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Five cents

The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

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



First Assembly of God
Florence, S. C.

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Important Discovery at Nazareth

The remains of an early Byzantine fourth-century church were unearthed at Notre Dame church in Nazareth by engineers working to strengthen its foundations. Under the ancient church, the ruins of a synagogue probably dating from the first century B. C. were found.

The discoveries may be among the most important archeological finds in recent times. Scholars at Jerusalem think the newly discovered synagogue may be the one in which Christ made His proclamation, as recorded in Luke 4:16.

Released-Time Program Ruled Illegal in Kansas

Public school students in Kansas cannot legally be released from classes for weekday religious instruction, according to an interpretation of the state education law given at Topeka by Attorney General Harold R. Fatzer. He based his finding on the fact that school districts are required to provide six hours of instruction in public school subjects each school day. He said it is a violation of the statute when grade-school children are released from these classes for any reason other than physical or mental incapacity.

The opinion posed a question for local school boards in communities where weekday church school programs have been conducted for many years, but there was no indication that they would rush to abandon such programs.

Discrimination in Argentina

Is Argentina following in the footsteps of Colombia and Spain in an effort to suppress Protestantism? An *Evangelical Press* dispatch from Buenos Aires reports that Peron's dictatorship has begun restricting freedom of worship by revoking the preaching permits of Protestant pastors on trumped-up political charges.

A Uruguayan minister of the Central Methodist church in Buenos Aires, and an Argentine pastor of the United Protestant church at Mar Del Plata, were both notified by the Peron government that they would not be permitted to conduct services any longer. The two Protestant pastors were formally charged by the Argentine Ministry of Foreign Relations and Worship with having denounced the high cost of living.

Opposed to U. M. T.

The Prohibition Party, of which Stuart Hamblen is the Presidential candidate, has declared its attitude toward universal military training. It is the only party which deals directly with this issue in its 1952 platform. The Prohibition Party platform says: "Believing that compulsory military training in peacetime in our country would not represent a safeguard for world peace, would be contrary in principle to our American way of life, would place an unnecessary burden upon our peacetime economy, would lead only to military dictatorship, and would, under existing conditions, lead to moral and spiritual deterioration of our youth, we declare our opposition to any program of peacetime compulsory military training."

"The Moral Obligations of Voting"

A Roman Catholic scholar in Washington, D. C., has written a theological dissertation which is expected to encourage Roman Catholics to vote in civil elections. It is entitled, "The Moral Obligations of Voting." It asserts that voting is a duty binding in conscience on all citizens possessing the franchise. It declares that voting is an obligation of patriotism, commanded by the duty of promoting the common good, and that if a citizen failed to vote for a long time without any justifying reason he would be guilty of grave sin.

We do not believe it would be a grave sin to stay home on election day, but we believe it would be a grave mistake if all the Protestants stayed home and let the non-Protestants do all the voting. A Gallup survey showed that only 62% of eligible Protestant voters cast their ballots in the last Presidential election, compared to 72% of the Roman Catholic voters and 78% of the Jewish voters. We hope the Protestants will make a better record this year and let their voice be heard.

Catholics to Utilize TV

According to *Religious News Service* an International Center for Catholic Television has been opened in Paris. It will centralize information on the use of TV for religious purposes, and publish a weekly bulletin and a quarterly review in three languages. It will also encourage the exchange of programs and films for television.

Million-Dollar Lumber Mill

The State of Israel is receiving the machinery for a million-dollar lumber mill. At least 60% of the mill's total output will consist of crates for citrus products, made from West African timber. The mill will be located on a 30-acre site south of Haifa.

Camps Closed in Israel

On July 1, the last of the immigrant camps in the new state of Israel was closed. These camps have been maintained since 1948, during which time over 700,000 immigrants have come to the shores of Israel. There are still work camps in which some 40,000 people live in tents, but these camps are not subsidized by the government nor do they have a central kitchen.

Of the 698,528 immigrants who came to Israel in the past four years, about 35% were housed in work camps. Of the remainder, 325,365 were housed in towns and villages and 104,208 in settlements and co-operative farms.

For a country so new and so small to absorb so many immigrants in so short a time is really a remarkable achievement. And the flow of immigration is still going on, though at a slower pace and on a more selective basis. The scope of the Jews' return to Israel may soon rival that of the Exodus, when Moses led 600,000 adult male Jews out of Egypt toward the Promised Land.

Divorce and Crime

Divorce rates in the United States and many other countries have declined from the high marks reached immediately after the recent war. While the United States continues to have a higher divorce rate than any other country in Europe or the Americas, the differential is being reduced sharply.

There is no decrease in the rate of crime, however. The semiannual report of the F.B.I. shows that more than a million major crimes were committed in the U.S.A. during the first six months of 1952, a 6.4 per cent increase over the corresponding period a year ago. A breakdown gave these average rates:

One murder, manslaughter, rape, or assault to kill every 4.6 minutes; one larceny every 26 seconds; one auto theft every 2.45 minutes; one rape every half hour. Rape declined very slightly during the year. All the other crimes increased substantially.

Arrests were most frequent among 18-year-olds during the first six months of 1952, the report said. The 23-year-olds predominated in the 1951 period.

The people of America need to be warned that sin is their worst enemy, and that Christ is the only One who can deliver them from its effects and save them from its power.

You are being watched



C. M. Ward

TWO VERSES in Luke's Gospel (12:2, 3) stand out with a new brilliancy in the light of present-day developments. We can understand these two verses as our parents and grandparents never could understand them.

"For there is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."

Notice the almost uncanny reference to secrets being revealed by way of housetops. If only our grandparents could come back and take a look at the housetops in all our large cities (and in many of our smaller ones) they would gaze upon thousands of strange pieces of apparatus which would be a mystery to them but which are commonly known to us as television aerials. These are the long, slender, wisp-like fingers with which we reach out to pull "secrets" into our homes.

Let's go back a few weeks in our present year! Every delegate to the Democratic National Convention in Chicago found a small white card on his chair warning him that he would be under the constant surveillance of television cameras. Here are the words that were on that little white card:

"You will be on television. 140,000,000 eyes will watch you. Remember—you may not know it—television may be showing a close-up picture of you."

That sounds pretty much like those two verses from Luke's Gospel, does it not?

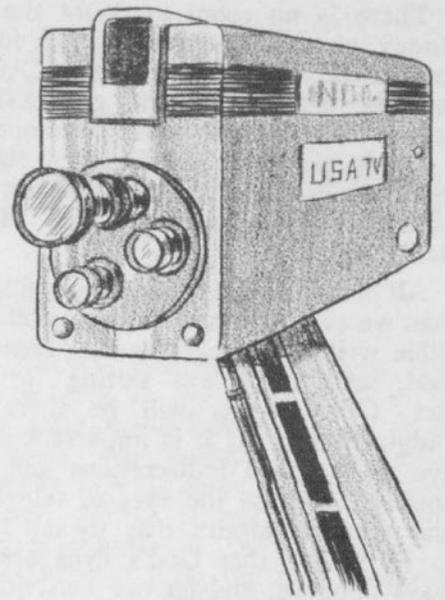
Going back to that Democratic Convention again for a moment, we find a further reminder printed in the official program. Under the caption, "You Will Be on Television," it said, "Eight television cameras will be covering every inch of Convention Hall—inside and

outside. They can cover every person in the hall. They will pick up everything out of the ordinary. Even if you are in a crowd, the eye of television can project a close-up picture of you to those millions of people watching. You probably won't even know the camera is on you."

That warning at the Democratic Convention was given as a result of what happened earlier during the Republican National Convention when all sorts of minor indiscretions on the part of individual delegates were carried directly into the homes of America's millions of television viewers. Thoughtless disrespect for the flag, occasional indifference to speakers, careless irreverence during invocations, and brief outbursts of temper, were all faithfully related to the vast invisible audience all over the country. It was even claimed by some television viewers that good lip readers were able to pick up private conversations.

Let's look again at those words recorded by Luke as spoken by the Master: ". . . and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. . . ." Should television continue to develop with the same rapidity that has marked its growth during the past two or three years, it will not be long before every public meeting of any importance will be bared to the public gaze by this remarkable development.

The day may soon dawn when members of Congress will be warned to be on their best behavior at all times because the eyes of the nation are upon them. Judges, lawyers, and juries may receive similar counsel during especially interesting trials. Indeed, the time may come when children may be told to mind what they say and do at school because their fathers and mothers are watching them at home! Even church members may be warned to stay awake during the sermon and to be more zealous in the house of God lest their careless con-



duct have an unfortunate reaction upon non-Christian viewers at home and abroad.

This invention has amazing possibilities. One indiscretion, by day or night, in darkness or light, could easily be blazoned before a countless multitude. The supposed total abstainer drinking a clandestine cocktail; the professed non-smoker taking a secret whiff; a minister of religion attending an unsavory place of amusement; a politician accepting a bribe from a representative of the underworld—any of these could well discover a few moments later that his secret sin was public knowledge, not only among his neighbors, but throughout half the nation.

Jesus, the Great Prophet, pointed to "the housetops" and said, "That will be the secret revealer!" Now we know what He was talking about. Let me give Moffat's translation: "All you utter in the dark will be heard in the light, and what you whisper in chambers will be proclaimed on the housetops."

With these modern inventions becoming household utilities, can we ever doubt that the eyes of Almighty God are upon us and that He has a complete record of all we say or do—or think! Proverbs 15:3 says that God's all-seeing eyes "are in every place, beholding the evil and the good." In this age of electronics we are compelled to believe in such powerful eyes as radar and television, which report accurately on the screens that which is out of sight many miles away. The skeptics, the sinners, accept these things as proven facts, yet the best informed minds of the nineteenth century would have laughed us to scorn had we said then that such things would ever be possible. And the lesson men must learn over and over again is this—they are not creating anything. They are simply making further discoveries in God's world.

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There is no room to doubt the accuracy of this statement to be found toward the close of your Bible—"And I saw the dead, small and great, stand before God; and the books were opened . . . and the dead were judged out of those things which were written in the books, according to their works" (Revelation 20:12).

All of us are under closer surveillance than we ever dreamed was possible. The Bible writer who exclaimed, "Thou, O God, seest me," was setting forth a fact. Our records will be there on Judgment Day. If it is important so to live as to avoid indiscretions and hypocrisies because the eyes of television may scan our affairs, may we not learn to remember that God's eyes are always upon us, and let our behavior be governed by the knowledge that our record is being written for eternity.

Our limited intelligence is constantly reducing the voluminous and bulky. We have reduced the space needed in our record libraries by introducing the long-playing disc, and tape or wire recorder. We have reduced the space needed on our shelves for back copies and important records of all kinds by introducing the microfilm. Every move of research and technical improvement points indelibly toward the eternal truth of the Bible. We shall never need a new book to replace the Bible. It is as up to date now as in Mother's day and generations ago! It contains the truth that all men should know; and one of the greatest of these truths is this—that all men are being watched! There is nothing that is secret or hidden from God.

The Chinese Church Will Survive

An article entitled, "Red China's War Against God," appeared in *The Saturday Evening Post*. The author, Peggy Durdin, said: "In spite of the policies of the Communists, missionaries seem certain that Christianity will survive in China. One American missionary who was thirty years in China said recently, 'The Chinese church faces a period of great trial and persecution. But I am perfectly and completely convinced that Christianity will not be extinguished in China, whatever the oppression by the Communists. The Christian church was born in persecution. It will survive persecution. It may even be strengthened in persecution. A police state cannot stamp out the Christian faith.'"

Prayer in a Communist Prison

It is reported by the Crusade for Freedom (New York) that fifteen Protestant church leaders in Bulgaria who were sent to prison on false charges in 1949 are being kept under cruel and constant mental torture. They receive insufficient food, it is reported, and their hopes are alternately raised with deliberate hints of freedom and then plunged into complete despair. One of these ministers is George Cherneff, who was leader of the Pentecostal churches.

The wife of one of the fifteen, permitted to see her husband only once every six months, exclaimed after her last visit, "This cannot be my husband!" Pray that grace may be given these men of God to endure to the end. Pray also for those who despitefully use them, and persecute them, that they may come to a knowledge of salvation through Christ.

The testimony of Robert A. Vogeler, concerning his long prison experience in Czechoslovakia, is that God's grace is sufficient. Vogeler learned to pray during those dark months. Here is what He says:

"Many times people have asked me how I was able to get through seventeen months of solitary confinement in a Communist prison without cracking up mentally and physically. The answer, of course, is that it was possible only because of the power of prayer.

"The tremendous thing the Communists forget is that no matter how deep the dungeon, or how thick its walls, or how heavily guarded, they cannot keep Almighty God out of the prisoner's mind and heart, and they cannot keep the praise of God from a man's lips.

"Fortunately I was allowed to read the Bible most of the time I was in prison. I read it through twice, word for word. It was an unending source of inspiration and consolation. I found in it messages of hope and strength that, in easier and more comfortable days, I had passed over as a blind man might walk over a field strewn with diamonds.

