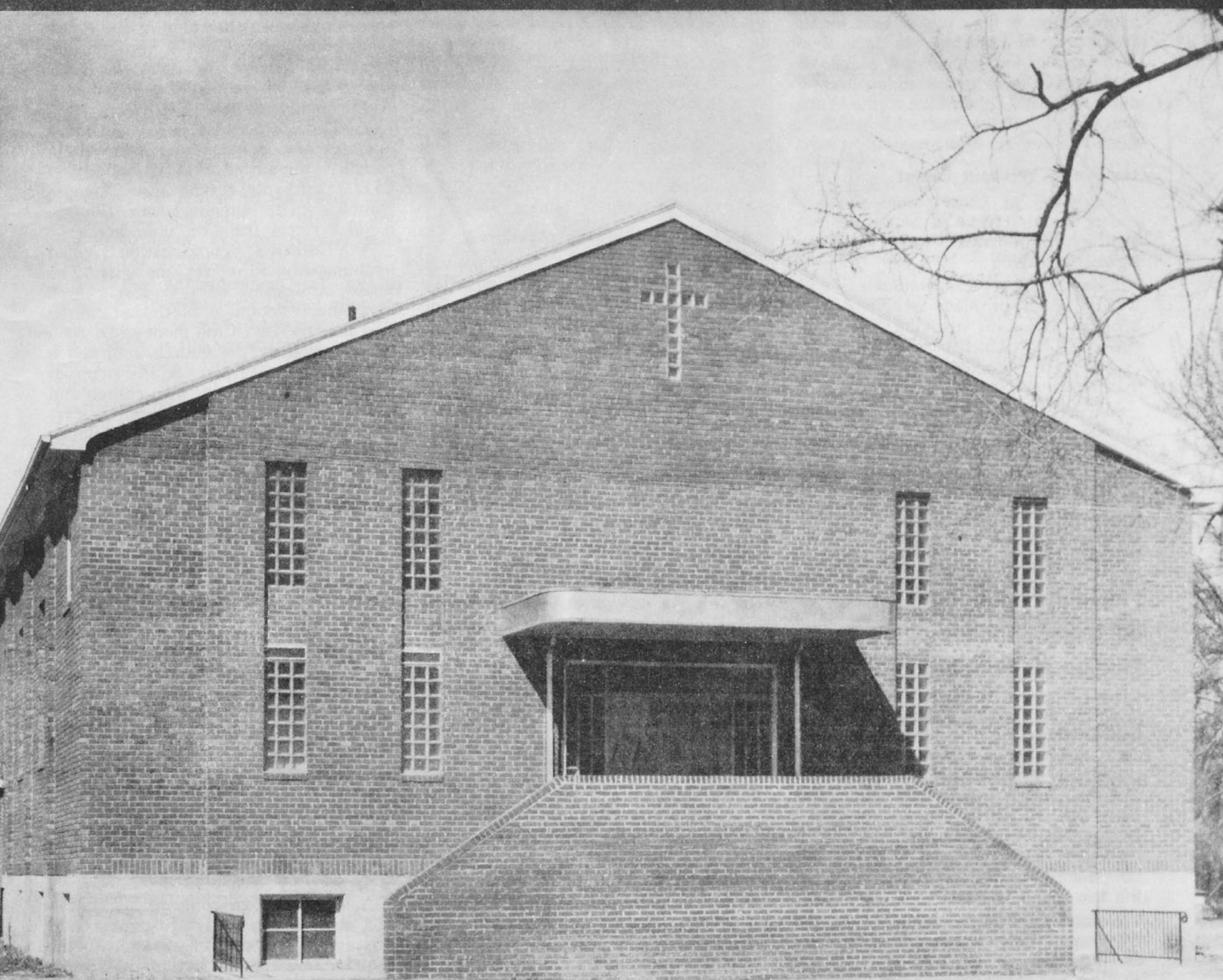


*The Pentecostal*  
**Evangel**  
Weekly Voice of the Assemblies of God

Number 1986  
June 1, 1952  
Five cents

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



The Assembly of God  
Payette, Idaho

# PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

## Going Back to Drama

The National Council of Presbyterian Men, meeting in Chicago, was told, "We in the Protestant churches need drama." The speaker advocated that the connection between religion and the theater, which was broken three centuries ago, be renewed, and his proposal was hailed approvingly. It may please God by the foolishness of preaching to save those who believe, but it does not please the modernists. They prefer to go back to the world, rather than back to the Word, for something different with which to catch the interest of the people.

