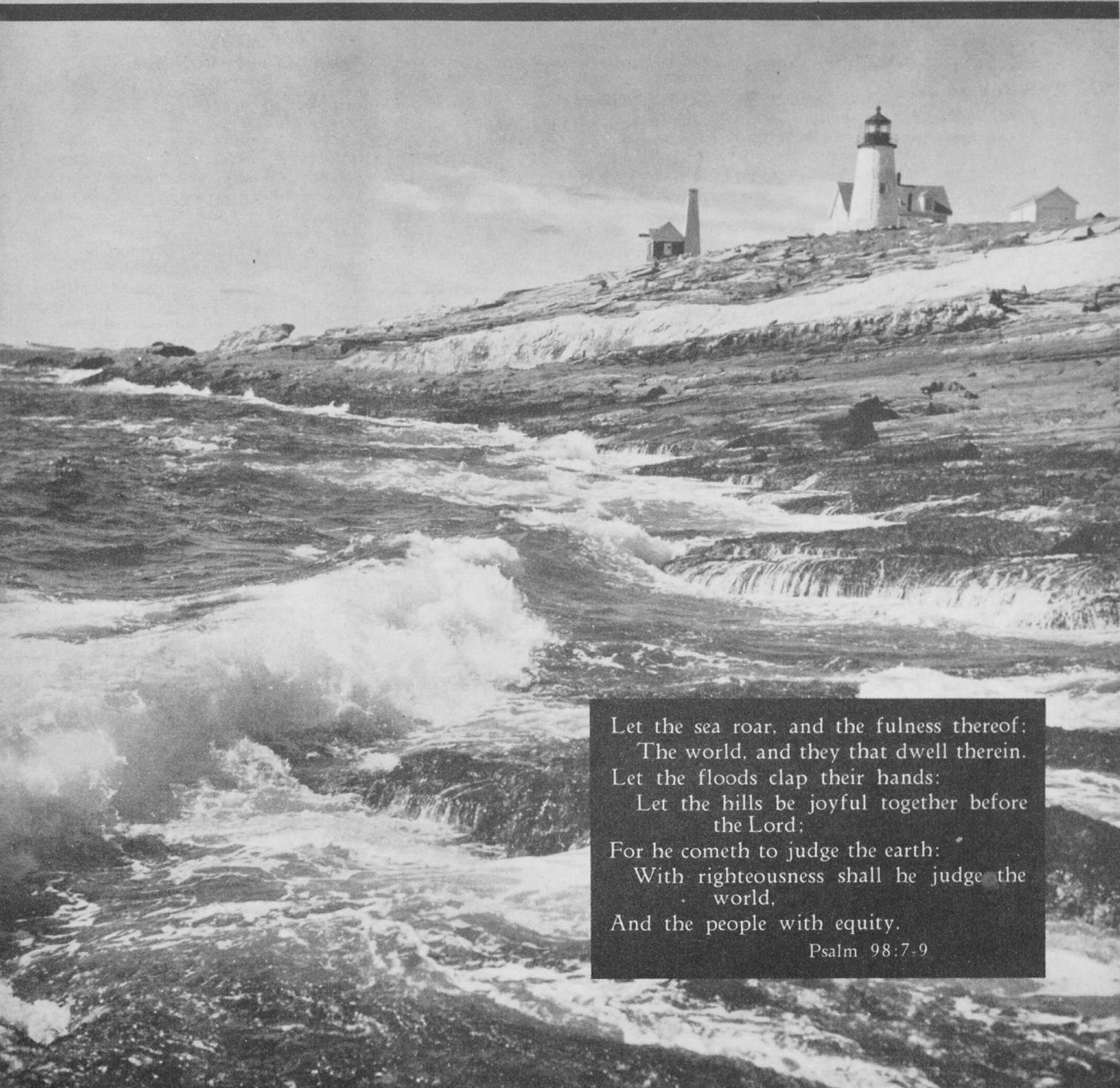


The Pentecostal
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Weekly Voice of the Assemblies of God

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



Let the sea roar, and the fulness thereof:
The world, and they that dwell therein.
Let the floods clap their hands:
Let the hills be joyful together before
the Lord;
For he cometh to judge the earth:
With righteousness shall he judge the
world,
And the people with equity.

Psalm 98:7-9

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Sunday Schools Renamed

The Presbyterian Church in Canada used to have Sunday Schools. Now it has "Church Schools" instead. At their annual meeting in Toronto the Presbyterians decided to change the name to "Church Schools" in order to impress the pupils with the fact that "they belong within the fellowship of the Church."

A Mayor Speaks

William F. Devin, Mayor of Seattle, Wash., says: "It is my opinion that the American problem, as well as the world problem, has been created by reason of the departure of man from the will and the Word of God. The only real and lasting solution to either and both of these problems is in the return of man to God through a study of His Word and the doing of His will. The sooner we do that the sooner will we solve our individual, national, and international problems."

Gideon Work Still Growing

At their annual convention at St. Louis, Mo., last month some 500 Gideons adopted a budget of two and a half million dollars for their great work of Bible distribution and soul winning. These Christian businessmen have issued more than twelve million New Testaments to the servicemen and plan to distribute two million more in the coming year. They hope also to distribute three million Testaments to school children, particularly fifth-grade pupils. In addition, they expect to distribute half a million Bibles and Testaments in hotels, motels, and hospitals.

Nuns in Public Schools

In Franklin County, Missouri, a protest was raised over the fact that public funds were being given to so-called "public schools" owned and controlled by the Roman Catholic Church, in which nuns were teaching. Taxpayers took the matter to court and Circuit Judge Emmett J. Crouse ruled that no church-controlled school should receive any support from tax funds. He granted a permanent injunction against designating as public schools several schools in Franklin County in which the nuns taught.

Spokesmen for several Catholic orders in the state have announced that their nuns would be withdrawn from schools of some Missouri districts.

Prohibition Today

Of the 3,069 counties in the United States, 871 prohibit the sale of spirits such as whiskey, 793 prohibit wine, and 529 prohibit beer, according to 1951 figures released by the National Temperance League, Inc. Approximately 26 million of the nation's 154 million people live in territory where the sale of spiritous liquor is prohibited.

In Pagan Boston

The trustees of the Boston Symphony Orchestra arranged that the St. John Passion Music of Bach, given during Passion Week, 1952, should be sung with German words rather than with English "because some found the English text of the gospel story of the crucifixion to be objectionable." So says Ernest Gordon in *Sunday School Times*, adding: "Who the objectors were is not stated; perhaps music-loving Jews or perhaps Unitarian Gentiles—equally removed from Christ. Yet Bach worshipped Christ, and his Passion music was an offering of praise to the Crucified. Boston would stifle the greatest story in human history!"

A Million-Dollar Expedition

Robert G. LeTourneau, well-known manufacturer of heavy earth-moving machinery, is investing a million dollars in a unique missionary enterprise in Liberia. A visit to Africa convinced him that conventional missionary methods were not getting the job done fast enough. "If we can show them a field of grain and a combine, I think they'll listen to us about God," he said.

So he leased half a million acres from the Liberian government, and last month he sent a shipload of equipment and a group of "technical missionaries" to Africa. They will clear the land, set up fifteen or twenty collapsible houses, build a large farm, and teach the African some of our American technical skills while also teaching them the Bible. LeTourneau's own daughter and son-in-law are in charge of the enterprise.

The shipload of equipment included bulldozers, earth-moving equipment, tree-cutting devices designed by LeTourneau, a complete sawmill, wagons, farm equipment, gospel literature, and food supplies for a year. The ship will be loaded with mahogany on its return trip to America, and the mahogany will be sold to pay part of the project's cost.

The Great Bible of Mainz

Books that are five hundred years old are very rare. That is why the Great Bible of Mainz is so valuable. Some say it is priceless; others say it might have been bought for \$100,000 at a private sale. But the Library of Congress in Washington has received it from Lessing J. Rosenwald of Philadelphia as a gift. Originally used in the Cathedral of Mainz, the 15th century Bible has 459 vellum leaves made from 250 goat skins. Each page contains two sixty-line columns of text and beautiful illustrations, many embossed with goldleaf. After November 30 the Bible will be exhibited on a cross-country tour.

Television and the Children

One great objection to the use of television in Christian homes is its harmful effect on children, due to the unwholesome type of programs, beer and tobacco ads, etc. Rep. E. C. Gathings quoted some facts at a hearing of the sub-committee appointed by Congress to investigate radio and television. He said that a study of 2,000 six-year-olds in Los Angeles County, California, revealed that 82% of these children watch TV every day; 62% would rather watch TV than play outdoors; 67% ask their mothers to buy what is advertised on TV; 47% sing the songs of the advertisers they hear on TV; 62% talk to their playmates about TV programs; 54% dream about things they see on TV; 59% report that TV programs frighten them.