"'Pray without ceasing,' said St. Paul, and I did just that. At first I prayed rather desperately, perhaps even

impatiently, that God would get me out of that vile prison. But as the weeks added up to months, and as my Bible reading began to pay me spiritual dividends, I began to pray with more patience. Gradually it began to occur to me that I was more calm and more confident because I had ceased trying to influence God's way to be my way, and instead prayed that my way and my will would be God's way and God's will. I found myself agreeing with Alexis Carrel when he said that prayer is 'the most powerful form of energy one can generate.' So it was in a godless Communist prison I learned to pray and to trust."

Knowing Ourselves

"Then all His disciples forsook Him, and fled" (Matt. 25:56).

How little Christians know the weakness of their own hearts, until they are tried. We have a mournful illustration of this in the conduct of our Lord's apostles. . . . They forgot their confident assertions made a few hours before. They forgot that they had declared their willingness to die with their Master. They forgot everything but the danger that stared them in the face. The fear of death overcame them. They "forsook Him, and fled."

How many professing Christians have done the same! How many, under the influence of excited feelings, have promised that they would never be ashamed of Christ! They have come away from the communion table, or the striking sermon, or the revival meeting, full of zeal and love, and ready to say to all who caution them against backsliding, "Is thy servant a dog that he should do this thing?" And yet in a few days these feelings have cooled down and passed away. A trial has come and they have fallen before it. They have forsaken Christ.

Let us learn from the passage lessons of humiliation and self-abasement. Let us settle it in our minds, that there is nothing so bad that the best of us may not do it, unless he watches, prays, and is held up by the grace of God. And let it be one of our daily prayers, "Hold thou me up, and I shall be safe" (Psalm 119:117).—J. C. Ryle

"Examine others for their virtues, and thyself for thy vices."

ROBERT C. CUNNINGHAM, EDITOR

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EVANGELISM

in the Sunday School

R. M. Riggs

EVANGELISM is as important as teaching in our Sunday School work. The two go together. We must give soul-winning a prominent place in Sunday School in order to properly teach, and we must teach the pupils in order to win them to Christ and to make them soul-winners.

For the Sunday School is more than an educational agency. It is not in a class with the public school, for instance. The purpose of the public school is to teach, but the purpose of the Sunday School is to do more than that. Its purpose is to produce life, spiritual life, divine life. The Sunday School is an organism. It is animated and sustained by the life of God, and its purpose is to impart that life to every member.

The Sunday School is a part of the Church, which is the body of Christ. That body is vitally related to its Head, the Lord Jesus Christ. In Him there is life, and that life is the light of men. "He that hath the Son hath life, and he that hath not the Son of God hath not life." "God hath given unto us eternal life, and that life is in His Son." The life of Christ courses through His body and becomes the very life of that body. Without that life any part of the body, whether it be a church, a Sunday school, or any other institution, is but a dead form.

Unfortunately there are some Sunday schools which are dead. They have a beautiful form; they are well organized; they function smoothly; and yet, spiritually speaking, they are dead, for they do not have the life of God flowing through their teachers and pupils bringing the resurrection life of Christ to those who are dead in trespasses and sins.

Let us examine ourselves and see whether the presence and power of God are evident in the Sunday School, and whether the nature and spirit of Christ are manifest in its sessions.

Now, what is the nature and spirit of Christ? The answer is LOVE. And the love of God, being what it is, is not weak and emaciated and limited.

It knows neither limitations nor boundaries. It cannot be held in by the walls of the Sunday School or its enrolled membership. It burns, it spreads, it leaps abroad. It really rages beyond control. It will rage out after the absentees—all the absentees. It will rage out after the new prospects—all the prospective members on the church rolls and on the lists of Sunday School visitors.

Love will not be stopped. It will rage up and down the street as far and as fast as the legs and cars of the teachers and members can follow. God so loves the world that He has given His only Son to keep men and women from perishing. The Son of Man came to seek and to save every human being that was lost. Christ went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve disciples were with Him.

Let us trace the spreading of that holy flame through the members of Christ's body. It kindles and burns in the heart of the pastor. Through his example and exhortation and leadership it infuses the hearts and lives of all the workers in the church. The Sunday School Superintendent and Sunday School teachers catch the flame. No opportunity for an evangelistic emphasis in the lesson will be overlooked. The way of salvation will be made clear and the need of the New Birth will be emphasized. A loving heart and a quickened imagination will find such an opportunity in almost every lesson.

It is true that too insistent pressure and personal application should be avoided lest it backfire in resentment and cause pupils to stay away from Sunday School. At the same time, the worker should be alert and sensitive to the Spirit so that every time the way is opened and he feels the Spirit leading him to do so he will enter the open door and deal gently and wisely with all who will reach after the Saviour or who are open to His call. In the classroom and the class period, every

Any room for me in your Sunday School?

teacher should be faithful to follow the Holy Spirit's guidance in leading individual pupils to Christ. The general sessions of the Sunday School, commonly called the opening and closing exercises, provide ideal opportunities for the Departmental or Sunday School Superintendent to extend an invitation to any and all who need the Saviour to kneel and receive His salvation.

How about having a Decision Day? For many years the denominational churches have set aside a certain Sunday or Sundays during the year to make an evangelistic appeal and bring all the pupils to a decision. In some churches Decision Day has become a cold, formal affair, or has been discontinued altogether. But is the idea of Decision Day wrong because the cold churches use it? Is it not wrong because it is cold, rather than because cold churches use it? Why not have a warm, living Decision Day in our Sunday Schools? Why relegate all our evangelistic work to the church services? Perhaps there are pupils in the Sunday School who will not be in the evangelistic meetings. They must be won during the Sunday School hour.

We expect people to be saved during any or all of our church services; and yet, from time to time, we feel the need of having special evangelistic or revival campaigns. We plan the campaign, announce it, and expect souls to get saved then. And souls do get saved. Why not plan and announce a Day of Decision in Sunday School and expect souls to get saved then? God will honor our faith and answer our prayers if we will do this.

Evangelism in the Sunday School does not stop when the teachers lead their pupils to Christ. The spirit of evangelism must be infused into the Sunday School pupils themselves. They too must become soul winners. Teach the children to seek out their playmates and win them for Christ.

Encourage them in such efforts, and praise them publicly for their accomplishments. Set goals for new members, and give recognition to those who succeed in bringing them in. If the pupils see the teachers and superintendents leading souls to Christ they will form a desire to be soul winners themselves.

This will lead to a great crusade for Christ—a forward march in which every Sunday School officer, every teacher, every member of every class will be seeking the lost and tenderly bringing them into the Sunday School, into the Church, and the Kingdom of God. This is the living Church, the Church alive with the life of God. It is a militant church, a soul-winning church. God wills it! Anything less than this is not His will. His great heart yearns for every boy and girl, every man and woman. As His love is shed abroad in our hearts by the Holy Ghost we too will yearn to see souls saved, and our Sunday Schools will be the very embodiment of New Testament evangelism.

A woman told Billy Sunday that she had a bad temper, but that it was over in a minute. He replied, "So is a shotgun, but it blows everything to pieces."

"There are many church members who have been starched and ironed, but have never been washed."

A Pilgrim Visits the Holy Land

L. R. Keys

PETAH-TIQA

ANOTHER Jewish colony was visited which, forty-five years ago, numbered fifty-five inhabitants. Today there are over a thousand living there. This colony has received immigrants from all over the world, but especially from those countries in which the Jew has been persecuted or from which he has been driven.

In this colony all must work and each one is placed in charge of twenty-one acres. On that piece of ground the colonist can live quite independently. What he produces on this acreage is his. In this colony the children live in their own home, where they receive all their meals.



L. R. Keys

When the sons are grown, only two are allowed to remain on the plot of ground; the others must go out and take over a piece of ground for themselves.

HAIFA

On the way to Haifa the traveler journeys for miles along the coast of the blue Mediterranean Sea. It is a beautiful sight. Palm trees, sand dunes, stretches of uncultivated land and highly developed areas succeed one another. Lush crops, orchards and vineyards pass quickly before one's eyes. Orange groves stretch for miles along this coastal region; there are even banana groves.

Arriving at Haifa, the automobile climbs Mount Carmel, upon whose slopes and at whose foot the city of Haifa is built. Looking down from this mountain one sees one of the best harbors of the Middle East. He also looks upon the business section of a thriving, growing city which in 1908 numbered 8,000 and today numbers 130,000. It is growing every day.

In 1908 there were but few buildings and no highways nor harbor for sea-going vessels. The harbor, completed in 1933, was made by dredging a hundred acres between the breakwater and the shore.

Beautiful homes and apartment houses of latest design are built on the slopes of Mount Carmel. Picture-windows and porches look down upon the city and out upon the Mediterranean Sea.

TEL AVIV

Tel Aviv also is an alert, modern city. The buildings are new and modern. The stores are filled with the latest gadgets and inventions. Electrical appliances of every description are available. Mercantile goods may be had as easily in Tel Aviv as in New York or Paris. In Tel Aviv the Jewish Parliament or Knesset has been meeting, but very recently the capital has been moved to Jerusalem.

THE SPIRIT OF THE PEOPLE

A noticeable spirit of courage is evident in

Israel. Determination characterizes the features, especially of the young. Optimism reflects itself in the activities of the people. One feels the spirit of the pioneers. The people feel that they have a goal to achieve; that they have something to live for that is worthy of the best efforts of both brain and brawn, and they are using every energy to achieve those ends.

Many who dwell in Israel and in its cities feel safe for the first time in many years, or in some cases, in their lives. They feel they have arrived.

WHAT DOES IT ALL MEAN?

As students of the prophetic Word of God we are concerned with the meaning of all that is taking place in Bible lands, and particularly in Israel. Concerning God's chosen people and Jerusalem we read, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled (Luke 21:24). For nineteen hundred years the land has been ruled over by successive Gentile powers. It has been "trodden down of the Gentiles." But there are some remarkable prophecies in the Word of God concerning the restoration of Israel to her own land.

In Ezekiel 36:9-11 it is stated, "Ye shall be tilled and sown; and I will multiply men upon you . . . and the cities shall be inhabited, and the wastes shall be builded." In verse 24 we read, "For I will take you from among the heathen [nations], and gather you out of

(Continued on page fifteen)

IN THE LAND OF ISRAEL

These pictures tell a very small part of the story of the rebuilding of the Jewish national homeland.

LEFT SIDE

TOP: Typical representatives of the two rival races in the Holy Land. The two Jews (on the left) and the two Arabs (in traditional headdress) are engaged in friendly conversation. Missionaries who have lived in Palestine tell us that if it were not for agitation from other nations there would be no hostility between the Palestinian Arabs and the Jews.

SECOND FROM TOP: The Israel Government's Agricultural Research Center at Rehovoth.

THIRD FROM TOP: Haifa, Israel's seaport at the foot of Mount Carmel, has one of the best harbors in the Near East.

BOTTOM: A scene in downtown Haifa.

