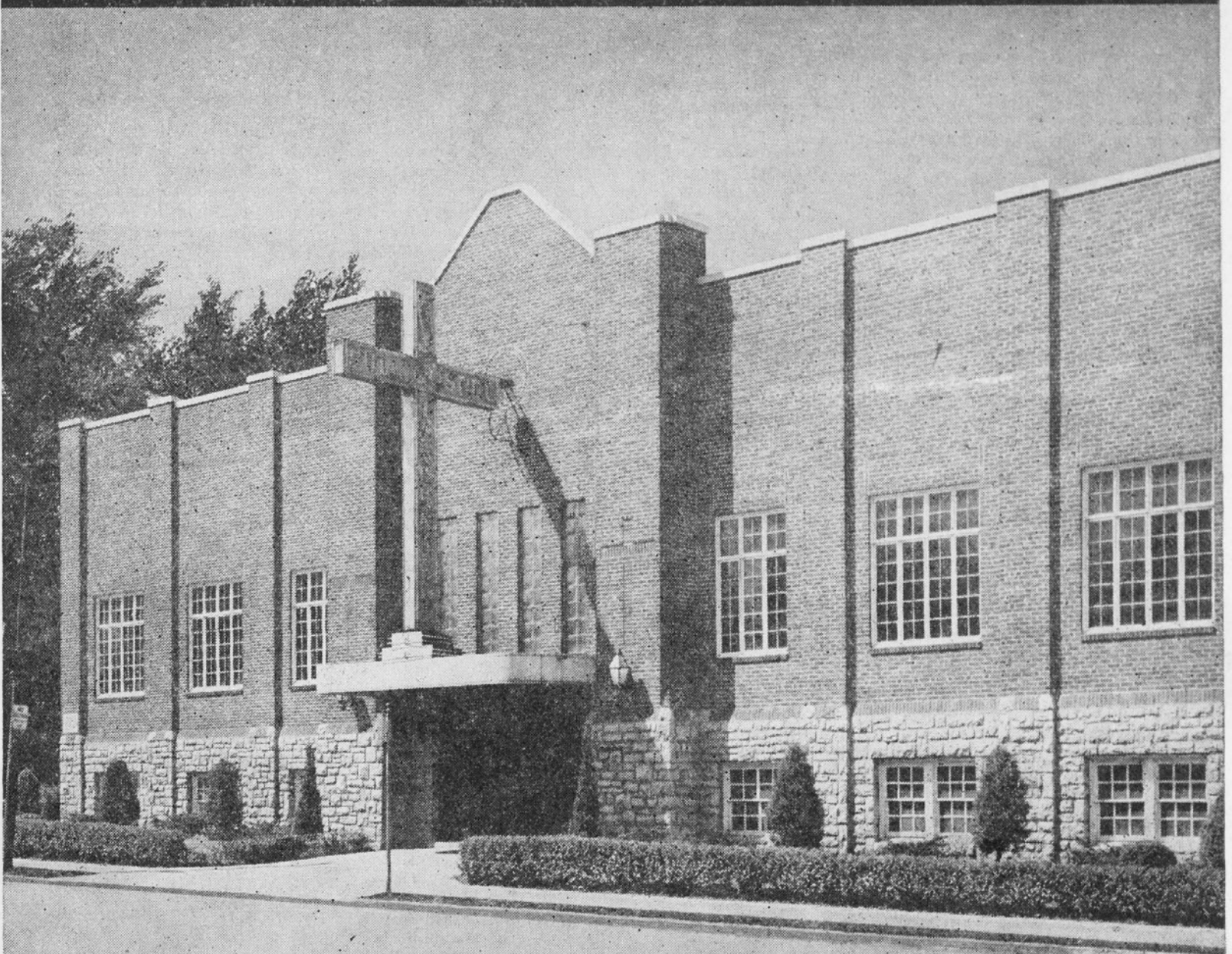


The Pentecostal **Evangel**

November 26, 1950
Number 1907
5 cents

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



First Assembly of God Church
Kansas City, Missouri

EDITORIALY

ON THE COVER PAGE

This week we present another in our series of representative churches—the First Assembly of God in Kansas City, Missouri, located at 3100 East 31st Street.

Aaron A. Wilson, one of the Executive Presbyters of the Assemblies of God, has been pastor of this thriving Assembly for 21 years. It has enjoyed a steady growth through the years. It began in a building that would seat 120, and has developed through various stages until the fine building shown on the cover page was erected in 1941.

Brother Wilson is a Sunday School enthusiast. Perhaps you read the story written by Paul Miller which appeared in the September issue of *Our Sunday School Counsellor*. If you did, you know that Brother Wilson has built his Sunday School by winning men. "If you win a husband or father to the church you will eventually get the family," he says. He has a Men's Class in Sunday School with a regular attendance of from 100 to 145.

In 1928, First Assembly had 20 in Sunday School. In the last four weeks, including Nov. 5, it had an average attendance of 814 to rank as one of the largest Sunday Schools in the Assemblies of God.

They have long since reached their Sunday School capacity in their present building. For some time they planned to add an educational building at their present location. However, this has proved to be impractical, so the pastor and his congregation are purchasing nearly 300,000 square feet of property at an excellent location in another part of the city, where they plan to build an auditorium that will handle a capacity crowd of up to 2,000 and with Sunday School facilities for at least 1500.

When asked the secret of the Assembly's success, Brother Wilson immediately answered: "The leadership of the Holy Ghost! We have a freedom of worship in our services that we all enjoy a great deal, and it inevitably draws crowds. This congregation has thrived on old-fashioned preaching that makes sinners realize they need a Savior and stirs saints to seek God more and more."

There is hardly a Sunday when folk are not saved in the regular services. One Sunday afternoon 25 received the Baptism of the Holy Spirit. The church has eight radio broadcasts each week, and many are the outstanding results known to have come from this radio ministry. They have a mailing list of between 850 and 1,000 radio listeners.

Groups from the church are constantly going out into the highways and hedges to reach the unreached, holding meetings in the City Union Mission, County Farm, Women's Reformatory, convalescent homes, etc.

While busy evangelizing their "Jerusalem" they have not forgotten "the uttermost parts of the earth," and the Assembly gives liberally to foreign missionary work. It supports Brother and Sister Raymond Sanders and little son in French West Africa. When

these missionaries were home on furlough this past year the church gave them a new Jeep Station Wagon, above their support and other expenses, to take back to the mission field with them.

Since First Assembly was organized, 15 other Assembly of God churches have been established in Kansas City. Each Sunday there is a combined Sunday School attendance of 2,200 to 2,300 in these 16 Assemblies. Two of the local churches are now pastored by former members of First Assembly, and a blessed spirit of fellowship exists among them all.

SEARCH THE SCRIPTURES

Fifty years ago the people of God were searching the Scriptures with hungry hearts, and seeking the Lord for a fresh visitation of the Holy Spirit. In answer to their sincere faith and persevering prayer God began to shed forth His Spirit as the Latter Rain; and the Pentecostal Movement, of which the Assemblies of God are a part, was the result.

But in the beginning it was not a Movement separate and distinct from other denominations. It was a moving of the Holy Spirit within the membership of all the denominations. Every evangelical sect was affected by it. Every group, and especially those which believed in Holiness, Divine Healing, and the Second Coming, had within it a sizeable number of open-hearted, spiritually hungry believers who accepted the truth of the Baptism of the Holy Spirit and who received a Pentecostal experience. It was only when the leadership of those denominations rejected the Pentecostal light and began to teach against it that the Pentecostal people who were within those denominations began to withdraw and to form separate Pentecostal assemblies where they could worship God in the liberty of the Spirit.

God's primary desire undoubtedly was to put Pentecostal life and power into every denomination, rather than to form a new sect, and we believe His desire has not changed. God wants to visit Christendom afresh in these last days of grace, and there are many signs to indicate that He is about to do so. Numbers of godly men and women in key positions in conservative Christianity are restudying the account of the visible demonstration of the power of the Holy Spirit in the Acts of the Apostles. Robert Walker, editor of *Christian Life*,* recognizes this fact.

In an editorial in the November issue, editor Walker refers to this group of seekers (who are scattered among the churches) as believing "that the Scriptures nowhere show any evidence that these gifts (healing, prophecy, etc.) bestowed upon the disciples in the first century have ever been withdrawn. Paul cautions against the abuse of the gift of tongues, they admit, but he never outlaws it."

He continues: "They point to the remarkable growth of the much-maligned Pentecostal movement and the clear evidence of conversions and growth in grace among

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many of its adherents. Like Gamaliel, they warn, 'If this work be of men, it will come to nought . . . but if it be of God ye cannot overthrow it.'"

The remainder of the editorial will bear reprinting in full:

"There appears to be abroad a great yearning and desire on the part of a growing number of true believers for a closer walk with God, and this desire is driving men inexorably to seek in a new way the sweep and power of God.

"This is evidenced in part by the wave of interest in revival being felt across our nation. Individual churches and independent committees are praying for—and witnessing—genuine revivals. Whole denominations are giving special attention to nation-wide evangelistic efforts. The phenomenal success of such evangelists as Graham, Rosell, Appelman, Rice, Roberts and others, has focused more attention on the transforming power of the Holy Spirit in the life of men than has been seen in more than a quarter of a century.

"It is felt, also, in the realization on the part of many Christians that they now have a tremendous responsibility—as well as opportunity—to present the only true solution for individual and world peace: the Lord Jesus Christ. And somehow, although they know that the gospel is the only power which can accomplish this, they long for more visible evidence of that power than the level which present-day Christianity provides.