Children need to be protected against television until the industry has a thorough housecleaning.

Roman Propaganda Rejected

The Knights of Columbus, a Roman Catholic organization, had been carrying weekly ads in an eastern newspaper—a common practice now across the nation as part of the campaign to "make America Catholic." Suddenly other articles and ads began to appear under such captions as: "Protestants Believe in the Book," or "Protestants and Purgatory," etc. A Bible class in Roslyn, Pa. was paying for the ads.

The Protestant public enthusiastically commended this publicity, but it seems that Roman Catholic pressure was also felt, for the editor suddenly refused to print any more of the Protestant ads. Public reaction set in. The men's Bible class waited on the editor of the paper. As a result, he rejected further propaganda by the Knights of Columbus.

Not many editors would take a narrow position like this. Most editors are quite willing to sell newspaper space to evangelicals for the presentation of the teachings of God's Word, and a growing number of evangelicals are taking advantage of the opportunity.

When the Earth Is Trembling

Zelma Argue

BERKELEY, CALIF., July 23 (UP)—Fifty-three major and 98 minor aftershocks to Monday's destructive earthquake at Tehachapi were recorded on the University of California seismograph up until 2 p.m. today.—*Los Angeles Times.*

WHEN GOD SHAKES the earth, an awe settles down over men. They feel helpless and insignificant for they realize that the power behind the earthquake is something far beyond their human power. Instinctively they feel that God is speaking.

The earthquake on Monday, July 21, was the second heaviest in the history of California. It brought to the thoughts and lips of many the prophecy of Haggai concerning the time when God would shake the heavens, and the earth, and the sea, and the dry land—especially in view of the first verse of this second chapter of the prophecy which says, "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying. . . ." It was in the seventh month, on the one and twentieth day of the month, that the Lord shook California!

We who live in Los Angeles were abruptly awakened before five o'clock that morning by a rattling, shaking, confusing noise. It sounded like an approaching tornado. I could see the trees and house shaking violently. Someone was calling in great alarm, "We are being bombed! We are being bombed!" Lights were appearing in homes all about us. Burglar alarms, sounding like air raid sirens, were sounding from the business sections.

Over in the little town of Tehachapi a prison was being burst open, reminding us of Bible stories when earthquakes came and opened prison doors. The citizens of this mountain town were dying as walls were being shaken from homes, and

dwellers were dropping from upper stories amid the rubble. Two men came home at daybreak from their night shift to find their homes and families entirely gone!

Surely the wrath of God was being shown! "At His wrath the earth shall tremble" (Jeremiah 10:10). But in wrath God was remembering mercy. One mother tried with her baby to get out her front door, but it was jammed shut. She tried the back door. It also refused to yield. So she sat with her little one in the middle of the floor—and this saved her life, for later she saw that at both exits rubble had piled up which probably would have buried them.

Ranch homes were being shattered. In Monrovia, the city hall was ruined. In downtown Los Angeles great plate glass windows in department stores were being shattered. Heavy lighting fixtures in banks were falling. Had these things happened during business hours probably many more lives would have been lost.



Through Haggai the word of the Lord came, saying: "A little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come. . . ." The shaking of the earth, and of the nations, here is closely related to the coming of our Lord.

Christ foretold "earthquakes in many places" as a preliminary to His second coming, and great earthquakes figure prominently in the Book of Revelation. In the light of these things many are being profoundly moved here in California with new fervor evident in prayer gatherings, and many are speaking of the Bible prophecies.

A few weeks ago there was a beauty contest here for "Miss Universe." So evident was the divine disfavor on this type of activity in such a serious time as this, when God is dealing with the nations, that even the daily papers carried comments on the "jinx," as they termed it, that followed so many that participated in any way. God's voice will surely be heard.

In the San Francisco earthquake in April, 1906, God was speaking. It occurred in the same month that God was pouring out His Spirit at Azusa Street in Los Angeles. What God said that month shook the world. He spoke of mercy and of wrath. He spoke of kindling two kinds of fire—the fire of His Holy Spirit and the fire that can swiftly lay low great cities. Let men pay attention. What God did in April, 1906, caused multitudes around the globe to humble themselves and seek the face of God for power to live by His Spirit in the last days. The message of the Second Coming spread like fire, far and near. Prophecy was given that God was about to speak by the mouth of cannon, and history's greatest wars have since made their dreadful record in history.

Sister Myrtle Oliver tells me of her youthful memories of San Francisco before the earthquake.

Her uncle had a gunpowder works, at which he employed Chinese help, and in return for his kindness the Chinese made arrangements to take him (with police escort) through the underground where no white man could consider his life safe. Sister Oliver was taken along with her uncle, and she can recall walking along the narrow underground corridors and seeing Chinese opium smokers in rooms as they passed by. The smokers were quite lost to their surroundings. In some of the rooms of smokers were women. God ripped open those dens of vice, exposing the sin to the world. He is not yet through exposing the sins that insult His holy name.

Look at Pompeii, destroyed by earthquake through the eruption of Mount Vesuvius nearly nineteen hundred years ago. The excavations are now open for tourists to see, and some of the men in our family who have visited there say there are rooms so vile that no women are admitted. "Thou shalt be brought down, and shalt speak out of the ground . . . and thy speech shall whisper out of the dust. . . . Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise." Isaiah 29:4, 6. The wrath of God in the long ago still speaks out of the dust today.

One of our young ministers and his wife were admitted into shaken Tehachapi shortly after the main quakes. They were permitted to enter with the Air Police from a nearby base, when others were barred. They tell us of one dazed man who had just lost his whole family, wife and children; of a great water tower tottering and falling; of an automobile folded around a telephone pole by the force of the water from the great tank; of a sixteen-year-old girl in an adobe ranch house crushed to death when the roof fell in; of the strange appearance of beds dangling down the sides of houses where an entire wall is missing; etc.

They tell us also of comments they heard, such as that of one woman who said: "I just sat waiting for the sounding of that trumpet."

Are we warranted by the Scriptures, and by history, in tracing God's voice through these disturbances which some attribute solely to natural causes? There is much in the Word of God to give an affirmative answer. Christ definitely connected "earthquakes in many places" (Matthew 24:7, 8), with the beginnings of sorrows. In Isaiah 24:1, 6 we read

Hidden Rot

I saw a great oak tree fall flat to the ground one day in the midst of a thunderstorm. To the untrained eye it had appeared sound and strong. But it was merely a standing shell. Its heart had been eaten out by worms, and it could not stand the strain of sudden storm. The virulent germs that are multiplied in the mind by every evil thought eat out the heart of a man in much the same way. The man is struck by a sudden gust of temptation, and the wreckage reveals the rottenness. A man must think morally and not immorally if he would make his record true—"for to be carnally minded is death." That is a real fundamental.—H. H. Crane.

of the Lord making the earth empty and waste, and turning it upside down, when "the inhabitants of the earth are burned, and few men left."

At the crucifixion of Christ, although the hearts of men were too hard to respond, earth responded with a great earthquake.

Isaiah 24 tells of a time when the foundations of the earth will shake, the earth reeling to and fro like a drunkard, when the Lord punishes the high ones and the kings of the earth.

The apostle Peter tells of a time when the elements shall melt with a fervent heat (2 Peter 3:7-12).

In Revelation 16:19 we read of a time when the cities of the nations shall fall due to a mighty earthquake.

In Revelation 6:12 we read of a "great earthquake" after the opening of the sixth seal, which strikes terror into the hearts of the earth dwellers so that they call on the rocks and mountains to fall on them and hide them from the wrath of the Lamb. We were reminded of these very words in the recent earthquake. A strange din was reported in downtown Los Angeles. It could be heard in the great Los Angeles Times building, above the roar of the machinery, and above the noise of the earthquake. It was the cries of the men in the City Jail, up in the three top stories of the Hall of Justice, a couple of blocks away. What a pitiful sound—the shouts of men crying in helpless terror—the noise of prisoners beating upon the iron bars that held them in.

In strange contrast is the scene in Revelation 8, where we read of silence

in heaven for the space of half an hour. But the silence is broken when the prayers of all the saints of all the ages are gathered together and offered upon the altar with incense, the incense speaking of the precious name of Jesus which is fragrant as ointment poured forth. The prayers are mingled with fire from the golden altar and cast upon the earth. Thunder follows, and lightnings, and an earthquake. The seven angels which have the seven trumpets prepare to sound, and the great tribulation woes move on. The third part of the earth, trees, and grass are burned up; and other judgments follow rapidly; while an angel flies through the midst of heaven, crying, "Woe, woe, woe to the inhabitants of the earth!" The prayers of the saints here have their vital part.