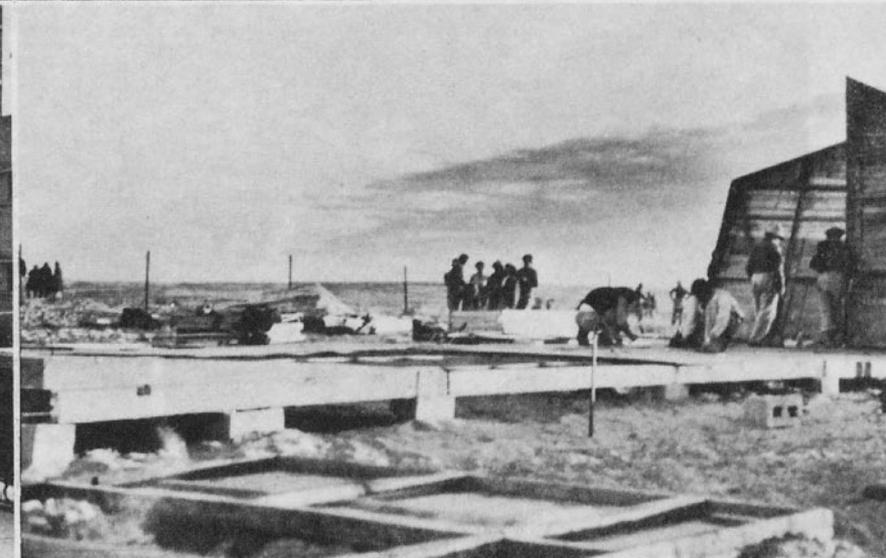
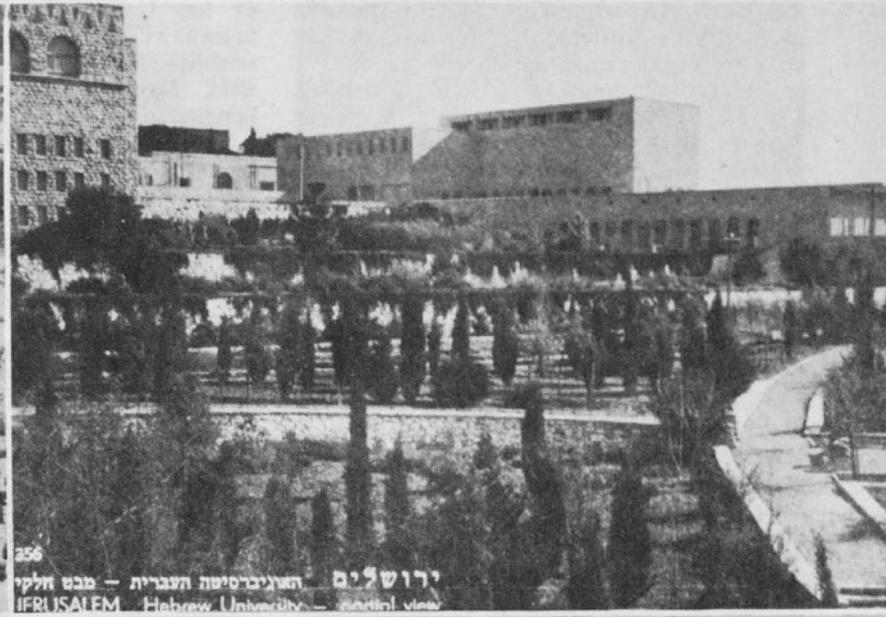
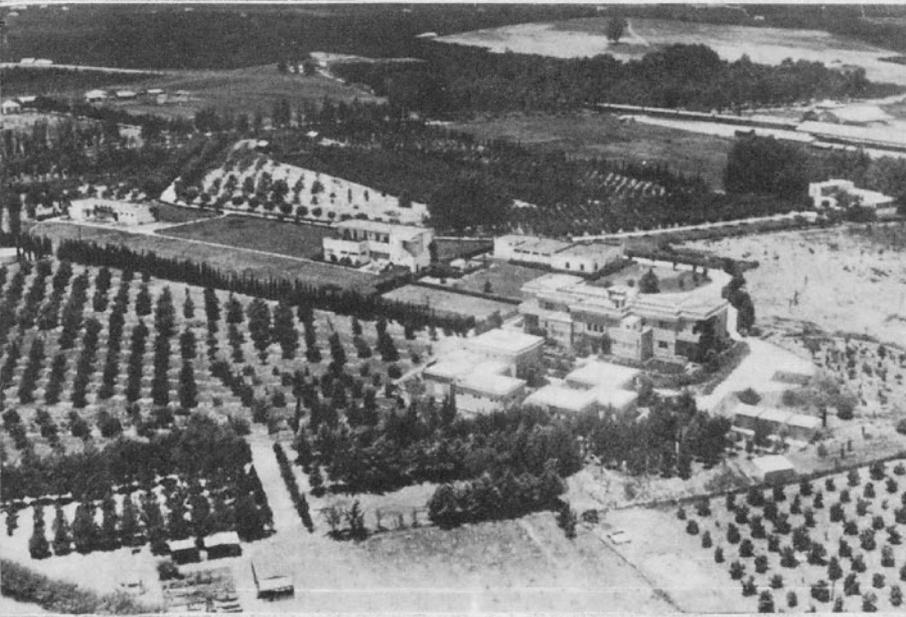
RIGHT SIDE

TOP: A public square in Tel Aviv, Israel's fastest-growing city.

SECOND FROM TOP: A partial view of one of the Hebrew University buildings in Jerusalem.

THIRD FROM TOP: Headquarters of the Jewish Agency in Jerusalem, where much of the planning is done for the huge task of settling hundreds of thousands of immigrants.

BOTTOM: Prefabricated buildings being erected in Israel as another new settlement takes shape to house the newcomers.



An Appeal to the State Department

REPORT OF OPPRESSION OF MEMBERS OF THE ASSEMBLIES OF GOD CHURCHES BY GOVERNMENT AUTHORITIES IN ITALY WITH AN APPEAL TO THE DEPARTMENT OF STATE, U. S. A., FOR AID

September 22, 1952

The Honorable Secretary of State
Washington, D. C.

Sir:

In order to make this report and appeal concise and easy for reference, we are presenting it in numbered paragraphs:

1. The reason for this appeal for aid from the U. S. Department of State is because of oppression suffered by members of our affiliated organization, the Assemblies of God in Italy, whose president is U. N. Goriotti of Via Dei Bruzi 11, Rome, Italy. Copy of Articles of Affiliation have been signed by the representative officers of the Assemblies of God of Italy and the affiliated organization, the General Council of the Assemblies of God in the U. S. A. The original document is also certified by the Italian Embassy.

2. Authenticated incidents of religious persecution are set forth in pamphlet prepared in Italy and attached to this file as exhibit number two, entitled, "Documentary proof of religious persecution in Italy."

3. Copy of petition to the Supreme Court in Italy, in consideration of disregard by authorities to former appeals for government recognition of the Assemblies of God of Italy, is in this file under exhibit three.

This pamphlet was also printed in Italy and presents the disregard on the part of the Italian authorities to the rights of Italian citizens in this particular case.

4. The bases for this appeal for support from the United States Department of State are because:

a. The oppressed churches are affiliates of the United States church organization known as the General Council of the Assemblies of God, Incorporated, of Springfield, Missouri, having about 500,000 adherents in U. S. A. and 220,000 in foreign lands. The said General Council of the Assemblies of God is also an affiliate of the National Association of Evangelicals whose constituent members total some ten million.

b. The said General Council of the Assemblies of God has invested approximately thirty-five thousand U. S. Dollars in properties in Rome and Catania which are considered as American properties although freely used by the Italian Assemblies of God church representatives. The appeal by the Assemblies of God in Italy for incorporation was partly to protect these properties so that they might be held for the American Assemblies of God although under the trusteeship of the Assemblies of God of Italy.

c. The restrictions including the closing of thirty-four churches as listed in exhibit number two are in violation of the present constitution of Italy which provides for freedom of religious worship in Articles 8, 17 and 19.

d. The Universal Declaration of Human Rights of the United Nations, Article 18, guarantees that everyone has the right of freedom of thought, conscience and religion. This includes freedom to change his religion or belief, and freedom, either alone or in a community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

e. The freedoms that are considered inalienable rights of the American people as well as of all people everywhere are being violated in the actions and attitude of government authorities in Italy, where thousands of American lives were laid down to purchase such freedoms; with such violation, such sacrifices appear largely in vain.

The careful consideration of these matters by The Honorable Secretary of State and his associates is earnestly requested, together with such appropriate action as may cause the Italian authorities to grant our affiliates in Italy freedom to carry on religious worship in commonly accepted forms as recognized and permitted in the free world.

Respectfully submitted,

THE GENERAL COUNCIL OF THE
ASSEMBLIES OF GOD, INC.

(Signed) Gayle F. Lewis, President;
J. Roswell Flower, General Secretary;
Noel Perkin, Foreign Missions Secretary.

U. S. Air Force Photo



ROME, ITALY

Center of recent Protestant persecution



← LEFT

Umberto N. Gorietti, leader of the Assemblies of God in Italy, bringing greetings from the believers in Italy, during the World Pentecostal Conference in London this year. An interpreter stands at the right.

Later Brother Gorietti gave an impassioned plea that all Pentecostal Christians pray for the persecuted believers in Italy, and take every effective legal means to appeal to governmental authorities for religious freedom in that country.

RIGHT →

Street scene in the slums of Naples, Italy. (Photo by Jacobs from Three Lions)



How You May Help the Oppressed

For a number of years the members of the Pentecostal churches in Italy have suffered oppression from the authorities through the hindering of public meetings and the imprisonment of pastors and members. They have also been subjected to numerous other indignities. Over forty churches have been closed and many individuals have been thrown into prison a number of times, their only crime being an earnest desire to serve God and to worship Him according to the dictates of their own conscience.

Recently representatives of the Executive Presbytery, together with members of the Italian Branch of the Assemblies of God and other ministers of the General Council, visited the Department of State in Washington, D. C., and were given a courteous hearing as they presented the case of our brethren in Italy and asked for such action as the Department of State could grant in bringing about freedom of religious worship for our brethren who are definitely associated with us as members of the Assemblies of God in Italy.

In order to strengthen the appeal that has been made, it has been suggested that all of our pastors, and as many of our church members as possible, write letters to their respective Congressmen, appealing for the influence of these government representatives in supporting whatever action the Department of State will take, and even in augmenting this action as far as possible. Do not leave this to someone else. This appeal is to YOU. A mimeographed letter that you may sign and mail to your own Congressman will be sent to you if you will advise us of the name of your Congressman and, if possible, his ad-

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NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT
 434 W. Pacific St., Springfield 1, Mo.

dress. In the event you write a letter without further assistance from our office, kindly advise us, so that we may have a record of the number of letters that have been sent and to whom they have been mailed.

MRS. VIVAN SMITH CALLED HOME

Early on Saturday morning, September 27, at Mission Village, our sister Mrs. Florence Smith passed suddenly into the presence of the Lord. She was ill only about an hour before she passed away. Apparently the cause was a heart attack.

The funeral was held at Central Assembly in Springfield, Missouri, on September 29 with Robert Morrison of Wichita, Kansas, a close friend of the Smiths officiating. V. G. Greisen, Superintendent of the Kansas District, and Noel Perkin, Foreign Missions Secretary, also took part in the service. Burial was at Galena, Kansas.

Mrs. Smith was born in Galena on July 19, 1897. She was married to Vivian Smith on March 28, 1920. After her graduation from Central Bible Institute she accompanied her husband to French West Africa where they labored for many years among the Mossis, French West Africa's largest tribe.

When the Smiths first went to the field very little of the language and none of the Scriptures had been reduced to writing. Our sister translated much of the Scriptures and a great deal of the literature now in use in Mossiland.

Our prayers and sympathy are with our Brother Smith in his time of sorrow. May God give to him "the oil of joy for mourning and the garment of praise for the spirit of heaviness."

A SLAVE

I'm but a slave!
 I have no freedom of my own,
 I cannot choose the smallest thing,
 Nor e'en my way.
 I am a slave!
 Kept to do the bidding of my Master!
 He can call me night or day.
 Were I a servant, I could claim wages,
 Freedom, sometimes, anyway
 But I was BOUGHT!
 BLOOD was the price my Master
 paid for me.
 And I am now His slave—
 And evermore will be.
 He takes me here, He takes me there,
 He tells me what to do;
 I just obey, that's all—
 I trust Him, too.

M. Warburton Booth

Missionary News Notes

Mr. and Mrs. Fred Merian of the North India field are now residing in Springfield, Mo., with Brother and Sister Riggs at 1028 Linwood Circle. Brother Merian is working in the Foreign Missions office in the absence of Brother Ketcham, Field Secretary for the Middle East.

* * *

To relieve the Alfred McGrews who are returning to the States for furlough, Brother and Sister Kenneth McComber have left their station in Ambon, Indonesia, and have taken up residence in Singapore where they will be the acting pastors of Elim Tabernacle. Their new address is: P. O. Box 927, Singapore Malaya.

* * *

Mr. and Mrs. David T. Scott of the Peruvian mission field recently returned home for furlough and at present are staying at Mission Village in Springfield. Just prior to their return home Brother Scott baptized fifty-three converts during a convention at Chinche, Peru, and forty-eight during a convention at Huancayo. Around four hundred persons were in attendance at each convention.

* * *

John Matagne, husband of our missionary, Gladys Stock Matagne, is attending Southern California Bible College. In addition to his regular studies he is teaching French.

OUR ITALIAN WORK

OUR CHURCHES in Italy have enjoyed a remarkable growth. There are now about 350 churches which is five times as many as four years ago. Many churches have a membership ranging from 500 to 700. Because of a scarcity of trained leaders some of our brethren have had to oversee the work of ten to fifteen missions each. A Bible school for the training of their young people for Christian service is an imperative need. It is hoped that present plans for such a school may materialize in the near future.

SUNDAY'S LESSON

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

JEREMIAH, THE WEeping PROPHEt

Lesson for November 9

Jeremiah 26:1-14

The principal scripture which indicates that Jeremiah was a "weeping prophet" is found in Jeremiah 9:1—"Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." The Book of Lamentations affords a beautiful follow-up of this truth. The prophet foresaw the desolations that were coming because of Israel's departure from God.

Concerning the messages which were given through Jeremiah, the Scofield Bible says: "All these messages are to be thought of as inspired sermons." This I believe to be correct. A prophet is a person who has God's message. The greatest of all prophets was Jesus, yet His ministry was that of a teacher. It is a mistake to believe that prophecy comes only with some peculiar manifestation.

