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The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

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



LaGrande, Oregon

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Mormon Temple in Europe

From Salt Lake City, Utah, comes word that the Church of Jesus Christ of Latter-Day Saints has purchased a site in Berne, Switzerland, for the first European Mormon temple. The ever-aggressive Mormons now have 40,000 members in Europe, about half of whom live in Switzerland and Germany.

Southern Presbyterians Protest

A group of Southern Presbyterians have formed an association to protest and, if possible, prevent the amalgamation of their church, the Presbyterian Church in the U.S., with two other Presbyterian bodies. They say that their primary aim is "the preservation of an evangelical witness," and they fear that union would submerge this witness, "placing the emphasis on numbers and organization rather than on Christian truth and witness."

Bible Verse Censored

The Bible verse which appears on the front page of this magazine each week ("Not by might, nor by power, but by My Spirit, saith the Lord of hosts"—Zech. 4:6) was used in Germany for Pentecost week this year. It was printed on many Christian calendars and used as the text for sermons. But church papers which gave prominence to this verse had trouble with Soviet censors in Berlin and Halle. The censors banned those publications, probably because the Soviet-sponsored national army was being organized at the time. One Berlin paper got by without interference by going to press earlier, when the political situation was less tense.

Pentecostal Pastors in Politics

A Pentecostal pastor in Canada has been named Minister of Public Works in British Columbia's new Social Credit government. He is Phil A. Gaglardi, pastor of Calvary Temple in Kamloops, B.C., and an executive of the British Columbia District of the Pentecostal Assemblies of Canada.

He is one of four Protestant preachers who won seats in the Provincial legislature in the recent elections. Others are: Harry D. Francis, a Pentecostal pastor in Osoyoos, B.C.; Hugh Shantz, a Pentecostal lay preacher of Vernon, B.C.; and G. W. Parker, a Nazarene pastor at Dawson Creek, B.C.

Many Christians will be watching to see whether the spiritual fervor and

purity of these men will be maintained in public office when faced by the down-to-earth problems of government and the demands for patronage and favor. These four men need prayer.

The Social Credit Party, despite its name, is non-socialistic and strongly committed to private enterprise. It has been in power in the neighboring province of Alberta since 1935.

"If Elected President . . ."

Bishop Homer Tomlinson, Overseer of the Church of God having headquarters in Queens Village, N.Y., aspires to become President of the U.S.A. He says: "If elected President I will lead the nation in a campaign to eliminate the evils of drink, the use of tobacco in human consumption, and the obsessions of gambling."

The Brethren Missionary Herald points out that the bishop can do more to eliminate these evils by preaching the gospel than by becoming President. Legislation will never make bad people good; that can be done only by regeneration—the New Birth—and the cleansing from sin by the blood of Christ. The privilege of being an ambassador for Christ is more to be desired than any political office on earth.

Mississippi Remains Dry

Citizens of Mississippi voted last month, by a ratio of five to three, to retain their 62-year-old Prohibition laws and keep their state dry. "It shows that when Christian people work together and pray together, nobody can stop them," said one dry leader triumphantly. The only other dry state in the nation is Oklahoma.

There is "local option" in 34 states; that is, local communities have the right to decide whether alcoholic beverages may be sold. In these "local option" states there are 5,558 dry areas and at least 4,746 of these ban beer as well as hard liquors. It is estimated that approximately 26 million people live in these 5,558 dry areas. Add the four and a half million who live in Mississippi and Oklahoma and you have only 30½ million living in dry territory.

Four-fifths of the American people live in communities where liquor flows freely and have to suffer the evils that always attend the liquor traffic. Is it because Christian people will not "work together and pray together" to "stop them"?

Baptist Crusade in Europe

The European Baptist Congress, meeting recently in Copenhagen, mapped out a crusade to evangelize Europe using American evangelistic methods. They will use radio broadcasts, mass rallies, and large-scale distribution of literature in their effort to spread the gospel over all parts of Europe.

The Pope's Representative

When "The Most Rev." Ameleto Giovanni Cicognani, of Rome, Italy, was admitted to the United States as the Vatican's apostolic delegate, he was received with the courtesy usually extended to a "temporary" visitor. That was in March, 1933—almost twenty years ago. He is still here, and according to Protestants and Other Americans United for Separation of Church and State, he is occupying a semi-diplomatic status, in spite of the fact that this nation does not have diplomatic relations with the Vatican.

Reviving Babylon

According to *Prophetic News* (London), engineers are to construct a vast lake in the Babylon area of Iraq. Does this foreshadow the development of Babylon as a port, in fulfillment of Revelation 18:17?

In the tenth century, Ibn Hankal wrote: "Babel is now a small village, yet it is the old place of Irak and after it in ancient times the whole province was named." Bible prophecy definitely indicates a great revival of ancient Babylon in the last days, and its rebuilt capital will be the seat of Antichrist.

News in Brief

The Bible Society in China still exists, and no ban is placed on the circulation of those Scriptures which are printed in China.

Chiang Kai-shek declares that the Chinese Reds liquidated more than five million men between Oct. 1, 1949, and Feb. 1, 1952, by actual count. Since then he estimates the scope of the Red purge has become much greater.

Newsweek quotes Governor Thomas E. Dewey of New York as saying that he never returned to a church whose pastor did not preach the gospel of Christ but who spent his time lecturing on social and political issues.

Sweden is issuing a special series of postage stamps to honor Claus Petri, who first translated the Bible into Swedish and who died in 1552.

The F.B.I. reports an average of 60 suicides a day in the U.S.A.

55% of the Americans over 16 years of age are users of liquor.

Only 14% of the families in the U.S.A. are Roman Catholic, yet these produce 24.3% of the total births.

Russia's Origin, Character, and Doom

AS REVEALED IN THE BIBLE

J. Narver Gortner

WHAT a marvelous book the Bible is! No wonder it is the world's best seller. There is no book like it. It is packed with information and inspiration. It matters not what one may be interested in—history, biography, poetry, drama—he will find it in the Scriptures. And it is the only historical work ever written that is absolutely accurate. The guidance and anointing of the Spirit preserved the writers from error, permitting only the recording of what is absolute truth; and so this book that we call the Bible is the only book ever written of which the original text was incapable of improvement; and no later so-called “up-to-date” book can ever displace it.

In the Bible we find the only accurate information concerning “the origin of species.” The information furnished by Darwin in his celebrated volume is very largely misinformation, and his conclusion is an unproven hypothesis that has been a subject of controversy and disagreement ever since his death. The fact that his theory is now being taught in practically all our schools of higher learning is a sad commentary on the depravity of human nature, and is an outstanding illustration of the fact that the human mind, apart from God, is liable to be led astray by the most debasing error; and certainly the doctrine of evolution is debasing error, for its tendency is to reduce man to the level of the brute.

Paul said that “God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation”—a most notable utterance in view of the fact that man's failure to recognize these bounds of habitation has been the germ of the most of the wars that have soaked the earth with blood.

RUSSIA'S ORIGIN

In Genesis, the tenth chapter, we have an account of the origin of nations. Nations, as such, do not appear to have existed prior to the Flood. Noah had three sons, and in Gen. 10:32 we read, “These are the families of the sons of

Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.”

Noah and his wife, his sons, Shem, Ham and Japheth, and their wives, were preserved in the ark during the flood. Shem is named first, not because he was the oldest, for Japheth was the oldest (see Gen. 10:21), but because it had been decreed by God that through him the promised Seed should come. In this chapter in which we are told about the origin of nations after the Flood, the usual order is reversed, for here the subject is not the coming of the promised Seed, but rather the genealogy of the nations of the earth. So we have first the genealogy of Japheth, then that of Ham, and finally, that of Shem.

It should be noted that among the sons of Japheth are Gomer, and Magog, and Meshech. It has been frequently said that the descendants of Shem settled in Asia, those of Ham in Africa, and those of Japheth in Europe; and it may be safely said that, generally speaking, this is true. There can be little doubt that the Germans are descendants of Gomer, and that the Russians are descendants of Magog and Meshech. “The

land of Magog” in Ezek. 38:2 is generally identified as Russia. The Russians have told us so frequently that they are first and foremost in everything, that it has become a joke. Here is something they can brag about, if it is worth bragging about. The Russians are descendants of Japheth, the first born son of Noah, and they can trace their lineage back to the first grandsons of Noah that were born after the Flood. Gomer, progenitor of the Germans, was the firstborn son of Japheth, and it should be noted that Togarmah was one of Gomer's sons; and not only “Gomer and all his bands,” but also “the house of Togarmah of the north quarters,” will be associated with Russia in the great invasion of Palestine at the time of the end, or as the end draws near. See Ezek. 38:6. All of these facts are interesting in the light of what is soon to take place. So the tenth chapter of Genesis frequently passed over as unimportant, is seen to possess for us unusual significance.

RUSSIA'S CHARACTER

We see, then, that the Bible tells us about the origin of the Russian people. Let us look now at what the Bible tells us about their character. But let us remember that what is true of a nation, as it is represented by its rulers, may not be true of every individual or family comprising that nation. Israel apostatized and brought down the judgment of God, but there was always a faithful remnant that merited the divine favor. Even in Elijah's day there were seven thousand who had not bowed the knee to the image of Baal. Among the Russian people there are doubtless many who are serving God, and what the Bible tells us about the character of the nation may apply not to the people as a whole but to the minority that have grabbed the government and are holding the nation in bondage. At the present time at the head of this minority is Josef Stalin who is recognized as the world's most absolute living dictator. He is the present Gog of Ezek. 38:2, “the chief prince of Meshech and Tubal,” or, as the Revised Version renders it, “the

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J. Narver Gortner

The Personal Passion for Christ

THERE IS a passion for Christ which it has been given to very few to possess, but which has set those who have it apart forever from their fellow men.

Is not this the quality which separates between Christian and Christian, which marks out some—the rare ones—as beings apart from the rest of us?

Is it not this quality in the writing of the mystics which, as in no other spiritual literature, pulls at our heart strings and creates a pain of longing? Those marvelous "friends of God" had a personal passion for Christ.

Samuel Rutherford had it too, and in his bleak prison he could write, "One smile of Christ's face is now to me as a kingdom."

The trouble with the rest of us is that we are content to dwell in Jerusalem without seeing the face of the King. We are hard at work for Him; the freighted hours rush by leaving us scarcely time to give a thought to the Lover of our souls who is longing for our friendship.

And when we do go into the audience chamber we are burdened with requests—business that must be put through, guidance we need here, help there, petitions on behalf of this one or that.