When our Lord returns in clouds of glory, and His blessed feet alight upon Mount Olivet, this historic mountain shall split in two (Zechariah 14:4, 5). From it a river of blessing shall flow. What then shall we say to all these things? "Even so, come, Lord Jesus. Hasten the day when righteousness shall cover the earth as the waters cover the sea, and when every man shall sit under his own vine and fig tree. Hasten the day when there shall be universal peace; when the best longings of man shall be fulfilled; when the law shall go forth from Zion, and the Word of the Lord from Jerusalem."

God is speaking today. "See that ye refuse not him that speaketh," warns the writer to the Hebrews. "For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

"Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably; with reverence and godly fear." Hebrews 12:26-29.

It is the "steps" of a good man, and not merely the journey as a whole, that are planned by the Lord.—Lettie Cowman.

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. 3:5.

ROBERT C. CUNNINGHAM, EDITOR

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Unspeakable Words

Willard Cantelon

IN READING the twelfth chapter of Paul's second Epistle to the Corinthians, you may have wondered at the very unusual statement of verses three and four: "And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard UNSPEAKABLE WORDS, which it is not lawful for a man to utter."

In this brief statement, Paul undoubtedly refers to a most tremendous spiritual experience in his own life. So real was this visit to paradise, the apostle could not tell whether he was in spirit or in physical presence. We would have every reason to expect Paul to devote much time and space to a detailed account of this thrilling visit to paradise, but the unusual truth is that Paul refuses to comment. Without apology or excuse, the apostle simply states that the words he heard were "unspeakable" and were "not lawful for a man to utter."

As we read in 2 Timothy 3:16 that "all scripture is given by inspiration of God, and is profitable . . . for instruction in righteousness," perhaps God would bring to us a lesson of instruction from Paul's experience and testimony. The tendency of so many today is to immediately publish abroad anything that God would give in gifts, ministries or revelations; and there is almost an equal inclination to tell publicly of any ministry to the Lord in tithing, fasting, etc. It is true that most testimonies commence or climax with the statement, "We tell this for the glory of God," but

the Scripture leads us to believe that SILENCE concerning some things brings greater glory to God than proclamation.

We read in Luke 24:34, "The Lord is risen indeed, and hath appeared to Simon." Peter had denied his Lord at the house of Caiaphas the night of His betrayal, and then with bitter tears he had followed afar off. The darkness and gloom of defeat that fell like a cloak over Peter was only lifted when Jesus arose and appeared to him personally. This personal appearance that Christ made alone to Peter must have been one of the most outstanding experiences influencing Peter's future life and ministry, but Peter personally remains silent concerning this precious experience that he enjoyed with the Master alone.

Could anything be greater than the experience which befell Mary, the mother of Jesus? We read in Luke 1:26-28, "The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." Mary did not immediately make a canvass of Nazareth to inform everyone that Gabriel had appeared to her; instead, of those days when the hand of God was mightily upon His handmaiden, we read in Luke 2:19, "But Mary KEPT all these things, and PONDERED THEM IN HER HEART."

When Elisha came to the crucial moment of his experience when Elijah was to be taken from him, we read in 2 Kings 2:11, "And it came to pass as they still went on, and talked, that behold, there appeared a chariot of fire." From the standpoint of human interest, could anything be more desirable than to know the final conversation between Elijah and Elisha on that memorable day when the chariot of fire carried Elijah to glory, and the mantle of power was granted to Elisha? As much as man might desire to know the last words of Elijah to Elisha, the scripture simply states, "They talked together," nor does Elisha volunteer any further comment on the message of this last hour with Elijah which marked the beginning of his ministry of power.

We read in Judges 14:5, 6, "Then

went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: BUT HE TOLD NOT HIS FATHER OR HIS MOTHER WHAT HE HAD DONE." As Samson accomplished his first feat with supernatural strength, through the Spirit of the Lord, he told not even his father nor his mother. The loss of this anointing and strength came about when Samson began telling what God had done for him. We read in Judges 16:17, "He told her ALL his heart," and the moment that Samson told everything to Delilah the enemy began to lay a snare which eventually brought his downfall.

Anointed eloquence comes from the pen of Paul in Hebrews 11:32, 33: "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." God is anxious today to grant faith and spiritual power to His servants, that they might do exploits for their God. The great need is for men who will treasure dearly and use wisely what God may give. We find no illustrations in the Word where men of great power spent time announcing what God had given into their hands, but we do hear from Paul's lips the emphatic statement of Romans 14:22, "Hast thou faith, HAVE IT TO THYSELF BEFORE GOD."

We have the words of Jesus in John 5:44, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Fasting is definitely Scriptural, but there is certainly no scripture in the Word of God which licenses us to announce to others that we are fasting, or have been fasting, or expect to fast. Jesus plainly states in Matthew 6:17, 18, "But thou, when thou fastest, anoint thine head, and wash thy face; THAT THOU APPEAR NOT UNTO MEN TO FAST, BUT UNTO THY FATHER WHICH IS IN SECRET." Tithing is most certainly Scriptural, but the Bible warns us concerning drawing attention to ourselves in our giving, for we read in Matthew 6:1, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." It is Scriptural to expect an assurance of the answer to our prayers when we pray, but it is wise to carefully consider the nature of the assurance that God gives



Willard Cantelon

The author is in Europe conducting evangelistic campaigns. On July 20 he opened a meeting in Bristol, England, a city of half a million people which has no Pentecostal church. A letter dated July 21 told of the opening service, as follows: "We are off to a good start. The Colston Hall is a very beautiful, modern building. It seats 2,500 and for our first service we hardly knew what to expect. We were happily surprised to see a long queue outside at seven o'clock (when the doors opened). By 7:45 there were close to 2,000 in the auditorium, and between 200 and 300 came forward in response to the appeal. We are grateful and we pray God will do a lasting work here."

before you pass it on to others. When Nehemiah received the assurance from God regarding the rebuilding of Jerusalem, it could have been very easy for Nehemiah to have enthusiastically announced to all of his friends the fact that God had revealed to him the plan for rebuilding Jerusalem. But we read in Nehemiah 2:12, "Neither told I any man what my God had put in my heart to do at Jerusalem." Men who are truly close to God will soon learn that there are some things that God will entrust as secrets, which are not to be told to others. God spoke of Daniel as a man "dearly beloved" and, as in the lives of others, so Daniel too is heard to state in Daniel 7:28, "But I kept the matter in my heart."

The Scripture certainly encourages us to "covet earnestly the best gifts." If ever there was a man anointed of God and blessed with spiritual gifts in operation in his ministry, it was Paul. Paul remained a great blessing through the years of his ministry because he continued to recognize a very important divine principle, stated in 1 Corinthians 1:29, "That no flesh should glory in His presence." Paul's instructions to others may be found in such scriptures as 1 Corinthians 4:7, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Undoubtedly there were those in Paul's day who received special gifts and ministries of the Lord and immediately commenced to proudly announce what God had given. Paul's correction to such is rather severe, in this same fourth chapter, verses 19 and 20, "But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power."

John the Baptist sent his disciples to Jesus with the question that we find in Matthew 11:3, "Art thou he that should come, or do we look for another?" In the reply that Jesus brought to this question, there is no reference to Himself. He simply turns the attention of the questioning men to the results of His ministry. As Christ gives the example, so likewise He also gives the instruction for us to follow. We read in Matthew 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If a man is walking with God, he should not have to tell the world what he possesses; the fruit of his life and the results of his ministry should cause men to behold and glorify, not the individual, but our Father which is in heaven.

God's Word tells us in Ecclesiastes 3:7 that there is "a time to keep silence, and a time to speak." A good question for every true servant of Christ to ask before he speaks is, "Do my words

cause men to see self, or Christ?" Let us remember that the great desire of those around us is still formed in the words of John 12:21, "SIR, WE WOULD SEE JESUS."

Isaac, the Man of God

F. J. Lindquist

ISAAC, the son of promise, was a man of peace. When there was strife between his herdsmen and the herdsmen of Gerar concerning the wells of water that he had dug, he did not contend for his rights. He merely dug another well. Then when the herdsmen of Gerar contended for that well also, Isaac decided simply to move on, rather than fight. Some might consider such action a sign of weakness. Actually, however, it was an evidence of grace. The Bible says that Isaac was "very great" (Genesis 26:13), and God confirmed to him the Abrahamic covenant.

In Genesis 26:25 we find a significant verse. It states that when he went up to Beer-sheba "he builded an altar there, and called upon the name of the Lord, and pitched his tent there; and there Isaac's servants digged a well."

Thus Isaac is depicted as *the man of the tent, the well, and the altar*. The tent speaks of his pilgrim character. The well typifies the flow of God's grace in his life. The altar speaks of his worship of God. Here are *three essentials* for every Christian life.