"What will be the outcome of this new inquiry into the person and work of the Holy Spirit in our day? It is probably too

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ROBERT C. CUNNINGHAM, Editor

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Birth of the Pentecostal Movement

J. Roswell Flower

WE ARE rapidly approaching the fiftieth anniversary of the last-days or "latter rain" outpouring of the Holy Spirit in Pentecostal fullness, for it was on January 1, 1901, that the Holy Spirit was outpoured upon a student in a small Bible School at Topeka, Kans. At that time a flame of spiritual fire was kindled which has since swept over the entire world, until hundreds of thousands in all continents and in nearly every country have received a similar experience called the Baptism in the Holy Ghost.

Perhaps the significance of that early experience was neither understood nor appreciated at the time, and it is also possible that many thousands of those who have since sought for and received a glorious Baptism in the Holy Spirit have not heard of the circumstances which led to that glorious event, nor the reason why it should be considered as the beginning of the Pentecostal Movement.

During the nineteenth century there were many great spiritual revivals, none of which should be discounted in any degree. Mass evangelism reached its peak under the tabernacle ministries of such evangelists as Billy Sunday. Simultaneously, groups of Methodists formed Holiness Associations, and many camp meetings for the promotion of personal holiness were established in the central and midwestern states. The doctrine of Divine Healing had been given emphasis under the ministry of such men as A. B. Simpson, A. J. Gordon, and Alexander Dowie. There was, therefore, a preparation for another revival movement which would give emphasis to the supernatural to a degree never before known.

In the late nineties, a Methodist evangelist by the name of Charles F. Parham became intrigued by rumors that Divine Healing is a part of the gospel of Christ. He made a trip to New York to interview Dr. Simpson and went to Chicago to investigate the ministry of Dr. Dowie. Having received much encouragement from what he saw of the ministry of these two servants of God, he returned to Kansas to preach and teach that Christ is the Healer of the body as well as the Savior of the soul. He opened a Bible School in Topeka, Kans., and a number of his converts enrolled as students. The building secured for this purpose was a huge castlelike structure which had never been fully completed,

and which was referred to by the citizens of Topeka as "Stone's Folly." He named the school "Bethel Bible College." A simple method of teaching was followed, the Bible being used as the only textbook, and study being confined to textual analysis and references.

It is recorded that late in the year 1900 the leader departed for field ministry and left a charge for the students, who were then studying the Book of Acts, that after careful research they determine what should be considered the New Testament evidence of the Baptism in the Holy Ghost. When he returned, he was informed that the student body had reached the decision that the Scriptural evidence of the Baptism in the Holy Spirit is the speaking in other tongues as the Spirit gives utterance.

This was a most momentous decision. There had been recorded many instances of persons speaking in tongues prior to the year 1900, but in each case the speaking in tongues was considered to be a spiritual phenomenon or at the most a "gift" of the Spirit, with the result that no particular emphasis had been given which would cause those seeking for the fullness of the Spirit to expect that they should speak in other tongues. But these students had deduced from God's Word that in apostolic times, the speaking in

tongues was considered to be the initial physical evidence of a person's having received the Baptism in the Holy Spirit. (See Acts 10:46—"FOR they heard them speak with tongues . . ."). It was this decision which has made the Pentecostal Movement of the Twentieth Century.

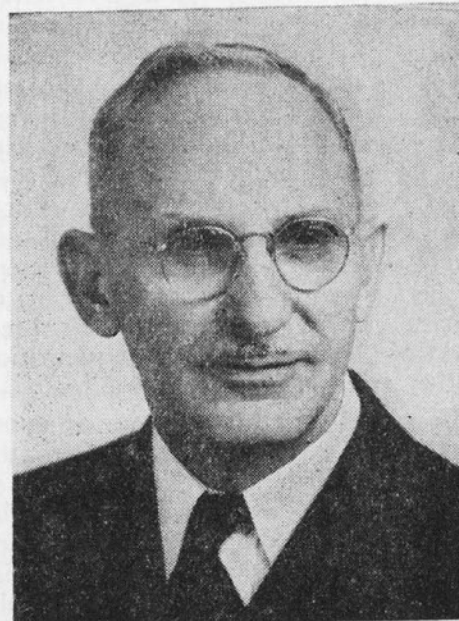
The first step having been taken, it was logical that hunger should develop among the students for an experience which would measure up to the pattern found in the second chapter of the Acts of the Apostles. We will now permit Miss Agnes N. Ozman to tell her own story, as recorded in *With Signs Following*:

"I had been a Bible student for some years and had attended T. C. Horton's Bible School at St. Paul, Minn., and A. B. Simpson's Bible School in New York City. . . . In the fall of 1900 I was in Kansas City and heard that a Bible School was to be opened at Topeka, Kans. I had a desire to go to this school, and asked the Lord, if it was His plan for me to go to provide the fare." The fare was provided, and then: "We studied the Bible by day and did much work down town at night. . . . Prayer was offered night and day continually in a special upper room set apart as a prayer tower. I had many blessed hours of prayer in this upper room during the night watches. . . . Like some others, I thought that I had received the Baptism of the Holy Ghost at a time of consecration; but when I learned that the Holy Spirit was yet to be poured out in greater fullness, my heart became hungry for the promised Comforter and I began to cry out for an endowment with power from on high. At times I longed more for the Holy Spirit to come in than for my necessary food. At night I had a greater desire for Him than for sleep.

"On Watch Night we had a blessed service, praying that God's blessing might rest upon us as the new year came in. During the first day of 1901, the presence of the Lord was with us in a marked way, stilling hearts to wait upon Him for greater things. The spirit of prayer was upon us in the evening. It was nearly eleven o'clock on this first of January when it came into my heart to ask that hands might be laid upon me that I might receive the gift of the Holy

(Continued on page twelve)

On January 1, 1951, it will be fifty years since the Holy Spirit fell at Topeka, Kansas. Our General Secretary here recalls some of the details and reminds us of the significance of this historic event.



Living in the Blessed Hope

Evangelist Inez Sturgeon

LIKE A TINY sparkling jewel hidden among the great crown gems; like a gently sloping hill overshadowed by a gigantic, towering mountain; like a small exquisite blossom almost hidden from view by more flamboyant blooms—such is the book of Titus. There in the Divine Library are the incomparable legal *Romans*; the unsurpassable source of Christian discipline, *Corinthians*; the Thessalonian letters with their clarion call of the Second Coming; the sound advisory epistles of *Timothy*, and the beautifully comparative *Hebrews*. It is among these towering giants of sacred literature that we find the small book of Titus.

Very seldom does one hear a sermon preached from its texts, and few are the writers who choose to pen exhortations from its pages. Yet here is an inexhaustible source of material, a gold mine of extensive knowledge which greatly enriches the soul. Its teachings trace the onward and upward movement of the whole inner man under the guidance of God's Holy Spirit.

The book itself is a letter which was written by the aged Paul a short time before his hand was stilled by the executioner's sword. The words were penned to the young Greek minister, Titus. He had been converted under Paul and had ministered with the apostle a number of times during his journeys. He was pastor of the Corinthian Church when Paul wrote the second epistle to the Corinthians, and later he became pastor and bishop of Crete. Paul addresses Titus in the most endearing terms—"Mine own son after the common faith," "My partner and fellow-helper"—and of him the apostle says, "walked we not in the same spirit? walked we not in the same steps?"

I would like especially to draw your attention to the second chapter of the book where the writer gives a most eloquent dissertation on practical godliness, lifting the theme to a glorious climax with the words, "For the grace of God that bringeth salvation hath appeared



to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

In the first instance we are told that the gospel is for ALL men! This is the glory of the gospel, that it is not a hidden mystery, but it is to be proclaimed to the whole earth. Simeon, holding the Holy Babe in his arms, burst forth in ecstasy at the revelation, "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of ALL people." The sins of the whole world were expiated; and the only reason this does not effect the salvation of every man is because some reject it. No man is outside the mercy of God unless he deliberately places himself there.

Paul now holds up the high objective, the glorious hope, the pre-eminent incentive of the Christian Church, THE SECOND COMING OF CHRIST. The majestic splendor of this described event is then brought within sight and realization of the humblest child of God—within the handclasp of the newest recruit in the "Army of the Saved"—as Paul proceeds to name the three steps to the Rapture at the Second Coming of Christ. Three steps? Yes, only three, and these hold the secret of participation in that grand "Jubilee of All Ages."

Concisely, briefly, and without mincing words, the apostle gives forth the requisites and declares that the grace of God "teaches" us the same. In the original Greek the word used for "teaching" implies the idea of a disciplining process—a bringing into sub-

jection of our human nature and thereby refining it until the objectionable portions are submerged by those attributes brought to us in the new life of God breathed into us at salvation. It is a regulation of this new life which has been born from above.

All three of the "teachings" are disciplinary measures and have to do with our lives in this present world—our contacts of all kinds in the processes of life.

The first step is described by the word "SOBERLY." This word entails very minute examination of all desires, ambitions, and the purposes that arise in our hearts. Christianity is a matter of the individual heart before it is a matter for the street. The word "sober" as here used is one associated with wakefulness—watchfulness—vigilance. Paul elsewhere enjoins, "Let us watch and be sober." Peter also admonishes thus.

Calvin said, "We are commanded not merely to moderation in eating and drinking, but to spiritual sobriety, rather, when we shut in all our senses, that they do not intoxicate themselves with the unlawful things of the world." We must not allow the things of the world to draw us into a state of unnatural excitement or lull us into a stupor. Born in thought, illicit desires, if harbored, will result in deeds; and these, if committed, will shape into an undone eternity.