All important, all urgent, all worthy, but—just business, after all.

Amidst the terrific onrush of the apostasy, amidst the swirl of pleasure which is engulfing the majority of those who call themselves Christians, God has His own, His seven thousand, "all the knees which have not bowed to Baal, and every mouth which hath not kissed him."

They are men and women whose faith and zeal burn brighter as the world's darkness deepens. They are ready to die at Jerusalem, or anywhere, for their Lord. They are valiant for the truth, and wield the sword lustily on His behalf. Nevertheless, few have that passion for Christ which Paul expressed in the words: "To me to live is Christ."

There is so much splendid orthodoxy that leaves people cold, so much preaching of "the simple gospel" that excites no enthusiasm. People can sit and listen

to the story of Calvary with dry eyes and no quickened heartbeat. In the telling of that story there is no ring of personal passion for the One from whose "head, and hands, and feet, sorrow and love flow mingled down."

But now and again—at rare intervals—one meets someone who, like Paul, has looked into the matchless face of Jesus, and who henceforth sees nothing save the face of his Beloved.

There is a radiance about such a one, a glory shining forth, a wonderful quality of voice and handclasp, a fragrance unmiakable. "The smell of

Oh, I am my Beloved's,
And my Beloved's mine;
He brings a poor vile sinner
Into His house of wine.
I stand upon His merit,
I know no other stand,
Not e'en where glory dwelleth
In Immanuel's land.

The Bride eyes not her garment,
But her dear Bridegroom's face;
I will not gaze at glory
But on the King of grace;
Not on the crown He giveth
But on His pierced hand;
The Lamb is all the glory
In Immanuel's land.

—Samuel Rutherford.

their garments is as the smell of Lebanon with all chief spices." These keep company with their Beloved in the place where there are a "fountain of gardens, a well of living waters, and streams from Lebanon."

What makes the difference?

It is *not* knowledge, for knowledge puffeth up. We have knowledge in abundance nowadays. God has given us great teachers of His Word. Many of us have reached the place where we think we are competent to pass judgment upon others, and where we say, though not as the Psalmist said it, "I have more understanding than all my teachers." But too often our knowledge is a form of godliness, the power of

which we are denying because we do not possess it.

No, it is not knowledge that makes the difference, nor is it orthodoxy, nor zeal, nor works.

What was it that made Moses, the law-giver, the interpreter of Sinai's thunder, as keenly appreciative of the grace of God as was even Paul himself? Just this: Moses was the incomparable "friend of God" because he possessed a passion for God in an unusual degree. That passion had consumed every last vestige of personal ambition, so that when God offered him something that might legitimately have tempted him, especially as coming from the source it did, it made no difference to the man to whom God's good name meant more than all besides.

Is there anything so sublime anywhere in sacred story as Moses' refusal to go on without God? As a concession to his pleading on behalf of the people who had so deeply sinned against God, an angel had been promised to guide them in the way. The Lord had said to Moses, "Depart and go up hence . . . I will send an angel before thee . . . I will not go up in the midst of thee . . . lest I consume thee by the way."

But Moses had long companied with God, and it was unthinkable that now the wondrous Presence should be withdrawn. An angel might be all right for other people, but not for the man who was accustomed to talking with God "face to face, as a man talketh to his friends."

And so in a marvelous argumentation Moses put the matter before the Lord, carrying his point step by step until he reached the place where he dared to say "no" to God. "If Thy presence go not with me, carry us not up hence."

In the grief of that sad day, how glad God must have been to find one man who at all costs wanted the best, and how gladly He must have said, "Moses, I will do this thing also, that thou hast spoken. My presence shall go with thee, and I will give thee rest." God never forgot it. The time came when that friend failed Him; nevertheless at the end they went both together up the slopes of Nebo's lonely mountain, communing as they walked, and there God gave His beloved friend sleep, and His own hands laid him away to rest until the great resurrection day. God did

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ROBERT C. CUNNINGHAM, EDITOR

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It Happened in Korea

Kenneth F. Berry

God Spared the Life of This Chaplain's Assistant
for Some Good Purpose—Perhaps to Bring Us
These Lessons From the Land of Bloodshed and Terror.

IT WAS a cold day on the Korean hillside. The cold penetrated the heavy wool-lined combat suits, chilling the very blood and bones of our boys. And yet, not as cold as the reception Jesus received when He came to His own and His own received Him not! He was in the world, and the world was made by Him—and the world knew Him not!

With difficulty I had climbed the snow-covered hill that morning to hold a gospel service with our front-line troops. It was steep—yet neither as steep nor as rough as the road my Saviour climbed the day He died on Golgotha's hill. I had seen our boys climb those hills with heavy packs on their backs, tired and weary. And somehow I was reminded of the heavy cross on the back of Jesus as He climbed Calvary's hill.

The cutting March winds that lashed our boys reminded me of the whip that lashed the back of the Son of God. The screaming, whistle-blowing Communists that came against our boys, wave upon wave, reminded me of the murderous mob that screamed against Jesus, "Crucify Him! Crucify Him!"

And now, the day had faded—and night, like a great black vulture, had stretched its wings over those hills of death. It reminded me that gross darkness covered the earth in these last days, and it moved my heart to praise the Lord for calling me out of darkness into the marvelous light of the gospel.

Weary with the day's events, I was glad to retire to the foot of the hill and crawl into my dugout, three feet deep and seven feet long. That spot was a haven in comparison with the blazing battlefield on the hillside above. The panorama of the day's events whirled through my mind. I thought of the thousands of Communist soldiers I had seen milling about, as I stood that morning and looked across at the opposite hill. I thought of the blood stains I had seen in the snow that day. I had looked into the twisted faces of dead men lying on the ground.

Two young boys, some mothers' pride and joy, had been captured by the blood-thirsty Communists within sight of our American boys. They had

cried and begged for mercy just before the crazed, Satanic soldiers had bayoneted them. One of the boys cried out in a loud voice, "Mother!" as the bayonet went through his heart. Oh, I wonder if his mother was praying for him that night. His cry pierced the heart of his buddies who could do nothing to help him. It fell on the ears of a beastly, merciless enemy.

"Mother!" But his mother could not save him. As the bayonet went through his heart, he gave one last agonizing scream and slumped to the earth. His blood flowed out on the white Korean snow, and his soul went out to meet God. Oh, mother, father, are you praying for that boy of yours? Ministers, friends, are you praying? Are you concerned because the life blood of American youths is being spilled on the hills of Korea today in order that you may live in freedom? Or have you ever lost a moment of sleep? Young men being wounded and killed, by day and by night, while America sleeps in peace or pursues her pleasures!

With all these agonizing scenes fresh and vivid in my mind, I reached for my Bible. With a tiny light in my dugout I began to turn the pages of the blessed Book of God. Oh, a tiny light shines brightly in a dark place. Lord,



Kenneth F. Berry
preaching from a wheel chair

help me to let my little light shine for Thee!

I read again the story of the Crucifixion. The arrest of Jesus in Gethsemane. His trial. His climb up Golgotha's hill. The heavy cross upon His bleeding back. His agony and death. I saw the sufferings of Jesus as I never had seen them before. The crown of thorns! The humiliation as they spit in His face! The shame and pain He bore as He died for the sins of the world. Korea made it all so real.

What our boys were suffering was great, but what Jesus suffered was greater. Never man suffered as He did. I wondered how He could endure it all. I was made to realize it was His love for a world of lost men and women that carried Him through. He saw that we were lost, without God and without hope. He loved us, though we did not love Him. While we were yet sinners, Christ died for us. It was because of the joy that was set before Him—the joy of seeing lost men and women redeemed, forgiven, transformed, glorified, and seated with Him in glory—that He endured the cross, and despised the shame. It was because of this that He could pray, in the midst of His agonies, and say, "Father, forgive them, for they know not what they do." Oh, that such a love might fill our hearts too!

I cried, "O Lord, let me bear my cross." The Lord came down to my little foxhole in Korea and said, "Kenneth, you couldn't bear the least of the burden I bore!" I looked again into the night, while the shells still whistled overhead—and I saw Calvary again! Oh, I cannot describe the agony I saw on my Lord's face! I had looked upon wounded boys, boys that were dying and afraid to die; and had said, "If I could but see the face of Jesus I would know better how to lead others to Him!" Well, I saw His face while He hung in agony for a lost world. And I heard Him call me by name! But He said, "Kenneth, you couldn't bear the least of the burden I bore!"

Somehow, as He vanished from sight, I had the feeling that the next time I would see my Lord He would have a glorified body and I would be like Him. It was an awesome feeling.

Three weeks later I was with Chaplain Crane at the front line. We had just completed our second gospel service with the troops on the hill and we were in the jeep driving to another section. I was behind the wheel. It was rough ground, very rugged, and we were in *low low gear*.

Then, suddenly, an enemy mortar shell made a direct hit on our jeep. It

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FOLLOWING an evangelistic tour of the provinces near Manila this summer, we went to the northern tip of the Luzon Island and from there sailed to the Babuyan Islands, accompanied by Condrado Ramos, who served as an interpreter.

A little boat, *FUGA*, carried us out on the blue waters. As we went it was with a prayer to God to watch over us and to prepare the hearts of the people we might contact.

Nowhere have we seen such beauty. We could see in the depths of the clear blue sea multicolored tropical fish, rocks, sea shells and corals.

After four hours an island came into view. It was the Fuga Island—ten miles long and three and a half miles wide. The shore was barren except for the ruins of a building and dead coconut palms. These were grim reminders of the late war. The little island was used as a *stepping stone* for the Japanese in their sweep down toward the mainland.

To get to the shore of Fuga Island we had to transfer to a rowboat. Eight or ten persons met the boat. The house of the island's magistrate, who also is manager of a large ranch, is a half mile inland. We walked the distance and found a well-built frame house and a friendly Filipino family. A comfortable room was given us and our equipment and supplies moved into it, brought from the boat to the house by carabao cart. We had brought a good supply of food.

Fuga Island has a population of 873. There

Horsts Visit Babuyan Islands

Mr. and Mrs. Floyd H. Horst, Philippines

are four villages, quite a distance apart. The island has no stores at all, but there is a school. Food is plentiful but limited in variety. It is largely red rice and fish. Some pineapple, bananas and papayas were brought to us. The main industry is cattle raising. There are around 2,000 head of cattle, 1,000 head of carabao and several hundred horses on the large Fuga ranch. The animals are wild and hard to corral.

We found little difficulty in adjusting ourselves to the unusual island life. We found that very small happenings created interest and conversation. The spoken dialect is Ilocano. Brother Ramos was able to talk freely with the people and to testify to them.