THE TENT

We are pilgrims. Though we are in the world, we are not of the world. We have a warning in the story of Lot. We read in Genesis 13:12 that "he pitched his tent toward Sodom." Then in Genesis 19:1 we find him seated in the gate of Sodom as *one of its great men*. He had lost his pilgrim character and was settled in the city of sin. He had also lost his testimony, for when he tried to warn his sons-in-law "he seemed as one that mocked" (Genesis 19:14).

This world is not our home. We are only passing through. Our citizenship is in heaven and it is there we plan to make our permanent abode. The very word "church" signifies that we are a "called out" company, called to be pilgrims and strangers in this world. Like Abraham we "seek a country" (Hebrews 11:14). Here we have no continuing city, but we seek one to come—a city whose builder and maker is God.

The author is Pastor of the Minneapolis Gospel Tabernacle (Assemblies of God) in Minneapolis, Minn.

Do not get tied down to earthly things. Hold material goods with a loose hand and be ready to drop them at a moment's notice when the trumpet sounds. Those who become weighted down with the cares of this life and the deceitfulness of riches find their attention detracted from the heavenly and the spiritual, the only things that really matter. Alas, many Christians have prospered in material goods and have set their affections upon such things. Like Demas, they "have loved this present world" and have forsaken the way of the Cross.

THE ALTAR

This speaks of worship. The word "altar" conveys the thought of "lifting up." This altar that Isaac built was a family altar. Both he and his whole community worshipped Jehovah at this altar. How good it is for every home to have a family altar—not necessarily a pile of stones, nor even a special piece of furniture, but a daily custom of gathering together in the name of the Lord for united worship, Bible-reading, and prayer.

In addition, we need a private altar. Every life needs a secret place of prayer just as much as group or public prayer. Jesus said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matthew 6:6). No Christian life can flourish long without a private altar.

According to Exodus 20:24, 25, the Hebrews were commanded to make their altar of earth or of unhewn stones. No hammer or chisel was to be used in making it. The reason is that God is more concerned about the bleeding sacrifice on the altar than about beautifully carved altars. In worship we must see the sacrifice for sin, rather than the art of fallen man. I have walked into great cathedrals in Mexico City, in Milan, in Rome, and have beheld the great altars made of marble and gold, and encrusted with precious stones and beautiful carvings; but I would rather have the tear-stained altar bench in our church at which penitent souls have

knelt and wept their way through to God, where sick bodies have received healing, virtue, and thirsty souls have been satisfied with the water of life, than any of their elaborate and costly altars.

The altar speaks of blood, of sacrifice, of dedication, of intercession. Let us remember that God's fire does not fall upon an empty altar. Fire falls upon the sacrifice. It may be that while we are asking, "Where is the Fire," the Lord is asking, "Where is the sacrifice?"

THE WELL

Isaac was a well digger. He dug new wells and he opened up the wells that Abraham had dug. The Philistines had stopped these wells up, but Isaac dug them again and called them by their old names. These wells speak to us of the blessings of God's grace and of God's Spirit. Jesus said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Out of his innermost being shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive)" (John 4:14; 7:38, 39). Are the wells of God's blessing still flowing in your life?

Wells that once flowed can be stopped up by rubbish, and spiritual wells likewise can be choked by worldliness and disobedience. Let us do some well digging and open up the old wells. We shall find the flow of God's grace and of God's Spirit is just as full, just as free, just as refreshing today as ever, once we take away the things that have hindered the divine flowing!

Every Christian life should have an overflow. It is the overflow of your life that brings blessing to other people. Christ wants to put an artesian well of blessing in every believer. Artesian wells flow without pumping, the reason being that the source of the water in these wells is higher than the outflow. If we are in touch with God and are filled with His Spirit, there will be no diminishing of the flow of the Spirit in our lives. It is indeed refreshing to be in a meeting where Christians do not need to be "primed" before they can testify, or pray, or praise the Lord.

Thank God for the artesian well of God's Spirit that flows today. The rivers of living water are flowing from our innermost being now that we have cleared away all the theological rubbish, and have opened up the well of the Baptism of the Holy Spirit, and have called it by its old name.

It is the height of folly to have a good time at the expense of a guilty conscience.

What does your Postman think?



You can generally tell a person by the company he keeps. Your postman, who in a vast majority of cases is unsaved, is looking to see what kind of company you are keeping. Ever think of that? He doesn't watch your house day and night, or ask others about you. But he can't help noticing what kind of literature you read. He walks down your street sorting as he goes, dropping off mail in letter boxes. As he approaches your house, out comes your mail. What does he find? Is it like all the rest? Or is it different?

One C. A. carried mail during the Christmas rush last year. He delivered mail to a number of church members and was astonished at the kind of reading material some Pentecostal homes were getting. One home in particular received a number of well-known magazines, but to his disappointment there was never a single religious or Bible-centered publication.

Magazines are in abundance nowadays. It pays to make the right choice. Magazines are a natural for young folks. The stories are short—they can be read in a matter of minutes—and pictures are everywhere. Some stories are wholesome and some are loathsome. Some articles build character and others eat away spiritual sensitivity.

If there are C.A.'s in your home, is their reading a steady diet of crime and immorality written by unbelieving men? We want to provide the kind of reading matter that is attractive to the young person and stimulating to his faith. Mother and Dad, you can give your son or daughter a boost that will help them meet the ever-increasing pressures of life.

The monthly publication of the C. A. Department, the C. A. HERALD, is the official voice of over eighty-five thousand Christ's Ambassadors from all over the United States. It contains Christian stories, news of C. A. significance, and articles and testimonies by and about young people. The C. A. HERALD's pur-

pose is to promote the best interests of our Christ's Ambassadors.

A girl from New York State writes, "Love stories and sensual magazines are so alluring for our teen-agers, and temptation so great and devastating, that I thank you for helping our young people."

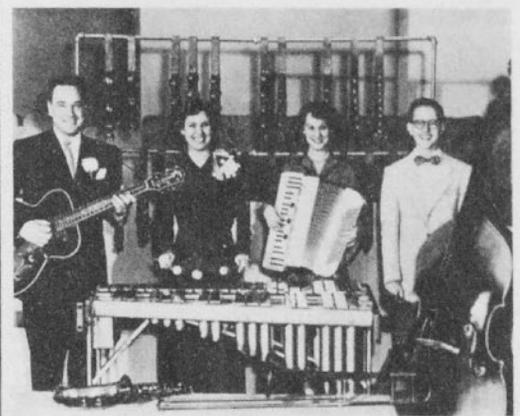
We are anxious that all our C.A.'s will be able to take advantage of the recreation and inspiration the C. A. HERALD affords. Now that school is about to open, why not put in their hands wholesome, Christian, Pentecostal literature they will enjoy and will appreciate? It may surprise the postman too!

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WORLD PENTECOSTAL CONFERENCE

1. An evening meeting in session during the third World Conference of Pentecostal Churches which met at Westminster Central Hall, London, England, June 27 to July 5, 1952.

2. Some of the representatives of the Assemblies of God in the U. S. A. at the World Conference. Many others were not present when the picture was taken.