What an example of this foregoing description is found in the expression, "My Lord delayeth his coming," in relation to an expected return of a master. It is illustrated by a Lot in Sodom, by a Balaam before a Balak, and by a mess of pottage accepted for a birthright! No wonder our Lord warned, "Take heed to YOURSELVES!" The inward look with discipline will bring the upward look with assurance. We stand now atop the first step.

"RIGHTEOUSLY" is the next step. Righteousness is the outward manifestation and expression of a holy heart. So we have the sequence of these words placed very correctly by Paul; first ourselves, and then our relation with others. This latter is the point where we touch the world. Here we see the sin, the shame, the sorrow, and the heartache; at work we are surrounded by it, on the street almost encompassed with it, and yet the Christian meets the world with a heart and life completely separated from the desire for it or participation in it. There must be spiritual separation and physical renunciation.

This triumph is like a Joseph in Egypt, living in the simplicity of holiness, showing to an unscrupulous Egyptian a "righteous" life by refusing to defile himself; like Shadrach, Meshach, and Abednego, in the midst of pagan

Sister Sturgeon and her husband, F. A. Sturgeon, are well known throughout our Assemblies of God fellowship. Miss Mildred Thompson and her music complete the Sturgeon Evangelistic Party.

idolatry, living righteously and refusing to bow the knee to the image. Triumphant righteous living is based on one foundation—a cleansing of the heart in “sober,” individual, disciplinary living.

We have but to take one step of this inseparable triumvirate of experience. “GODLY.” There must come a very practical realization of the presence of God and a yielding to His claims in our daily life. A number of years ago Charles M. Sheldon realized this, and wrote a book, “In His Steps,” of which more copies have been sold than any other except the Bible. In that book he applied the question, in practically all the circumstances of everyday life, “What Would Jesus Do?”

John Wesley was criticized with the

words, “He has taken religion out of the parlor and placed it in the kitchen.” And rightly so—for true Christianity must bring a knowledge of the presence of God twenty-four hours of the day, seven days a week, and fifty-two weeks a year, in and through all circumstances of life. We should ever enjoy the glorious privilege of living under the eyes of God. Our lives should be lived with God, for God, and in God.

Then as we successfully mount the three steps, “soberly,” “righteously,” and “godly,” we shall await the consummation, the glorification, the “glorious appearing of the great God and our Savior, Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.”

enthused, and that I am an advocate of sincerity, and I love to effervesce. I can jump, believe it or not. And I can run up and down the platform, and swing my arms around, and take my coat off, and almost do somersaults, if I feel that the Spirit of God is *prompting* it and *perpetuating* it. But I have to touch the Spirit of God, and have Him touch me, before I can enter whole-heartedly into that which you and I rejoice in as an outward manifestation of the Spirit of God.

Spirituality is not constituted in reverence or loyalty. You can be as reverent as you please, and as loyal as you please, and yet not be spiritual. Ability, and training, and emotionalism may not be spirituality. You may have all of these and yet not be a spiritual person (though other folk may *think* you are).

In the 3rd chapter of Ephesians, the Holy Ghost prays through the apostle Paul, and oh! how the passion of his heart is poured out. He prays and cries unto God for the Ephesian believers that they might be filled with the fulness of God. There are those who think that spiritual fulness is an ultra-capacity for the unusual in manifestations. Now, God will manifest Himself, and the manifestation will be a blessing, but God is not anxious for that which is demonstrative on the outside only. God is gravely concerned with what is going on inside. As the old saying goes: “Jump as high as you want, shout as loud as you like, but be sure you walk straight when you light.” What do we mean when we say that? We mean that we must be God-occupied.

When we were boys, on the Fourth of July we used to get some firecrackers, and we had what we called a punk. It was a piece of some kind of composition (perhaps it was sawdust with something in it) and it burned very slowly. It just smoldered, and we would light the firecrackers with the punk. Remember how we carried it around? We would touch the firecracker with it and there would be an explosion. There are many people who think of the Holy Spirit as the punk; I am not being sacrilegious when I say that. I am just trying to illustrate the point.

But the Holy Spirit wants not only to touch something in you that suddenly explodes; He wants to indwell you. He wants to live in your house. He wants to touch all the avenues of your nature. When spirituality is added to your enthusiasm, and to your effervescence, and your emotionalism, and your ability, and your training, then like a catalyst in the midst of chemicals that do not blend (except in the presence of the catalyst) all of the glorious beauty and reality that

The Most Vital Element in Pentecost

Wesley R. Steelberg

A GREAT MANY of us have a thrill deep down in our hearts when we hear the word “Pentecost.” We have heard many messages preached on it, and I am sure that every message we have heard in this convention has been an inspiration to our hearts. I sometimes wonder, however, as we assemble from time to time in our own churches and in our inter-related fellowship services, if we are conscious of just what it is that produces the benefit and supplies us with that necessary inner satisfaction that we desire so much. I am confident that if you will examine the Scriptures, you will discover that there is one single element that is responsible for all this, and it is SPIRITUALITY.

There is a text that is very familiar and very precious to us all: “Be not drunk with wine, wherein is excess; but be filled with the Spirit.” Ephesians 5:18. A literal translation from the original is, “Be being filled with the Spirit,” and I believe this conveys to us exactly what God meant in that verse. “Be being filled with the Spirit.”

Being filled with the Holy Spirit is not just an initial experience. It is not merely the entrance of the Spirit into our lives in His capacity as Baptizer, Guide, Inspirer, Stimulator, as the One who actually gives life to every element of our

experience (for that is what He does). What can we accomplish without the touch of the Spirit? What benefit can we derive without the touch of the Spirit. What is there that can give us vision, understanding, knowledge, except the quickening of the Spirit? So when the Word says to us, “Be being filled with the Spirit,” it is actually saying that we should be constantly subject to the domination and the complete control of the Spirit, for only through the Spirit can we contact God.

“God is a Spirit, and they that worship Him MUST worship Him in Spirit and in truth.” If there is one thing for which I have prayed more than anything else it is that God would help us to understand and sense the Spirit. For there are those in this great Pentecostal movement who do not know what it is to apprehend and appraise and appreciate the Holy Spirit, or to experience the domination and penetration of the Holy Spirit within their lives. Let me remind you, in a very humble and yet a most concerned manner, that enthusiasm is not spirituality, and that sincerity is not spirituality, and that effervescence is not spirituality.

You say, “Now, just wait a minute, Brother Steelberg. Are you trying to suppress the moving of the Holy Ghost?” Far from it. Bless your heart! Anybody that knows this poor Swede boy that Jesus saved, knows that I get

This is a digest of the message Brother Steelberg delivered at the Memphis Convention of the Pentecostal Fellowship of North America last month.



WESLEY R. STEELBERG
in the pulpit at the Memphis Convention

He Sang in the Electric Chair

Marie Manire Chapman

HE STOOD THERE, smiling his welcome to the two preachers who called on him in his death cell, the day before his execution. They had expected to find him engulfed in gloom and despair. It was not the old Thomas A. Black, convicted of the murder of Betty Jane McCall, but the new man who stood there, cleansed by the Blood of Jesus.

In September, 1948, a young nurse from the Ft. Root Veterans Hospital in Little Rock, Arkansas, drove up to a service station with car trouble. She engaged in conversation with the young mechanic there, and made a date with him. The "date" was spent in traveling from one night club to another. Two nights later, the mechanic—Tommy Black—drove up to police headquarters in Little Rock with the battered body of Betty Jane McCall, and told officers he did not know what had happened the night before, but when he came to his senses after the drunken revelry the lifeless body of the girl was lying in the seat beside him.

The following Sunday afternoon in the jail in Little Rock, Tommy Black, hearing the gospel preached, made public confession of his faith in Jesus Christ. His mother had died when he was eleven, and Tommy was shunted from one relative to another without opportunity of good training. He had no money, nothing to merit God's salvation, and was unable to do anything to deserve it. Yet in a moment God saved him, and that salvation was completely transforming. He told guards, inmates and officers about his experience with the Lord, and led many to Christ, including some fellow prisoners.

The day before the execution was scheduled to take place (March 9, 1950), two preachers went to visit Tommy Black at the Tucker State Prison Farm. There they saw the prisoners hard at work with pick and shovel—prisoners who trudge wearily in at night and sit in cheerless, barred cells, on hard bunks—the price for their crime against society.

They were admitted through a steel door, then another heavy steel door, and at last through a barred door which had to be opened from both sides. Beyond this last door, in the death cell, they found Tommy Black. When Warden Lewis introduced his callers, Tommy extended his hand for a warm handclasp through the bars, and exclaimed, "Praise the Lord! I'm so glad you've come."

When they explained to him that they wanted to have prayer with him, and try to say some words that would strengthen him, the doomed man said, "I thank the Lord that you have come. I want you men to know that I could not stand here smiling, like I am, were it not that the shed blood of the Lord Jesus Christ has cleansed me from all my sin." He quoted to them from the Word of God:

"If we walk in the light, as He is in the

light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

And Isaiah 1:18, he said, was another of his favorites, "... Though your sins be as scarlet, they shall be as white as snow."

"God's Word gives us the wonderful truth that 'to me to live is Christ, and to die is gain,'" one of the visitors said. "That is in Philippians 1:21."

"Yes, and I know another verse in that Book which has been of help to me," Tommy added. "It is: 'I have learned, in whatsoever state I am, therewith to be content.'"

When the visit was concluded with prayer, Tommy prayed for the warden, the guards, and the other inmates—not for himself. They took their leave, promising to go with him on the death march the next day. On their way out, the Warden confided to them, "There has never been another man in the prison like that man—no other so calm as the death march approached."