There was great excitement when we announced that we would have a gospel service. A messenger was sent to the villages with the announcement. The people arrived in the little plaza, the gathering place of the four villages, long before time to open the service, and sat on the grass waiting to listen to the white missionaries. More than 200 persons were present and it was the first time for them to hear the salvation story.

There was a great interest in our equipment and especially in the accordion. A full explanation had to be given of how the equipment worked before we could go into the service. We taught the chorus, "For God So Loved the World," and then gave testimonies. Brother Ramos spoke at length. It was the most attentive audience we have had for some time. The people did not want to leave at the end of the service, so we preached and sang some more. A number responded to the altar invitation.

After the service many questions were asked as we passed out literature. Close to 500 copies of the Gospel of John in Ilocano were distributed. The people of Fuga are starved for reading material. How they treasured each *Evangel*, tract and Sunday School paper. We wished for more copies to give to them.

One day the lieutenant of the most distant *barrio* (village) came riding in on a horse. Not many of his people had been able to attend our service. He asked for more Gospels of John and Ilocano tracts. The people wanted him to bring the copies so they could read what the others were reading.

Each day, following the service, we saw the cowboys come riding up to the well to get water. While resting in the shade they would read from their copies of the Gospel of John. There was opportunity to talk with some of them. We pray that God's Word will find lodging in their hearts and that the Holy Spirit will help them to understand.

We were on Fuga Island eight days. It was with considerable sadness that we left the dear people. They live lonely lives. There are few contacts with the outside world, but worst of all they do not know Christ. We hope to return to them some time. Remember them in prayer. Pray especially for the magistrate and his family who are unsaved.

* * *

Prior to our visit to the Fuga Island it was our privilege to participate in the dedication of the Assembly of God Church at Santa Maria Norte, Binalonan, Pangasinan Province, pastored by Sister Romula Zamora.

At the close of the dedication service all of us formed a circle in the church and lifted



Top: A young man of Fuga Island with a Gospel of John. It was the first time the lad had ever had the gospel message. Missionary Floyd H. Horst is with him.

Left: The Horsts stayed for eight days in the home of these people. The man is magistrate of Fuga Island and manager of a large ranch. It is an unsaved family.

Right: The Assembly of God congregation at Santa Maria Norte, Binalonan, Pangasinan Province, Philippine Islands, mentioned in the article above.



our voices in praise and thanksgiving; then we joined in a dedicatory prayer. While we were praying an unsaved young man walked up to the altar, stuck a small dagger into the altar furniture, and then left the building.

Some of the men went with us to bring the young man back, and he was asked to sign a confession. He was filled with regret and asked for mercy. We told him of the love of Christ. Several of his companions came to see what was taking place and there was an opportunity to witness to them as well.

MISSIONS ABROAD

NEWS OF OUR MISSIONARIES

Mr. and Mrs. Floyd Thomas of the Tamale, Gold Coast station reached New York on August 18. Temporary home address for them is: 314 Rutland Avenue, San Jose, California.

* * *

Mr. and Mrs. David L. Kensinger, formerly of the Nicaraguan field, now preparing to go to Costa Rica, are in Springfield for several days.

* * *

Mr. and Mrs. Howard L. Fox of the Upper Volta field have reached the States and are expected in Springfield within a few days. En route from Africa they stopped for a visit with Mrs. Fox's sister in Switzerland.

* * *

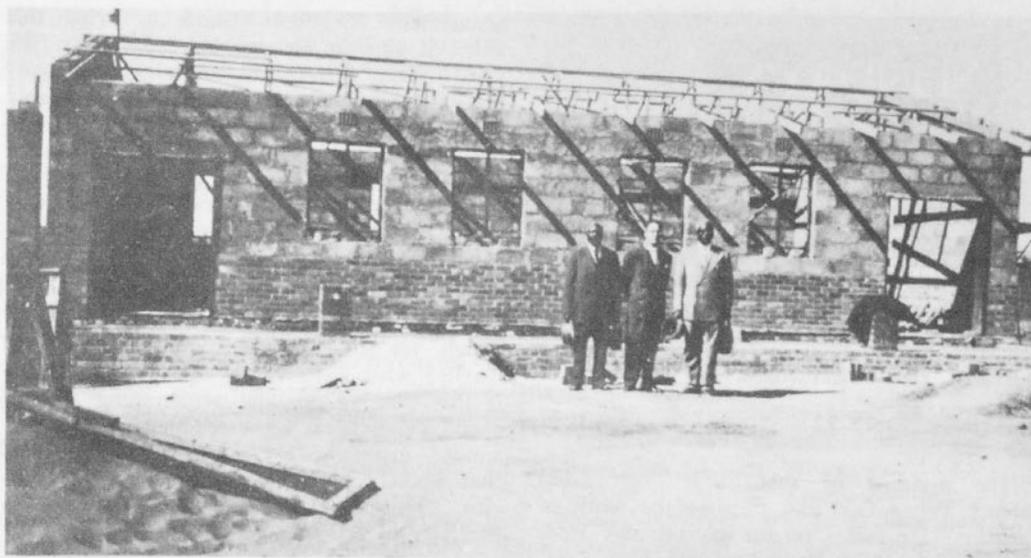
Henry C. Ball is back in Springfield from a visit to Venezuela. He attended a four-day National Convention and a three-day Caribbean Fellowship meeting while there. There is a real revival spirit among the Christians of Venezuela.

* * *

Howard B. Hawkes, missionary to East Pakistan, gives the following account of a Moslem college student's conversion, in a letter written from West Rupsa, Khulna, East Pakistan, on August 10:

"Three months ago I was sitting on our side veranda getting my hair cut when two Moslem college student's conversion, in a and asked if I was a missionary. One of them then informed me that he had been studying a correspondence Bible course and that he wanted to become a Christian. He said that he was convinced that Christianity was the true religion. I questioned him and examined the Bible course. The course was sound. As I did not want to see the student become merely a nominal Christian, I encouraged him to continue his study and if he still felt as he did to return.

"Two months passed and I had begun to think that the young man was not in earnest when one day he returned with the same companion. The pastor and I took them into the church and talked further with the one. He said, 'If it costs me my life, I still want to become a Christian for I believe that it is the true way.' In the presence of the Lord and before his Moslem friend he confessed himself a sinner and accepted the Lord Jesus as his Saviour."



Church Erected in Moroko on Lot Given by City; Another Group Meets in Open Veld

Some time ago a lot was given for an Assemblies of God church by the municipal government of Moroko, Transvaal, South Africa. The stipulation was that if no building was erected at the end of a given period, the property would revert to the city.

An appeal was placed in the *Evangel* for money for the building. The response was most gratifying. The new church now is completed and is to be dedicated this month. Edgar D. Pettenger, a member of the South African field committee, describes it as "a substantial brick building in the middle of a native location." It has two rooms and will serve for a school as well as a church, filling a double need. The picture above shows the building under construction.

There is yet another victory on the same field that we should claim for Christ. For a year now there has been a revival in the Springs area of Transvaal, under the ministry of Johnson Nebe, one of our many worthy African ministers. The result is an established congregation of more than 100 newborn babes in Christ. Once a week the congregation is able to meet in a rented church building; other services must be held out in the open veld. The congregation should be housed.

We have secured a short option of purchase on the Springs rented church. The quotation made us is \$2,800. This amount will have to come in to take advantage of the offer. Members of the congregation will be able to do very little toward securing the purchase price; however, once the building is purchased they will be able to carry on without help. (In October of last year when we made the appeal for the Moroko building, the Moroko Christians were reported quite interested in the erection of their building, yet they had been able to get together only \$15 toward the construction. We understand that the \$15 fund represented a great sacrifice on their part. The natives have little money.)

There are 25,000 natives to be reached at the Springs location where the second church should be built.

Offerings should be designated, "Springs Location Church, Rand," and sent to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

Betty J. Shackleton of the Gold Coast, West African field returned home early in August because of ill health.

* * *

Temporary address for Miss Marie Juer-gensen, missionary to Japan, now in the States, is % Mrs. Floyd C. Woodworth, 1429 Paloma Street, Pasadena 7, California.

* * *

Mr. and Mrs. Vallance Baird of Singapore, Malaya, are visiting headquarters. They recently arrived home. Their address while at home will be 1119 Regent Street, Alameda, California.

* * *

Mr. and Mrs. Howard C. Osgood arrived in Springfield on August 27 and will be taking up residence at 532 West Bell.

* * *

Mr. and Mrs. Jay V. Ruth of the Dominican Republic are at home on furlough.

* * *

Miss Mathilda Birkland arrived in the States August 12 from Ogoja, Ogoja Prov-

ince, Nigeria, West Africa, where she has been laboring. While on the field she suffered an attack of typhoid fever, so rest will be most welcome to her. Correspondence addressed % R. Egland, Route 1, DeKalb, Illinois, will reach her.

* * *

Elsie M. Bridgman is at home from Jessore, East Pakistan. Her home address is Palmyra, Missouri.

* * *

Mr. and Mrs. Gustave Kinderman, who have been in Europe in the interest of our work of that field, arrived in New York on August 19.

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

KEEPING THE SABBATH

Lesson for September 28

Nehemiah 13:15-22

The meaning of sabbath is "rest from labor." When God had finished the work of creation "He rested on the seventh day from all his work which he had made" (Gen. 2:2). He then sanctified (set apart) the seventh day. In giving the Law at Sinai, God said, "Remember the sabbath day, to keep it holy." The reason given was that "in six days the Lord made heaven and earth, the sea, and all that in them is and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Exod. 20:8-11). On the sabbath Jews were limited to travel of not more than 4,854 feet (see Scofield marginal note on Acts 1:12). The sabbath was to continue from sunset to sunset (Lev. 23:32). A man gathering sticks on the sabbath was stoned to death (Num. 15:32-36). Thus God would impress upon the Jewish people the sanctity of the sabbath.

The question arises, Why did God approve the stoning of this man? We believe it was not an arbitrary desire on the part of the Lord—not just to cause a fear of Him. It had in it an important lesson. He must maintain the dignity of His law and His government. This lesson Jesus partially explained when He said, "The sabbath was made for man, not man for the sabbath" (Mark 2:27). God saw that physically, as well as spiritually, man needed times of complete change from his regular daily toil. They tell us that even machinery, made of iron, requires rest. If this be so, how much more should man have regular times of rest for renewal of strength. He who takes no time off, or dissipates the time he does take off, injures himself.

