a means of opening works, and then left the works with Assemblies of God workers.

•About a year ago they re-opened an old denominational church at Geneva, Nebraska. They painted and redecored it, and began services. Now the church is growing under the leadership of Assemblies of God pastors, Brother and Sister Armond Mickelson.

Brother Ruthven states that he has blueprints for the Folding Church Trailer which are available at a nominal cost. Anyone interested in securing information concerning the blueprints, or in pioneering the work at Hebron, Nebraska, should contact Brother J. M. Ruthven, at Reynolds, Nebraska.



The new Folding Church Trailer, designed by J. M. Ruthven, for use in pioneer evangelism and branch Sunday Schools.



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works repentance 2 CORINTHIANS, 6-8

I have said before, that ye are in our hearts to die and live with you.
4 Great is my boldness of speech toward you, great is my glorying of

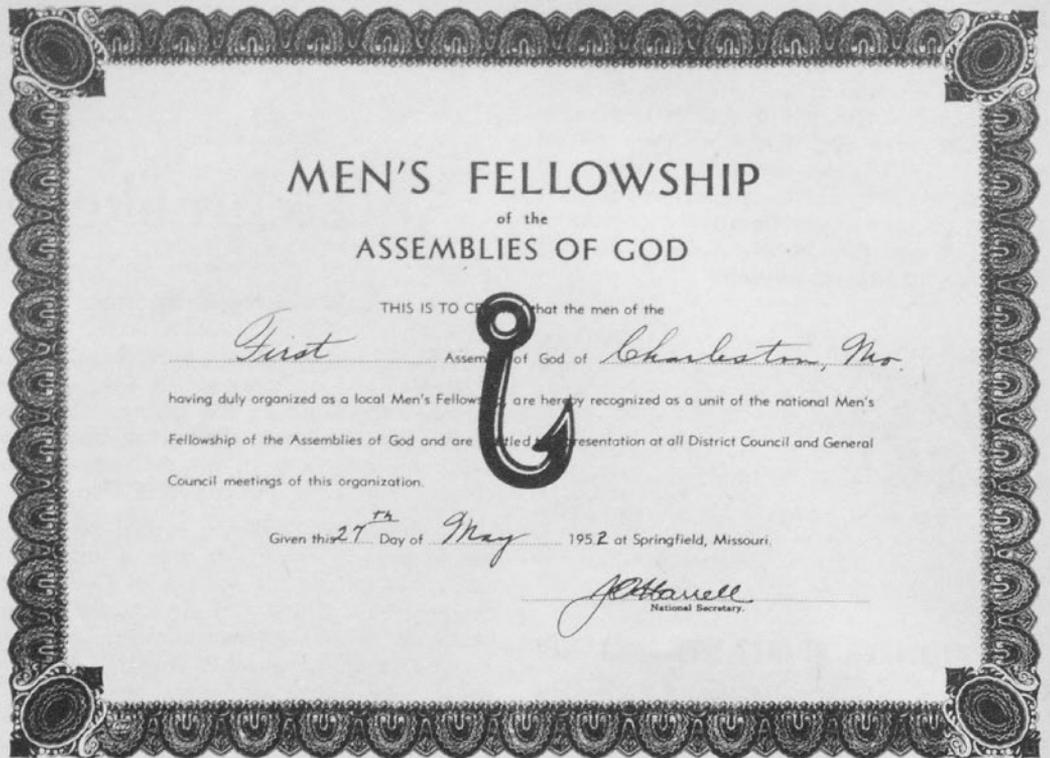
a 1 Cor. 3. 9.
ch. 5. 20.
b Heb. 12. 15.
1 Cor. 1. 4.

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church at Lopau, and the writer had the joy of baptizing him.

Ah Tsat's business picked up. His wife, an ardent idol worshiper, became a Christian. His children were always in their places at Sunday School. The watchmaker, well known throughout the town, became a widely respected Christian.

"Strange!" you say. Yes, "the wind bloweth where it listeth. . . ." The works of God cannot be explained by man. One thing I know: he who had been an opium addict was delivered, and against that fact there is no argument.



GOOD ATTENDANCE AT NORTH DAKOTA DISTRICT COUNCIL

DEVILS LAKE, N. DAK.—The annual District Council of the North Dakota District convened June 24—26. Nearly every minister of the District was present and also a goodly number of delegates. Lester Sumrall was the guest speaker.

The following officers will serve for the coming year: R. L. Brandt, District Superintendent; Milton Barfoot, Assistant Superintendent; and G. L. Riffe, Secretary-Treasurer.

The sectional Presbyters are: C. G. Scharnberg, W. H. Kesler, M. R. Cory, E. A. Miller, M. J. Smith, and C. L. Strom.

L. Jorgenson was elected as Christ's Ambassador President, and Roger Haas as Vice President.

Authority was given to build homes for the

District Superintendent, the Secretary-Treasurer, and the Dean of Lakewood Park Bible School.

AMONG THE ASSEMBLIES

PERRIN, TEX.—God moved by His Spirit in a wonderful way and our church was drawn closer to the Lord, during a meeting with Evangelist Carrie Woolsey of Fairfield, Tex. One was reclaimed and four believers were filled with the Holy Ghost. There were several outstanding healings.

We have a radio program every Saturday 1:30 to 2 p.m. over station KORC, 1140 kc., Mineral Wells, Tex.—Thelma Hostetter, Pastor.