1. The Commission of the Prophet

a. The Time of the Prophecy. The prophecy before us for study came "in the beginning of the reign of Jehoiakim the son of Josiah" (Jer. 26:1). From 2 Kings 23:34 we learn that Jehoiakim was made king, subordinate to Pharaoh-Necho of Egypt, and later was retained in that position by Nebuchadnezzar, king of Babylon, when he conquered Palestine (ch. 24:1). In Jeremiah, chapters 7 and 26, there are prophecies which are very similar. Let us consider these together, since it is believed they were both delivered "in the first year of the reign of Jehoiakim."

b. The Place of the Prophecy. In chapter 26:2 the Lord said to Jeremiah, "Stand in the court of the Lord's house," and in chapter 7:2 the prophet had been instructed to "stand in the gate of the Lord's house." Both instructions take us to the same place, the court of the temple, the place where all the people might meet for worship. In the court was the brazen altar on which the offerings for sin were made. The instruction to Jeremiah to go there with his message indicates that the people were continuing faithful in the outward observance of worship. But with this outward show of piety, their hearts were far astray. Faithfulness in attending the house of worship ought to provide an incentive to proper living. Jeremiah's going to the court with his message of warning teaches that the forms of religion will be of no avail unless they are accompanied by consistent living. The shameful inconsistencies of character in Israel are denounced in chapter 7:6-9.

c. The Temperament of the Prophet. When the Lord said unto Jeremiah, "Stand

in the court of the Lord's house" (v. 2), He told him to speak "all the words that I command thee to speak unto them; diminish not a word." For Jeremiah, to be faithful meant suffering. He was neither to add to nor to take away from God's message. The temptation to some is to get ahead of God, adding to that which is His message. However, for a person of Jeremiah's temperament the temptation would be to shrink from declaring all the counsel of God. It is well that each of us knows something about his natural tendencies. If by nature we are prone to exaggerate and go beyond the truth, we need to watch and keep this tendency in check. If by nature we are inclined to compromise and fall short of delivering the whole message, we need to watch and pray for grace to be faithful.

2. The Message of the Prophet

a. A Call to Correction of Life. The prophet was to remind the people that God had sent many prophets unto them, "both rising up early, and sending them" (v. 5), but they had not obeyed. Now, for the last time, He was calling, "Amend your ways and your doings" (ch. 7:3). With the warning and exhortation there was instruction. To amend their ways they should execute judgment (justice). They were to refrain from bribery. They were to cease taking advantage of the widows and orphans and were to stop oppressing the stranger. It seems strange that, with much profession of religion, any should be guilty of doing these things; and yet, we fear such doings are still practiced today. They were also to give up all idolatry, and the shedding of innocent blood (ch. 7:6).

b. A Call With a Promise. If the people would listen and obey, the promise was that they would not be taken into captivity. "Amend your ways and your doings, and I will cause you to dwell in this place" (ch. 7:3). "Then will I cause you to dwell in this place, in the land that I gave unto your fathers" (ch. 7:7). It is sad that Israel would not hear; it is sad when any nation turns its back on the Lord. Lip service is not enough. God requires worship that comes from the heart, and where heart-worship is there will be character manifest in the life.

c. A Call With a Warning. To shut the heart to the pleading of the prophet was to invite divine judgment. Let them not be deceived by merely uttering the words, "The temple of the Lord, the temple of the Lord are these" (ch. 7:4). The temple had been the temple of the Lord, but when desecrated by sin it ceased to be the holy place of the Most High.

Israel also had been chosen to be God's covenant people, but when they turned their backs on God they broke the covenant and invoked punishment instead of blessing. As the prophet lifted up his voice in the sacred court of the temple, he warned that, if the people refused to obey, the temple would become desolated even as Shiloh had become when the priests corrupted themselves and the people sinned. In the desolation at Shiloh the ark, which represented the presence of God among His people, had been taken; the wife of the priest Phinehas had cried, "The glory is departed from Israel"; and Eli had fallen backward and died (1 Samuel 4). When the presence of God is departed all becomes spiritual desolation.

3. The Response of the People

a. The False Priests and False Prophets. "So the priests and the prophets and all the people heard Jeremiah" (ch. 26:7), and they said, "Thou shalt surely die" (v. 8). Such was their treatment toward God's faithful servant whose message had been meant entirely for their good. Unbelieving ministers make unbelieving parishioners; or, where the parishioners rebel against the truth, the minister is tempted to compromise. If the church would be strong let both minister and laymen be lovers of truth.

b. The Faithful Prophet. When the voices were raised, saying, "This man is worthy to die," the prophet answered, "Amend your ways and your doings . . . and the Lord will repent him of the evil that he hath pronounced against you . . . do with me as seemeth good and meet unto you" (ch. 26:13, 14).

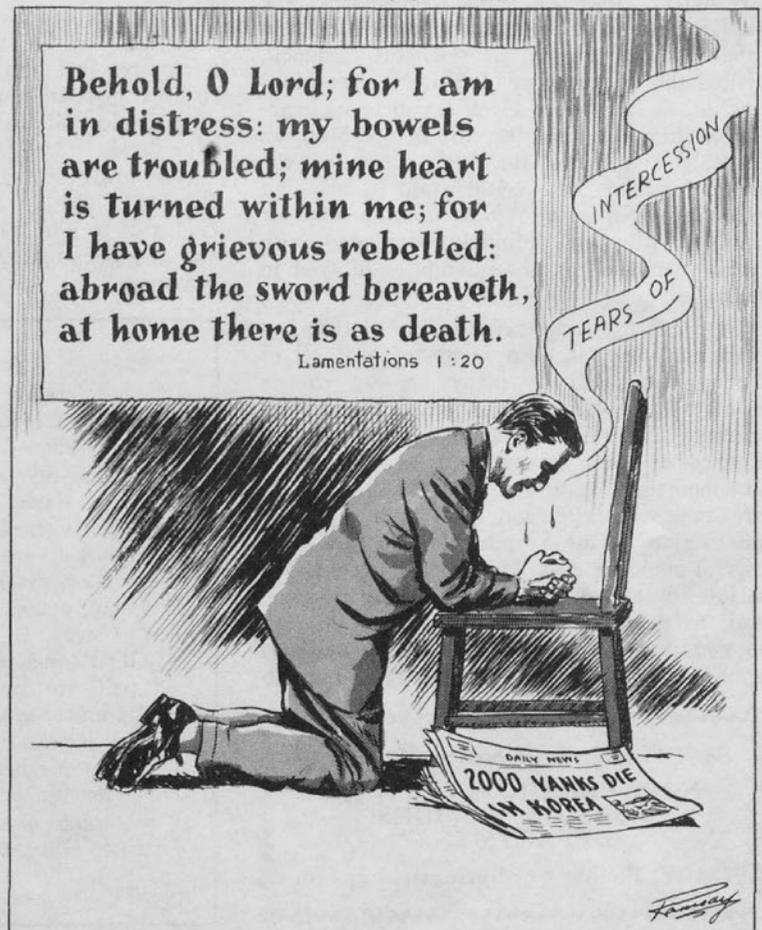
THIS WEEK'S LESSON

Ezekiel, the Watchman Prophet (lesson for Sunday, November 2). Lesson text: Ezekiel 33:1-11.

A TIME TO WEEP

Behold, O Lord; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

Lamentations 1:20



The Story of a Miracle

An Answer to Persistent, United Prayer

ON WEDNESDAY, July 30, 1952, Tony Crisafulli had a headache. It was severe. By one o'clock in the afternoon Tony was unconscious and in spasms.

He was completely out of control, so his wife called for help. A doctor came. He gave Tony some shots and called an ambulance. He also called a brain specialist from another city, who examined Tony and declared it was a brain hemorrhage. He gave Tony only a fifty-fifty chance to recover, and said the crisis would be within thirty-six hours.

During the next thirty-six hours, the members of Tony's church did a lot of praying. His need was constantly on their hearts and his name was on their tongues. Whenever they met they exchanged the latest news about his condition, and offered prayer on his behalf. They made telephone calls and sent telegrams asking others to help them pray.

On Friday, as the thirty-sixth hour approached, the hospital called the family and said the worst was expected. Members of the church assembled at the hospital, everyone with a broken heart. The doctor had given up completely. He did not come back to the hospital when requested to do so. "Even if Tony lived," he said, "you would wish he were dead, for he would be of no service to anyone."

But the Christian believers, their eyes red with weeping, refused to accept defeat. "Lord Jesus, don't let us down in our trial of faith," they were saying. They all believed that God was a loving Father who wanted to help His children, so they determined to keep praying.

They organized a chain of prayer. All night long, from house to house, they called on God to spare the life of their Christian brother, Tony Crisafulli, and to heal his body.

As they prayed, God worked. By 11 p.m. that very night, Tony's pulse could be counted. By 2 a.m. he was asleep. At daylight he was still alive, though still unconscious.

"Thank God," they said, and kept on praying. They knew it would be a miracle if Tony recovered, but they believed that when the Bible says, "Jesus Christ the same, yesterday, and today, and for ever," it means it. They prayed for a miracle that would prove to the sinners and to the weak believers that God's ear is still open to the cries of His children.

Tony was widely known in that part of the county. His belief in the Lord Jesus was well known, too. If he did not recover, after all the praying that was being done, there would be a good deal of talk by the people who were skeptical regarding the Lord's healing power which Tony's church, the Christian Church of Courtenay, had been standing for.

The believers met for Sunday School,

their hearts heavy but full of hope. Five days had passed, and Brother Tony was still unconscious.

The pastor being on vacation, the Sunday School Superintendent said: "There is one scripture that has a great promise in it, and we as a church body have not obeyed it." He then turned to James 5:14, 15 and read these words:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

He announced that at 3 p.m. all would reassemble at the church to pray, while the elders would go to the hospital and anoint Brother Tony with oil and pray as the Scriptures say should be done. So at 3 p.m. the church was in prayer while the elders made the trip to the hospital, a round trip of twenty-five miles.

By the time they were back, there was word that Tony had just spoken his first words! The church was enraptured with joy, and it was not long until the story of how God had answered prayer was being heard in all parts of the county.

The local doctor insisted that Tony should go over to the city where the brain specialist lived. He wanted the specialist to make X rays on a new machine, and expected he would operate on Tony. "That won't be necessary," his wife said. "God has healed Tony and he will not need an operation." But Tony went anyway.

The brain specialist, who had examined Tony less than two weeks before, said he had not expected him to be coming for X rays. "I thought, if I did see you, you would be paralyzed," he said.

Twenty-four X rays were made with this new machine. The pictures showed perfectly healed blood vessels on both sides of Tony's head and behind his eyes.

"It is a better job than I could have done," the specialist said. "You will never have any more trouble there, as the blood vessels are reinforced where they had broken."

Today Tony looks like a new man. He is very happy. "I thank the Lord for salvation, and for His healing power," he says. "Jesus healed my body. Praise His name."

(Endorsed by Michael LaMonica, Pastor of the Christian Church of Courtenay, Route 2, Merritt Island, Florida; and by Charles Rizzo, Church Secretary.)

Sacred Records



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ON THE COVER PAGE

Tall pines and stately pillars mark the new place of worship for a congregation of Full Gospel believers in Florence, South Carolina—deep in the heart of the Southland.

A congregation of faithful believers has existed in Florence since the early 1930's under the name "Bethel Temple." However, a change of location has been desirable for some time. In January of 1951, J. Philip Hogan, a former missionary to China and Formosa, was called to be pastor of this church. Under his leadership the congregation sold all of its property and moved to a new and rapidly growing part of the city.

The building is of Georgian Colonial style throughout. Of solid masonry construction, it has all the facilities needed by an enthusiastic and growing congregation. The basement accommodates a departmentalized Sunday School and a Sunday School office. The upstairs auditorium seats 350 and is complete with oak pews, hanging lantern-type fixtures, and a modern baptistry. There are two offices and a glassed-in soundproof nursery off the auditorium. A full balcony across the rear increases the seating accommodation to 400.

In July, 1952, the church was dedicated by the General Treasurer, Wilfred A. Brown. One month after the dedication the pastor, Brother Hogan, resigned to move to Springfield and join the Promotions Division staff of the Foreign Missions Department.

Walter S. Dixon, formerly District Superintendent for South Carolina, accepted a call to pastor the church, which is now incorporated under the name of The First Assembly of God.

Gift

Books for the FAMILY

It's time again to plan—and buy—gifts for your entire family; gifts that will honor the Lord Jesus Christ. Here you will find many practical suggestions for Christmas gifts designed to save you time, money and give you the best books obtainable. Order now for prompt delivery.



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forget
the
boys in
service*

Sis



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U. S. MAILMAN PIONEERS CHURCH IN NEW JERSEY

In the densely populated metropolitan area of New Jersey, only a few miles from the George Washington Bridge and greater New York City, lies the city of Englewood, Bergen County. For years it has been a matter of concern to the Home Missions Department of the New York-New Jersey District that this great missionary field of Bergen County, reputed to be the fastest growing county in the United States, was not being reached with the full gospel message.

But God has found a worker for this field. In Bible days, God needed a man, he found David tending his father's sheep, Peter and John mending their nets, Matthew gathering taxes; so today God has found for Englewood a consecrated layman carrying the United States mail. He is Joseph Campana of Jersey City, New Jersey.

Brother Campana, an active lay worker for a number of years, had been studying evenings at Shelton Bible College, New York City, believing that God had a work for him to do. Praying for God's open door and deeply concerned with the need of the Metropolitan area, Brother Campana and his family were out riding one afternoon last fall. While passing through Englewood they saw a church building under construction and a sign, "The Future Home of the Englewood Baptist Church." Immediately Brother Campana felt the tug of the Holy Spirit and realized that the Baptists must be vacating some meeting place to move here. Upon inquiry he found that the Masonic Hall, formerly a Presbyterian Church, located on Englewood's main street, was their meeting place. The Baptist pastor was most helpful and cordial. He told Brother Campana they were moving in March and would aid him in obtaining the use of the building.