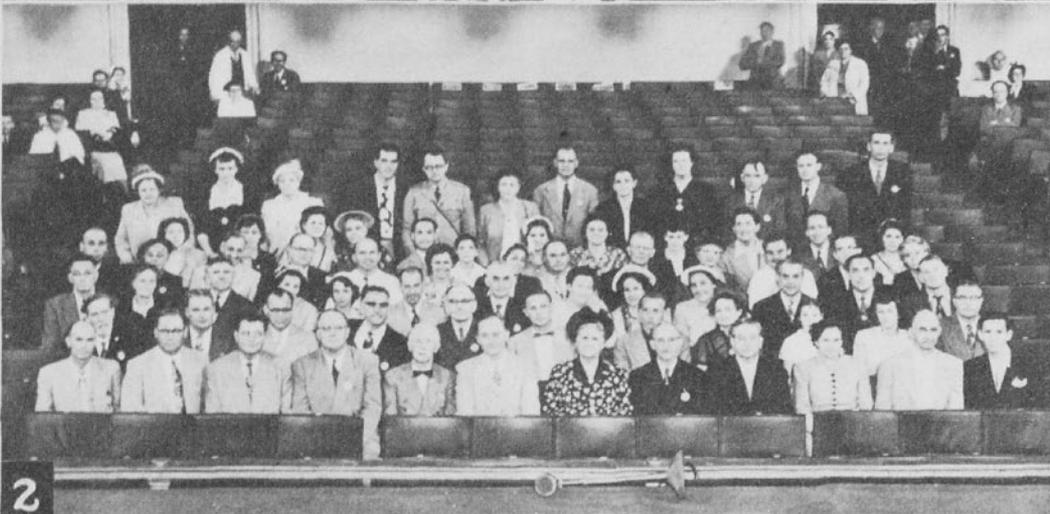
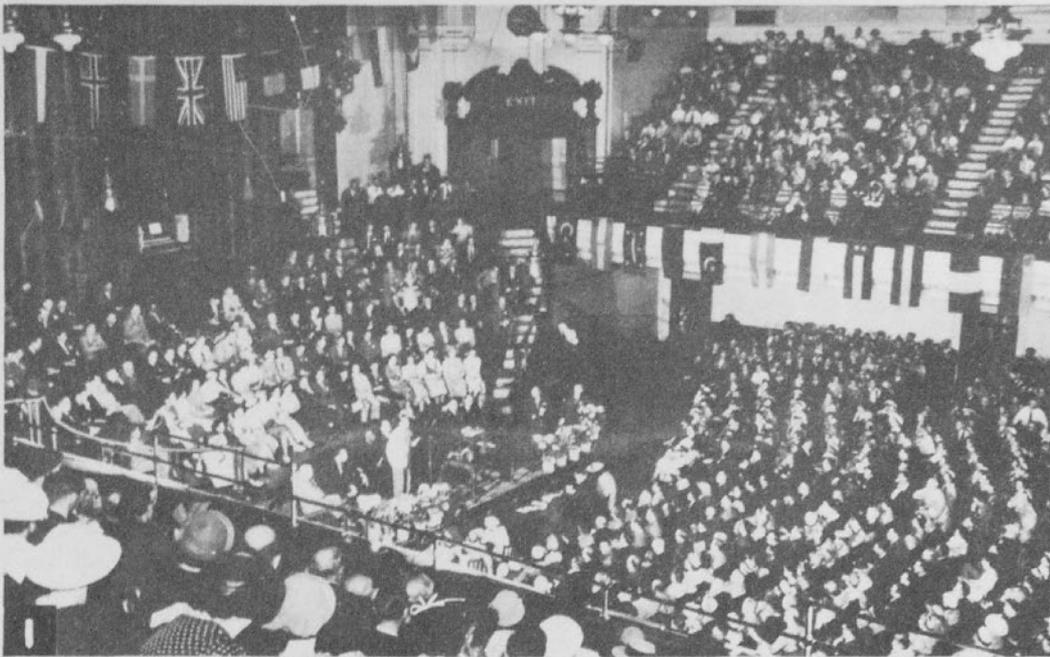
3. E. J. Phillips, Secretary of the British Pentecostal Fellowship, making the announcements. Seated at the left are Lewi Pethrus of Stockholm, Sweden; Leonard Steiner of Basel, Switzerland; and Samuel Nystrom, Swedish Missionary Secretary.

4. A group of delegates representing the Pentecostal Assemblies of Canada.

5. Four of the leading men in the Church of God in Christ, including 87-year-old Elder C. H. Mason, second from left. They represented an organization of several thousands of Pentecostal churches (colored) which has its headquarters in Memphis, Tennessee.

6. A general view of the delegates and observers who came from thirty different countries. Every continent was represented at the Conference.

7. A view of historic Trafalgar Square in the heart of London during the open-air meeting on Saturday afternoon, June 28. Another gospel meeting was held here on Sunday night, June 29, and the Square was completely filled with listeners.



COSTAL CE



8. Westminster Central Hall, where meetings were held day and night throughout the World Conference.

9. The luxurious Royal Festival Hall where two great night meetings were held on July 4th and 5th. This beautiful building was erected in 1951 for the Festival of Britain. It seats more than 3,000 and was filled to capacity, admittance being by reserved ticket only. Simultaneous meetings were held in Westminster Central Hall.

10. Part of the delegation from Germany, including C. W. Loenser, Superintendent of the German Branch of the Assemblies of God in the U. S. A. Brother Loenser spent two months ministering in Germany prior to the World Conference.

11. Despite distance and currency restrictions, there was a large delegation from South Africa, the citadel of Pentecost in the Southern Hemisphere, part of which is shown here.

12. Some of the brothers and sisters who came from Norway.

13. French-speaking ministers from various parts of Europe and Africa. All are not identified. In the center foreground, wearing dark suit, is Douglas Scott, a pioneer evangelist from England who has ministered in French countries since 1929 opening more than a hundred churches, it is believed, in France, Belgium, Switzerland, Belgian Congo, and Algeria.

(For more pictures, please turn the page. A detailed report of the World Conference appeared in the Evangel of August 3.)



A VISIT TO LIBERIA

Mr. and Mrs. Arthur E. Wilson, Dahomey

WHILE SAILING along the coast of Liberia on our way home from Dahomey in June we decided to stop in Liberia to visit the Assemblies of God work of that field. We talked with our Captain and were able to arrange with him to unload our baggage at Monrovia. We were to re-embark on the next Delta Line boat.

We stayed a few days in the missionary rest home in Monrovia. What problems present themselves in that capital city! It seems that the tenor of native life has changed completely there. Prices have skyrocketed.

From Monrovia we went with Mr. and Mrs. Robert J. Renfroe to the great Firestone Plantation some fifty miles away. Mr. and Mrs. DeForrest L. Hasch are being permitted to work among the thousands of natives from all sections of Liberia who work for the Firestone Company. Since no other mission is at work there it presents a great challenge.

There are few roads in Liberia, so Speed-the-Light planes are used extensively by our workers. We were flown by Harold H. Landrus to Cape Palmas for two enjoyable days, and then to Newaka and New Hope Town. As we flew over the swamps, jungles and streams we realized why no roads have been built and why all distances must be reckoned by the length of time it takes to walk from one point to another. How we admire our Liberian missionaries! It takes real consecration to work in those steamy jungles, cut off from everything; but we found the missionaries rejoicing in filling their God-given places.

We especially were interested in the leper colony, New Hope Town, founded several years ago by our missionary, Florence J. Steidel. It was our privilege to spend some time at the colony.

We attended a church service at New Hope Town. During the service the national pastor, a former leper, said that his people wanted to sing a welcome song for us. The entire congregation stood and sang. Near the end of the song several hundred hands—many misshapen, some just stubs—were stretched toward us. The pastor translated the words. The lepers had indicated that it was the custom of the country to shake hands with guests to bid them welcome. Since they did not dare to do that, they had extended their hands in a gesture of welcome. The song brought tears to our eyes.

In their songs the lepers gave God praise for New Hope Town, and for bringing Miss

Steidel their way. They testified and told of going to New Hope Town to find help for their bodies, and of how they had found salvation as well. Some of the lepers have been called to take the gospel to other lepers still in darkness.

We followed Miss Steidel as she ministered to the needs of the people. There was a bit of encouragement here, and instructions and advice there. It was all given with great patience and love. We also visited the clinic and laboratory, and watched uniformed men and women giving shots for leprosy, dressing sores, and making tests. The workers, former lepers and patients with negative tests, had all been trained at the colony.

As we walked down the orderly streets we noted that a number of homes were being built. Men were singing as they carried in big logs for a chapel under construction. The men were lepers. We saw the leper sawyers who transform trees into planks. We watched a carpenter making window and door frames for the houses. He had been a leper and was minus some fingers but he was doing remarkably good work. Others were bringing in *tie-tie* and thatch. Headmen or supervisors were pointed out. We saw women coming in from their rice farms with wood on their heads for fires. At night the air is chilly.

We were introduced to one man, now having negative tests, who had walked for days through swamps and jungles, even fording streams, to get to the colony. His feet had been so maimed by the disease that traveling had been a great ordeal, but he did not falter. He knew that somewhere just ahead was an unusual place where a white woman cared for lepers. There were villages but because of his condition he had not been allowed to sleep in them. During the entire journey he was in danger of attack by wild animals. When he finally reached New Hope Town, he was told that because of lack of funds to provide for new applicants he would have to go back home. He might return in a year; by that time, he was told, possibly there would be a place for him. All hope went out of the man at the rejection. There was no other place for him to go, he said. And another year would be too late. It was decided then that if he would make a grass shelter in which to live, he could stay and treatment would be given him. Willing hands of others lepers helped him erect his shelter. Today not only has the horrible disease in his body been arrested but he has given his heart to the Lord. He stands unafraid. Yes, New Hope Town brings new hope to the lepers—new hope for both soul and body.

Since New Hope Town was founded a number of lepers have been cured through treatment; others have been healed through prayer. Those who have the disease may go home after having twelve negative tests. Some have

gone home and have resumed their places in their villages. A few, though cured or healed, have stayed on out of gratitude, to help with the work.

We saw a well-dressed woman sitting at a sewing machine and asked about her. It seems that her husband is a government official in Monrovia. The woman after her admittance at the colony saw that others worked for the good of the colony. She asked that she, too, might have something to do. She knew how to sew so she was put to work making garments. The lepers have little time for self-pity. They are taught that there is hope, and that they should make their lives useful. They strive to make their village one of which they can be proud. There are some who cannot work. Their needs are cared for by those who can.