1. Judah's Leaders Break the Sabbath

In our lesson we find many of the Jews ignoring God's provision and requirement that they observe the sabbath. Some were treading the wine-presses, others were bringing in sheaves, while others were loading asses. There was also buying and selling (v. 15). In our lesson for September 21 we were recounting the effect on the people when the Law was read to them. In today's lesson we find that many had lost the zeal of that hour. How many are attracted by the hearing of the Word, but fail to become doers.

When the Jews showed no respect for the sabbath, naturally their Gentile neighbors showed no respect. If Israelites were buying and selling in Judah and Jerusalem on the sabbath, why shouldn't those of Tyre and elsewhere do the same! Let this teach us that, if we expect others to honor sacred things, we who know the Lord must set the example. Who among those reading these lines would like to see our day of worship

abandoned? You are helping to bring this about if you do unnecessary business on the Lord's Day. Physically, morally, and spiritually man would be injured indescribably were there no divinely appointed time for ceasing from ordinary labors. We sin against clerks who have to serve us on the sabbath when we patronize places of business that could just as well be closed. We speak in behalf of ourselves and of humanity, not from legal compunction.

Nehemiah contended with the nobles of Judah, for it seems to have been they, primarily, who were guilty—"What evil thing is this that ye do, and profane the sabbath day?" (v. 17). He reminded them that it was similar disregard for the law of the Lord that had brought "all this evil" upon the city. "This evil" probably referred to their captivity in Babylon.

2. Nehemiah's Servants Take Action

Having pronounced his displeasure with what was taking place, Nehemiah began to do something about it. We wonder how it would be today were the gospel minister to take things into his hands and enforce obedience of God's commandments. This is not his prerogative. He is to preach the Word and inspire obedience; he is not a political leader with power of legislation. When he has been faithful to preach the truth, then his hearers must answer to God for what they do. Nehemiah was the legal governor in Judah, put there by the king of Persia. He therefore had the authority of the king supporting him.

But in the Church provision has been made for dealing with offenders. We may not be able to prevent their doing things which are contrary to the Word, but the Church does have power to extend to them, or withhold from them, the right hand of fellowship. Matthew 18:15-19 gives a rule for government in the Church, with the promise that God will support the Church in its decisions that are in keeping with the Word of God.

As the sun set and the sabbath began, Nehemiah's servants closed the gates of Jerusalem and did not open them until after the sabbath (v. 19). The merchants who came to Jerusalem to sell their wares, camped outside the walls of the city for a sabbath or two, thinking perhaps that this wild idea of the governor would pass and things would be as they had been. But Nehemiah threatened to lay hands on them and they came no more on the sabbath.

3. The Levites Sanctify the Day

The governor commanded the Levites first to cleanse themselves, then to "come and keep the gates" (v. 22). Thus God expects those in

authority to use their power to His glory. Christian leaders must avoid being unkind and uncivil. It is possible to do the right thing in the wrong way, and thus do more harm than good.

We live in a new dispensation. "The priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). Christians observe the day that commemorates the giving of grace. Israel was under the old covenant, Christians are under the new—"In that he saith, A new covenant, he hath made the first old" (Heb. 8:13). Jesus is "the mediator of the new covenant" (Heb. 12:24). Christians regard the first day rather than the seventh, because it sets forth the blessing of a finished redemption through our Lord Jesus who died for us and rose again. We rest, not from a finished work of creation, but from a finished work of redemption. It was on the morrow after the Old Testament sabbath that Jesus rose from the dead, in fulfillment of Lev. 23:11, and it was on the morrow after the sabbath that Pentecost came (Lev. 23:15, 16). It was on the first day that Christ arose (Mark 16:2; 1 Cor. 15:4). On the first day "the disciples came together to break bread" (Acts 20:7). On the first day they were to bring their contributions for the poor (1 Cor. 16:2).

THIS WEEK'S LESSON

The Reading of the Law (lesson for Sunday, September 21). Lesson text: Nehemiah 8:1-12.

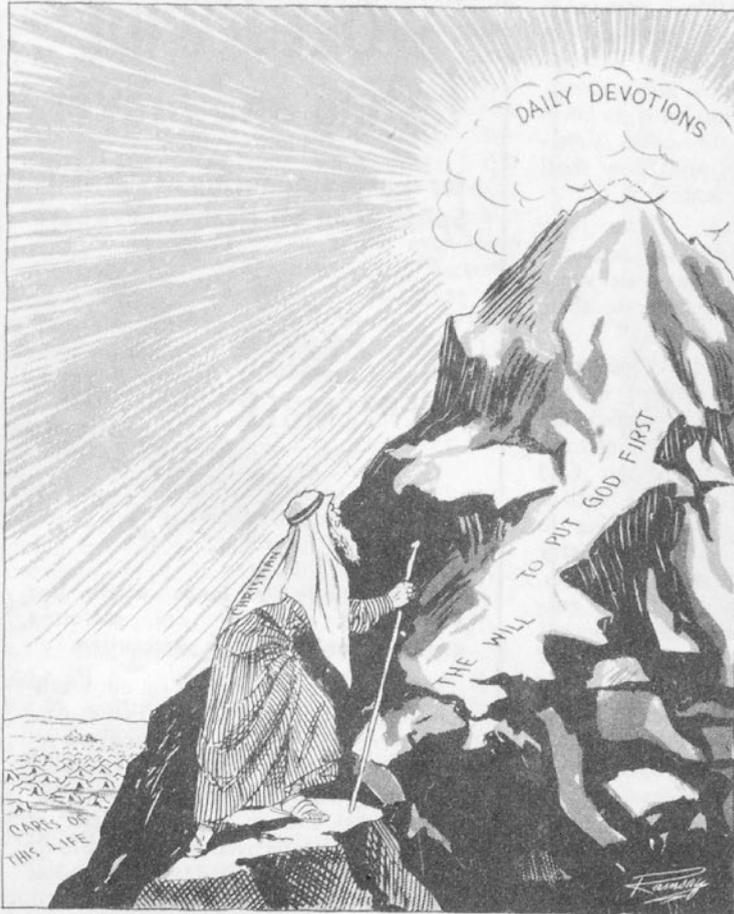
One ounce of holy reflection, penitence, and prayer is worth a pound of drugs. It is not the balm of the apothecary, but the "balm of Gilead," that is needed.—A. T. Pierson.

TOO RESTFUL



Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching.

Hebrews 10:25



MOSES, THE PROPHET WHO TALKED WITH GOD

Lesson for October 5

Exodus 24:1, 2, 9-18

This lesson emphasizes the Person of Jehovah, His holiness and worthiness of worship, as shown in the giving of the Law. The full account begins with Exodus 20. Scofield wrote: "There is a threefold giving of the law. First, orally, in Ex. 20:1-17. This was pure law, with no provision of priesthood . . . and was accompanied by the 'judgments' (Ex. 21:1 to 23:13) concerning the relations of Hebrew with Hebrew. . . . These *words* Moses communicated to the people (Ex. 24:3-8). . . . Second, Moses was then called up to receive the *tables* of stone 'written with the finger of God' (Ex. 31:18) [which he later broke] (Ex. 32:16-19). . . . Third, the *second* tables were made by Moses, and the law again written by the hand of Jehovah (Ex. 34:1, 28, 29; Deut. 10:4)."

In the miracles in Egypt God had shown Israel that His power was greater than the power of all the gods worshiped by the Egyptians—"Ye have seen what I did unto the Egyptians" (Ex. 19:4). His power had also been demonstrated in delivering the Israelites from Egypt—"And how I bare you on eagles' wings, and brought you unto myself." But God would have them know that He was a God of holiness as certainly as a God of power. In demonstration of this, plans for the people to receive such a revelation are given in Exodus 19. The presence of God hovered over the mountain in fiery smoke while the mountain trembled at His presence (v. 18).

1. The Invitation of God

Moses had been up the mountain at different times to meet the Lord. The first record is given in chapter 19:3. Descending to the people (v. 14). Moses prepared them for the great manifestation of God which was about to occur, giving them the commandments, statutes, and judgments recorded in chapters 20 through 23. Moses evidently had written the same from the mouth of the Lord—"And Moses wrote all the words of the Lord" (ch. 24:4). Having heard them from the mouth of Moses, the people covenanted to be obedient, which covenant Moses confirmed by sprinkling the altar and the people with blood, upon their confession, "All that the Lord hath said will we do, and be obedient" (v. 7, 8).

Moses then went part way up the mountain with others (ch. 24:9), after which he was called to go alone farther up

the mountain, accompanied by Joshua (vv. 12, 13). The purpose of the ascent was to receive the law written in stone—"And I will give thee tables of stone . . . that thou mayest teach them" (v. 12).

As Moses went up "a cloud covered the mount" (v. 15) and the glory of the Lord "like devouring fire" was evidently resting and shining upon the cloud (v. 16). It is my belief that both the cloud and the glory were manifestations of the Divine presence. It seems probable that Joshua remained within the cloud, while Moses was called yet higher—"And Moses went into the midst of the cloud, and gat him up into the mount" (v. 18). There Moses received instruction for the building of the tabernacle (chs. 25-31), and also received the law written on tables of stone—"And he gave unto Moses two tables of testimony, tables of stone, written with the finger of God" (ch. 31:18). How wonderful yet how awesome, was this manifestation of the Divine Holiness! The mountain quaked, and so terrible was the sight that Moses said "I exceedingly fear and quake" (Heb. 12:21).

2. The Vision of God

While Aaron, Nadab, Abihu, and the seventy elders of Israel were not permitted to go all the way up Sinai with Moses (ch. 24:1, 2), they were given a wonderful revelation of the glory of God—"And they saw the God of Israel" (v. 10). The description of His presence was much the same as was seen by John in Rev. 4:2, 3. In our lesson "there was under his feet as it were a paved work of a sapphire stone, and as the body of heaven in his clearness" (v. 10). In Rev. 4:6 the description is, "And before the throne there was a sea of glass like unto crystal." The general color of sapphire is blue. Adam Clarke, tracing stones of sapphire

quality, ventures the thought that the pavement consisted of various colors, blue, red, yellow, and white; while "the body of heaven in his clearness" describes the radiant glory of God that shone upon this pavement, bringing forth with its shining all the radiance that such stones could produce. How impossible it was for Moses to describe such splendor. Exhaust the eloquence of man, and you still fall short of describing the glory of the uncorruptible God.