## No Peace Without Christ

Secretary of State Dean Acheson ended the conference in San Francisco, at which the Japanese Peace Treaty was signed, by saying:

"May I close this conference with words which in many religions have brought solace to mankind: May the peace of God, which passeth all understanding, be accepted by the minds of man and now come into the world."

We wish the Secretary of State had quoted the apostle Paul's words correctly. They are found in Philippians 4:7—"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." There is no peace except through Christ. The nations refuse to honor Christ; therefore peace eludes them; but the individuals who trust in Christ will have peace in their hearts and minds even in a troubled world.

## The Tax on Gambling

In spite of the protests of Senator Estes Kefauver and many others, the Government placed a tax on gambling and bookmakers on Nov. 1, 1951. All gamblers were commanded to register so that the Government could levy a special 10% tax on their profits, over and above other taxes that might be assessed. (They were also ordered to buy a \$50 tax stamp but the constitutionality of the tax stamp has been challenged.)

Senator Kefauver charged that the Government was "attempting to tax an illegal way of life." He said: "If we do that, are we going to start placing a special tax on burglary tools? Would we want to share the tax that could be collected from prostitutes in the operation of prostitution? Where is the stopping point going to be?"

These are good questions. The same

kind of questions were put to the men who promised that legalizing alcohol, and slapping heavy taxes on it, would cut down drinking and drink-incited crime, and no satisfactory answers to such questions have yet been given.

During November and December the Government tapped 16,029 registered gamblers for \$1,243,611 in taxes under the new law, the Revenue Bureau reports. The Government has given in to the old, old temptation to make a profit on sin because, as the apologists put it, "people are going to sin anyway." Laws that wink at sin are a reproach to a nation. Laws that curb unrighteousness are needed if America is to have the favor and blessing of God.

## American Missionary Murdered

An American woman missionary was killed and her husband wounded by bandits who raided their church in northeastern Thailand recently. Paul Johnson, of the Christian and Missionary Alliance, was shot in the abdomen and his wife was shot in the chest by nine bandits who walked in during a service and fired with home-made shot-guns. The missionaries had been in Thailand for 4½ years and were soon to return to their home in Lyle, Minn. The bandits demanded Johnson's cash and watch and tried to steal the jeep without success.

## Missionaries in Red China

It is reported that at least 40 American Protestant missionaries are being held against their will in various parts of Communist China. Eleven are in prison; others are under house arrest or are greatly restricted in their movements.

James Vigna, an Assemblies of God missionary, was permitted to leave China unharmed. He reached Hong Kong on Easter Sunday. One Assemblies of God missionary still remains in Red China. Keep praying for her.

## The Business of the Church

The Methodist Church will celebrate the 250th anniversary of the birth of its founder, John Wesley, next year and will mark the observance by a worldwide evangelistic campaign. At its quadrennial general conference in San Francisco last month the Methodist Church issued a "Call to Evangelism" which, at face value, sounds like the kind of challenge Wesley himself would have made.

"Every available resource should be used, our total Christian manpower drafted, every energy and intelligence employed, to win our world to Christ. Only He can save us. Nothing else we can do is as important as leading men to love and obey Him," the declaration said. "No one can be Christian without being evangelistic. The whole business of the church is to save souls."

## Church Income Over a Billion

In 1951, for the second successive year, contributions to 46 American Protestant and Orthodox denominations passed the billion-dollar mark, reaching an all-time high of \$1,166,000,000. In these days when the value of the dollar is shrinking, the churches need this increase in revenue to carry on their work, but they don't need money badly enough to take gifts from gamblers. The Los Angeles Turf Club, which operates the Santa Anita race track, recently announced that it had given \$5,000 gifts to certain Los Angeles churches. The announcement brought a quick retort from the churches.

A Lutheran congregation voted unanimously to reject the gift. The board of deacons of a Baptist church took similar action. A Methodist church said that no Turf Club money had been offered it since the church returned a gift several years ago. A Presbyterian pastor, speaking for his own church and several others, said: "These churches are not only opposed to receiving money from an institution that derives its income mainly from gambling, but they are also opposed to being a part of the favorable publicity from such an institution."

## Worldly Standards of TV

Writes H. K. Finley, editor of *The Ohio Independent Baptist*: "One of the unexpected effects of Television upon American homelife is a revival of that quaint old custom of writing letters. Angry viewers are now pouring out their complaints to the Federal Communications Commission in volume. Many of these complaints come from Christian people who want Television in line with their standard of morals. However, Television is an instrument of the world, and not of the church, and it will continue to operate on the world's level."