ALBUQUERQUE, N. MEX.—Evangelist William A. Ward of Tulsa, Okla. was with us in a union tent meeting which was held on the New Mexico State Fair Grounds. Ten full gospel churches sponsored this meeting. The anointed preaching stirred the people and 1707 came forward for salvation during the 17-night meeting. A much larger number were prayed for in the healing lines.

We witnessed many miracles in this meeting. The blind, deaf, and crippled were delivered. Many walked alone for the first time in years. Mrs. Philip Crespin of Albuquerque was brought to the meeting in a paralyzed condition. She was healed and walked immediately.

Many people are already looking forward to the time when Evangelist Ward will return for another meeting.—E. K. Bates (Pastor, Highland

OXNARD, CALIF.—Seven full gospel churches of Ventura County co-operated in a six-week meeting with Evangelist David Nunn of Dallas, Tex. The blessing of God was evident from the beginning of this meeting. Brother Nunn was wonderfully used of God as he ministered the Word and prayed for the sick.

Great crowds attended and nearly every night souls were at the altar seeking salvation. Altogether 183 came forward for salvation. We do not know how many received the baptism of the Holy Spirit, but in one service it was estimated that between 25 or 30 received.

During this meeting a number testified to be-

ing healed of deafness. A man 80 years old who had been almost totally deaf for 25 years was instantly healed and took off his hearing aid. Two ladies who had had mastoid operations and whose eardrums were completely gone in one ear were instantly healed.

A lady, who had sugar diabetes and whose doctor had said she was incurable, was healed. She went back to the doctor a few weeks later and he told her she no longer needed the insulin and medicine he had previously prescribed.

Another lady who had a large goiter for over 30 years, was healed. The next day the goiter began to go down and in three or four days it was completely gone.

One lady, who was sick but did not know the extent of her trouble, was called out of the audience and informed that she had tumor and that it would pass from her body. Within a few days this lady passed the tumor from her body.

Prayer was offered for a woman with cancer and after a few days it passed from her body. Others testified to being healed of various ailments.—Raymond A. Frump (Pastor, Calvary Tabernacle, Oxnard, Calif.), Chairman.

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.

PRICE, UTAH—Aug. 3—; Evangelist James A. Villani, Covina, Calif. (Lee Francis is Pastor.)

FLAT RIVER, MO.—Aug. 5—; Evangelist Earla McKinley, Kansas City, Mo.—by Carl Roberts, Pastor.

MUSKEGON, MICH.—Central Assembly of God, Aug. 13—24; Evangelist Christian Hild.—by R. A. Rieben, Pastor.

MOOREFIELD, W. VA.—Revival Tabernacle, July 13—Aug. 24; Evangelist and Mrs. Pete Saleskey. (This is a new work.)

TORONTO, CANADA—Evangel Temple, July 20—Aug. 10; Evangelist and Mrs. F. R. Davidson. (W. G. McPherson is Pastor.)

OELWEIN, IOWA—First Assembly of God, Aug. 3—17; Evangelist Harvey C. Anderson family.—by C. E. Hamilton, Pastor.

MICHIGAN YOUTH CONFERENCE—Fa-Ho-Lo Park, Grass Lake, Mich., ages 15 to 19 inclusive, Aug. 4—9; Paul Hild, camp evangelist. Vacation Bible Camp, Ages 20 to 35, Aug. 10—15. Cost \$2.25 per day or \$12.50 entire time. For information write C. A. Davenport, 412 Fitch St., Albion, Mich.

FT. WORTH, TEX.—Tent meeting, Boulevard Assembly, Aug. 10—; Evangelist W. L. Miles. (Carl L. Stewart is Pastor.)

MARSHALL, OKLA.—Aug. 18—; Evangelist Erling Saxelid, Ceres, Calif. (L. L. Martin is Pastor.)

DE KALB, TEX.—First Assembly of God, Aug. 10—; Evangelist and Mrs. Bob McCutchen, Austin, Tex. (B. O. Smith is Pastor.)

BILOXI, MISS.—Central Assembly, Aug. 6—24; Evangelist Clyde C. Goree, Houston, Tex.—by Douglas Carroll, Pastor.

WEST CENTRAL YOUTH CONFERENCE—Storm Lake, Iowa, Aug. 11—15; C. W. Denton, National S. S. Representative, speaker.

AREA SUNDAY SCHOOL CONVENTION—Council Bluffs, Iowa, Aug. 8—10; George Davis, National S. S. Representative, speaker.

PAW PAW, MICH.—Tent meeting, Aug. 3—17, Evangelist O. Nall and family, Clark, Mo.; Aug. 19—31, Evangelist Arnold Kolenda, Flint, Mich.—by Paul W. Klinger, Pastor.

LOUISIANA DISTRICT COUNCIL—District Camp Grounds, 5 miles south of Alexandria, La., Aug. 18—21; Jesse Smith, Sikeston, Mo., guest speaker.—by L. C. Ashbrook, District Secretary.

MISCELLANEOUS NOTICES

ATTENTION, former students of South-Eastern Bible Institute. We are compiling a list of alumni addresses. If you completed at least one year at S.E.B.I., please send your name and address to the Alumni Association, South-Eastern Bible Institute, Lakeland, Fla.—by Nelson E. White, President.

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