Having obtained a permit to witness the execution, the preachers were at the jail at four o'clock the next morning, but it was six o'clock before they were admitted through the massive doors. Meanwhile, reporters, undertakers and political officials had gathered.

In the death cell, Tommy waited with head shaven, immaculately dressed, with trousers creased neatly, shoes spotlessly shined. He held in his hand a handkerchief which he occasionally twisted nervously. Once in a while, a tear coursed down his cheek. But Tommy was facing the end of his earthly life unflinching.

"Did you get any rest last night?" the preachers asked him.

"Yes; but I spent most of the night singing praises, praying and reading the Bible," was Tommy's reply.

They had prayer with Tommy for the last time, and he told them, "You men have prayed that I might have life; that I might live. I have life—the only real, abundant life. I have it. The only difference between you men and me is that I know my time has come. You don't know when your time will come."

As they walked the death march with him, past the other three men in death cells, Tommy Black was heard to admonish them to be ready to meet him, and to give him a smile, for he was going with a smile.

As he stepped into sight of the electric chair, his last words were, "I'm just beginning to live. This is the beginning of life for me."

Just before 2300 volts of electricity blasted the earthly life of Tommy Black, as he was being strapped into the chair, he began to hum and sing, "Thank you, Jesus; thank you, Lord."

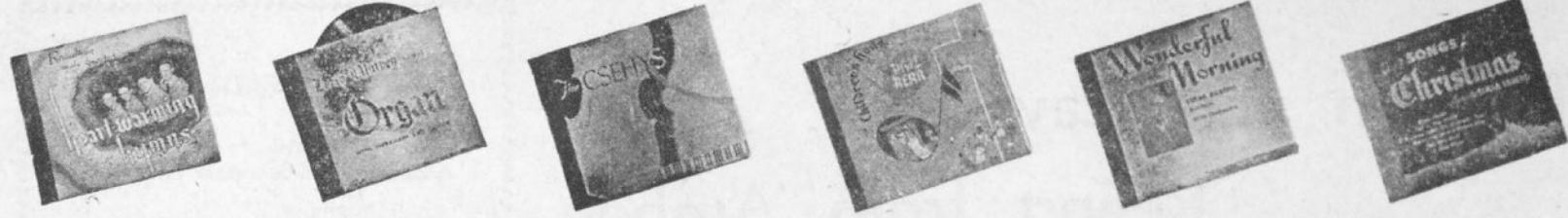
Yes, "the blood of Jesus Christ His Son cleanseth us from all sin."—*Gospel Herald*.

God is desirous of developing in you can come into being. Hallelujah! Oh, I pray God that, as Pentecostal people, we will be known for our spirituality.

Spirituality will find avenues of manifestation. Sometimes it will be in tears, and sometimes it will be in shouts, and sometimes in a travail in prayer. It will find an avenue of manifestation, but it springs from the fountainhead of the indwelling of God within the very nature of man. Oh, that God might take possession of us and dominate every avenue of our beings. The world is bringing men more and more under domination of the state to limit you when you buy or sell; you can't exercise your own will in many matters. They are going to set price ceilings, and price floors, and all the rest of it, and you are going to move just in the realm that they permit. Oh, I would that the Holy Spirit might be allowed to come in and set ceilings, and floors, and limitations in all our lives, and then also lead us out into the expanses of the rich and unlimited realities of God that still lie out there unexplored.

I do not believe that there is any happiness in the world, any real happiness, that does not find its root in a loving, simple trust in God.—Robert E. Speer.

Luther said of the Cross, "It is a pulpit from which God preaches repentance and remission of sins to a fallen race."



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Tinsman and Cavaness

Report from Ambon

ON OCTOBER 23 a letter was received from John C. Tinsman, missionary to Indonesia. It was the first word that had been received from him and R. B. Cavaness, who is with him, for several months. The political condition where the two men are located has been quite tense, and there has been some concern for their welfare. The letter reads as follows:

"Undoubtedly you have been wondering about R. B. Cavaness and me during the last four months. We have tried in every way possible to contact your office during this time, but we have no way of determining if our cables have gotten through to you. Just yesterday we heard that there may be an attempt by the local government to send a ship to Sorong, New Guinea, which is under Dutch jurisdiction. We are trusting that the plan develops so this correspondence will reach you. The blockade of Ambon by the Indonesian government at Djakarta has been quite effective.

"The situation in Ambon is very tense as this island is completely dependent upon outside sources for its food, clothing, and medicines. During the five months since the independence proclamation was issued by the Republic of South Moluccas no ships have entered Ambon with the above-mentioned goods. The predominant shortage is food and the lack of medicines is serious. You will understand the seriousness of the food situation when I tell you that such things as dogs, cats, and various kinds of grasses are being eaten.

"God has been good to us and we have been able to carry on the work even though limited in certain respects.

"Many of the outlying villages have been shelled by the Soekarno government of Djakarta. We have had one strafing by two B25 bombers. In the raid the radio station was shelled and several boats machine-gunned. After making the strafing run on the bay, the bombers came right over our house and chapel. We were trusting that we were not included in their bombing itinerary and we were spared.



Eugenia A. Brown
Chile



Sara Evelyn Austin
Chile

"We have heard that the Djakarta government has been gathering a fairly strong force on the south coast of Ceram, which is the large island to the north of Ambon. It has been reported that they have tanks, trucks, and landing barges as well as about 1,000 men. It is difficult to appraise the rumors but it seems possible that a landing will be attempted soon. Should this happen we are confident that God will protect us and give us sufficient wisdom to meet the emergency."

EDITOR'S NOTE: Since the aggression on Amboina by the Republic of Indonesia troops on September 28, the activities of the Moluccan Protestant churches have been practically paralyzed. Reports have been received of misdeeds committed against Christians. Churches have been fired upon and set afire and ministers have been killed. This was according to *United Evangelical Action* (November 1).

NEWS NOTES

The address of Hilda C. Olsen and Margaret (Peggy) Anderson is now: Assemblies of God Mission, Rothe, P. O. Maseru, Basutoland, South Africa.

* * *

Mr. and Mrs. Vernon H. Metz, who have been in France for several months preparing to go to the Dahomey West African field are having to return to the States with their baby which was born prematurely. They sailed for New York on October 26.

* * *

According to a cable the George W. Flatneys have arrived safely at Sekondi, Gold Coast.

* * *

Mr. and Mrs. Glen F. Emberson, ministers who have been engaged in missionary work in Hawaii, have recently returned to the States.

* * *

Mr. and Mrs. Cyle G. Davis, missionaries to Chile, have returned to the States.

* * *

Eugenia A. Brown and Sara Evelyn Austin have sailed for Chile. Their address there will be Casilla 13189, Correo 15, Santiago, Chile, South America.

VISUAL AID MATERIALS NEEDED IN EUROPE

Mr. and Mrs. Walter G. Waldvogel, who have been conducting Teacher Training classes for Sunday School workers in Germany, write of a need for Sunday School materials on the Visual Aid line for their workers' use. Many of the teachers are refugees who are unable to purchase materials to aid in their presentation of the Word. The teachers are responding to the training and are burdened for the children of Germany. The Visual Aid materials should

Christmas in Africa

Ernest L. Friend
Assistant Field Secretary for Africa

Late December 24, 1947, Box 19, Takoradi, Gold Coast held a notice saying that there was a box from America for us. We asked for it immediately and got it through customs. It turned out to be a box from one of our churches in Southern California, the Full Gospel Tabernacle, San Diego.

When we got the box home we placed it in the middle of the living room and the entire family gathered around, all eyes and hands. Glenda, Letha, Wilbur, yes and even Pa and Ma Friend, nervously commenced pulling out individual packages, all wrapped in gay Christmas paper and frilly ribbons, in true style.

"This one is mine!"

"Oh! That belongs to me!"

Such exclamations could easily have been heard by our neighbors until the last package was lifted out of the box.

Just how did the friends in the homeland know what each of us needed? And how did they know our sizes? It seems that Reverend and Mrs. Ben H. Hardin, then pastors of the church in San Diego, had secured the information from our relatives in California.

The good pastors and the people of the Full Gospel Tabernacle in San Diego can never know what a blessing those gifts were to us away out in dark Africa that Christmas Eve of 1947.

* * *

The above is an account of a Christmas Eve spent by missionaries in Gold Coast, West Africa. From it you can get some idea of what gifts from home at Christmas mean to our missionaries serving the fellowship on mission fields throughout the world.

The Foreign Missions Department is receiving Christmas offerings to be divided among the missionaries and their children for this Christmas. It is hoped that enough will come in to send each missionary \$10 and each missionary child \$5. If you have not sent in a Christmas missionary offering this year, and would like to have a part in spreading cheer to the missionaries and their children in that way, it is not too late to help with the fund. Send all offerings, no matter how small, marked "Christmas Offering" to Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

be sent directly to Walter G. Waldvogel, P. O. Box 120, Basel 1, Switzerland.

CHALLENGE OF ISLAM

Vera I. Swarztrauber, Israel*

A MISSIONARY who goes to a foreign land for the first time is like a photographic plate. He is sensitive and everything makes an impression. All the sights and sounds are new. He feels able after being there for two weeks or a month to go home and write a book about the country. The person who stays six years, or 10 years, though, is not so likely to write a book. Things have become commonplace to him.

When I went to Jerusalem all the sights and sounds were new. They came with such an impact upon me that I had difficulty getting them sorted. It was some time before I noticed one sound. I was sitting in my room studying Arabic one day and all at once I heard a wild, eerie cry. It wavered up and down in a weird, minor sort of way, chilling me. It sounded like the cry of a lost soul. I put down my books and dashed out.

"What is that?" I questioned.