We recalled as we visited the leper colony that we had seen Miss Steidel's paper plans for New Hope Town when the colony for the lepers first was placed upon her heart. We wondered then how the plans could ever be carried out. They meant building, as well as caring for the medical side, but the plans have been carried through. Though others have helped, New Hope Town today stands largely as a monument to Miss Steidel's faith. We found her heart's cry was for greater facilities and a larger staff to take care of the continued stream of applicants for whom there is no room. Additional laboratory equipment, medicines and funds are needed.

WORLD PENTECOSTAL CONFERENCE

The Story in Pictures

(Continued from page nine)

Top: 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, responding to a welcome to overseas delegates to Britain given by Donald Gee, Principal of Kenley Bible College and Editor of "Pentecost." Brother Gee is seated immediately behind Brother Flower, and David J. du Plessis, retiring World Secretary, who made the introduction, is on the right. Brother Flower also served in Brother Steelberg's place as the American representative on the Presidium during the conference.

Top Left: Nicholas B. H. Bhengu, outstanding Assemblies of God evangelist of South Africa, leading in prayer before the conference. It was reported that the Zulu evangelist baptized 1,300 natives in East London, South Africa, on Easter this year and had 1,000 others natives on probation for baptism. (For a complete account of the great baptismal service, see the July issue of "The Missionary Challenge.")

Center Right: Enjoying a time of fellowship between sessions at the entrance of Westminster Central Hall, where the conference was held, are (left to right): Foreign Missions Secretary and Mrs. Noel Perkin; Evangelist Hattie P. Hammond, Hagerstown, Maryland; Pastor Marie Brown, New York City; and General Secretary and Mrs. J. Roswell Flower.

Lower Left: Brother Perkin, our Foreign

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Missions Secretary, is seen on the conference floor reading a petition of the Assemblies of God in Italy for help of the conference in securing religious liberty. Later Brother Perkin presented a resolution, which in its slightly amended form called for: (1) an appeal to the United Nations and other governmental authorities to invoke for Pentecostal believers in Italy the freedom of worship promised in the Italian constitution, but thus far not granted to the believers; (2) the appointment of a standing committee on religious liberty to act in the name of the conference in the Italian situation and other similar situations; and (3) ten days of fasting and prayer from September 19 to 31, if the Lord tarries, on behalf of our persecuted brethren. The resolution was adopted unanimously. Leonard Steiner of Basel, Switzerland, is standing at the right.

Lower Right: David J. du Plessis addressing a meeting of Missionary Secretaries or their representatives. "Into All the World" was the theme of the entire conference.



SUNDAY'S LESSON

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

DEDICATING THE TEMPLE

Lesson for August 31

Ezra 6:14-22

The period covered in the Book of Ezra was about 82 years. The time of our lesson was seventeen years after the decree of Cyrus which permitted the Jews to return from the captivity. Much took place between the time when the foundations of the new temple were laid (ch. 3:10) and the time when the temple was finished. At the laying of the foundation there was much joy among the people. Little did they then know of the adversities they were to meet before the work was finished.

It is so with us. We are building a temple for eternity—"Know ye not that ye are the temple of God?" When first we found the Lord there was reason to shout. When God filled us with the Holy Spirit we felt that through our God we could run through a troop or leap over a wall. The experiences of life have tempered our spirits; nevertheless, through the grace of God, we are still serving Him even if our shout is not as loud as at first. We are learning to live by faith and to endure hardness as good soldiers of Jesus Christ.

1. The King's Decree

The decree granting the Jews the privilege of rebuilding the temple was made by Cyrus. In our present lesson King Darius is the reigning monarch. In chapter 4:5 Cyrus is called "king of Persia," and in chapter 5:13 he is called "king of Babylon." Both are true. The Persians conquered Babylon. Their empire covered much the same territory as the Babylonian Empire had covered, though the Persian empire was somewhat larger.

The first effort of enemies to hinder the building of the temple was an offer to join forces with them in building (ch. 4:1, 2). This is a danger against which the church needs to guard. Unregenerate men would love to get into the church and into places of influence. Those eager for numbers may be tempted to open the door and to invite them in. To do so means decline in spirituality and finally complete loss of spiritual life. When God established the Church at Pentecost, it was written that "of the rest durst no man to join himself unto them." The Christians were so on fire for God that the unrighteous knew there was no place for their sinfulness in the Church. God keep it ever so.

When the enemies were hindered from joining the Jews in their work, they began hindering as far as they could from without. They weakened the hands of the people and troubled them (ch. 4:4). They also sent falsified letters to the rulers, to Cyrus, to Darius, and even in the days of Artaxerxes (vv. 5, 6, 7). Finally, through their political

influence the work of building was entirely stopped (ch. 4:24). Let none think that spiritual things will long prosper in this carnal world without meeting opposition.

It is fortunate that at such times as these God had His prophets to exhort and encourage His people (ch. 5:1). This inspired Zerubbabel and his companions to start afresh to build (v. 2). Much will be found of interest in chapter 5 to encourage God's children in the face of troublous times. We must not be weary in well-doing because discouragements come. In due season we shall reap, if we faint not.

Having searched the record, Darius found that Cyrus had made a decree concerning the house of God. The Jews were working in harmony with both the law of God and the law of the land. Christians do this also, and they appreciate a government which grants them this privilege.

2. The Prophets' Encouragement

When Darius had the record searched he learned that Cyrus had recorded even the plans for the building of the temple, stating how it was to be built and the purpose for which it was to be built (ch. 6:2-5). God was back of the building and nothing was left out that was needed. Christians are building for God, and good builders are building according to a pattern. That pattern is found in the Holy Scriptures. In those Scriptures are set forth their relation to God, to government, and to their fellow men.

The Bible says that God will make the wrath of man to praise Him. We have an illustration of this in our lesson. When King Darius "made a decree" that the work on the temple should no longer be hindered, he sent word to the Governor that he and his companions were to cease hindering the Jews. They also were to provide them the things necessary for the work (ch. 6:8, 9). How wonderfully God can change things, if we trust Him!

When this word came from the king "then Tatnai, governor on this side of the river . . . according to that which Darius the king had sent, so they did speedily" (v. 13). They began to step lively in behalf of the Jews instead of continuing to hinder. Then rose Haggai and Zechariah the prophets giving encouragement to the builders. "And they builded and finished it according to the commandment of the God of Israel, and according to the commandment of Cyrus."

3. The Task Completed

"And this house was finished . . . in the sixth year of the reign of Darius the king" (v. 15). It was then dedicated to God with great joy. This dedication was the begin-

ning of an orderly worship in keeping with the Scriptures. At the dedication the people were lavish in giving their sacrificial offerings. When God's people are divinely blessed, they are lavish and sacrificial in their giving. It was a sign of declension in the days of Malachi when the people began to examine their herds to see how little they could give to God and how much they might keep for themselves (Mal. 1:13). With stinginess in worship came crookedness in conduct (Mal. 2:17), and, strange to say, a parading of devotion which wearied God (v. 17).

"And they set the priests in their divisions, and the Levites . . . as it is written in the book of Moses." And they kept the passover, "for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel" (v. 22).

In verse 20 we read, "For the priests and the Levites were purified together, all of them were pure." Thank God for a pure ministry! When those who minister about holy things are examples of sanctified devotion, the influence of such devotion flows out to others.

It was a wonderful occasion when the Jews finally saw their temple completed, saw the worship of God restored, and realized that they had the support of the king's government. When we rejoice, let us not forget to thank God for those over us who grant us our Christian liberty to worship God in spirit and in truth.

THIS WEEK'S LESSON

Rebuilding the Temple (lesson for Sunday, August 24). Lesson text: Ezra 3:1-13.

DREAMERS AND WORSHIPERS



MISSIONS AT HOME

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

God is blessing the work of the various foreign branches of the Assemblies of God within the United States. We would like to share with you some of the victorious reports which have come to us from the superintendents and secretaries of these groups.

ITALIAN BRANCH

Philip D'Angelo, secretary-treasurer of the Italian Branch, writes: "A most successful convention was held May 30-June 1 at Schenectady, N. Y. Many new steps were taken by the group which we trust will help us better to serve the Lord and to win more of our people to Him.

"The 1951-1952 (fiscal year) missionary goal of \$24,000 was met by the co-operating churches of the Branch. The Camden church, of which Anthony Caprino is pastor, won the banner for total missionary contributions. They gave \$2,230.40 during the year. The Nutley, N. J., church, where L. Tartantino is pastor, won the per capita award by contributing an average of \$19.55 per person. The missionary goal for 1952-1953 was set at \$30,000

"Quirino Grilli was re-elected as superintendent of the Branch. An Italian Christ's Ambassadors Department was set up and Anthony Caprino was chosen to be our first national C. A. leader.