## Why So Few Missionaries?

A missionary en route to his station was reading the New Testament and expounding the way of salvation to the boatman. On the last day of the voyage one native said: "We want you to come to our tribe with the book and this news."

The missionary explained that he must go on, whereupon the boatman said, "But aren't there lots of Christians in the land from which you came?"



# Keep Exposed to Calvary!

## THERE ARE LIFE-MOLDING FORCES IN THE CROSS OF CHRIST

Robert W. Cummings

I WAS listening to a news commentator over the air. When he had finished his remarks, I left the radio on, wondering what would follow.

"Now you will be exposed to a half hour of modern music," came the voice of the announcer.

"Not I," I replied to the radio; and, grateful for the ability to protect myself from being exposed to any such program, I turned it off.

But the announcement set me to thinking. To what forces was I allowing my mind and spirit to be exposed? How remarkable is the variety and the number of those influences that seek to mold our lives! What a wonderful privilege God has given us, and at the same time what an astounding responsibility, that we are able to choose so largely what forces shall shape our characters.

Later I was studying the Epistle to the Galatians, and the whole book seemed to organize its message around this theme. Paul had learned in his own life and experience that the most powerful and beneficent forces in the universe had been released at Calvary. Hence when he went to Galatia, he determined to preach nothing but Christ and Him crucified, as he did at Corinth, because he had learned that in the cross had been revealed the wisdom of God and the power of God. He brought his hearers to Calvary and exposed them to the mighty energy of Divine mercy and grace, of justice and holiness, of forgiveness and love, as the Holy Spirit anointed him to preach the cross and Himself bore witness to its message in demonstration and power.

He saw these mighty forces as they operated upon the Galatian believers. He saw the resulting conversions, the receiving of the Holy Spirit by those who



accepted the message, and the miracles that continually were being performed by the power of God through the preaching of the crucified Son of God. He saw, too, the churches of Galatia firmly established on the foundation of the gospel. Moreover he had kept in touch with these spiritual children of his, and learned that they continued to receive the Spirit, and that miracles did not cease to occur among them. Galatians 3:1-5.

Then, Paul received word that Judaizers, preachers of the law, had come to these churches, and that the believers in Galatia were listening to their moralizings and their clever arguments. Paul knew from his own experience what the law could do, for he had opened his life fully to its influences. He had been exposed to the very best that Jewish teaching and culture had to offer. Then God had arrested him on the road to Damascus and had called him to see with Spirit-opened eyes the despised and crucified Nazarene. When he had believed, such mighty and blessed forces were brought to bear upon him that everything he had formerly considered gain became loss. He determined that

henceforth he would allow nothing to mold his life except Christ, and the power of His resurrection, the fellowship of His sufferings, the conforming might of His death, and the righteousness which is not of the law but which is freely given to us by faith in Him who became sin that we might become the righteousness of God in Him.

Paul's own experience had been repeated in the lives of those to whom he had preached the gospel of the cross. This gospel was summed up in three brief statements: Christ died for our sins according to the Scriptures; He was buried; and He rose from the dead the third day, according to the Scriptures. He found that when he preached this gospel, as he testifies in 1 Cor. 15:1-6, those who believed it became new creatures in Christ, even as he himself had become a new creation. So Paul knew what the gospel of the Cross could do when men allowed themselves to be exposed to its mighty forces through faith. He also knew the best that the law could do. Therefore he could not stand idly by when he saw his beloved churches being drawn away from the grace of God to legalism.

It is only when we understand this situation that we can appreciate the force of Paul's burning words. "I am surprised," he says, "that you are turning away from the place where I had brought you, and that you are giving your attention to another message than the one I had proclaimed." Galatians 1:6. "O foolish Galatians," he earnestly pleads in the beginning of the third chapter, "who has bewitched you? Before your very eyes Jesus Christ was plainly shown upon the cross. . . . Are you without your senses? Having had such a miraculous beginning in the Spirit at the cross, are you now going to leave the place where God met you in such power, and go back to the realm of the natural, the realm of laws and regulations and ceremonies and human efforts, to observe them? Were your early sacrifices and experiences mean-

*The author is an instructor at Central Bible Institute. During the summer he is filling the pulpit at Glad Tidings Tabernacle, New York City, while the pastor, Marie Brown, is ministering in Europe in company with Hattie Hammond.*

ingless? Do not abandon your position beneath the cross. Come back to the place to which I first brought you, the place where the grace of God operated so effectively in your lives. If you continue to expose your minds and hearts to the law and its demands, you will close your lives against the operations of the mighty energies of the gospel and Christ will profit you nothing." Galatians 3:1-5 and 5:2.