The District Home Missions Department encouraged Brother Campana and contacted the Masonic leaders who granted the use of the building to begin an Assembly of God in Englewood. On March 23, 1952, fifteen people gathered for Sunday School and worship. Some, it was discovered, had been praying for a church in this area for years. A program of visitation was immediately begun and on Wednesday and Thursday of each week, teams of two go from door to door witnessing and inviting the families to Sunday School and church.

Brother Campana says that even in the midst of this cultured metropolitan city, he and his workers find as many varied heathenish religions as there are on many foreign fields. The Church of Rome is strong in this area and there is much opposition from that source. In addition, Confucianism, Swedenborgianism, Mohammedanism, Jehovah's Witnesses, and many other cults are found.

Many interesting experiences are encountered as the little band carries on for Jesus. Little Laura, a three-year-old, and her mother came to Sunday School recently as a result of visitation. In Sunday School that morning Laura learned from the lesson that God cared for her. She went home and all that day repeated her lesson to her mother and daddy. Her father, an unemployed seaman, enjoyed her enthusiasm, but being a Catholic he decided he would return to the church the Bible and quarterly his wife had brought home.

Pastor Campana uses his day off from delivering mail to make follow-up calls each week. After two weeks of unsuccessful attempts, he found them in. Laura's father greeted him angrily. "I haven't much time to give you," he informed Brother Campana.

The pastor pleaded for just a few moments to talk to them. The man signaled his wife, and fearfully she left the room, re-entering presently with the Bible and quarterly she had so graciously accepted two weeks before. She placed them in the pastor's hand without a word. Her husband angrily declared he would not accept this new religion.

The story does not end here, however, for as God led Brother Campana and his wife to speak, the Holy Spirit moved upon little Laura's father and he had a change of heart. Instead of returning the Bible, he promised to read it and cordially invited the pastor back again.

As a result of house-to-house canvassing, little Howard, four-year-old son of another young couple who have not been attending any church, was enrolled in our Sunday School in April. He enjoyed his class and learned well the lessons he was being taught. But his grandmother heard that he was enrolled in an Assemblies of God Sunday School, so she influenced his mother to take him out of our Sunday School and enroll him in another one.

Howard went along with his mother to his new school and the mother sat in the class as an observer. Nothing was learned by the child for two weeks. Then vacation time came, and he dropped out for the summer.

During the last week of September Brother Campana dropped in to invite Howard's parents to a gospel campaign, and naturally inquired about Howard. His mother replied that she had not sent him back to the other Sunday School because he was not learning anything. Brother Campana invited her to reconsider her decision, and to return the child to the Assembly of God Sunday School. Last Sunday the pastor received a call at the church. Howard's mother had decided that the important thing is not the label of the church, but the product—sound Bible training at the Englewood Assembly of God. So Howard has returned. Praise the Lord for this testimony!

From the group of 15 on the first Sunday, the Sunday School enrollment had grown to 50 by the end of September. The prospect list is growing continually, and they have set a goal of 100 for the year's end.

Will you pray with us that God will send a great revival to Englewood and raise up consecrated, Spirit-filled workers for other cities in this great mission field in New York and New Jersey.

—by Richard J. Bergstrom, Missions Director, N. Y.-N. J. District.



118 NEW WORKS SINCE LAST REPORT!

"The summer is ended . . ." and because the Lord of the harvest found many consecrated, self-sacrificing workers who dared to move out in faith to bring the full gospel witness to "other cities also" we can list 118 more new Assemblies of God works.

As you read this list, remember to pray for the workers who are laboring in these places. It will be the first winter for these new works. Tent meetings and revival campaigns are largely over. Building problems, financial needs, and perhaps other trials will be faced by these workers and their new flocks, but God will give the victory as we share in their labors through prayer.

ALABAMA—Bon Secour, East Hartsville; Franville; Louisville; Tallassee.

APPALACHIAN—Parkersburg, W. Va.

ARIZONA—Ajo (Indian Assembly); Central Heights (between Globe and Miami); Mesa (Calvary Assembly); North Tucson; Queen Creek; Winkleman.

EASTERN—Ambridge, Pa.; Brookville, Pa.; Hughesville, Pa.; Lansdowne, Pa.; Latrobe, Pa.; Tarnetum, Pa.; Uniontown, Pa.

INDIANA—Bremen; Columbus; Crown Point; Legonier; Wadena.

KANSAS—Anthony; Beloit; Chapman; Colby; Ellsworth; Emporia; Grenola; Harper; Osage City; Plainville; Pleasanton; Sterling; Topeka (Westside); Wellsville.

MINNESOTA—Staples.

MISSISSIPPI—Cona Hatta; Heidelberg; Jackson; Ruleville.

MONTANA—Townsend.

NEBRASKA—Geneva; Omaha

NEW ENGLAND—Whitefield, N. H.

NEW MEXICO—Aztec; Carlsbad (Riverside Assembly).

NORTHERN CALIFORNIA-NEVADA—Bethany Park, Cal.; Boulder Creek, Cal.; Castroville, Cal.; Dos Palos, Cal.; Felton, Cal.; Gonzales, Cal.; Loyalton, Cal.; Salinas (North Side), Cal.; Santa Cruz, Cal.; Saratogo, Cal.; Seaside, Cal.; Truckee, Cal.; Carlin, Nevada; Gardnerville, Nevada; Yerington, Nevada.

Brother Greisen, Kansas District Superintendent, writes concerning this work: "The work is new, and the church, which was begun this year, was dedicated on September 17, 1952. The pastor is L. V. Olehy, a man wholly consecrated, along with his family, to the building of new works. God miraculously saved and baptized in the Spirit a brother from Beloit, and placed the burden of the building upon his heart, to the extent that he contributed several thousand dollars toward the erection of it."



NORTH CAROLINA—Garden View (near Greensboro).

NORTHWEST—Deary, Idaho; Burton, Wash.; Chesaw, Wash.; Kosmoas, Wash.; Long Lake, Wash.; Othello, Wash.; Pulman, Wash.; Spokane (Shadle Park), Wash.; Sumner, Wash.

OHIO—East Palestine; Ironton; Lisbon; Perrysburg Heights; Wooster.

OKLAHOMA—Alex; Counts (near Ti); Liberty (near Checotah); Medford; Oklahoma City (Carter Park); Tyler (near Ardmore).

ROCKY MOUNTAIN—Campo, Colo.; Flagler, Colo.; Grandby, Colo.; Ordway, Colo.

SOUTHERN CALIFORNIA—Centerville; Chino; Escondido; Paramount.

SOUTH CAROLINA—Newberry.

TEXAS—Arcadia Park; Beaumont (Park Assembly); Brownsboro; Cedar Bayou; Christine; Dallas (Blue Bonnett); Dallas (Vickery); Elkhart; Falfurrias; Fiskville; Fort Worth (Broadview Assembly); Fort Worth (Indian Oaks Assembly); Kountze; La Marque; Laredo; Mauriceville; Paris (Full Gospel Assembly); Rayburn; Willis; Texarkana (Oak Lawn).

WEST FLORIDA—Mayo; White City.

WEST TEXAS—Amherst; Higgins.

Other new works will be reported in a December issue of THE PENTECOSTAL EVANGEL. Meanwhile don't forget to pray that these new works will grow into strong, healthy churches which will bring a vital witness of the power of the gospel to their communities.

SPECIAL ISSUE STILL AVAILABLE

Copies of the special "Christian Home Issue" of THE PENTECOSTAL EVANGEL, published a few weeks ago, are still available at the low price of \$1.50 per hundred copies, postpaid to any address in the U.S.A. Why not order several hundred copies now, while they are available, and distribute them in the months to come? Minimum order, 100 copies. Kindly send cash with order.

"The writer shares the alarm of godly men everywhere that such an over-emphasis has been placed on grace that the principles of 'submission to the righteousness of God' (Rom. 10:3) are fast disappearing from present-day Christianity"—L. E. Maxwell, preface, *Crowded to Christ*.

A PILGRIM VISITS THE HOLY LAND

(Continued from page six)

all countries, and bring you into your own land."

These prophecies will be just as literally fulfilled, in God's time, as have other prophecies of the Word of God. Delay does not mean denial, nor does it suggest a change in the divine plan or purpose.

THE STATE OF ISRAEL

In May, 1948, the Jewish State of Israel was born. It has its own government and its own flag. Israel, as a homeland for the Jews, is no longer a hope or a dream; it is an actuality. The hopes and prayers of thousands of persecuted and downtrodden Jews throughout the world have been fulfilled; at last they have a homeland upon which their weary feet can rest.

That a very serious state of affairs exists between the Arabs and the Jews along the borders of Israel and the Kingdom of Jordan no one will deny. Clashes between people of the two nations occur frequently. Neither the Arabs nor the Jews in this area are living in any real peace or security. But the problem is greater than mere border incidents; it concerns the future of the whole land. When the prophecies concerning God's ancient people are fulfilled and Israel is finally established in their own land, it is stated that "they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord hath spoken it." This state of affairs does not yet exist in the Holy Land.

Furthermore, the Jews are not possessing all the land which God promised to them, but only a portion of it.

The Old City of Jerusalem and its environs on the Jordan side of the border is in the hands of the Arabs. Most of the holy places associated with the life of our Lord are under Arab control. A Mohammedan mosque is built upon the site of the ancient Jewish temple.

There must come, before the Scriptures can be fulfilled and before Israel can fully possess her land, a settlement of this problem that now exists between the Arabs and the Jews. But He who said, "I will overturn, overturn, overturn it . . . until he comes whose right

it is; and I will give it him," will, by righteous means, bring His Word to pass. "Though the vision tarry . . . it will surely come."

Some see in what is happening in Israel today only the fruition of political Zionism, and they go so far as to tell us that God has nothing to do with the present situation. They tell us that the Jews are returning in unbelief—which, of course, is true. But it will be recalled that it is to Israel in their land that the Lord Jesus Christ will reveal Himself as their Messiah.

To say that what we are seeing today in Palestine is the ultimate fulfillment of prophetic truth concerning the land and the people, is, we believe, unwarranted. On the other hand, the events of the last few years indicate that God is at work, bringing His purposes to pass, and that what has happened, and is now happening in the world, in relation to Israel and the land, is a remarkable picture in miniature of the ultimate and complete fulfillment of prophetic truth. For the present, the eye of faith sees Him, who, in His overshadowing providence, will in His own time bring all things to pass after the counsel of His own will.

One of God's servants recently declared, "If every Jew in Palestine were to be killed by Arabs, it would not lessen my faith that the seed of Jacob will possess the land, and that every promise of God to His ancient people will be fulfilled to the minutest detail. Israel shall possess the land. God swore it to Abraham, with the cross of Jesus Christ as the guarantee."

THE END

The Twenty-Third Psalm

"I shall not want."

"The Lord is my Shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want refreshment. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for His name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

I shall not want comfort. "Thy rod and Thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

The Book That Lasts

and is always up to date

by Francis Carr Stifler

I WAS recently asked to participate in a network radio program entitled "Time Capsule," the recording of which the promoters hope will be played a hundred years from now. My part in the program was to speak about the Bible as the only book likely to last that long.

This is an intriguing thought. Most books ten years old are already out of print. Any book 100 years old, if it is read at all, is called a "classic," which is a pleasant way of saying that it is read only by students of literature and by a very small number of other people. If a book is 500 years old it is practically unintelligible unless it has been translated or revised, which most books are not.

The Bible stands in bold contrast to all this. In its present form it was brought together about 1,800 years ago and consists of documents most of which were written hundreds of years before that. Its different writers lived over a period of 1,500 years and wrote in at least three different languages, not one of which is in common use today. The Bible maintained its existence for 1,300 years before the invention of printing, during which long period every copy had to be written out by hand. Even under these handicaps it was carried from country to country and translated from language to language until it dominated much of European culture, and all this happened in what we call the days of ancient and medieval history. Such other books as were produced in those days, if known at all today, are known only to a handful of scholars of ancient lore.

Not only is the Bible the oldest book that most people know anything about, but it is the best-known book. It is the best known book even in America, where it must compete with a bigger flood of books and magazines than in any other country. Eight million copies of the Bible, or some part of it, were distributed in this country last year by the American Bible Society alone.

The Bible is also the best-known book in almost every other country, not only in England and Germany, where it has been known for centuries, but also in Japan. There it was unknown eighty years ago, but has now been the best seller, five to one, for the last three years.

It is impossible for any other book to surpass the Bible in this respect, for where most books that enjoy an international reputation have been translated into no more than a dozen languages—and usually much fewer than that—the whole Bible has been translated into 195 languages and the New Testament into an additional 252. Even in the United States last year the Scriptures were sold in 88 different languages.