The statement that "they saw the God of Israel" must be harmonized with the statement of Jesus that "no man hath seen God at any time" (John 1:18). In Ex. 33:14 God had promised, "My presence shall go with thee." Then He said to Moses, "I will make all my goodness to pass before thee" (Ex. 33:19)—"And the Lord passed by before him (v. 6). However, the Lord had said, "Thou canst not see my face: for there shall no man see me, and live" (v. 20). This indicates that, while Moses was permitted to see the glory of God, or God in veiled form, he was not granted a full view of Him in His eternal glory. While a revelation of God in His completeness is not permitted us while we are in the body, we hope that such a revelation may be our portion when "this mortal shall have put on immortality." Jesus said, "Blessed are the pure in heart, for they shall see God."

3. The Glory of God

The seventy elders received a revelation sufficient for them to say that "they saw the God of Israel." When Moses separated from them and went up into the mount, "the sight of the glory of the Lord was like devouring fire, on the top of the mount, in the eyes of the children of Israel" (ch. 24:17). We thus learn that God appeared to the people at the foot of the mountain as He did to those who ascended it. Each saw manifestations of "the God of glory." Each was made to know that He was a Being infinite in majesty and holiness. Each in His presence felt a quaking reverence. Aaron, Nadab, Abihu, and the seventy elders saw Him as manifest in His glory in a fuller manner than the people. Joshua received a closer vision yet, while Moses exceeded all these in coming into nearness to God. All had God manifest to them, but not all in the same degree.

Let this teach us not to limit God. Who can say what God might do with a life yielded to Him? Who can measure the possibilities of divine revelation to yielded lives? Of one thing we may be sure: as we come into closer contact with God we will have a greater realization of His holiness and of the holiness He requires in us.

NO LESSON NEXT WEEK

Kindly preserve these comments on the Sunday School Lesson for October 5 until next week. There will be no comments on the Lesson in next week's EVANGEL due to the fact that it will be a special eight-page issue for general distribution in the Enlargement Campaign.

Let God have your life. He can do more with it than you can.—D. L. Moody.

Prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.—Bunyan.

MISSIONS AT HOME

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

HOW SHALL THEY HEAR?

"The Jew is no different from any one else. If he dies without Christ, he is lost eternally, and God holds us responsible who have His light and truth if we withhold it from them. So what about the half million Jews who live in Washington, Oregon, and California? How are they going to hear without a preacher?"

This portion of a letter received from Meyer and Alice Tan-Ditter, faithful missionaries to the Jews on the west coast for the past twelve years, reveals the great burden on their hearts for the Jewish people.

The Tan-Ditters have contacted thousands of Jews in house-to-house visitation work, and have seen a good harvest of souls among them. Although they have been very successful in general evangelistic meetings, their constant burden is for the Jewish people. They further write: "We have tried many methods of contacting them—radio, church gatherings, etc. But the best and most effective means of contacting the Jew is in personal house-to-house visitation work. They are too busy at their places of business, and they are not interested when we meet them on the streets, but if we call on them in their homes, they invite us in, and will listen and ask many questions. . . . To us the Jewish field is the most fruitful field of missionary service we know. God has opened many doors to us among them."

In another letter they write: "There are thousands of Jews living in the smaller towns all along this west coast, and so few to visit them with the story of redemption. We have been doing personal visitation work among them for years, holding evangelistic meetings so that we would be able to meet our personal needs. It is really wonderful how willing and ready they are to receive us and listen to our testimony."

There are five million Jews in the United States, and so very few to minister among



Meyer and Alice Tan-Ditter,
Missionaries to the Jewish people

them. It is of necessity a missionary work, because, as the Tan-Ditters have proven, it is house-to-house work which pays off in souls, but it does not afford a means of support. As never before, the Jews are responding to the gospel and accepting Jesus as their Messiah. But they cannot hear unless someone cares enough to tell them, and "how shall they preach except they be sent?"

As Brother Tan-Ditter says: "The Jews do need to hear the gospel, and someone *must* go to them. And someone must stand by those who are willing to consecrate their lives to this difficult, yet needy call."

Most of us will agree that it is easier to speak to a group about their need of the Saviour, than to sit down with an individual, answer his questions, meet his objections, and win him to the Saviour. When God calls men and women and gives them such a love for the Jews that they are willing to leave an active, successful public ministry and spend their full time in personal contacts, in order to reach these souls with the gospel, do they not deserve our fullest support? There is no applause, not even a good "Amen" for these personal soul-winners. There is no offering taken, either. Their support must come from other Christians who have the burden and are willing to share in the ministry to the Jews.

Our Jewish workers look to us for support. Let us be faithful to help them. Kindly designate your offering for "Jewish Work," and send it to: National Home Missions Department, 434 W. Pacific St., Springfield 1, Missouri.

RUSSIA'S ORIGIN, CHARACTER AND DOOM

(Continued from page three)

Prince of Rosh, Meshech and Tubal." It is interesting to note that the Septuagint renders it—"Rhos, Prince Mesoch and Thobel." Many who have carefully and prayerfully delved into Biblical lore are sure that Ezekiel 38 and 39 foretell the doom of Russia, and that the Gog mentioned in these chapters is none other than Russia's chief ruler at the time of the fulfillment of the prophecy.

One of our veteran missionaries, W. W. Simpson, who spent sixty years in China, has told us that he once met a white man in West China and asked him in English, "Where are you from?" The man did not understand English; so he asked him in Chinese, and the man replied, "O shih Rosh," which means, "I am Russian." So, as to the identity of Gog and as to the location of Meshech and Tubal there can be no doubt.

In Psalm 120 we have a most accurate delineation of the character of Russia as that character is in evidence today. The very foundation of the diplomacy of Russia is falsehood. No government that has had any dealings with Russia has any confidence in Russia's word, whether that word be spoken or written. After the outbreak of war in Korea in 1950 I listened to several speeches by Jacob Malik, Russia's representative at the United Nations, as they came over the radio, and all who heard them will remember how he insisted that the war had been started by those in the south rather than by those in the north. He said again

WORLD-WIDE fasting and prayer.

for a new outpouring of the Holy Spirit upon all flesh everywhere



and especially in lands where our Pentecostal brethren are suffering grievous hardships and persecution.

God laid it on the hearts of the brethren who attended the World Pentecostal Conference in London, England, to set aside the last ten days of September (beginning with Sunday, September 21) for fasting and prayer on behalf of world-wide Pentecostal revival. Surely God would be pleased if all His people would join in these days of intercession. Pray for the people of every nation. Especially pray for divine intervention in Italy, Spain, Colombia, India, China, Russia, and every other land where religious liberty is denied or is endangered. Acts 4:29-31.

and again that all the world knows that this is true, whereas he knew, and all the world knew, that the opposite was true. Mr. Austin, the American delegate, could scarcely restrain himself as he sat and listened to Malik's lies. Mr. Austin knew, and all the delegates knew, that the war had been started by the North Koreans who were the stooges of the Soviet Union, and started with Russian knowledge and assurance of support. But in the face of this fact Malik, representing Russia, asserted and insisted that, what he knew to be a lie, was the truth.

With these facts in mind read carefully Psalm 120 and marvel no longer at what the Psalmist wrote prophetically, "Woe is me, that I sojourn in Mesech!" All Bible scholars agree that the Mesech mentioned here is the same as the Meshech of Genesis 10 and Ezekiel 38 and 39. If you and I were doomed to reside for even a brief period in Russia, or in one of Russia's satellites, we would undoubtedly say, "Woe is me, that I sojourn in Mesech!"

A lack of space forbids elaboration of this truth concerning Russia's character, but enough has been written to suggest material for somebody to preach a whole series of sermons on the subject. The Psalm as a whole furnishes the best delineation of Russia's character that I have yet found in a few words. Mark the last two verses, and consider the position of our nation, and

of the other democracies, in their efforts to end strife and usher in an era of peace: "My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war." Of course, the Russian leaders tell us that they are a peace-loving people, and they accuse the so-called "capitalist" nations of being warmongers. But this is only another evidence of Russia's character as delineated by the prophet; and evidently the only thing that will ever close her "lying lips" and silence her "deceitful tongue"—her "false tongue"—is what the prophet here calls "sharp arrows of the mighty, with coals of juniper." And Ezekiel 38 and 39 tell us that these weapons will be used when Russia comes against Israel at the time of the end.

RUSSIA'S DOOM

We need not be in doubt as to the ultimate outcome of the controversy that is now going on. How long God will permit it to continue we do not know. For some wise purpose He has not yet interfered, but the time for Him to "rend the heavens" (Isa. 64:1) and come down appears to be at hand. And all believers in the Word can be sure as to what the outcome will be when those "sharp arrows of the mighty, with coals of juniper," shall be launched against the Russians and their allies by the hand of God Himself and directed with accuracy even better than that of radar-guided missiles.

Let the reader read carefully the detailed description of the coming destruction of Gog's army, when Gog shall come "in the latter days" against Israel, conceiving a mischievous purpose, and saying, "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Ezek. 38:11, 12). God, speaking through Ezekiel, addressed Gog, and said, "Thou shalt come from thy place out of the north parts" ("uttermost north," literally) "thou, and many people with thee . . . and thou shalt come against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the nations may know Me, when I shall be sanctified in thee, O Gog, before their eyes" (Ezek. 38:15, 16).

It has been supposed from what we read in Ezek. 39:2 that a sixth part of Gog's army will escape; but scholars have told us that there is a mistranslation here, and that the marginal rendering is what should be in the text, "I will turn thee back, and strike thee with six plagues," or, "draw thee back with an hook of six teeth," and this rendering is especially interesting in view of the fact that the numeral six is the number of man apart from God, the number of Antichrist being a trinity of sixes: 666 (Rev. 13:18). Of one thing we can be certain: the destruction of the army of Gog will be a most devastating destruction, and it will be wrought by God Himself, for this is what God says, "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give

OUR NEW GENERAL SUPERINTENDENT



Gayle F. Lewis

On September 2 the General Presbytery elected Gayle F. Lewis to be General Superintendent of the Assemblies of God. He will serve the unexpired term of the late Wesley R. Steelberg, who was elected in September 1951 for a two-year term. Brother

Lewis is well known and loved throughout our Fellowship, having served the Assemblies as an Assistant General Superintendent for nearly seven years. As he assumes the added responsibilities of his new office, let us be faithful to hold up his hands in prayer.

J. O. SAVELL NAMED AS AN ASSISTANT GENERAL SUPERINTENDENT

The vacancy in the Executive Presbytery which was created when Brother Lewis became General Superintendent was filled on September 3 when the Executive Presbytery unanimously selected J. O. Savell. Their choice was unanimously endorsed by the General Presbytery in annual session.