Our hymn writers have put these thoughts in words worthy of our soul's best singing and of our most hearty endorsement:

I know a place where sins are washed away;  
I know a place where night is turned to day;  
Burdens are lifted,  
Blind eyes made to see;  
Oh, there's wonder working power  
In the blood of Calvary.

Mercy there was great and grace was free,  
Pardon there was multiplied to me,  
There my burdened soul found liberty,  
At Calvary.

Beneath the cross of Jesus  
I fain would take my stand;  
The shadow of a mighty Rock  
Within a weary land. . . .  
Content to let the world go by,  
To know no gain nor loss;  
My sinful self my only shame,  
My glory all, the cross.

Never was the message of the book of Galatians more needed than by the church of today. A thousand voices are bidding for our attention; a multitude of "gospels" are claiming to be THE gospel. Legalists and libertines, sabbatarians and anti-sabbatarians, "apostles" and "prophets", "new orders" and "old orders" are courting our favor and our finances. In spite of our pride in our education and culture, in our science and wisdom, many of us are confused, and are peculiarly susceptible to anything and everything that claims our time and attention. God send us a Paul to smite us with his questions! God make us aware of what we are exposing our hearts and our minds to! God send us the Spirit to show us what we are missing because we are not maintaining our stand beneath the cross where Jesus Christ was clearly revealed to us as God's Great Remedy for all our ills.

The cross is the place where the mightiest forces in heaven met the most terrible powers of earth and hell. The cross is the place where the light of heaven fell upon the darkness of this age. The cross is the place where the hosts of hell were defeated and destroy-

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## "Of Zion It Shall Be Said"

Psalm 87:5

Of Zion it shall be said,  
"This man was born in her!"  
This man once dead.  
The Lord shall count and write  
His name in glory bright  
And he shall live!

For Zion's King shall come  
In power to claim His own  
Once dead in sin.  
On Zion's holy hill  
According to His will  
There shall they stand.

From every tribe and race,  
Each one in his own place  
Shall not be moved.  
For they were born in her,  
In Zion, fair daughter,  
His own beloved.

—Mrs. R. M. Devin, Indonesia

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ed. At the cross the wisdom of this world was brought to nought. At the cross the new life of the Son of God is given to all who believe, to take the place of "the corruption which is in the world through lust."

Where sin abounded, there did grace much more abound. Where? At Calvary. Where did death do its utmost and yet suffer its utter and final defeat? At Golgotha. Where did darkness seem to overwhelm the Light of the World, and then was itself swallowed up by Him who brought life and immortality to light through the gospel? Where but Calvary? There Divine grace led the captives of principalities and powers out of their dungeons into the triumphal train of the Prince of Peace. There infinite Love yielded to the cruelty and hatred and selfishness of man, to die in man's place a death of humiliation and agony, but through that death to expose self and sin in all their naked horror, and then catch up the sinner in everlasting arms and make him into a true son of the holy God and Father of our Lord Jesus Christ.

Let us sum it all up in two sentences. At the cross everything unworthy was exposed, condemned to death, crucified and slain in Christ. And there, glory to God, the fullness of the perfection of the Son of God was offered to every one who would believe.

O foolish Christians, who leave the place where heaven's love and heaven's holiness shine in mid-day splendor! Surely we must be bewitched if we seek any other field of battle for the good fight of faith, besides that field where the power of God came down to make us more than conquerors through the blood of the Lamb! The prince of this world is intensely interested in keeping us away from the place where he was judged and cast out. John 12:31. Principalities and powers are using all their subtle art to turn our eyes away from "the place of a skull," where Christ showed man that his vaunted brain had brought him the empty-headedness of death, and made a show of these same principalities and powers, openly triumphing over them at that very place. If the devil can keep us from looking away to Him who was lifted up like the serpent in the wilderness that men might look unto Him and live, then we shall never escape from his influences. He has a thousand interesting programs to which he wants to expose us, so that we may not have time to bring our hearts and minds to the life-molding forces released at Calvary.