Not only is the Bible the best-known book in the world today, but it is my conviction

that it will be better known tomorrow. My reasons for this belief are based upon two facts. The first is that the Bible is always moving into languages that never had it before. In 1951 at least one book of the Bible appeared in fourteen new languages as a result of the earnest work of missionaries who, in almost every instance, were first required to reduce the language to writing. Of these fourteen languages, three are spoken in Burma, three in Africa, three in India, three in Latin America, one in Formosa, and one in Papua. This record of more than one new language a month is not exceptional. The records at the Bible House in New York reveal that for the past forty-five years some part of the Bible has been published in a language hitherto without it at the rate of one about every thirty-two days.

My second reason for believing that the Bible will be better known tomorrow is that it is constantly being revised in those languages into which it has already been translated. This program of keeping the Bible up to date has been going on since before the time of Jesus. Three hundred years before New Testament times the great Jewish colony in Egypt requested of the king that their Hebrew Scriptures be translated into Greek, so that the rising generation of their people who knew no Hebrew could read it. Thus came the Septuagint, which was the Greek Old Testament familiar to Jesus and His disciples.

To come down to later years, the first whole Bible to be translated into our English language was that done under the direction of John Wycliffe at the end of the fourteenth century. Anyone who tries to read the English of Wycliffe's day will see how great have been the changes, not only in the English language itself, but in the shape of the letters and the spelling of the words. Even the English of the first editions of the King James version is difficult reading today.

What has happened to the English language in the story of almost all the great languages of the world which have had the Bible a long time. The original translations of the Bible into many of the languages of mission lands, such as the Chinese and Japanese Bibles, and those of the various dialects used in the Philippine Islands, were all done in the early days of the missionary enterprise and in many cases by missionaries who were not too familiar with the language they were using. In some instances the Scriptures were translated into the high literary language used by scholars, which was very different from the common language used by the people. It was not until the second decade of this century, for instance, that the whole Bible appeared in the Mandarin, the common speech of the people of northern China.

The story of the Japanese Bible brings us closer to the present time. All during World War II a group of Japanese scholars continued their labors begun some years before to revise the Japanese Old Testament. Even then they were under the conviction that they should put it in the classic literary Japanese. Within the past year they have set aside all the work they have done in order to begin again with their revision, this time putting it in the language of the common people. They hope to have this revision ready in about three years.

One of the thrilling stories of the Korean

THE REVISED STANDARD VERSION OF THE NEW TESTAMENT ADOPTED BY THE AMERICAN BIBLE SOCIETY

The accompanying article is written by the American Bible Society's Secretary of Public Relations. The reader will be interested in Dr. Stifler's reference to the Revised Standard Version of the Scriptures.

The publication of the new Version has provoked a great deal of controversy. Some fundamentalists are condemning it while others are praising it highly. The Old Testament in its revised form was not made public until September 30, 1952, but the New Testament was published in 1946 and since that time nearly two million copies have been sold.

The Bible Society did not adopt the new Version immediately. Its constitution provided that the only Versions in the English language to be circulated by the Society were the King James Version of 1611, the English Revised Version of 1881-1885, and the American Standard Version of 1901. After the appearance of the Revised New Testament in 1946 the Society waited for five years and studied the opinion of the churches. After careful study it decided that the denominations supporting the Society would overwhelmingly approve or would not object to its circulation of the Revised Standard Version of the New Testament. Thereupon the constitution was amended to permit the Society to circulate the new Version in addition to the others.

The extent to which the King James Version is circulated by the Bible Society far outstrips its circulation of the other Versions, and perhaps it always will, for the wording of the King James Version is deeply rooted in our literature, our hymns, and our hearts. It must be admitted, however, that in spite of its great and dignified style, the King James Version contains many forms of speech and of literary expression that are so strange to the children and youth and lay people of today that these phrases form a barrier to the easy understanding and appreciation of the meaning of the Scripture text. That may be one reason why people have not been reading their Bibles as they should. It is to be hoped that the publication of the Revised Standard Version will awaken a greater interest in Bible reading and Bible study.

The men who produced it have endeavored to provide "a simple, more understandable, more accurate version which will give the people the real meaning of the Holy Scriptures while retaining the classic beauty of the beloved King James Version." We believe that, while their work is not perfect, they have succeeded in a very large measure.

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GOSPEL PUBLISHING HOUSE, Springfield 1, Missouri

War is that of the preservation of the manuscript of the Korean Bible in a new form of spelling which just after World War II had been adopted by the Korean government. This manuscript had just begun to go to the printer in the city of Seoul when the Korean War broke out. Young Bin Im, secretary of the Korean Bible Society, preserved that part of the manuscript which had not yet gone to the printer by hiding it in a farmer's home in the country until Seoul was regained by the United Nations. The Korean Bible in its new form of spelling is now being printed in Tokyo and distributed to the eager members of the Korean churches who are carrying on valiantly in the midst of the poverty and tragedy engendered by the war.

Dr. Eugene Nida, secretary of translations of the American Bible Society, is working with committees of Latin American scholars who are now revising the Portuguese Bible which is used in Brazil and the Spanish Bible used in other Latin American countries.

This characteristic of the Bible to match itself with the current speech of the people has been recently brought in a forceful way before the American public. It is doubtful if the Bible has even had so much publicity in this country as it has recently enjoyed. September 30, now passed, is a date that will long be remembered in the history of the Bible in America. On that date the United States Post Office Department issued a stamp commemorative of the fact that 500

years ago Johann Gutenberg was perfecting his invention of printing by movable type. The first book of any size which he printed was the Bible. It was the Latin Vulgate Bible, which was then, as it is still, the official Bible of the Roman Catholic Church. Interestingly enough, September 30, the day on which this postage stamp was issued, is on the calendar of the Catholic Church as the Feast of St. Jerome, who, in the latter part of the fourth and early fifth centuries, was the scholar who translated the Hebrew Old Testament and the Greek New Testament into the Latin and produced the text which Gutenberg set up.

The September date also marked the first appearance of the Revised Standard Version of the English Bible on which thirty-two scholars, representing forty denominations, have been working for the past fifteen years. This is the first major revision of the King James Bible made in fifty-one years. It is interesting and comforting to know that one of the major purposes of this committee was to preserve as much as possible the beauty of the King James English.

The New Testament in this new revision has been out for nearly six years and has won considerable approval. Among the practical uses to which it has been put is the production of diglot Scriptures, that is, copies in which one language appears on one page with another language on the facing page. This type of Scripture volume has been particularly useful in Japan, where many are desirous of learning English and where there

is no familiarity with the King James Version, but where it is of major importance that the Japanese shall learn their Bible in English as they find it elsewhere.

This urge through the centuries to keep the Bible up to date is inevitable. Having heard God's Word for them, men will insist that it continue to be heard with no uncertain sound, for the Bible contains the best news that ever broke upon the world. It tells men, all of whom are born with the longing to know what God is like, that He is a God like Jesus Christ who came to reveal His Father, to give meaning to human life, and to offer the way of Salvation from sin. The Bible says, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." When men hear those words in the language of their own heart and home, and are persuaded of their truth, they become new men—born again, as Jesus said that night to the learned Nicodemus.

ECHOES IN THE VALLEY

If any little word of ours
Can make one life the brighter,
If any little song of ours
Can make one heart the lighter.
God help us speak that little word,
And take our bit of singing,
And drop it in some lonely vale
And set the echoes ringing.
—Selected.

Healed and Baptized in the Spirit on a Hospital Cot

A PERSONAL TESTIMONY

For 14 years I suffered with bronchial asthma, which gradually resulted in complete physical exhaustion and affected my heart until I suffered a total collapse in January of this year. I had oxygen for ten days and spent 13 more days recuperating. Upon my return home I spent five weeks in bed continuing my recuperation. I was so exhausted that walking only a few steps resulted in dizziness, and I would have to rest half an hour before I could even talk. My skin would turn dark blue.

On March 17, 1952, I collapsed again and was hospitalized. The following morning I had another attack and from then on I went down fast. The administration of oxygen by nasal catheter was making me very ill and weak. My blood pressure was taken hourly. My appetite was gone, and I was retching and vomiting constantly. My head ached terribly and my heart was failing fast. Medications were changed from time to time, but I did not respond. The hospital bought a special oxygen helmet of plastic which made me feel easier, but I continued to fail.

One day Helen Baldwin, a nurse aid, asked if I would like to have her pastor come and pray for me. I refused, because I knew Helen was Pentecostal and I did not understand that religion. I knew I was dying, so I prayed, but I could not reach God.

One morning I asked Helen if she had prayed for me. "I surely have," she said. That evening, at my request, she brought a layman, Charles DeWitt, to pray for me (the pastor being out of the city). Too weak to talk, I listened and absorbed the beautiful promise of healing and forgiveness of sins. Peace entered my soul, and I slept for the first time in two weeks.

Brother DeWitt came again, laid hands on me (according to Mark 16:18), and prayed. It was then I felt Christ's healing virtue, like a gentle shock, flow through my body—right through my aching, throbbing head to the end of my hair. The terrific pressure in the base of my skull, and the terrific drilling pain I had suffered for three years behind my left ear in the mastoid area, disappeared immediately. I felt my heart speed up and grow strong. Perspiration oozed from every pore in my body. Pent-up emotions, nerves, hate, worry, pain, and strife melted away as the tears ran freely. Praise Jesus! He was there in great power! I slept like a babe again that night. The following day I began to hunger for food and ate something at each meal. I praised the Lord continually.

Brother DeWitt came often, teaching, reassuring, and praying as did others from the Assembly congregation. I found the true Jesus who is ever ready to help and to heal. The most wonderful thing of all was the great love that filled my heart, and the knowledge

that I really meant something to Jesus and to His saints who were ministering to me.

On April 9, Mr. DeWitt once again prayed for me. Suddenly a wonderful sensation of complete joy thrilled my soul and body. My eyes were closed, but I seemed to be straining for a glimpse of heaven, when suddenly a shaft of light shone bright upon my eyes and forehead. My lips began to move of their own accord. I felt the presence of the Lord and a great trembling came over my body. The Lord had blessed me with the baptism of the Holy Ghost. "Master, let me walk with Thee," was my request when He baptized me with the Holy Ghost.

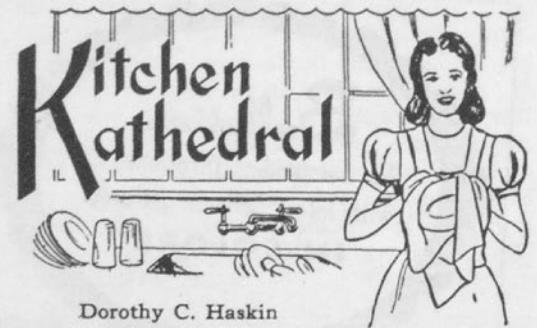
At three o'clock the following morning, while speaking in tongues, I felt the left side of my face and lip being lifted into place. It had sagged for two years.

After suffering these many years, and being almost always bedridden the past three years—after countless times in the hospital, and consuming numberless types of medication—now I have only to turn to Jesus when I need help. Praise His wonderful name!

My strength returned rapidly. I attended church and testified every Sunday. Gradually I was able to do more and more.—Lillian DeVolder, 13 W. Genesee Street, Iron River, Mich.

(Endorsed by Pastor E. A. Beck, Green Bay, Wis.)

A lady in Washington writes: "A friend ordered the EVANGEL for me as a gift. Now I would not be without it. It meets one's real heart hunger."



YOUR STREET IS YOUR FIELD

The Christian knocked at the door. When her neighbor answered, the Christian said, "We have been neighbors for several years but we have never read the Bible together. May I come in and read the Bible to you for ten minutes?"

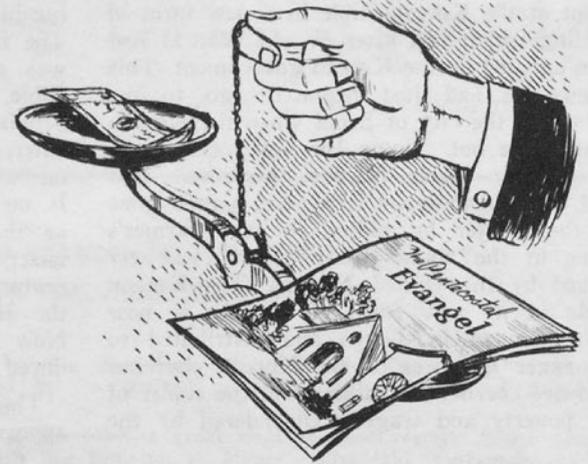
"Why yes," the neighbor faltered, allowing the woman to enter.

The Christian sat down, opened the Bible to Isaiah 53, and carefully read the chapter. Then she stood up, said "Thank you," and started to leave.

"But you will come again and read to me, won't you?" invited the neighbor.