For a number of years Brother Savell has rendered outstanding service as Texas District Superintendent. Our Texas brethren will be reluctant to lose his leadership, but God has led Brother Savell to accept this call to a wider sphere of duty, and God has a "Joshua" to follow in the footsteps of every "Moses."

thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God" (Ezek. 39:4, 5).

However, Russia will not be utterly destroyed, great as is the destruction that will take place at the time of Russia's invasion of the land of Israel. The nation will recover from the blow, it appears, and will be among the nations that will enter the millennium, and will yield at least passive obedience to the King in Jerusalem. No doubt the population of Russia, like the population of all nations, will increase greatly during the kingdom age when there will be no wars, no famines, no pestilences, and when if one dies at the age of a hundred years he will be regarded as having died in childhood (Isa. 65:20). At the end of the kingdom age, Gog, and his land, Magog, will again take a part in the great drama of the ages.

It appears that at this time when the devil shall be loosed out of his prison, where he will have been confined for a thousand years, the spirit of Gog and Magog, having been revived by the appearance of the devil upon the scene, will be very speedily disseminated throughout all the nations of the earth. And so we read in Rev. 20:7-9, "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

So an end, a *final end*, will come to Gog, represented now by Stalin, but represented then by some other ruler, the last ruler to rule over Russia; and to Magog, his kingdom or dominion.

Such must be the doom of all who persistently deny or defy God. God is merciful, but He is also just. He is infinitely just, and justice demands that sin be punished. It was sin that at the beginning brought death into the world, and sin has been the cause of all of humanity's ills from that day to this. "The wages of sin is death." There is only one avenue of escape that has been provided, and that avenue is through Christ. The man who rejects Him, or the nation that rejects Him (or ignores Him) must perish.

May the history of the past, and the prophecy of the future, be a warning to us as individuals, and a warning to America; and may God grant that this nation that we love so well, and for which so many of our fathers and sons have died, may take heed and turn to God while the door of opportunity is still open. The voice of John the Baptist, and of One greater than John the Baptist, is still ringing down through the corridors of time, "Repent, for the kingdom of heaven is at hand" (Matt. 3:2; 4:17).

The "Christian Home Issue" of the EVANGEL, which has been prepared for general distribution during the Enlargement Campaign, will be ready for mailing on Monday, September 15. If you have not yet placed your order, please mail it at once so that your copies will be delivered to you on time. The price of this special eight-page issue will be only \$1.50 per hundred copies, post-paid to any address in U.S.A.



670 IS A LARGE FAMILY

Six hundred seventy students from forty-one states and ten foreign countries are studying at Central Bible Institute. To train these prospective missionaries and Christian workers properly, more funds are urgently needed. \$80,000 must be raised as soon as possible to retire the present indebtedness. We are ever grateful for friends who help us with their gifts and their prayers. Others help through our Living Endowment Fellowship and our Annuity plan. Your contribution of any amount will aid greatly in training these hundreds of future ministers and in paying for the cost of expansion. Please send your C.B.I. offering today to:

Bartlett Peterson, President
CENTRAL BIBLE INSTITUTE
Springfield, Missouri

IT HAPPENED IN KOREA

(Continued from page five)

killed the Chaplain instantly and blasted me into the air, breaking both my legs and smashing my right arm. What pulled me to the left I cannot say; there was no natural explanation. Chaplain John Lindvall declared, "It was a miracle of the grace of God" that I was not killed. Some power seemed to sway me to the left. It could not have been the concussion when the mortar shell burst, or it would have blasted the Chaplain out, rather than me; for there was nothing to hold him in the jeep, whereas I was holding the steering wheel. But he remained in the jeep, his head dropped forward on his chest, while I was thrown into the air and drawn to the left. Truly God's ways are past finding out.

After I was thrown out, other mortar shells rained upon the jeep. I looked at my right arm, which seemed completely severed. I looked also at my legs, which appeared to be hopelessly shattered. I saw that my life's blood was pouring out and I thought, "I'll

die in just a moment!" Then suddenly I realized that I was ready either to die or to live, whichever God wanted. I spoke the words out loud, "Thy will be done." That was what God wanted me to say! And then I realized the same feeling I had the night I saw Jesus, the night He spoke my name. I felt that I surely was being made like Him: submissive to my Father's will, as was Jesus; obedient even to suffer, as was Jesus; yearning to see lost souls saved, as was Jesus. God spoke and said, "Kenneth, everything will be all right."

At the aid station, when I was given plasma, I told Bob Conner: "In case anything happens to me, write my parents and say that all was well—I was ready to die!" But he reminded me of the vision I had had of *life*, then *death*, then *faith*—three lessons in God's course for me, if I were to bear my cross and drink of the Saviour's cup. I had been able to win two precious boys to Christ, prior to their climb up the hill. One had said: "I'm going up this hill, but I have a feeling I'm not coming down." He didn't; he was killed. But I had helped him

find *life* for "he that hath the Son of God hath life."

Then *death*. But not necessarily death to my body; it was the Saviour's death, unveiled to me, and it brought death to my own will. When I went down into the valley I had been enabled to say, with all my heart and soul, "Thy will be done."

And finally, *faith*. Certainly my faith has become strong in God since He made Himself so very real to me there on the front lines in Korea. I have found Him to be a stronghold in the day of trouble. He said, "Can ye drink of the cup that I drink?" and I cried, "O Lord, let me bear my cross." And He answered, "Ye shall indeed drink of the cup that I drink." So I drank from that cup, and said with all my heart and soul, "Thy will be done."

Everything *did* turn out right, for I was brought back to the States and hospitalized. I have just finished a very happy and fruitful thirty-day leave from Brooke Army Hospital in San Antonio, Texas. Although my right arm is still missing and I have two full-length casts on my legs, yet God has turned my sorrow into joy and permitted me to see lost souls run to the altar to accept Christ. This actually happened on Tuesday night, July 18, at the Lindale Assembly in Houston, Texas. I had finished my message and Pastor James McKeehan was giving an invitation when eight people pressed their way to the altar bench to find God.

During the thirty-day period I preached seventeen times in sixteen different Assemblies of God churches, from my wheel-chair. The high point in this period was at Galveston, Texas, one Monday night when I visited Pastor James Drush's city-wide tent meeting. The huge tent was overflowing with people when my wheel-chair was carried to the platform, and the Holy Spirit moved upon the people even before I began to preach. A number found Christ as their Saviour in that service.

I returned to the hospital with sorrow and with joy. Sorrow because I left my beloved Chaplain on the hill in Korea. Joy because I have seen my suffering lead the lost to Christ. My longing is "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comformable unto His death."

THE PERSONAL PASSION FOR CHRIST

(Continued from page four)

not consider angelic ministration good enough that day for the man who in his lifetime would have nothing less than God Himself.

David also possessed in a marked degree that passion for God. His flesh and his heart cried out for the living God. His Psalms reveal this passion ever throbbing in his soul. Only in the light of that passion can the Imprecatory Psalms be rightly understood. David hated with a perfect hatred them that hate God, and counted them his enemies. Sin to him—his own or others'—held its deepest stain and its sharpest sting because it was done "against Thee, Thee only." When we possess the passion for God that David had, we too shall know "the exceeding sinfulness of sin."

In the New Testament, Paul is the outstanding example of the man who is dominated by the passion for Christ, as apart from his devotion to the cause of Christ. That passion was surely born in those three days in which he was beholding "the glory of God in the face of Jesus Christ"—sightless days, but filled with radiance.

Paul might have become hard and critical and bitter in the stress of controversial conflict. The passion for the person of Christ, as apart from loyalty to His cause, kept him from that. And so, speaking after the manner of men, we see him fighting the beasts at Ephesus, and yet homesick to "depart and be with Christ, which is far better."

The great tender heart of love in Paul that made him the nursing father of the infant churches had its fountain-head in his all-absorbing personal passion for Christ, to know the love of whom—its breadth, and length, and depth, and height—is to be "filled with all the fullness of God."

There were others also.

Two humble women were admitted into the innermost circle. Mary of Bethany and the Magdalene knew something of that priceless relationship with our Lord. It was Mary's devotion to the person of Christ that led her instinctively and unerringly to do the thing that pleased Him. In contrast to her love is the cold orthodoxy of the disciples who would have been satisfied if the ointment had been sold for three hundred pence and

given to the poor. Almsgiving, according to the Pharisees, was the chief element in righteousness. But there would always be time for that. "The poor ye have always with you," said Jesus, and His heart was comforted by the love of Mary, fragrant as her poured-out ointment. What a privilege was hers to comfort Him in the days when "His soul began to be sorrowful, even unto death"!

It was that same passion for Christ which held Mary Magdalene weeping by the empty tomb when the disciples had gone away again to their own homes. And how wondrously she was rewarded! Not only vision of angels but Christ Himself to gladden her heart and dry her tears; and it is written forever that "He appeared first to Mary Magdalene."

In our zeal for the better are we missing the best?

The word of the Lord to us is still, "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him." Up there, "His servants shall serve Him, and they shall see His face," but it is also blessedly true that He will manifest Himself on earth to those who love and serve Him here.

There is reward for the obedient disciples; there are power and authority for the faithful disciples; there is glory of achievement for the zealous disciples . . . but there is the whisper of His love, the joy of His presence, and the shining of His face for those who love Him for Himself alone.

And "to what profit is it that we dwell in Jerusalem, if we do not see the face of the King?"

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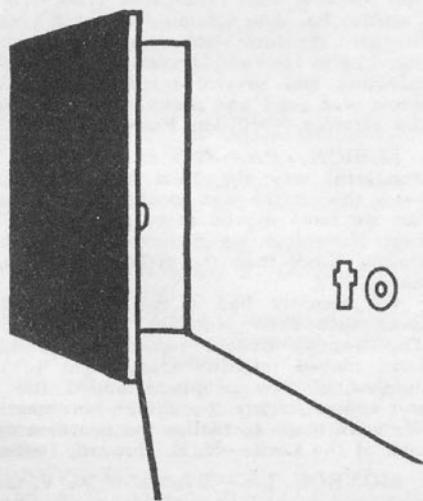
ON THE COVER PAGE

The story of the Assembly of God in LaGrande, Oregon, cannot be separated from the story of its pastor, Lester Carlsen.

Brother Carlsen was a lad of thirteen when he received the New Birth in the Norwegian Danish Baptist Church of Seattle, Wash. As a youth he took an active part in the church program. Later he became a deacon in the Bethany Baptist Church of the same city.