"What is what?"

"Why, that sound I just heard, that strange, weird cry that went up and down."

"Oh, that is the cry of a muezzin. Haven't you heard that before?"

"No. What is a muezzin?"

"He is the man who gives the Moslem call to prayer. There is a minaret (a tower attached to a mosque from which the summons to prayer is given) down the road. The muezzin has just called the faithful to prayer."

That was my first vivid contact with Islam, the Moslem religion. Of course, I had already noticed women in black veils on the streets, but I was expecting that. As time went on I was to have many contacts with the religion.

I remember that in our services I would see young men's faces light up under the preaching of the Word, as the Holy Spirit began to work in them. The day would come when they would get up and publicly confess their faith in the Lord, and their belief that His blood had cleansed their hearts from sin. But after that would come persecution.

One night a crowd of screaming Moslem women came to our mission hall. Laura Radford, who was in charge, called the police station four or five times to get the police to come to end the disturbance. The police station was close, but we did not get a policeman for an hour. The women had gone by that time. It was all because a young Moslem had come into the mission and had confessed Christ. His faith had changed and the glory of God was on his

face, but his family had heard about his conversion. The women were relatives and acquaintances. The family was one of the two most prominent families in Jerusalem. After the incident Miss Radford made arrangement to send the young man to Nazareth. The women were screaming around the mission house when he got in the car for the trip. They tried to get in the car, too, but the chauffeur pushed them out, got the car in motion, and took a circuitous route to Nazareth.

Down in Nazareth the young man worked in a Christian hospital. It was the first time in his life that he had done any work. He did not like work any better than many other folk, but others have been conditioned to it and he had not been. Neither did he get the spiritual help in Nazareth that he had been getting. He became lonesome for his family. They learned where he was and some of his cousins went to see him and invited him out for dinner. They gave him something to drink, loaded him in a car, and took him back to Jerusalem. When he reached Jerusalem his family married him to a Moslem girl.

Some years later we were having a baptismal service at the Jordan. After we had finished our service and were having the Lord's Supper together I noticed a young man in soldier's uniform standing just a little distance off looking at us. There was a look of longing and pain on his face. I thought, "Where have I seen that face before?" Suddenly it flashed upon me that it was the young man. He is just one of the many who have been turned back.

I attended the sprinkling service of one woman at the Jerusalem cathedral. It was performed by the canon of the cathedral. It was a proper sort of affair. Representatives of the Christian groups in Jerusalem stood around the baptismal font. Regardless of the fact that the baptismal service was so different from ours the woman gave such a true testimony to her faith in the Lord and there was such a solemn, holy joy about all of it! She was being baptized with the consent of her husband and it was intimated that he was seriously considering following her in baptism, but a month or so later he died a very mysterious death. It was whispered about Jerusalem that something was put in his food.

A group of families attending the Christian Missionary Alliance church were thinking of coming out as a family unit to take baptism and have their religion registered with the government as Christian rather than Islam. The entire group disappeared. The folk visited their homes and they were gone. Neighbors knew nothing about them. They had just vanished. After a few days the police started an investigation. The trail led the police to the temple area, now a place of the Moslems. They found the

families in one of the empty cisterns of the area, dying. They were rescued but they never came back to church.

I could go on and tell you story after story of Moslems who have believed and in whose life Christ has worked until persecution came. If not persecution, they are tricked into sin, maybe into smoking one cigarette. Back they go into the Islam mire.

The story is practically the same in other countries of the Middle East, in Egypt, in Iraq, and in Turkey. In Persia there have been more converts. I understand that one or two churches are made up of Moslem converts in Persia. There are a few Moslem converts in Egypt who have been shining lights for the Lord.

The question has come to me and to all who have ever had any contact with Islam, "Why is it as it is? What is the reason for their strength?" Volumes have been written on the subject. Many scholars of European countries especially have delved into the subject of the hold of the false prophet of Arabia upon his followers. They have tried to explain the hold, but it cannot be explained. I think that perhaps the best explanation is that the religion is one of Satan's masterpieces, his challenge to the Cross. The Moslems deny the divinity of Christ. They deny His crucifixion. They say that He was caught up to heaven and that Barabbas took His place. Their creed says that there is no god but God and then they add that Mohammed is the prophet of God. All one has to do to become a Moslem is to confess that creed before a witness.

The religion offers everything and declares nothing in the way of self-control and self-restraint. It is a veritable mystery of iniquity. It lays claim to spiritual infallibility. The religion stretches across a vast territory, taking in North Africa, Egypt, Palestine, Syria, and Asia Minor. It crosses the Dardanelles into Europe to some of the Balkan states and then goes on east across Iraq, Persia, and up into Russian Turkistan, Central Asia, Afghanistan and into North India. Then it goes across into Western China, down the peninsula into the Malay States, and into the islands of the United States of Indonesia, particularly into Java. Although Islam is broken up as a political force, as a religious force it is strong. The Moslems are sifting down into Africa. Every African missionary will tell you that once an African has become a Mohammedan he is a hundred times harder to win for Christ. There is something that grips these people. It is indefinable. It is intangible. But it is terribly real.

At a missionary conference held in Edinburgh in 1918 a survey was made of the unoccupied mission fields. Practically all the unoccupied fields were Moslem fields. Ten years later in a Jerusalem conference the survey was run over and it was found that the same fields were still unoccupied. Today as we consider the unoccupied fields we have to concede that, while there are others, the bulk of the untouched mission territories is Moslem. The great Moslem wall has stood for centuries. As Canon Gardner has expressed it, "Islam is the only one of the great religions to come after

*Vera I. Swarztrauber has been one of our missionaries to Israel and the Hashimite Jordan Kingdom for a number of years. This message was given at Central Bible Institute at Springfield, Missouri, on April 6, 1950.

Christianity; the only one that definitely claims to be correct, complete, and supersede Christianity and categorically deny the truth of Christianity; the only one that has an attack signally defeating Christianity; the only one that seriously disputes the world with Christianity; and the only one which in several parts of the world is forestalling and gaining on Christianity."

When I was in Rochester, New York, I met a young man who was seriously thinking of becoming a Moslem. I said to him, "Would you, here in the freedom of America, voluntarily take upon yourself the yoke from which thousands would gladly be delivered in other countries?" I pray God that he never took that step.

There is a challenge to us upon whom the ends of the ages have come. The sands of the time of the Gentiles are running out. The Jews are no longer in a Jerusalem that is being trodden down of the Gentiles. They are there in their own right and it means that our time is short. The great wall of Islam stands, flinging its defiant challenge in the face of the Cross. Does it mean anything to you?

Everywhere I have gone I have found an appalling lack of understanding about the Islam situation. There also is great indifference and little prayer. In Madison, Wisconsin one leader said that she had prayed for the Moslems, but she indicated that she found praying for them difficult. In the Spirit she had come up against that wall of Islam. She had felt the cruelty, the pride, and the defiance to the Cross of Christ.

Since I have been back in the States the Lord has given me burdens many times for Arabia, and for North Africa. I have had a growing conviction that God wants to do something about the situation. I believe God wants His people to pray, to lay hold upon Him to do something. It will have to be an extraordinary *something*. We have tried the other *some things* all through the years and they have not worked. It is going to take dynamite to blast the wall. I do not know how the Lord is going to undertake, but I am convinced that He wants to do so.

It has been a great encouragement to me to talk with the men and women who live lives of intercession and to whom the Lord imparts some of His secrets. Some of them have said to me, "The Lord wants to work among the Moslems." Another said, "I believe God is going to do great things in North Africa."

I feel like prophesying like Ezekiel, "Come . . . O breath, and breathe upon these slain," for they are dead souls. Their deadness is so great no words of mine could ever express it, but God has the breath of life, and once the breath of God begins to move upon these people things will happen. So I believe that the Lord would have all of us to be encouraged to lay hold upon Him.

The prayer that Abraham prayed is the prayer we laid hold upon many times in Palestine. "And Abraham said unto God, O that Ishmael might live before thee!" These Moslems are the spiritual sons of Ishmael and some of them are the racial sons. "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my

From the pen of . . .

Alice Reynolds Flower



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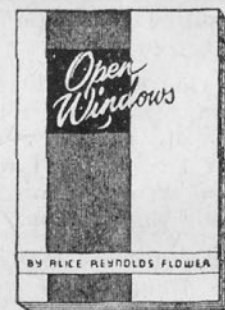
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covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee . . ."

God promised to Abraham great material blessing for Ishmael, but I do not believe that Abraham asked the prayer for Ishmael for material blessing only. He was thinking of the spiritual blessing in the

covenant.

On the day of Pentecost the last ones mentioned on the list who heard the speaking in other tongues, magnifying the name of the Lord, were Cretes and Arabians. Perhaps in this end of the dispensation we can lay hold on that also. There is a hope that God will move upon these people.

SUNDAY'S LESSON

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

JESUS AND THE WORD OF GOD

Lesson for December 3

Mark 7:1-13

Our lesson for today is recorded also in Matthew 15:1-9. Among the Jews in the days of Jesus great confidence had been established in "the tradition of the elders," so much that the Jews believed these traditions constituted the "oral law" as distinguished from the "written law." The claim was that God gave to Moses, not the written law alone, but the oral law also, which was an interpretation of the written law.

Thus man ever seeks to improve on what God has said. Roman Catholicism has repeated the same error, claiming that Christ and the Holy Spirit gave much that is not recorded in the New Testament, of which the Catholic Church is the custodian. They claim that, because of this, only the church is infallible, thus putting their idolatrous church above the Bible. Is it not possible also that Protestants, claiming a superior spirituality, may make the mistake of putting their utterances, which they believe to be prophetic, above the written Word? They might not make such an open claim, but in effect it sometimes is done. God help us to be guided by His Word rather than by the traditions of men.