"With pleasure," the Christian answered. She had broken the ice. For several years she had wanted to speak to her neighbor of the things of God, but had not known how to do it. Then she heard a minister suggest this simple approach. No one begrudged the giving of ten minutes in which to read the Bible. No one resented this approach. But in this way she awakened the interest of

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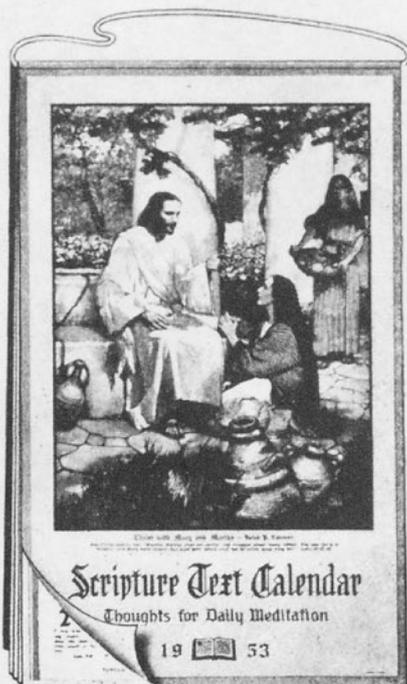
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several neighbors. They began attending church and were won to the Lord.

Perhaps you would like to have been a missionary, but due to circumstances you are limited to one block in the United States. So is the missionary limited to one place. He can only reach those who live near him—and you, too, can reach those who live near you.

You can pray for your street. Get a little notebook, and in it list the houses on the block. Designate them by numbers until you learn the names. Gradually you will learn more and more about the people on your block. Put a check after the names of those whom you discover to be Christians. Pray about the things which hinder each person from being a believer. As you pray, you will notice the spirit of your block improve.

You can serve your block. The missionary on the foreign field does many things as a point of contact. You can offer to water the neighbors' lawn, or feed their cat, when they are going out of town. You can stay with the sick while the one who usually cares for her goes on an errand. You can save paper bags for the family needing to pack a number of lunches. You can mind the baby while a mother goes to the store.

Just be ready. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (1 Peter 3:15). Sooner or later, the conversation will turn to religion. You can be ready. You can know what you believe. Think it over. Why are you a Chris-

tian? Why does God permit the godly to have troubles? Why does He permit war? Study your Bible. Learn the answers to the questions which bother others, and be ready when asked.

The entire world is a field to the Lord. He has placed you where you are in order that you may serve Him there. Your street is your field.

THE LORD SAYS "COME" BEFORE HE SAYS "GO"

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. 11:28.

To every toiling, heavy-laden sinner, Christ says, "Come unto me . . . and . . . rest."

There are many toiling, heavy-laden believers too. For them also is this invitation meant. If you are heavy-laden with your service, note well the exhortation of Jesus, and do not mistake it. It is not, "Go, labor on," as perhaps you imagine. On the contrary, it is "Stop, turn back"—"Come unto me and rest." Never, never did Christ send a heavy-laden one to work; never, never did He send a hungry one, a weary one, a sick or sorrowing one, away on any service. For such the Bible says only, "Come, come, come."

The first evangelist of the New Testament records the invitation about which we are writing. The last gives us the similar one: "If any man thirst, let him come unto me, and drink." Near the close of the New Testament are these words: "Let him that is

athirst come, and . . . take the water of life freely."

How many of the Lord's redeemed people have spent hours or days or even months in sorrow and self-reproach from some imagined duty which they had not courage or strength to perform because they were heavy laden all the time! How many can tell of the journey by bus or rail that was a time of intense distress because they felt they ought to be speaking to their fellow passengers about their souls, but they could not. How many have done far worse: have spoken when they had no message from God and have done harm rather than good. Oh, how different it would have been had they first come to Jesus and found rest and living water; then, when the waters were welling within, the rivers would have flowed naturally and irrepressibly and the happy countenance would have said more than heartfelt words were uttering! No one would then have looked at the face of the speaker and felt, "What a dreadful religion his must be!" for the "Come" is not intended to exclude the "Go" but to prepare the way for it.—*J. Hudson Taylor.*

"Where's hell?" called a scoffer standing on the outskirts of a crowd listening to a street preacher. Seeing that the preacher ignored the interruption, the heckler challenged, "Where's hell? I asked you a question and you can't answer it."

"Yes, I can," came the swift reply. "Hell lies at the end of a Christ-rejecting life."

The CHAPLAINCY— a Branch of the Church

By Douglas G. Scott

The day has arrived when we, as a church, must consider the Chaplaincy to be a definite branch of the church. We have our Home Missionary projects and our Foreign Missionary program, yet many of us never have considered this branch of service as having anything to do with the Church. We are facing the fact of a long siege of military activity, and there is the possibility that many a Sunday School lad of today will be called to serve with the military forces before he is twenty years of age.

In the early part of September it was my privilege to talk with Major General Charles I. Carpenter, Chief of Chaplains of the Air Force. At that time he stated his conviction that the Church has not yet realized the responsibility which is hers to the young men in uniform, in presenting this great mission field to her potential workers and ministers. To whom shall we as parents give our boys and girls when the day arrives for the Military to reach into our homes and call our boys to serve our country? Will we who have not yet grasped the meaning of this great need stir ourselves, accept the challenge, and say, by the grace of God, that we as a church will rise to the call now and, no matter how small, do our part?

The Military is calling to us through the Chaplains Corps today to arise to the occasion and make this a program of the Church. I believe that our Assemblies can contribute a tremendous weight in determining and guiding the spiritual life and future of our boys. I believe they will arise to the task.

As of September 1952 the Air Force needs 250 additional Chaplains. As of the year ending June 30, 1953, it is safe to say that 450 Chaplains will be needed. WHAT SHALL WE DO? The Chaplaincy need in the other



Douglas G. Scott, an Assemblies of God pastor in Washington, D. C., is Chairman of the Commission on Chaplains for the National Association of Evangelicals. The picture shows him in conference with Maj. Gen. Charles I. Carpenter, Air Force Chief of Chaplains, planning their itinerary of various colleges and seminaries that have invited them to visit in the interest of Chaplains. Texas and California institutions will be visited during the month of December.



ASSEMBLY MINISTERS ATTEND CHAPLAIN SCHOOL

Airman Second Class Carol P. Brown of Waxahachie, Texas, is shown here with three Assemblies of God ministers attending the Chaplain School at Fort Slocum, New Rochelle, N. Y., in September. He was in training as a Chaplain's Assistant. Left to right: A/2C Carol P. Brown, Chaplain (1st Lt.) Wayne E. Rowland, Chaplain (1st Lt.) John M. Pope, and Chaplain (1st Lt.) Jack J. Carmichael.

There are now sixteen Assemblies ministers serving as Chaplains with the armed forces. Ten are with the Army and six with the Air Force. All but four are stationed in the United States at the present time. Chaplain (Capt.) Cyril E. Homer is being transferred from Austria to the U. S. He expects a discharge soon and plans to return to pastor his church in Jacksonville, Florida. Chaplain (Capt.) John R. Elrod, who has been stationed at Fort Leonard Wood, Missouri, received orders transferring him to Europe around the end of October.

Chaplain (Capt.) James A. Duguid and Chaplain (Capt.) James H. Woods are in Germany. Chaplain (Capt.) Farrell E. Evans is in Korea. Army Chaplains now stationed in the U. S. include: Dudley Q. Boyd (Maj.), Frank R. Griep (Capt.), John A. Lindvall (Maj.), and Joseph P. Lukowski (Capt.) Air Force Chaplains stationed in the U. S. at the present time include: Clarence P. Smales (Capt.), Frank W. Smith (Capt.), Walter Tashnick (Capt.), and Earl E. Waugh (1st Lt.).

The Servicemen's Division of our Christ's Ambassadors Department keeps in touch with our Assemblies Chaplains and works very closely with them in order to provide the greatest possible ministry to the young men in the armed services. Any parents or pastors who desire spiritual help to be given to their young people in service are invited to write to the Servicemen's Division, 434 West Pacific St., Springfield 1, Missouri, sending the full military addresses of the servicemen, and stating whether or not they have been saved or baptized with the Spirit. Our Servicemen's Correspondent, Ernest Kalapathy, will gladly write to the servicemen and send them selected gospel literature.

branches of military service is comparative to these numbers.

The word "chaplain" spells "OPPORTUNITY." In today's military establishment the Chaplain is limited only by his own energies and the horizon of his own vision. Here we find no place for a lazy minister, for every chance is given him to make his program the very best he knows how to plan and carry through. Chaplain (Col.) C. W. Martney of the Air Force says, "The prerequisites for a Chaplain is love to God with all his heart, mind and soul and, second, love for his fellow man." The Chaplain who does this will be a busy man with unlimited possibilities for God.

"We have plenty of people nowadays who could not kill a mouse without publishing it in the Gospel Gazette. Samson killed a lion and said nothing about it; the Holy Spirit finds modesty so rare that He takes care to record it. Say much of what the Lord has done for you, but say little of what you have done for the Lord. Do not utter a self-glorifying sentence.—C. H. Spurgeon.

MODERN LIONS

Within a week after my conversion, I passed by a picture store in St. Louis, and saw hanging there an engraving of a painting of Daniel in the den of lions. The prophet with his hands behind him, and the lions circling about him, is looking up and answering the king's question. The one thing I was in mortal fear of, in those days, was that I might go back to my sins. I was a drunken lawyer in St. Louis when I was converted, with no power over an appetite for strong drink, and I was so afraid of a barroom or a hotel or a club, that when I saw I was coming to one I would cross the street. I was in torment day and night. No one had told me anything about the keeping power of Jesus Christ. I stood before that picture and a great hope and faith came into my heart, and I said: "Why, these lions are all about me—my old habits and sins—but the God that shut the lions' mouths for Daniel, can shut them for me." I learned that my God was able. He had saved me and was able to deliver me from the lions. Oh, what a r + it was!—Dr. C. I. Scofield.



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a city of Shē'-chēm,
the land of Cā'-nā-ā
came from Pā'-dān-ā
pitched his tent befo
19 And he bought
a field, where he hac
tent, at the hand of
of Hamor, Shē'-chēm
an hundred pieces of
20 And he erected th
and called it Ēl-ēl'-ō-

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when the judges ruled, that
there was a famine in the land.
And a certain man of Bēth'-lē-hēm-
jū'dah went to sojourn in the coun-

d. ST. MARK, 13. *Signs of Christ's coming.*

than all the trea-	A. D. 33. 1 John 3. 17.	18 And pray ye that your flight be not in the winter.
1 of their want did n all her	a Matt. 24. 1. b Luke 13. 44. c Luke 21. 7. f Deut. 28. 14	19 ¶ For in those days shall be afflic- tion, such as was not from the be- ginning of the creation which God created unto this time, neither shall be.

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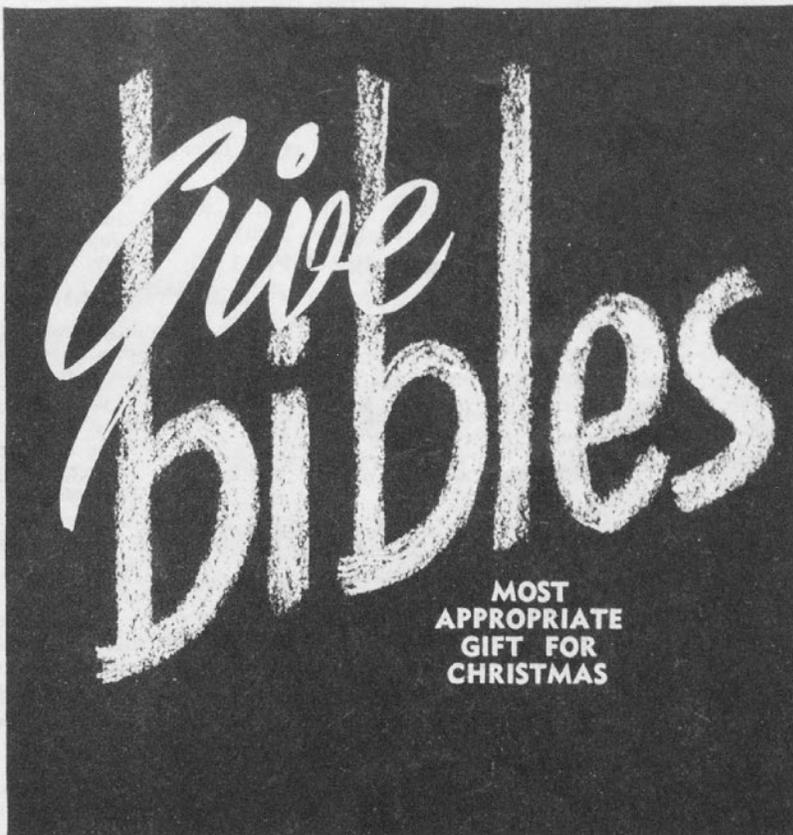
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BRONCHIAL ASTHMA HEALED

I was sick with bronchial asthma for ten years. Last winter I had to fight for breath, and I was unable to lie down for eight weeks. The doctor had me under daily observation for a while. In February, 1952, he gave me just two weeks to live.

Brother E. E. Rohde, pastor of the Assembly of God, was very kind to me. He drove me 26 miles to the doctor whenever I wanted to go. I had not been attending any church for nearly sixty years, but he invited me to the meetings and he came every Sunday to take me to church. He put an easy chair in the back of the church for me.