It was while he was serving in this capacity as a Baptist deacon that God did something more for Lester Carlsen. He baptized him in the blessed Holy Spirit, giving him the same marvelous experience as He gave to the earliest disciples of Christ, as recorded in Acts 2:4. He also called Brother Carlsen to a preaching ministry. Accordingly, he entered the ministry and was ordained by the Baptist Church in 1926.

He and his wife accepted a call from the Gospel Tabernacle in LaGrande. They took charge of the work on July 2, 1929, and they have labored continuously in this field ever since, except for about a year's leave



Take Christ to the doorways of America

- ☆ October is National Sunday School Enlargement Month.
- ☆ 116 million in the U.S.A. do not attend Sunday School anywhere.
- ☆ "From House to House" is the New Testament pattern of evangelism.

Approaching the Door . . .

In a few days, Assemblies of God Sunday Schools throughout our nation will be uniting in the great October campaign to contact the unreached and the indifferent of their communities. We hope that your school will be one of them. Think of the impact that will be made upon your community as workers from your church go out to knock on doors and ring door bells for the Kingdom of God.

However, before you can conduct a successful Sunday School Enlargement Campaign you must prepare through prayer, planning, and promotion. Before you knock on a single door, you should wait upon God for His strength and wisdom to help you. Efficient organization of your visitation program and follow-up will make them an important means of evangelism. If you would like assistance in preparing your enlargement drive, write to the National Sunday School Department, 434 West Pacific Street, Springfield, Missouri, for the free sample packet of Enlargement Month materials and pamphlets.

Entering the Door . . .

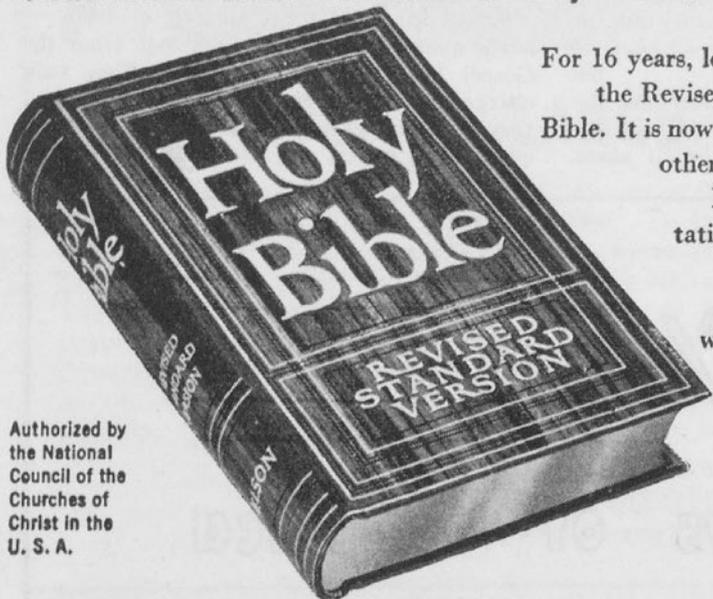
This is the time that you have been praying and planning for—when you should stand in the open doorway of a home that perhaps knows nothing of the Sunday School and its gospel. To help you make the most of this contact, the Gospel Publishing House has printed a special edition of THE PENTECOSTAL EVANGEL for you to leave in each home that you visit. Prepared especially for Enlargement Month, this "Christian Home Issue" presents the message of the full gospel in an interesting and impressive manner. It is available at the low price of \$1.50 per hundred copies (minimum order, 100 copies). Send cash with order.

Other visitation materials, tracts and booklets are offered by the Gospel Publishing House to assist you in taking Christ to the doorways of your home community. Whatever method you may use, don't fail to make a special effort to bring the lost into your Sunday School. Your friends will be saved, your church will be enlarged, and your own soul will be refreshed.

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GOSPEL PUBLISHING HOUSE, Springfield 1, Missouri

in 1936 when they ministered mostly in Seattle.

Three times since 1929 the church has outgrown its facilities and been obliged to build larger quarters. The construction of the present building was begun on Labor Day, 1941, and it was dedicated April 13, 1944. It was a venture of faith; war conditions made the task of building a difficult one, but they relied on God and He did not fail them. The completed building is conservatively valued at \$90,000 and it has a very small indebtedness.

There is a large prayer room in the basement, with Sunday School rooms on each side. Next door there is a five-room parsonage, and a large garage for the new Sunday School bus and two other cars.

"It is marvelous how God is saving souls in this work," says Brother Carlsen. Two factors in the success of this soul-winning work are the efficient staff of home extension workers and the weekly radio program which has been on the air for the past thirteen years.

AMONG THE ASSEMBLIES

LA GRANDE, OREG.—We enjoyed a good three-week meeting with Evangelists Bob and Deion Sheran of Hollywood, Calif. Brother Sheran's messages on the second coming of Christ were an inspiration to all who heard him. He has a burden for souls and for the preparation of God's children for the coming of the Lord.—Lester Carlsen, Pastor.

LOCK HAVEN, PA.—We had a three-week tent meeting with Evangelist J. B. Woolums of Carlisle, Pa. The forceful, anointed messages of Brother Woolums encouraged and challenged our hearts. Several responded to the call of salvation and several testified to healing. Interest was good and many new people attended the services.—William Farrell, Pastor.

ALBION, PA.—We are rejoicing in the wonderful way the Lord has blessed us. For years the church was located in the rural area, but we have moved it to the *boro* of Albion. Last November we dedicated a new basement church. Since then the attendance has increased slowly.

We recently had a two-week meeting with Evangelist Fred Numrick of Springfield, Ill. The Sunday School record was broken. The Lord moved mightily from night to night. A number of new people attended the services, and several nights the church was nearly filled. We were made to realize the nearness and goodness of the Lord.—R. E. Howard, Pastor.

MONROE, LA.—Evangelist W. V. Grant was with us in a four-week tent meeting. Every service was different and it was impossible to keep an exact record of the number saved or filled with the Holy Ghost. People were filled with the Spirit while standing in the aisle, or around the pulpit while the sick were being prayed for, as well as in the prayer tents.

This meeting helped churches for miles around. People testified to being healed of deafness, growths, cancer, arthritis, rheumatism, and blindness. This meeting caused quite a stir in the city of Monroe, and one of the newspapers carried headlines about it.—L. O. Waldon, Pastor, Central Assembly.

MALVERN, ARK.—Thousands attended the tent meeting conducted by Evangelist W. V. Grant which was sponsored by several Assemblies of God churches. There were 35 services and in every service an average of 100 or more came forward to seek God. A large portion of these received genuine experiences. There is no way for us to know the exact number saved or filled with the Holy Ghost.

Hundreds returned to the meetings and testified to being healed of various diseases, including arthritis, heart trouble, injured spines, broken bones, misplaced vertebrae, and tuberculosis. Several cases of polio were healed. We

know of three little boys who discarded their braces and crutches. A little girl, who was unable to walk, was carried to the meetings by her mother. After prayer she was able to walk and run. Scores were healed in the audience without hands being laid on them.

A malignant cancer disappeared from a man's face, and a cancer disappeared from a lady's face after prayer was offered for her on the radio.—C. J. Hartwick (Pastor, North Malvern Assembly), Chairman.

DENISON, TEX.—The First Assembly of God has been greatly blessed during the past four and a half years under the ministry of E. A. Manley. Scores have been saved, a number received the Baptism, and several outstanding healings occurred. The church membership has tripled, and the Sunday School attendance has increased.

Many improvements have been made on the church property. The auditorium, and the Sunday School rooms and C. A. hall in the basement, have been remodeled and redecorated. A public address system was installed, the nursery equipped with speaker and baby beds. A new baptistry painting by Evangelist Paul Cantelon adds much to the beauty of the auditorium. We also purchased new venetian blinds, carpets for the floor, and a new combination piano and organ.

The radio broadcasts on Sunday and through the week have been a blessing to the surrounding area. The congregation has been outstanding in its missionary support, and a missionary convention is held annually.

Brother Manley resigned recently to enter the evangelistic field.—Mattie Dees, 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.

TULSA, OKLA.—Capitol Hill Assembly, Sept. 15—; Evangelists Othel Allen and Bud Chambers.—by M. D. Hartz, Pastor.

ST. CLOUD, MINN.—Assembly of God Tabernacle, Sept. 28—Oct. 12; Evangelist and Mrs. Wesley R. Hurst Sr. (Mark Cole is Secretary.)

ALTUS, OKLA.—First Assembly of God, Sept. 10—; Evangelist D. C. Ogden, Memphis, Tenn. (C. E. Turner is Pastor.)

MISSOULA, MONT.—Assembly of God, Sept. 23—; Evangelist Fulton W. Buntain. (Eugene Born is Pastor.)

SAN ANTONIO, TEX.—First Assembly of God, Sept. 14—28; Evangelist F. D. Davis.—by Kermit Reneau, Pastor.

RICE LAKE, WIS.—Gospel Tabernacle, Sept. 30—; Evangelist and Mrs. Lee Krupnick, Tulsa, Okla.—by O. W. Apple, Pastor.

MERCERBURG, PA.—First Pentecostal Assembly, Sept. 14—28 or longer; Evangelist Margel Spencer, Sanford, Me.—by E. W. Winand, Pastor.

RENO, NEV.—First Assembly of God, Sept. 23—Oct. 6; Evangelists Virgil and Edythe Warens. (Leland Elmes is Pastor.)

INDIANOLA, IOWA.—Assembly of God, Sept. 21—Oct. 5; Evangelist and Mrs. Joe Calabrese, Kansas City, Mo. (M. C. Fishel is Pastor.)

BURTON, OHIO.—Assembly of God, Sept. 23—; Evangelist W. W. Martin.—by Orville F. Whitacre, Pastor.

HARRISON, ARK.—Union tent meeting, S. Pine St., (adjacent to Armory), Sept. 11—28; Evangelist Warren Litzman.—by W. C. Land, Pastor.

ST. THOMAS, PA.—Sept. 23—Oct. 5; Evangelist and Mrs. David M. Wellard. (David Armstrong is Pastor.)

WICHITA, KANS.—Glad Tidings Assembly, Sept. 21—Oct. 12; Evangelist and Mrs. O. E. Gaddis. (Floyd Dennis is Pastor.)

TOPEKA, KANS.—Assembly of God, Sept. 28—; Evangelist Paul E. Lowenberg, Shreveport, La.—by Claude J. Utley, Pastor.