1. External Religion Condemned

True Christianity will manifest itself externally. James has shown that, if a man is a genuine believer, he will show his faith by his works. James 2:14-20. It is a mistake when Christian leaders, in their desire to emphasize salvation to be by grace, ignore the fact that the fruit of grace is godliness, or good works which proceed from godliness.

At the same time that we would emphasize that an inward work of grace in the soul will show itself in godliness of life, we would warn against an emphasis on the externals of religion to the neglect of the inward life. In Israel the traditions had superseded the written law of Moses to such an extent that a recognized leader said, "How foolish are most men! They observe the precepts of the divine law, and neglect the statutes of the rabbis." Externalism may bind a person to the "church," but it will never bind the soul to God. Jesus made that clear when He said, "Not that which goeth into the mouth defileth a man; but that which cometh out." Matthew 15:11.

2. Religion of Fear Condemned

Jesus revealed the honor in which parents ought to be held by their children (v. 10) and taught that children ought to provide for their parents should the parents not be able

to provide for themselves. He then rebuked a custom of dedicating a person's possessions to Divine worship, thus making it impossible to assist his parents from such. We have been told that this dedication spoken of as "corban" (v. 11), left the donor free to use it for himself, while giving him an excuse for withholding from his needy parents. Adam Clarke gives the following concerning this: "Corban was an offering of approach; something consecrated to the service of God in the temple, by which a man had the privilege of approaching his Maker. This conduct was similar to the custom of certain persons to bequeath the inheritance to churches, or religious uses; either through terror of conscience, or through the persuasion of hireling priests."

God wishes reverential fear in the hearts of all His children, but He takes no pleasure in an assumed obedience in worship which makes the worshiper neglect God-given responsibilities. Since God said, "Honor thy father and thy mother," the worshiper ought to have known that God would then not require that which made such honor impossible. Should men press upon us that which violates the plain "thus saith the Lord," we need not fear their influence though they insist that their way is God's will for us.

3. The Scriptures Held Supreme

The Scriptures are the oracles of God. In two places in the New Testament this is declared. Stephen testified that Moses has received the "lively oracles" to give unto us (Acts 7:38), and Paul spoke concerning the advantage of the Jews as being, "Chiefly, because that unto them were committed the oracles of God." Rom. 3:2. An oracle, according to the dictionary, means "an infallible authority." Well may we say with the prophet Isaiah, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. The Scriptures reveal the nature of God, the sinfulness and separation of man, the way of access to God, and the hope and promise of eternal life. Since "all scripture is given by inspiration of God" (2 Tim. 3:16) it, and it alone, is to be our infallible guide. If the Scriptures were sufficient for Jesus when attacked in the temptation in the wilderness, they are sufficient for us. Formal religion is inclined to follow outward representations of religion, being content with the same; spirituality may be tempted to go beyond "that which is written," being misled by a false spirituality.

4. The Scriptures Our Judge in the Last Day

Jesus said, "The word that I have spoken, the same shall judge him in the last day." John 12:48.

Jesus then assured His hearers that His words were the infallible word of God. "For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak." v. 49. When the books are opened at the last day, will one of them not be the Word of God? God pity those who have followed human tradition or human direction which is at variance with divine truth. We are to "search the Scriptures" for in them we learn the way to eternal life.

In our search of the Scriptures we need an honest, unbiased mind. It is not always easy to have this. When man has formed his religious ideas, his temptation is to interpret the Scriptures in such a way as to make them conform to his ideas. We need a sincere, prayerful and earnest heart that we might be guided by the Holy Spirit into all truth.

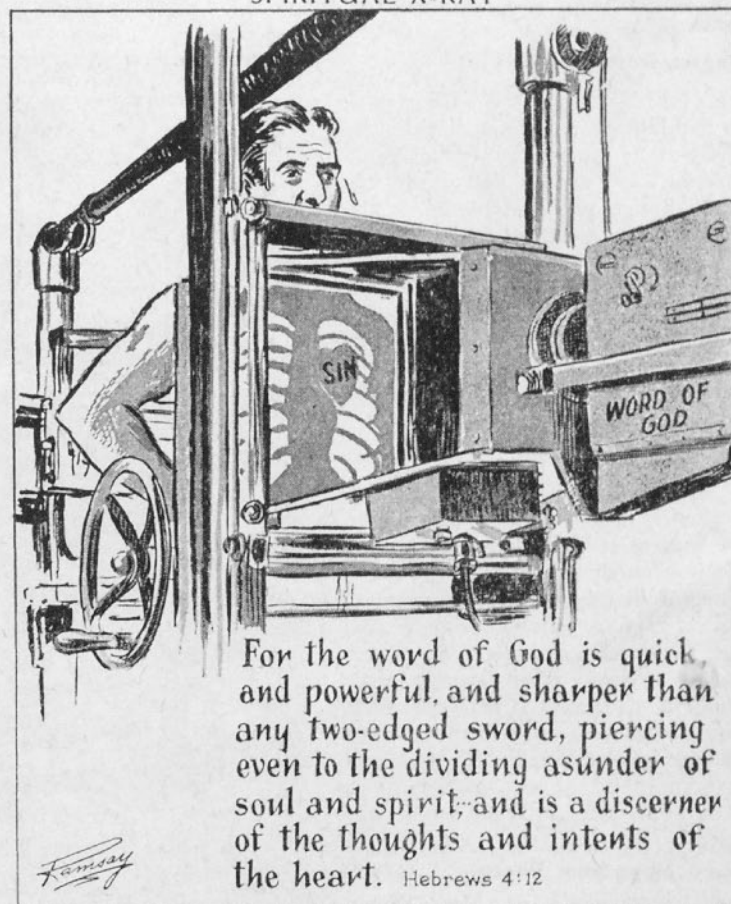
THIS WEEK'S LESSON

Jesus and the Sabbath (lesson for November 26). Lesson text: Matthew 12:1-13.

N.A.E. Defends Noncombatants

Clyde W. Taylor, Secretary of Affairs of the National Association of Evangelicals, helped protect the position of noncombatant Christians when he opposed an amendment to the Displaced Persons bill some weeks ago. The proposed amendment, offered by Senator Harry P. Cain, of Washington, would have required a displaced person, in petitioning for citizenship, to take an oath in open court to bear arms on behalf of the United States when required by law. Mr. Taylor voiced opposition to the amendment "because it violates the freedom of conscience and religion which has always been guaranteed in America."

SPIRITUAL X-RAY



For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit; and is a discerner of the thoughts and intents of the heart. Hebrews 4:12

MISSIONS AT HOME

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

NEWS FROM INDIAN RESERVATIONS

From Phoenix, Arizona, Virginia Kridler reporting: "More and more Indian people are coming in, and we are rejoicing in the way they are responding to the gospel. Just recently one of our Indian families moved to a new location on the reservation, near to an Indian family which had never attended a gospel service. Our Indian family testified to them of the Lord's power to save and to heal.

"The elderly man in this home had been bedfast for a number of months. They requested a gospel service in their home. We went, and the Lord was there in a very real way. Prayer was offered for the sick man, and God has so wonderfully touched him that he is now up and eating well. This healing has opened the hearts of the whole family, and they are telling others what the Lord has done. Last week there were around 75 out to the service on the reservation.

"We had a very precious Vacation Bible School with the Indian children during the summer. A number of Indian children from the reservation came in, and many from Phoenix attended. We had 44 enrolled. It was remarkable how quickly they learned and how much their little minds can retain. Through the Bible School several families have been reached."

Report from Hoopa

C. Fredrick Rowe, missionary to the Indians at Hoopa, California, writes that during the Indian camp meeting 14 were filled with the Holy Spirit, about six were at the altar for salvation, and five were baptized in water the last Sunday of the camp meeting. These Christians at Hoopa are finishing their church building, and have been making improvements on the parsonage. The Indians themselves have paid off about \$800 on the project.

Winnebago, Nebraska

This encouraging word comes from Clyde S. Buck, ministering among the Indians at Winnebago, Nebraska: "It was our happy privilege to see a young Indian boy, seventeen years of age, pray through and receive a real experience of salvation. Since our recent revival, when twelve came forward to accept Christ as their Savior, there seems to be a deep hunger in the hearts of many here in Winnebago. The Christians have been stirred to walk closer to the Lord."

More News from Phoenix

A few weeks ago Mrs. Wash-

burn, pastor of our Indian Assembly of God in Phoenix, Arizona, wrote: "Two young men were saved recently, and one of them was filled with the Holy Ghost at the same time—the first time he had ever been in the church.

"This past Sunday a medicine man was saved when a message in tongues was given. He understood the message, and told us how God had warned him of his wicked doings. His pockets were full of witchcraft trinkets. He began to tremble and told one of the brothers that his witch power would never work again since he had this new power in him. He returned home to tell his family to clean out their house and to turn to the God who has real power."

* * *

REMEMBER the Christmas offering for our Alaska children's homes.

Fifty boys and girls in our three children's homes in Alaska have no parents to give them a happy Christmas. We will all enjoy the Christmas season more if we share our joys with these lovable boys and girls. Send your offering now for the ALASKA CHILDREN'S CHRISTMAS FUND to the Home Missions Department (Fred Vogler, Director), 434 W. Pacific, Springfield 1, Missouri.

BIRTH OF THE PENTECOSTAL MOVEMENT

(Continued from page three)

Ghost. It was as if hands were laid upon my head that the Holy Spirit fell on me and I began to speak in tongues, glorifying God. . . . I had the added joy that my heart longed for, and a depth of the presence of the Lord within that I never knew before. It was as if rivers of living water were proceeding from my innermost being.