Child of God, turn off Satan's programs; take your stand beneath the cross of Jesus. Look unto Him and be saved from all that you know you need to be saved from. Survey the wondrous cross on which the Prince of Glory died, and subject yourself to the powers of heaven that came down there to work in exceeding greatness of might upon the sons of darkness to transform them into sons of Light. Let those powers have unhindered freedom to work upon your body, mind, and spirit.

Behold the Lamb of God who takes away the sin of the world. Gaze upon the thorn-crowned brow of our King who became a curse for us that upon us Gentiles might be poured out the blessing of the Holy Spirit, and that we might be entirely freed from the curse of the law. Galatians 3:13-15. Turn your eyes upon the back that was scourged for us. Let us determine to remain there until we are exposed to the flowing waters of Life that were released at Calvary, until we know the fullness of their cleansing power, their healing power, their filling and their conquering power, even the exceeding greatness of His power to usward who believe. Ephesians 1:19.

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ROBERT C. CUNNINGHAM, EDITOR

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# The "Sign" and the "Gift" of Tongues

W. T. Gaston



W. T. Gaston

IN MARK 16 new tongues are mentioned as one of the signs that shall follow them that believe the gospel. Three concrete examples are recorded in the Book of Acts. In 1 Corinthians 12 we read that the gift of tongues was set in use is regulated in Chapter 14.

Are the "sign" which is promised in Mark and fulfilled in Acts, and the "gift" which is defined and regulated in Corinthians, always the same in essence and use? This is a live question today, as no honest well-informed person will deny that there are multiplied thousands of genuine cases of "new tongues" following the preaching of the gospel today.

Many dear brethren contend that every genuine example of "new tongues" is the *gift* of tongues; that the baptism in the Spirit is for all believers, and that each believer so anointed will receive one or more of the nine gifts, as the Spirit chooses; while an increasingly large number of Spirit-filled saints see a distinction in the province and use of tongues. First, there is the initial experience in the outpouring of the Spirit as in the Acts, where the manifestation of "tongues" seems included and inherent in the larger experience of the Spirit baptism—the yielded human vessel is controlled entirely by the divine Spirit in unlimited and unrestrained supernatural power. Second, there is the "gift" of tongues in the established assembly, as at Corinth, where the manifestation is under the control of the anointed human personality, and its exercise is limited and prescribed. This distinction is clearly marked in the Scriptures and will be increasingly manifest as we study the subject.

That the gifts are diverse and divided severally by the Holy Spirit is clearly stated: "Now there are diversities of gifts, but the same Spirit. And there

are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and self-same Spirit, dividing to every man severally as He will." 1 Cor. 12:4-11.

Thus we see the varied manifestations of the Divine Spirit in the settled regular work of the Church. All the members are to be active and acted upon by the Spirit for the edification of the whole.

With due regard to this apostolic statement as to the manner in which the gifts are divided, let us now study the tongues phenomenon as recorded in Acts. Our first example is at Jerusalem, where one hundred and twenty consecrated, separated, praying, praising disciples were waiting for the endowment

of power. When the Spirit fell upon them, "They were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Please note they were all filled—all speaking in tongues. Shall we conclude that God is distributing gifts here, and that in this case He makes an exception to the rule of division enunciated later by Paul, and gives them all the same gift? Did unbelieving Jews cause God to do the irregular thing at Jerusalem? We must draw some such inference or else acknowledge that the speaking in tongues here had some natural relation to the outpouring itself. This in fact is the clear import of Peter's sermon, "This is that which was spoken by the prophet Joel."

Peter did not intimate that this utterance that so confounded these Jews was something special, having no relation or connection with Joel's prophecy. There is not a hint of anything unusual in this experience, or that anything was added because of circumstances. Peter's word, so simply stated, would naturally lead anyone to believe the whole affair—tongues and all—was but the normal fulfillment of Joel's prophecy.

But let us take another case: Cornelius, his kinsmen and near friends, "many that were come together," awaited with expectant hearts the coming of the evangelist from Joppa. Peter, together with six Jewish brethren, arrived and, after a few words of formal greeting, began to preach Christ. And "the Holy Spirit fell upon all that heard the Word," and "they of the circumcision as many as came with Peter were astonished because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God." Acts 10:44-46.

Here again the divine record of the acts of the Holy Ghost is in conflict with the doctrine which insists that all speaking in tongues is simply and only the exercise of one of the gifts; for if we accept Paul's teaching that God divides the gifts—and accept it we must—then there is something different here, for there are no extenuating circumstances in this case, no unbelievers to hear in their own tongues. They were all filled; all speaking in tongues.