"A Home Missions Department was also organized and Samuel Totaro, Assistant Superintendent, was elected chairman. Philip D'Angelo was chosen to head the Sunday School Department. Two Sunday School representatives were also chosen.

"The Italian Branch also has a field representative, Brother Anthony Piraino, serving in Italy.

"We are most grateful to God for the growth of the Italian Branch of the Assemblies in the short time since its inception. There are a total of 135 credential holders and 55 co-operating churches."

POLISH BRANCH

A very good report has come to us from R. M. Stawinski, secretary of the Polish Branch. He writes: "The Polish Branch's 18th Annual Conference met in Newark, N. J., on July 4th and 5th. Behold, how good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1.

"From the very first service (in which Arthur Bergholz, former chairman of the refugee Pentecostal pastors in Germany, spoke

1. Part of the Russian Branch Sunday School in Philadelphia, Pa.

2. Teachers in the Russian Branch Sunday School in Philadelphia, Pa.

3. Philip D'Angelo (left) presenting banner to A. A. Caprino, pastor of the Italian Assembly in Camden, N. J. The church gave \$2,230.40 to Missions in the past fiscal year.

4. Ministers attending the 18th Annual Conference of the Polish Branch, at Newark, N. J.

5. Some of the ministers and visitors present at the recent Convention of the Jugoslavian Branch, in Lorain, Ohio. Peter J. Krnjeta is superintendent of the Branch.

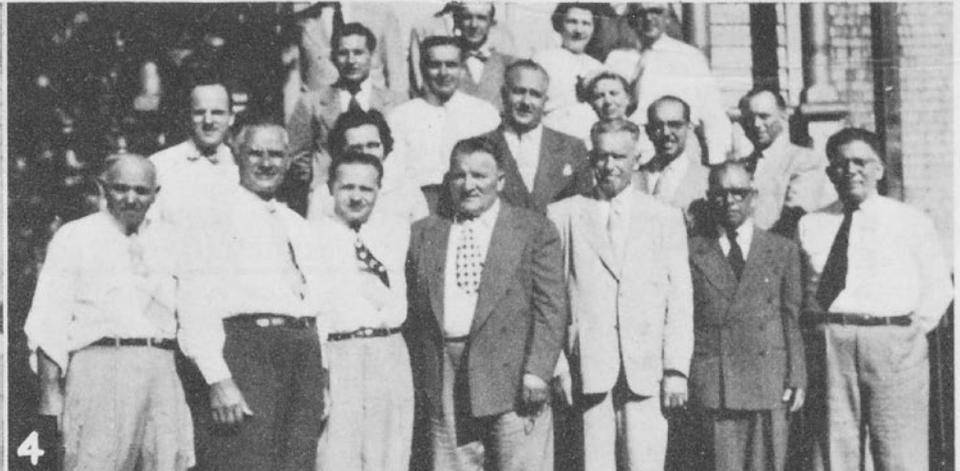
on the need of Fire in Our Lives and Ministry'), those present were stirred. We were made to realize the responsibility which lies before us in these days when many displaced Polish persons have come to adopt this country as theirs.

"Kazimer Fugowski of New York City was elected as Superintendent of the Branch, Raymond M. Stawinski of Chicago as Secretary, and Azof Jashinsky of Milwaukee, Wisconsin as Treasurer.

"The Good Shepherd,' the official organ of the Polish Branch, is published with one sole purpose in mind; that is, to reach the Polish-speaking populace with the gospel. We also have on hand a large selection of Polish tracts. These will be made available to friends working among the Polish if they will write to Pastor John Nykiel, Sr., 2 Atlantic Street, Boston, Mass."

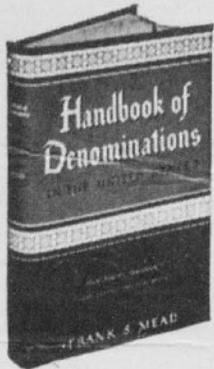
RUSSIAN BRANCH

The superintendent of the Russian Branch, S. J. Wasilenko, writes: "In the past year, the ministers of the Russian Branch have put forth every effort in working in the Lord's



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IN THE UNITED STATES



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organization,
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vineyard. They have been visiting Assemblies and homes, preaching and testifying about God's love and His living Word. Only eternity will reveal what was accomplished during the past year. We went through several hardships, but thanks be to God, He has given us the victory.

"During our conference this year, we agreed to set aside a special fund for the opening of new works in different towns, as there is a great need throughout the country. Communism is very strong among our people, but God is able to reveal Himself to them. Our finances for this purpose are very limited, but we are trusting God to open His treasury and help us.

"Our publication, 'Strannik' (Pilgrim), which is published bimonthly, is sent throughout the world wherever our people are, and many letters have been received, thanking us for the wonderful messages contained in it.

"Our magazine is especially distributed in Germany among the displaced Russian persons. God has wonderfully blessed us in this field of ministry thus far, and we are looking forward to even greater things from Him in the future. If any pastors come into contact with displaced Russian persons in their work, please contact us for various types of gospel literature. Write to S. J. Wasilenko, 352 East Rockland St., Philadelphia, Pennsylvania."

Officials elected at the Russian Branch Conference included S. J. Wasilenko, superintendent, and R. R. Dashukawich, secretary-treasurer.

UKRANIAN BRANCH

A report of the Ukrainian Branch Council was submitted by Fred Smolchuck:

"The annual council meeting of the Ukrainian Branch convened June 5-7 at Westbury, N. Y. Delegates and guests from various parts of the United States were present. Arthur Bergholz, prewar superintendent of the Slavic Pentecostal work in Poland, who recently arrived from Germany, was present. His ministry in the Word brought blessing to the hearers.

"Fred Smolchuck, who for five years was superintendent of the Ukrainian Branch, re-

cently accepted the pastorate of the Russian Assembly of God church in Detroit, and because of this he refused the nomination for the office of superintendent. The following brethren were elected to serve: Bartholomew Hutzaluk, superintendent; John Haynych, secretary; and John Kiszenik, treasurer.

"The Ukrainian Branch has been financially supporting six Slavic missionaries in Germany for the past year. It has also been publishing and distributing Ukrainian gospel literature in many parts of the world. The annual report disclosed that the Branch supported an active program of evangelizing the Ukrainian people wherever they may be found.

"With the purchase of a 208-acre farm in Lanesville, N. Y., the Branch has started a camp meeting and rest home project. The prayers of God's people are covered by the elders of the Branch, that the Lord may add many new souls to the number already saved in our Ukrainian churches."

A GOOD MAGAZINE

To those interested in a Pentecostal news magazine that gives a world-wide picture of the Pentecostal Movement, we recommend *Pentecost*, edited and published by Donald Gee at the request of the World Conference of Pentecostal Churches.

The third World Conference, meeting recently in London, showed its approval of Brother Gee's excellent work by asking him to continue editing and publishing *Pentecost* for another three years.

The magazine comes out four times a year. Each issue contains twenty pages, with two-color cover, and is illustrated with many current photographs, yet the price is very low due to the favorable rate of currency exchange.

Send one dollar to "Pentecost," Victory Press, Clapham Crescent, London, S. W. 4, England, and you will receive the magazine for two years (eight issues).

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AMONG THE ASSEMBLIES

BELL GARDENS, CALIF.—The entire church was blessed and encouraged during a two-week meeting with Evangelist and Mrs. Walter Larson of Oklahoma City, Okla. Several were saved and nine were filled with the Holy Ghost. The revival spirit still burns in our souls.—R. M. Hargis, Pastor.

SANTA MONICA, CALIF.—Evangelists Bob and Deion Sheran were with us for two weeks. Their message on the second coming of Christ stirred the people and many sought the Lord as their Saviour. Brother and Sister Sheran actively engaged in house-to-house visitation as well as preaching.—Philip H. Hawtin, Pastor.

MERIDIAN, MISS.—Jonas E. Miller, Bible teacher and evangelist of Sarasota, Fla. was with us for three weeks. Several were gloriously saved, over 20 were baptized with the Holy Spirit and several others were reclaimed. Many testified to definite healing. Eleven new members came into the church. The revival spirit continues in the regular services.—C. S. Walker, Pastor.

HOUSTON, TEX.—We had a two-week meeting with Evangelist G. Bob Marrs of Houston. The Lord blessed and many were saved. On the last night especially we had a wonderful meeting. There was a message in tongues and interpretation, and an altar call was given. A number came to the altar for consecration, and many who had grown cold in the Lord came back to Him. One received the baptism of the Holy Spirit that night.—James McKeenan, Pastor, Lindale Assembly.

BEMIDJI, MINN.—God met us in a wonderful way in a three-week meeting with Evangelist and Mrs. Robert C. Hanson of Minneapolis, Minn. The attendance was good and many nights extra seats were provided to accommodate the crowds. The Sunday School reached an all-time high; 22 were gloriously filled with the Holy Spirit; 27 knelt for salvation; and many testified to healing. The Hansons' ministry in Word and in song was sound and full of the Spirit.—Arnold C. Mack, Pastor.