"Others were made hungry to receive the Holy Spirit. I pointed out to them the Bible references, showing that I had received the Baptism according to Acts 2:4 and 19:1-6. I

was the first to speak in tongues in the Bible School, and it seemed to me that the rest were wanting to talk in tongues too. But I told them not to seek for tongues, but to seek for the Holy Ghost. . . . It was some months later that I was fully persuaded in my own heart about the evidence of the Baptism. . . . I watched nine different ones receive the Holy Spirit, saying to myself and before God, 'I will see if every one talks in tongues,' and one by one every one received the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

"The hearts of the other students were made hungry for the Holy Spirit and they continued to tarry before the Lord. On the 3rd of January some of the students went to the mission and others gathered in prayer at the Bible School, praying for the Holy Spirit. God answered their prayers by pouring out His Spirit, and one after another began to speak in tongues and some were given interpretation."

Another student, Miss Lillian Thistlewaite, who also received a similar experience, wrote of the Spirit being manifested in the school at that time, as follows:

"An upper room had been set aside for tarrying before the Lord, and here we spent every spare moment in audible or silent prayer, in song or in just waiting upon Him. There was no confusion as only one prayed audibly at a time. . . . The presence of the Lord was very real and there were definite heart-searchings. I was not looking for 'tongues' but for some evidence from God that would convince me that I had received the Baptism. We prayed for ourselves and we prayed for one another. I never felt so little and so utterly nothing before. . . . Then through the Spirit I received this message in my soul: 'Praise the Lord for the Baptism, for the Spirit does come in by faith through the laying on of hands.*' Then a great joy came into my soul and I began to say, 'I praise Thee.' My tongue began to get thick and great floods of laughter came into my heart. I could no longer think words of praise for my mind seemed to be sealed, but my mouth was filled with a rush of words I did not understand.

"I tried to praise Him in English but could not, so I just let the praise come as it would in this new language that was given. The flood-gates of glory were wide open. The Holy Spirit had come to me, even to me, to speak not of Himself but to magnify the Christ—and oh, what a wonderful, wonderful Christ was revealed. . . . With a simultaneous

*The practice of the laying on of hands for the receiving of the Holy Spirit is Scriptural (Acts 8:17, 18; 9:17; 19:6), but is not the only means by which the Holy Spirit may be received (Acts 2:1-4; 10:44, 45; 11:15), as many thousands of baptized believers can testify. Even though there may be the laying on of hands, a definite Scriptural Baptism in the Holy Spirit is made possible by a number of elements. The primary factor is FAITH (Gal. 2:2, 4, 14; John 7:38). Another factor is spiritual hunger or thirst (John 7:37; Matt. 5:6). Obedience is also mentioned in the Scriptures (Acts 5:32). If the proper groundwork has been laid—which includes heart cleansing, spiritual hunger, full obedience to the will of God, and faith in the promises of God—the laying on of hands may become the focal point for one's faith as evidenced in the testimonies recorded herewith.



Top: Indian Vacation Bible School, Phoenix, Arizona. Several tribes are present.

Below: Two Indian chiefs with some of the women of the church in full Indian dress, Hoopa, California.

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movement we began to sing together, each one singing in his own language but all in perfect harmony. As we sang 'All Hail the Power of Jesus' Name' and other familiar tunes, it would be impossible to describe the hallowed glory of His presence in our midst. Never had such a hallowed joy, such refined glory, or such an abundance of peace ever come into my life before."

It was soon noised abroad that Pentecost was being repeated in these last days, and shortly afterward an article appeared in a Topeka newspaper ridiculing the speaking in tongues. Other newspapers sent reporters to investigate, and articles began to appear in the Kansas City and St. Louis newspapers con-

cerning the outpouring. These stories advertised the work. Letters began to pour into the school asking for explanations, and some came to see for themselves what the Lord was doing.

It was not long until it seemed that the work of the school was finished and the students branched out in evangelistic effort, first in Lawrence, Kans., then in Kansas City, then Galena, Kans. and on into Texas, the testimony being given everywhere that God is now baptizing believers in the Holy Spirit and the evidence of having been baptized in the Holy Spirit is speaking in other tongues as the Spirit gives utterance.

In the year 1941, the writer was passing

through Kansas City, Mo., when he picked up a copy of the *Kansas City Star*, dated January 30, 1941. He was startled to read the following:

IN KANSAS CITY FORTY YEARS AGO

The Rev. Charles F. Parham and his Bible students from Bethel College, Topeka, held a revival meeting last night at 1675 Madison Street. These comprise a new sect who believe that the "gift of tongues" mentioned in the Scriptures, has come to them and that under the complete influence of prayer they are able to talk in languages they themselves do not understand.

The Pentecostal Movement was indeed fairly launched in January, 1901. The dogma

had been accepted that the New Testament evidence of having received the Baptism in the Holy Spirit is the speaking in tongues as the Spirit gives utterance. The Movement was soon to spread all over the United States and Canada and then across seas to every continent. It has made an impact on evangelical Christianity such as no other movement has made in centuries of time. It has been opposed, ridiculed, and persecuted—opponents have endeavored to explain it away—but the Movement continues to spread with increasing insistence.

The little spark that was kindled in Topeka, Kans., has grown into a mighty flame of spiritual power and blessing, until it is filling the whole earth.

Save us from accepting a little of what we know to be wrong in order to get a little of what we imagine to be right.—The late Peter Marshall, Senate Chaplain.

Most of the shadows of life are caused by standing in our own sunlight.

SEARCH THE SCRIPTURES

(Continued from page two)

early to tell. Each of us as individual Christians, however, would do well to read again the book of Acts to see how the Holy Spirit actually operated when He first took His place in the lives of those who received Jesus Christ as Savior.

"Then we could do well to lay aside all preconceived notions as to how we think He ought to operate, and ask the Lord Jesus Christ to show us exactly how He wants the Holy Spirit to operate in us. In this exercise we would do well to follow the scriptural injunction to 'tarry'—taking time before God in order to be so completely yielded to His will that when we receive His answer to our question we may be able to understand it.

"And in order that we may be perfectly clear in the matter, let us not give way to pure emotionalism. Right or wrong, the Pentecostal movement is quick to confess the danger of fraud in this. Illustrations are

not wanting to demonstrate the disastrous results that follow fleshly, unbridled emotionalism, even when it is engendered in the name of the spiritual.

"Above all, let us remember that it is Christ who has told us, 'He that believeth in me, the works that I do shall he do also, and greater works than these shall he do because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.'

"Therefore, blessed as we are with all spiritual blessings in heavenly places in Christ, who can say there shall be no 'signs and wonders' in our day? Indeed, it may be that by this very denial of the demonstrable powers of the Holy Spirit we have robbed ourselves of a greater blessing.

"Let us, therefore, come before God in this late hour—honestly, openly seeking a greater, more powerful manifestation of the power of the Holy Spirit. Even if it means in our city, our church, our own lives, the working of the 'signs and wonders' of apostolic days."

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SCRIPTURE TEXT

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To which we say, Amen! We are sure God will reward every noble-hearted believer who will search the Scriptures and wait on God for His best. Let us pray that God will speedily fulfil His sure word of promise, "I will pour out of My Spirit upon ALL flesh."



WITH CHRIST

Mrs. Clara M. Benton, Elsinore, Calif., went to be with the Lord November 2, 1950, at the age of 63. Sister Benton became an ordained minister of the General Council in 1939.

R. M. RIGGS AND ARTHUR GRAVES ELECTED TO OFFICES IN ACCREDITING ASSOCIATION

CHICAGO, ILL.—Delegates of 68 Bible Institutes and Bible Colleges gathered here October 19 and 20 for what was described as the most significant annual meeting of the Accrediting Association of Bible Institutes and Bible Colleges in its four-year history. Moody Bible Institute was host to the 88 school men, 16 of whom represented schools of the Assemblies of God.

In a formal resolution, the Association pledged its support to "the great Christian ideals upon which this country was founded" and the "American way of life." Directing themselves particularly to the chief chaplains of the various branches of the U. S. Department of Defense, the delegates offered whole-hearted cooperation in training young men for service in the chaplaincy of the military forces.

Great Lakes Bible Institute, Zion, Ill., was received into the intermediate division of the Association. There are now six Assemblies of God schools in the intermediate division and four in the collegiate division.

Newly elected to the chairmanship of the collegiate division was Cornelius Haggard, President of Pacific Bible College. Ralph M. Riggs, Educational Secretary of the Assemblies of God, was chosen to be vice chairman.

D. K. Resinger, president of Buffalo Bible Institute, was named chairman of the intermediate division. Arthur Graves, president of Southeastern Bible Institute, Lakeland, Florida, was elected vice chairman.

In addition to recognition of the Association by the U.S. Office of Education and the Veterans Administration, the Department of Justice now approves the collegiate schools of the Association for foreign students. The U. S. Civil Service Commission permits graduates from the collegiate schools to take examinations for graduates from accredited colleges, it was stated.

Several state departments of education accept the Association's certification of schools as being accredited, officers declared.

AMONG THE ASSEMBLIES

GRAND PRAIRIE, TEX.—The First Assembly of God has been enjoying the rich blessings of God. Recently we had a meeting with Evangelist and Mrs. O. E. Gaddis. Several came for salvation, and a number for the Holy Ghost. We were greatly stirred as Sister Gaddis gave her personal testimony of healing. We believe that this revival will have lasting effects upon our congregation.