(Continued on page eleven)

## A PRAYER FOR TODAY

June 1 is Pentecost Sunday

*"O God, look at the universal worldliness, look at the mammon-worship, at the desecration of the Sabbath in the voluptuous wantonness of pleasure. O God, look at the dangerous increase of betting and gambling in every home, store, school. Look at the degradation of our journalism. O God, pour out the Spirit of Thy might, were it but on the heart of a few, and slay these dragons and their poisonous breath. O Holy Ghost, fill hearts with Thy rushing mighty wind, and mitre brows with the Pentecostal flame! Priests we have in plenty, and churchmen. But, O God, send us men filled with the Holy Ghost!"*

—by Dean Farrar (1831-1903)

The author is District Superintendent of the Assemblies of God in Northern California and Nevada.



# The Romance of South-Eastern

**SOUTH-EASTERN BIBLE INSTITUTE** is a distinctive child of the Southland. It was born in 1935 and took its first steps at the Alabama campground under the watchful eyes of District Superintendent J. C. Thames. It was a healthy baby from the start, with seventeen in its first graduating class.

It was not long until this growing child left its parental home and moved to Atlanta, Georgia. There it became profoundly interested in another school, the Beulah Heights Bible Institute, and the two were united in 1940. In Atlanta it found a temporary home at the church of Capital Avenue, thanks to the Southern hospitality of Pastor Ralph Byrd and his congregation; but it was evident that the school must have its own settled abode if it was to grow and develop.

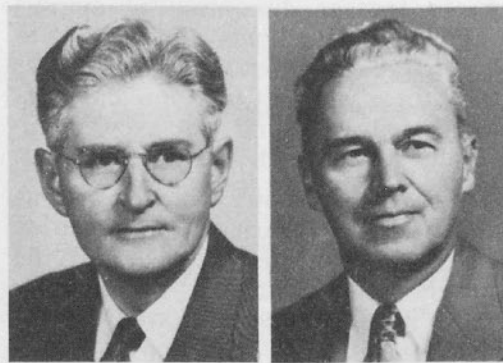
In 1946 the officers of six southeastern District Councils (Alabama, West Florida, South Florida, Georgia, North Carolina, and Appalachian) met and took steps toward providing South-Eastern Bible Institute with a suitable campus. An acreage at Lakeland, Florida, on beautiful Lake Bonny was selected for the permanent site (see aerial view on cover page of last week's *EVANGEL*). Rented quarters in Lakeland were used, for some years, but by September 1 the school expects to have its own buildings ready for occupancy.

Since 1946 the enrollment has more than doubled. There was 145 students enrolled in 1951. The new quarters will provide space for 225 students.

Many "helping together by prayer" are developing South-Eastern Bible Institute into one of the outstanding schools in the Fellowship. Arthur Graves is President and Robert L. Moore is the Dean.

It offers a three-year course for the training of missionaries, ministers, and Christian workers. It is endorsed by the Educational Department of the General Council of the Assemblies of God and is accredited by the Accrediting Association of Bible Institutes and Bible Colleges (Intermediate Division).

Of special interest to students wishing to continue their education beyond the three-year Bible Institute course is the working arrangement which S. E. B. I. enjoys with Southern Florida College of Lakeland. Graduates of S. E. B. I. may transfer to Southern Florida College and receive the B.A. degree in Bible without loss of credit.

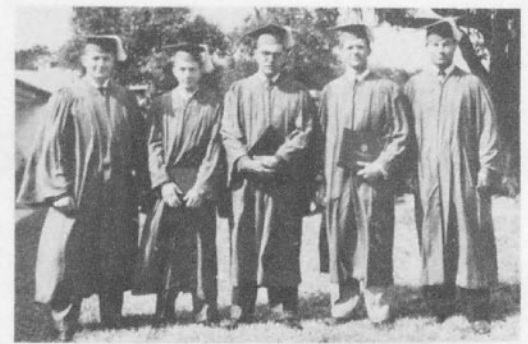


Arthur H. Graves (left), President of S. E. B. I., and Robert L. Moore, Dean.

The school is thoroughly Pentecostal. Early this year the students began praying in earnest for a general moving of the Holy Spirit. On February 25 the clouds of blessing burst. The Holy Spirit literally took control and remained in charge for an entire week while regular classes were suspended and all the students sat at the feet of the Teacher Divine.