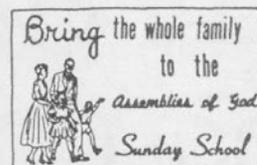
FRESNO, CALIF.—Assembly of God, Sept. 28—; Evangelist S. G. Cox, Lebanon, Mo.—by W. A. Frazier, Pastor.

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A newspaper mat service is now available from the Gospel Publishing House, and the service is being launched for this Enlargement Month Campaign. Four newspaper mats have been prepared for use by the local Sunday School. These ads have been attractively and cleverly designed to help bring people to the Sunday School. Each of these two-column mats can be placed in the newspaper just prior to each one of the Enlargement Month Sundays.

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WILMINGTON, DEL.—Calvary Pentecostal Church, Sept. 16—28; Evangelist and Mrs. Roy A. Harthern, London, England.—by Fleming Van Meter, Pastor.

ROLLERS, PA.—Sept. 16—28; Evangelists Ruby and Merrill Rayner, Lonaconing, Md. (B. H. Crone is Pastor.)

BREWSTER, OHIO—Sept. 16—28; Evangelist Andrew G. Basell, Lansing, Mich.—by Arthur E. Carpenter, Pastor.

CLOVIS, N. MEX.—Sept. 21—Oct. 5; Evangelist Marlin Maddoux, Beaumont, Tex. (Roy H. Stewart is Pastor.)

NEBRASKA CITY, NEBR.—Assembly of God, Oct. 7—19 or longer; Evangelist Roy S. Barnes, Pomona, Calif.—by H. W. Thiemann, Pastor.

WATERTOWN, N. Y.—Calvary Tabernacle, Sept. 21—; Evangelist Olive M. Kellner, Geneva, N. Y.—by Allan E. Mitchell, Pastor.

MARSHALL, MO.—Sept. 17—28; Evangelists Ernest and Virginia Berquist, Canfield, Ohio. (Norman F. Brewer is Pastor.)

WICHITA, KANS.—Central Assembly of God, Sept. 14—28; Evangelists Bob and Ruth Ferguson. (J. Boyd Wolverton is Pastor.)

CLARKSBURG, W. VA.—Full Gospel Tabernacle, Sept. 16—28; Evangelist H. B. Kelchner.—by Russell W. Harvey, Pastor.

RACELAND, KY.—Assembly of God, Sept. 14—; Evangelist Bessie L. Fisher and children's worker Nell Gains Cheek.—by R. J. Butler, Pastor.

MINNEAPOLIS, MINN.—Fremont Tabernacle, Sept. 7—; Evangelist Martin H. Baxter, Cuyahoga Falls, Ohio. Music by the Swan sisters. (Russell H. Olson is Pastor.)

SIoux CITY, IOWA.—Central Assembly of God, Sept. 28—Oct. 12 or longer; Evangelist and Mrs. Dan Kricorian, Boston, Mass. (Stanton Johnson is Pastor.)

HENRYETTA, OKLA.—Assembly of God, Sept. 22—; Workers Training Course; N. B. Rayburn, instructor. (Oscar H. Bolen is Pastor.)

BONNE TERRE, MO.—Sept. 16—28 or longer; Evangelist Floyd E. Heady.—By Dean G. Heady, Pastor.

OTTUMWA, IOWA—Sept. 23—Oct. 12; Evangelists Carl and Edna Goodwin. (W. B. Friend is Pastor.)

GLADEWATER, TEX.—First Assembly of God, Sept. 17—; Evangelist and Mrs. B. M. McCutchen.—By E. A. Gruver, Pastor.

SAN JOSE, CALIF.—First Assembly of God; Evangelist John F. Hauck, Ashland, Oreg. (George W. Southwick is Pastor.)

ROCKFORD, ILL.—Assembly of God, 804 2nd Ave., Sept. 30—Oct. 12; the Musical Vanderploegs, Toledo, Ohio.—by E. L. Stalons, Pastor.

VANCOUVER, WASH.—Dedication of new Sunday School unit, Assemblies of God Church, Oct. 5; Paul Copeland, Director of National S. S. Department, guest speaker. (Paul Trulin is Pastor.)

VANCOUVER, B. C., CANADA—Broadway Pentecostal Tabernacle, Sept. 28—Oct. 12; Evangelist Louise Nankivell, Chicago, Ill.—by W. E. McAlister, Pastor.

NEWARK, DEL.—Union tent meeting (1,000 seats), Delaware Ave. and S. Chapel St., Sept. 19—Oct. 5; Hardt Evangelistic Party, York, Pa.—by Arthur E. Hardt, Pastor.

NORTH BEND, OREG.—Sept. 21—; Evangelist Evelyn A. Molander. Children's services each evening prior to regular service.—by Peter Jepsen, Pastor.

MONTANA DISTRICT S. S. TOUR—Sept. 29—Oct. 17; Raymond White, National S. S. Representative, speaker. (Edwin Jorstad is District S. S. Director.)

NATIONAL S. S. ASSOCIATION CONVENTION—Civic Auditorium, Portland, Oreg., Oct. 1—3; Paul Copeland, Director of National S. S. Department, keynote speaker.

QUINCY, MASS.—Glad Tidings Church, Sept. 24—28; Evangelist Ivar A. Frick, Jr., Canton, Ohio. Sept. 25, Twenty-fifth Anniversary Service and mortgage burning.—by William Snow, Pastor.

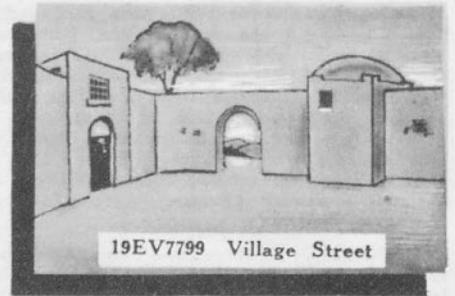
NORTHERN CALIFORNIA AND NEVADA DISTRICT S. S. CONVENTION—Sacramento, Calif., Sept. 30—Oct. 2; Ralph M. Riggs, speaker. Services, Tues. 7:30 p.m., Wed. and Thurs. 10 a.m., 2 and 7:30 p.m.—by L. W. Suter, District S. S. Director.

NEWARK, N. J.—Union meeting in Mosque Theatre, 1020 Broad St., Sept. 21—Oct. 5; Fox Party. Afternoon services at Bethel Pentecostal Church, 4th and Dickerson.—by F. D. Eide (Pastor, Bethel Pentecostal Church), Chairman.

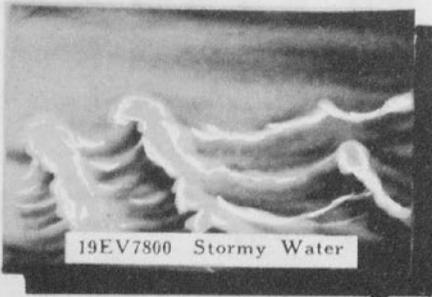
KANSAS SECTIONAL S. S. CONVENTIONS—Oct. 2—10; Vic Trimmer, speaker. Meetings at Parsons, Lawrence, Salina, Oberlin, Dodge City, Pratt, and Wichita (Central Assembly). Services at 2 and 7:30 p.m.—by Paul Witten, District Director.



19EV7798 Basic Landscape

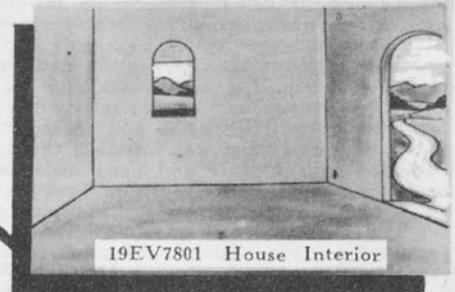


19EV7799 Village Street

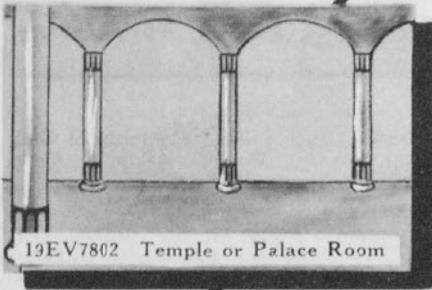


19EV7800 Stormy Water

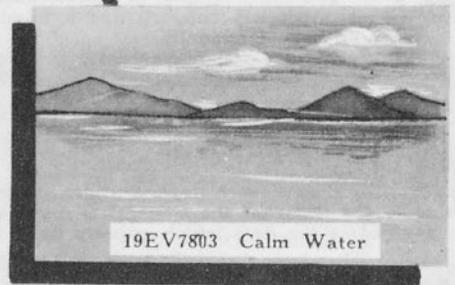
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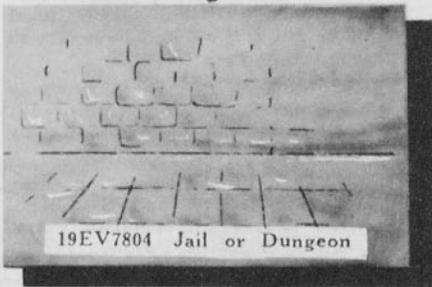
19EV7801 House Interior



19EV7802 Temple or Palace Room

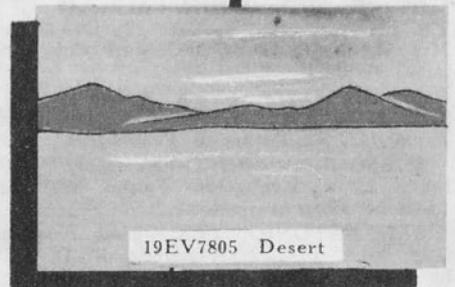


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19EV7804 Jail or Dungeon

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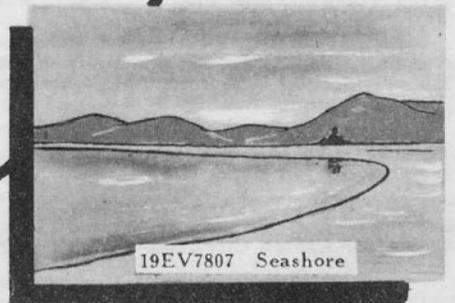


19EV7805 Desert



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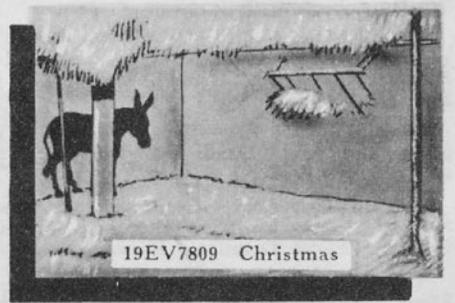


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