In August the assembly called Brother and Sister H. H. Price as our pastors. God's approval is upon their labors here. We have purchased a new parsonage and new opera seats for the church. The WMC has purchased a Baldwin piano. The Sunday School is increasing.—W. R. Livingston, Church Secretary.

FREEPORT, PA.—We had a 12-day revival with Evangelist Frederick Huber of Elizabeth, N. J. A number were saved or reclaimed, and 18 were filled with the Spirit. To God be all the glory!—Charles Shaffer, Pastor, Gospel Tabernacle.

TURLOCK, CALIF.—We had a meeting with Evangelist Kenneth Schmidt of Southern Calif. The meetings were a great uplift to our church. Not only were folks saved, healed, and filled with the Holy Spirit, but the church was greatly encouraged in the Lord.—R. Carrington, Pastor, Bethel Temple.

TISHOMINGO, OKLA.—We had a revival with Evangelist Ethel Hyde of Tulsa, Okla. There were 10 saved and 10 received into the church. A fine young couple were saved in this meeting. He was widely known as an entertainer. They are both happy in the Lord.—James W. Reddick, Pastor.

SAN ANGELO, TEX.—The First Assembly of God had an outstanding revival with Evangelist Warren Litzman of Houston, Tex. People came early each evening in order to spend time in prayer. God gave us a good harvest. There were many saved and healed. Many reconsecrated their lives to God, and numbers were filled with the Spirit. The attendance was good, and many evenings the building was filled. We believe the church will continue to profit from this meeting.—W. M. Dunn, Pastor.

SOUTH SAN FRANCISCO, CALIF.—We had a revival with Evangelist J. L. Jeffrey. The Lord gave us a gracious outpouring of the Holy Spirit. One was saved and filled with the Spirit, and many new consecrations were made.

Many new members have been added to the church, and the Sunday School is growing. We are thankful for the progress of our C. A. services on Tuesday nights. The young people are on fire for God and some are fasting and praying.—C. E. Curtright, Pastor.

PLYMOUTH, IND.—We have just closed a five-week revival at the First Assembly of God. Beulah Brasker, Indiana State S. S. Representative, preached the first two weeks, and then Evangelist and Mrs. A. R. Vander Ploeg of Toledo, Ohio, were with us. Over 20 knelt at the altar for salvation. One of these new converts received the glorious baptism in the Holy Spirit. Many sick were healed. Our tabernacle was filled to capacity at the musical request services on Saturday nights. Visitors came from a seventy-mile radius. Our Sunday School attendance record was broken with 163 present.—William Van Winkle, Pastor.

LITCHFIELD, OHIO.—We closed a three-week revival Oct. 22 with Evangelist John Higginbotham of Cleveland, Ohio. God gave us a real Pentecostal visitation. Night after night the presence of God was manifest in saving and healing power. Four were saved, several backsliders reclaimed, including some who had been away from God for years. Many testified to the great change which had taken place in their homes. Two received the baptism of the Holy Spirit, and many definite healings took place.

A lady had a badly broken foot and was on crutches. After prayer she was able to walk out of the church without her crutches. One testified to being healed of stomach ulcers. Another was healed of a deficiency in her blood system, and one whose back was out of place was healed.

A new Sunday School record was set with 100 present.—Chester F. Roig, Pastor.



Join with Christians of all nations
in reading a portion each day

Sunday, Nov. 26 John 1:1-18
Monday, Nov. 27 Exodus 20:1-17
Tuesday, Nov. 28 Psalm 51
Wednesday, Nov. 29 Luke 11
Thursday, Nov. 30 Psalm 27
Friday, Dec. 1 Psalm 43
Saturday, Dec. 2 Psalm 119:105-112
Sunday, Dec. 3 Proverbs 4:1-19

WORLDWIDE BIBLE READING

Thanksgiving to Christmas. Sponsored by
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COMING MEETINGS

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

AMERICAN FALLS, IDAHO—Nov. 26—; Evangelist and Mrs. E. J. Maisch, Seattle, Wash.—by Martin Dormier, Pastor.

SEAGRAVES, TEX.—Nov. 12—26 or longer; Evangelist and Mrs. H. M. Wisenbaker, Sulphur Spring, Tex. (J. L. Hagee is Pastor.)

UMATILLA, OREG.—Assembly of God, meeting in progress; Evangelist Austin Shelton, Weed, Calif.—by R. A. Wilson, Jr., Pastor.

JOPLIN, MO.—First Assembly of God, 1508 Virginia Ave., meeting in progress; Evangelists Kenny Foreman and Bob Bryson, Beaumont, Tex.—by S. K. Biffle, Pastor.

GRAND JUNCTION, COLO.—First Assembly of God, 408 Grand Ave., Nov. 19—Dec. 10; Evangelist G. B. McDowell, Dallas, Tex. (Ralph Hutchinson is Pastor.)

CROSSETT, ARK.—West Crossett Assembly of God, meeting in progress; Evangelist and Mrs. Milton J. Brown, Searcy, Ark.—by Joe Higgins, Pastor.

EL CERRITO, CALIF.—Assembly of God, 1318 San Pablo Ave., Nov. 28—Dec. 10; Evangelist Hal Herman, Los Angeles, Calif.—by E. William Anderson, Pastor.

MONTICELLO, ARK.—Sectional C. A. Convention, Monticello Assembly of God, all day Dec. 1. B. O. Oslin, Fort Smith, Ark., main speaker.—by Joe Higgins, Sectional Director.

WINDSOR, PA.—Thanksgiving and anniversary services, Pentecostal Lighthouse Assembly, Penn St., Nov. 21—Dec. 3; Evangelist Flem Van Meter, Green Lane, Pa.—by Gladys I. Buchwalter and Dorothy R. Brosey, Pastors.

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LORAIN, OHIO—Gospel Tabernacle, 1829 East 31st St., Nov. 19—; Evangelists Bob and Ruth Ferguson. (Earl J. Hance is Pastor.)

PETALUMA, CALIF.—Full Gospel Assembly, Basset and Baker Sts., Dec. 1—; Evangelist Johnnie Smith. (W. G. Kaufman is Pastor.)

SAN JOSE, CALIF.—Calvary Church, Nov. 19—; Evangelist Arthur Otteson. (E. O. Robeck is Pastor.)

SMOKE RUN, PA.—Nov. 14—; Evangelist Arthur E. Davies, Shamokin, Pa.—by David L. Hardt, Pastor.

NOWATA, OKLA.—Nov. 28—Dec. 17; Evangelist Wayne Fagerstrom, Florence, Oreg.—by Earl L. Ayres, Pastor.

MILTON-FREEWATER, OREG.—Assembly of God, Nov. 19—Dec. 3 or longer; Evangelist and Mrs. Cecil Grice, Orting, Wash.—by B. M. Shelton, Pastor.

OVERLAND, MO.—Faith Assembly of God, 2301 Wallis, Nov. 26—Dec. 10; Evangelist Russell Thompson, St. Charles, Mo.—by Glenn Gilder, Pastor.

CASA GRANDE, ARIZ.—Bethel Assembly, First and Toltec Sts., Nov. 28—Dec. 10; Evangelist H. E. Hardt, York, Pa.—W. R. Miller, Pastor.

FERGUS FALLS, MINN.—Assembly of God, 202 W. Junius Ave., Nov. 7—19; Evangelist Dale V. Helle, Seattle, Wash. (R. E. Smith is Pastor.)

COPELAND, ALA.—Assembly of God, Nov. 22—Dec. 6 or longer; Evangelist and Mrs. Jack Fowler. (Hubert Loper is Pastor.)

FORT SUMNER, N. MEX.—Assembly of God, Nov. 26—; Evangelist and Mrs. Bob McCutchen, Austin, Tex. (A. A. Price is Pastor.)

DURANT, FLA.—Pleasant Grove Assembly of God, Nov. 19—Dec. 3 or longer; Evangelist Woodrow Oxner, Mobile, Ala.—by E. T. Corbin, Pastor.

HOTCHKISS, COLO.—Assembly of God, 1st and Main, Nov. 20—; Hamilton Evangelistic Party, Sacramento, Calif. (E. C. Grauberger is Pastor.)

COUNCIL BLUFFS, IOWA—Gospel Tabernacle, 7th St. and 7th Ave., Nov. 12—26 or longer; Evangelist Hilton Griswald, Shenandoah, Iowa.—by Gerald F. Houk, Pastor.

WEST PALM BEACH, FLA.—West Gate Assembly of God, 1700 Suwanee Dr., Nov. 26—Dec. 10 or longer; Evangelist Fred Brand, St. Louis, Mo.—by D. J. Haidt, Pastor.

DOVER, PA.—Assembly of God, Nov. 21—26; Mrs. A. N. Chase, Evangelist. Special Thanksgiving Service, Nov. 23, 7:30 p.m. A. N. Chase, District Superintendent, guest speaker.—by Forest T. Nelson, Pastor.

NEPTUNE, N. J.—Missionary Convention, Full Gospel Church, Fifth and Ridge Ave., Nov. 21—26. Speakers, Harold Jones, French West Africa; Philip Hogan, Formosa; John Burgess, South India; and Margaret Koizumi, Japan.—by Irving H. Meier, Pastor.

TENNESSEE DISTRICT C. A. CONVENTION—Thanksgiving C. A. Convention, First Assembly of God, Nashville, Tenn., Nov. 22, 23. Services Wed. 7:30 p.m.; Thurs. 10:00 a.m., 2:00 and 7:30 p.m. Guest speaker, Lester F. Sumrall, South Bend, Ind. For reservation write host pastor, J. B. McIntosh, 616 Shady Lane, Nashville, Tenn.—by W. C. Langford, District C. A. President.

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