During these days of prayer the Lord gave a vision to one of the students. In the vision a girl was standing alone in a corn field, her teeth crushed and bleeding, while the broken stalks of corn lay mildewed and wasted around her in heaps. Only one stalk of corn remained standing. By her side lay a wheel and a tire, motionless.

"The interpretation was given that the wasted corn was the Word of God which we had heard, but which we had not allowed to



These five students received the degree of Bachelor of Arts at Florida Southern College, Lakeland, Florida, this year. They took the three-year course at South-Eastern Bible Institute and then attended the College for a year.

work in our own lives," reported one of the students. "Our teeth were broken that we could not eat of the good things of God's Word, for we had become hearers only, and not doers of the Word. The motionless wheel indicated that we were now to cease our activities and wait in God's presence until the Word began to live in us."

President Arthur Graves said that God clearly and vividly revealed to him that He wanted to catch each student away, alone with Himself, to show all the students His will for their lives. He spoke to the students regarding the eternal strength of yieldedness to God. Indifferent hearts were melted and moved with the need of the lost. Many responded to the voice of the Spirit as He called them to the mission fields.

The students have disbanded for the summer but three months from now they will gather again for the Fall term. If you would like to be among them and prepare yourself for a place of greater usefulness in God's work, write for a free catalog. The address is: The Registrar, South-Eastern Bible Institute, Lakeland, Florida.

(For information as to other Assemblies of God Bible Schools and the courses they offer, write to the Educational Department, 434 West Pacific St., Springfield, Missouri. A free brochure will be sent to you promptly without obligation.)

## THE WISDOM OF A CHILD

A superintendent confessed to his Sunday School that he was quite discouraged and asked for suggestions from anyone. A little girl handed him a crumpled paper. He opened it and read:

"A superintendent ott to be good, and he ott to pray, and he ott to read his Bible, and he ott to love everybody, and he ott not to let anybody know when he gets discouraged cause it don't do nobody no good."



The picture above (left) shows the new modern cafeteria building which is being erected at South-Eastern Bible Institute. The second floor will provide extra classroom and dormitory space.

The center picture shows the new dormitory which will house 168 students and 8 faculty members when completed.



At the right you see the patio inside the new dormitory. This will be a tropical garden when the building is finished.

An administration building and a utility building are also under construction. The buildings are designed to give maximum comfort in the southern climate. They should be ready for occupancy by September 1.



# From Carmen to Christ

## The Story of Anton Marco

THE GLAMOUR of the operatic and entertainment world was "old stuff" to Anton Marco. He had traveled through Europe, Canada, the United States, studied under the best teachers, received enthusiastic praise from music critics. He had climbed to one of the most coveted positions in all opera—leading baritone for the famed San Carlo Opera Company. And he fully expected to keep on climbing.

If anyone had told him at the height of his career his billing was to be changed from "leading operatic baritone" to "gospel singer," Marco would have laughed in his face. He had rejected religion long ago. But in February, 1951, his home town newspaper in New Jersey carried the amazing six-column headline, "Singer Quits Operatic Career to Serve His Saviour."

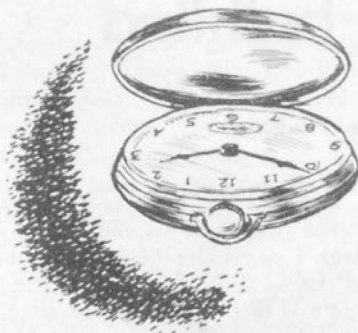
Here is how it happened.

Anton Marco was born and educated in St. Louis. As a student in fine arts at Washington University, he was told that he had a fine voice—and so even though he had been turned down for the high school glee club, he started to take singing lessons. It wasn't long before he had thrown himself vigorously into a career in concert, operetta and opera.

He went to New York, where he studied under Madame Frances Alda of the Metropolitan Opera. He went to Europe with the U.S.O., where Marlene Dietrich spotted him and asked him to join her troupe. In Florence the great Italian baritone, Titta Ruffo, was so impressed with Marco's voice that he took him on as a pupil.



Anton Marco, a famed operatic baritone who is now singing for Christ.



**This watch** which timed many a sermon, now measures life's few remaining hours. It paced thousands of active days—days which began early with prayer, were filled with service to others, and closed with prayer. It hurried the owner to countless appointments. More than once its hands marked the hour of death, or gave opportunity to tell the stranger, who stopped to ask the time, about Jesus.