CUP CREEK, IND.—We came here to pastor about a year ago. The Lord has been very precious to us. A goodly number have been saved in our regular services. This is a country church and we have been averaging 50 and over in Sunday School. Easter Sunday 88 were present.

Evangelists Helen Early and Marjorie McCulloch of Illinois were with us in a meeting. They were a great blessing to the church. A goodly number received the Baptism, and several more are tarrying.—John D. Dearing, Pastor.

MADISONVILLE, TEX.—We closed a meeting with Evangelist and Mrs. Leo Walker of Fort Worth, Tex. on July 6. Nineteen were filled with the Holy Spirit and spoke in other tongues as the Spirit gave utterance. Nineteen were saved and several testified to healing. The last Sunday of the meeting 28 joined the church and 18 followed the Lord in water baptism.

The meeting was conducted in the open air and many new people attended. Sister Walker conducted children's services each evening prior to the regular services, and God blessed her efforts. (Kelly Hallam is our Pastor.)—Mrs. Marion Price, Church Secretary.

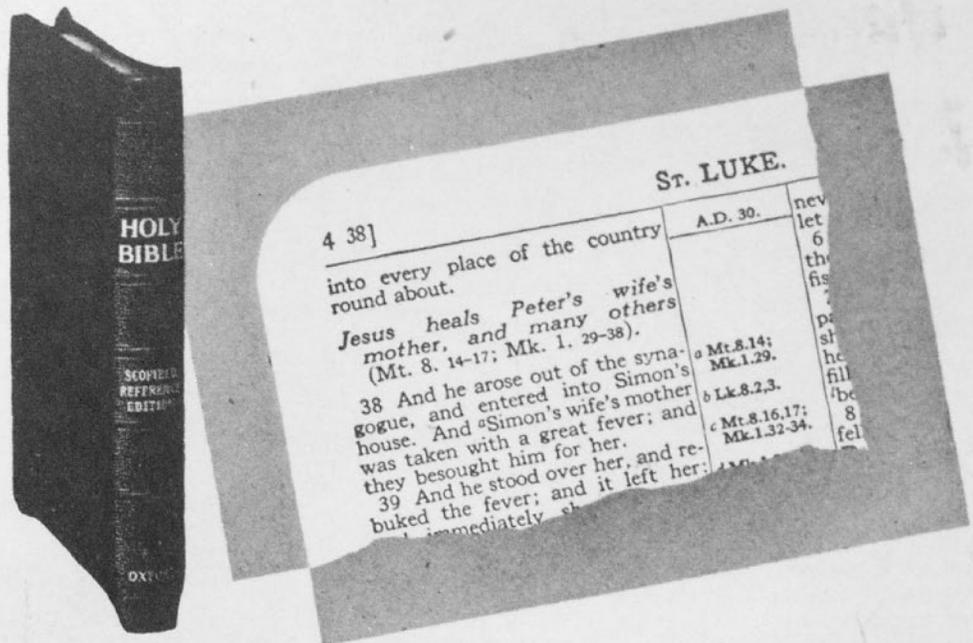
COMING MEETINGS

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.

BURWELL, NEBR.—Assembly of God, Aug. 17—Sept. 7; Evangelist Harry Walker, Coeur d'Alene, Idaho.—by F. L. Sobotka, Pastor.

PASADENA, CALIF.—Trinity Assembly of God, Aug. 31—Sept. 7; Children's Revival, Evangelists Virgil and Edythe Warens.—by Paul S. Boyer, Pastor.

BATON ROUGE, LA.—City-wide tent meeting (intersection of Scenic Highway and Plank Road), Aug. 12—Sept. 21; Evangelist Gayle Jackson.—by Lloyd R. Logan, Pastor.



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CAPTIVATING BOOKS

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CENTRALIA, ILL.—Aug. 17—; Evangelist Floyd Heady.—by Harold V. George, Pastor.

LIMA, OHIO—Aug. 19—; Evangelists Byron Lee Wright and Paul Myers. (Earl Hart is Pastor.)

TERRE HAUTE, IND.—First Assembly of God, Aug. 24—; Evangelist Fern Huffstutler, Tulsa, Okla.—by D. Leroy Sanders, Pastor.

LONDON, CANADA—London Gospel Temple, month of September; Evangelist Fleming May.—by W. Ralph Hornby, Pastor.

BREMERTON, WASH.—Assembly of God Temple, Sept. 2—; Evangelist and Mrs. J. F. Pepper.—by Karl Leonard, Pastor.

WAXAHACHIE, TEX.—First Assembly of God, Sept. 7—28; Evangelist J. R. Harris.—by B. F. Hickman, Pastor.

BAKER, OREG.—Assembly of God, meeting in progress; Evangelist and Mrs. L. Austin Shelton. (H. W. Brown is pastor.)

MATADOR, TEX.—Homecoming, Aug. 24; picnic dinner and services morning, afternoon and night.—by G. R. Underwood, Pastor.

SIOUX FALLS, S. DAK.—Gospel Tabernacle, Aug. 17—31; Evangelists Fred and Marjorie Leader.—by Arthur F. Berg, Pastor.

DENVER, COLO.—Pentecostal Faith Church, Aug. 17—31; Evangelist and Mrs. F. R. Davidson, Brimson, Missouri. (V. J. Crews is Pastor.)

REPUBLIC, MO.—Workers' Training School, Sept. 1—5; Raymond White, National S. S. Representative, teacher. (Paul Young is Pastor.)

NORWALK, CALIF.—Assembly of God, cor. Pioneer and Mapledale, Aug. 24—; Evangelist Bobby Clark.—by D. E. Hundsdoerfer, Pastor.

BURLEY, IDAHO—Assembly of God, Sept. 1—; Evangelist Richard K. Colson, Hillsboro, Oreg.—by Elmer E. Richardson, Pastor.

OKLAHOMA DISTRICT Sunday School Tour, Sept. 2—19; C. W. Denton, National S. S. Representative. (L. B. Keener is District S. S. Director.)

OREGON DISTRICT Sunday School Tour, Sept. 1—19; Victor Trimmer, National S. S. Representative. (Robert Pirtle is District S. S. Director.)

MERIDIAN, MISS.—Tent campaign (on highway 45 opposite Highway Village), Sept. 15—Oct. 15; Evangelist W. V. Grant.—by J. A. Allard, Pastor, Highland Park Tabernacle.

COATESVILLE, PA.—Tent campaign, beginning Aug. 24; Evangelist J. B. Woolums. Service every night except Mondays. Three churches co-operating.—by C. E. Strauser, Pastor, Full Gospel Church.

MAYWOOD, CALIF.—Full Gospel Assembly, Aug. 24—31; commemorating 25th anniversary of the church and of its pastor and founder, Arthur W. Erickson. Services nightly except Monday and Saturday. All day services Aug. 31, with dinner served on the grounds.—by J. Di Tropani, Secretary.

DILLSBURG, PA.—Labor Day C. A. Rally, at Mount Olivet Camp Meeting Ground, two miles from Dillsburg. Services at 10 a.m., 2:30 and 7 p.m. Morning speaker, Leo S. Starner, Harrisburg, Pa. Afternoon and evening speaker, Charles R. Shuss, Flushing, Long Island, N. Y. Bring basket lunch. Light refreshments on grounds.—by John H. Beamer, Sectional Secretary.

LANCASTER, PA.—Sectional Missionary Convention at First Pentecostal Church, West Orange and Concord Sts., Sept. 11—14; each night at 7:45. Speakers: Mr. and Mrs. Leonard Bolton, going to Assam, East India; Ruth Weitcamp, Cuba; Jay Ruth, Dominican Republic; Ada Reitz, South Africa; and others. Dedication of Millersville Missionary Rest Home.—by Paul B. Franklin, Host Pastor.

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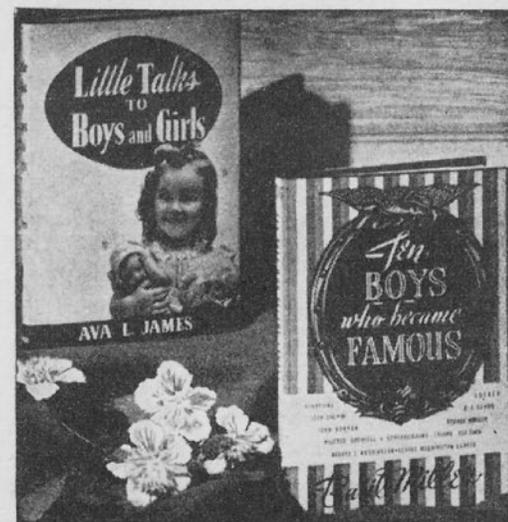
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