One night the people gathered around my chair, and I gave my heart to God. Shortly after I was saved, Martin Baxter came for a meeting. He and Brother Rohde laid their hands on me, and anointed me with oil (according to James 5:14), and prayed that God would heal me. The next morning the asthma was gone. Praise the Lord!

On July 20 I was baptized in water and also received the baptism of the Holy Ghost. That night they prayed for me again, as my legs were so sore from dropsy that I could not touch them. Praise the Lord, the next morning the pain was all gone. I am 76 years old.—Oscar Wolf, Thedford, Nebr.

(Pastor E. E. Rohde, Thedford, Nebr., states that God has done a great work in saving and healing Brother Wolf, and that he has been a blessing to the community since he has been saved.)

STARS THAT SING

Many have wondered over the poetic significance of Job 38:7: "When the morning stars sang together, and all the sons of God shouted for joy." It has long been believed that there are adumbrations of unspeakable harmony in the universe which the sinful ear and soul apathy of man cannot discern. Now news have come from London, England, that the University of Manchester is building a radio mirror two hundred and sixty-five feet in diameter, the largest of its kind in the world. Nothing will be seen with this instrument, but much will be heard. It would appear that the sun and about a hundred invisible stars so far discovered are "hissing" at us. That is, they are radio stations which are sending forth powerful rays which, when translated into sound, are heard as persistent hisses. Years ago, Dr. E. Jansky, of the Bell Telephone Laboratories, discovered that the Milky Way was

THE MINISTRY OF PRAYER

There's a holy, high vocation
Needing workers everywhere;
'Tis the highest form of service,
'Tis the ministry of prayer.
There's no weapon half so mighty
As the intercessors bear;
Nor a broader field of service
Than the ministry of prayer.
Are you longing for revivals
In the good old-fashioned way?
We must use old-fashioned methods—
Which have always been to pray.
—Annie Lind Woodworth.

disturbing the celestial peace. Since then, other galaxies have proved to be hissers. The British were the first to make the most of Jansky's discovery. A new science called "radio astronomy" has come into being. With huge mirrors, like that of Manchester, hissers are heard that mean as much as the bands and lines of the solar spectrum. Dr. A. C. R. Lovell, of the University of Manchester, believes that there may be as many as a hundred thousand million of these radio stars. The hissing of the stars bears no relation to the music of the spheres in which ancient Greece believed, yet it is music of a kind to ears that can be attuned to it. After all, it is quite feasible that the "morning stars" do sing together and that the universe is filled with adumbrations of praises to our eternal God.—*Watchman-Examiner*.

A HIVE OF BE'S THAT DO NOT STING

"Be content with such things as ye have" (Heb. 13:5).

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

"Be ye holy; for I am holy" (1 Pet. 1:16).

"Be ye kind one to another, tender-hearted, forgiving one another" (Eph. 4:32).

"Be patient therefore, brethren, unto the coming of the Lord" (Jas. 5:7).

"Be thankful unto Him, and bless His name" (Psa. 100:4).

"Be thou an example of the believers" (1 Tim. 4:12).

—Mrs. George H. Lee

The best exercise for the heart is to reach down and pull other people up.

"The hand that gives, gathers."

AMONG THE ASSEMBLIES

MARCH, MO.—The Lord gave us a very good meeting with Don Coleman, pastor at Ozark, Mo. Five were saved and one was filled with the Holy Spirit.—A. J. Frank, Pastor.

AVENAL, CALIF.—A number were saved or reclaimed in a recent meeting with Evangelist and Mrs. Bob L. Sheran of Hollywood, Calif. Conviction rested heavily upon the services as Brother and Sister Sheran preached and sang under the anointing of the Spirit. Many denominational people attended and eagerly listened to the messages on the second coming of Christ.—Vernon Ragsdale, Pastor.

SOQUEL, CALIF.—The Lord gave us a gracious meeting with Evangelist H. J. Ketner of Delhi, Calif. Fifteen received the baptism of the Holy Ghost, including a child 12 years old and a lady past 80. One backslider returned to God and was filled with the Holy Spirit. He had been given to drink and was separated from his wife, but the following Sunday night he brought his wife and child to church. God had answered prayer. He and his wife were reconciled and they are both happy in the Lord.—E. Mehringer Richardson, Pastor, The Friendly Church.

MECHANICSBURG, PA.—We have just concluded a five-week tent meeting. Evangelist Arthur Davies of Chester, Pa. was with us for the first three weeks. The saints were greatly benefited and new interest was aroused in the old-fashioned gospel.

Anthony Demarko, a former pastor in Maine now residing in Mechanicsburg, preached the last two weeks of the meeting. Sinners were stirred to repentance. Attendance was small at the beginning, but we had a full crowd the closing night. A number were definitely saved and healed. One man, who began using tobacco at the age of three, was delivered from the habit. To God be all the glory.—Charles N. Crone, Pastor.

TEXHOMA, OKLA.—We enjoyed a two-week meeting with Sister Dora Lane of West Texas District. Six of our members received the baptism of the Holy Ghost. We were stirred by the forceful anointed messages.—Bob Goodwin, Pastor.

GOSHEN, IND.—Many children were reached with the simple story of Christ during the children's meetings with the Fortier Family of Elkhart, Ind. The children listened spell-bound night after night. Over 117 children who had never attended our church before were among those enrolled. We do not know how many children surrendered their hearts to the Lord, but dozens came to the altar on several occasions.—R. R. Bayless, Pastor, First Assembly of God.

MILAN, TENN.—On August 10 of this year, Brother and Sister G. A. Pletcher from Arizona accepted the pastorate here. God has met with us in a gracious way. The Sunday School average for August and September was 296 and 336. On October 5 we had 347 present.

We have enlarged the main auditorium of the church, and we will complete the installation of a baptistry within a few days. Plans have been made to purchase new pews.

Brother Pletcher's sincerity and gospel sermons are reaching the hearts of sinners in convicting power. We are inspired to press on, realizing as never before that God has not changed and still moves in the midst of His people.—Lorene Spain, Sunday School Secretary.

COMING MEETINGS

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

WHEELER, TEX.—Nov. 2—; Evangelist and Mrs. Robert J. Salter, Hillsboro, Tex. (M. L. King is Pastor.)

PARAMOUNT, CALIF.—Full Gospel Assembly, Nov. 4—; Evangelist Al Silvera, Fresno, Calif.—by Lorena M. McCarty, Pastor.

CONCORD, CALIF.—Nov. 2—16; Evangelist N. B. Rayburn, Henryetta, Okla. (R. A. Work is Pastor.)

SHAWANO, WIS.—Assembly of God Tabernacle, Nov. 4—16; Evangelist and Mrs. Dan Kriorian, Boston, Mass.

MEMPHIS, TEX.—Nov. 2—; Evangelist Marlin Maddoux, Beaumont, Tex. (C. H. Browning is Pastor.)

SUNRAY, TEX.—Assembly of God, Nov. 2—16; Evangelist and Mrs. Bobby Ray, Fort Smith, Ark. (W. F. McCleskey is Pastor.)

JACKSONVILLE, FLA.—Kings Highway Tabernacle, Nov. 6—23; Evangelist Roy Sherrill and party. (J. A. Cain is Pastor.)

LOMITA, CALIF.—Oct. 26—; Evangelist Eugene Smith, Cheyenne, Wyo. (Eugene Williams is Pastor.)

LITTLE ROCK, ARK.—Central Assembly of God, Nov. 9—23; Evangelist Erla La Dow, Cleveland, O.—by Robert C. Sellers, Pastor.

TOPPENISH, WASH.—Assembly of God Tabernacle, Nov. 4—; Evangelist D. H. Walterman, Chicago, Ill.—by Warren D. Combs, Pastor.

McCOOK, NEBR.—Assembly of God, Oct. 22—Nov. 9; Evangelist A. R. Vander Ploeg.—by Stanley Cooke, Pastor.

PHOENIX, ARIZ.—First Assembly of God, Oct. 26—Nov. 9; Evangelist C. Melvin Smitley and Fred Henry.—by V. Ernest Shores, Pastor.

KANSAS DISTRICT COUNCIL—35th Annual Council, 8th and Lee Sts., Coffeyville, Kans., Nov. 3—6; Gayle F. Lewis, General Superintendent, speaker. First service Monday at 7:30 p.m.—by Paul C. Samuelson, District Secretary-Treasurer.

FIRST BIENNIAL CONVENTION of the Latin American District Council will be in Phoenix, Ariz. at the First Assembly of God, 11th and Garfield, Nov. 18—24.—by Jose Giron, District Secretary.

MICHIGAN DISTRICT SECTIONAL S. S. CONVENTIONS—Nov. 3—7; Paul Copeland, Director of National S. S. Department; Charles W. H. Scott, District Superintendent; Malachi R. Cook, District S. S. Director; and pastors from the various sections, speaking. Services at 1:30 and 7 p.m.—by Malachi R. Cook.

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LOS ANGELES, CALIF.—Full Gospel Assembly, Oct 28—Nov. 9; Evangelist and Mrs. Bob L. Sheran, Hollywood, Calif. (John B. Lilley is Pastor.)

HIGHLAND, CALIF.—Assembly of God, Nov. 2—9; Children's revival with Evangelists Virgil and Edythe Warens. (George D. Scott is Pastor.)

SALMON, IDAHO—Nov. 2—16; Evangelist and Mrs. P. Podruchny, Hebron, N. Dak.—by B. M. Dirks, Pastor.

ELIZABETH, N. J.—Ebenezer Church, Nov. 5—16; Evangelist Christian Hild.—by Frederick H. Huber, Pastor.

STORM LAKE, IOWA—Nov. 4—23; Evangelists Carl and Edna Goodwin, Pomona, Calif. (Vernon L. Huffey is Pastor.)

TULIA, TEX.—Assembly of God, Oct. 26—Nov. 9; Evangelist George C. Klassen, San Fernando, Calif.—by D. W. Calcote, Pastor.

HACKETTSTOWN, N. J.—Assembly of God, Oct. 26—Nov. 9; Evangelist Hazel Steven, Milwaukee, Wis.—by Ernest E. Edwards, Pastor.

CORYDON, IOWA—Oct. 28—Nov. 16; Evangelist and Mrs. Carl W. Oney, Chillicothe, Mo.—by James B. Booth, Pastor.

BUFFALO, N. Y.—Riverside Full Gospel Tabernacle, Oct. 26—Nov. 16; Evangelist Evelyn Olsen.—by Paul R. Buchwalter, Pastor.

BURTON, NEBR.—Assembly of God, Oct. 26—Nov. 9; Evangelist and Mrs. R. S. Barnes, Pomona, Calif.—by James Bailey, Pastor.

NACHES, WASH.—Assembly of God, Oct. 16—; Evangelist and Mrs. Ernest Mattson. (John H. Clark is Pastor.)

MILBANK, S. DAK.—Assembly of God, Nov. 2—16; Evangelist Bonetta Rabe, Norwalk, Calif.—by W. H. Ross, Pastor.

LEWISTON, IDAHO—Assembly of God, Oct. 28—; Evangelists Lorraine and Fulton Buntain. (Norman Gardner is Pastor.)

HARRISBURG, PA.—Pentecostal Assembly of God, Nov. 2—16; Evangelist C. S. Tubby, Stevensville, Canada.—by Leo S. Starnar, Pastor.

IRVINGTON, N. J.—Irvington Pentecostal Church, Nov. 2—16; Evangelist Norman Love, Corning, N. Y.—by Henry Graf, Pastor.

DALLAS, TEX.—Roseland Assembly of God, Oct. 29—; Evangelist and Mrs. R. D. Zook, Waxahachie, Tex. (Hubert Ratliff is Pastor.)

WEST TEXAS DISTRICT S. S. TOUR—Nov. 6—12; George H. Davis, National S. S. Representative, speaker. (Edith Little is District S. S. Director.)

WEST CENTRAL DISTRICT S. S. TOUR—Nov. 10—20; G. Raymond White, National S. S. Representative, speaker. (Hilton Griswold is District S. S. Director.)

FRESNO, CALIF.—Calvary Tabernacle, Oct. 26—Nov. 9; Evangelist Louise L. Nankivell. Saturday and Sunday services in Fresno Auditorium, Kern and "L" Sts.; all other services at church.—by Claude Weaver, Pastor.

ROCKY MOUNTAIN DISTRICT S. S. CONFERENCES—Nov. 5—21; L. B. Keener, Oklahoma District S. S. Director, guest speaker. Services at 2:30 and 7:30 p.m. Metropolitan Section, Nov. 5, at Englewood; North East Section, Nov. 6, at Brush; Northern Section, Nov. 7, at Loveland; North Western Slope Section, Nov. 12, at Hotchkiss; Utah Section, Nov. 14 (place to be announced); South Western Slope Section, Nov. 17, at Cortez; San Luis Section, Nov. 19, at Alamosa; Southern Section, Nov. 21 (place to be announced).—by William W. Brandt, District S. S. Director.