The message for us—from this watch of an aged minister—is that it is time to help our aged ministers and missionaries. The hours which yet remain to them are numbered. Let's make each one bright by showing we care.

Last Sunday many of our churches received an offering for the assistance of our aged ministers and missionaries. If you did not give then, there is still time. Please give generously.

### DEPARTMENT OF BENEVOLENCES

434 West Pacific Street

Springfield, Missouri

Early in 1950 he became the leading baritone of the San Carlo Opera, oldest traveling operatic organization in the world. It was upon his return from a nation-wide tour with this company that his wife told him her life had been completely changed. She had been converted to Christ, and urged him to visit a men's Bible class. To Marco's own surprise, he went.

Back in St. Louis both he and his wife had spurned the church. And in his solo work in some of the largest Protestant and Catholic churches in New York City, Marco had never felt any need of a Saviour. But in that men's Bible class, he suddenly realized that fame and wealth could never solve the fundamental problem of his soul. Listening to explanations of the great themes of the Bible, Marco began to see that he could not remain neutral toward the death and resurrection of the Son of God.

But he was not converted on that first Easter Sunday morning in Hackensack. For months he grappled with the truth. It took the tragic death of a favorite sister-in-law, flying to Korea to serve as a Navy nurse, to crush out Marco's final resistance to the Lord Jesus Christ.

After a sleepless night, the opera star knelt in prayer in the early hours of the morning and surrendered his life, soul and career to God. Anton Marco was fully convinced that Jesus Christ had died to put away his sin, and that only a personal acceptance of Him as Saviour could give him everlasting life.

Almost immediately the Lord guided him into Christian service, and Marco began to appear in evangelistic meetings, Christian television programs and Bible conferences. In the spring of 1951 he was featured as soloist in campaigns in Latin America, and his ministry was so effective that they begged him to come back to spend the entire year of 1952 in similar campaigns.

Since Anton Marco's conversion, he has

*This testimony is published in tract form by the American Tract Society, 21 West 46th St., New York 19, N. Y.*

not kept the good news to himself. His greatest desire now is to tell his old friends and all the world of the radiant joy and solid security he has found in Christ. If he could, he would tell *you*—that you need Christ just as much as Anton Marco or anyone else. You may not come to your faith in such a spectacular way, but come to the Lord Jesus you must, if you are to fulfill God's commands and be assured of your eternal salvation.

In your own heart, consider these simple facts of the Gospel: "All have sinned . . ." (Romans 3:23); "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9).

### ON THE COVER PAGE

The Assembly at Payette, Idaho, was set in order in 1925 but it was not incorporated until 1948.

It was in January 1948 that work began on the basement of the new church. Soon afterward the pastor, H. D. Robeson, accepted a call from the Assembly at Lebanon, Oregon, and Evangelist M. T. Draper was asked to take charge until another pastor should come. The basement was completed under Brother Draper's leadership.

On May 2, 1948, the new basement church was dedicated and Robert E. Cull was installed as pastor.

The congregation held their meetings in the basement while the auditorium was being built. The work was completed in December 1951 and dedicated at New Years. What a time of rejoicing they had at the watch-night and dedication service!

The new auditorium has upholstered seats and will accommodate 425 people. It was designed by Pastor Robert E. Cull and built under his supervision. Sunday School attendance now averages around 200.

# My Vision Was Fulfilled

Jukka Rokka, Finnish Missionary in Thailand

SITTING in the First Baptist Chinese Church in Bangkok, Thailand, about two years ago, I was filled with sadness, knowing that many hungered for something real from the Lord. "These people," I meditated, "need to see that God is the same in power and in love today as He was of old." As I meditated the Spirit of God seemed to flood my entire being, and my heart seemed to break. I wept bitterly. A spirit of prophecy came upon me then, but because my knowledge of Chinese was so meager I hesitated to speak forth the message. I felt a hand, the Lord's hand, upon my shoulder and immediately I was given a vision which I since have been unable to erase from memory.

I saw the First Baptist Chinese Church overflowing with people, calling upon God and giving praise with uplifted hands. Sick persons, young and old, were being led to the platform. The people went up from the right and sought Christ, the Great Physician. They left the platform from the left. The Holy Spirit then seemed to whisper in my heart these words: "It all will come to pass in this church. Believe, and boldly tell this to all Christians."

I described the vision to my fellow workers and friends. There also was opportunity to state the facts from the pulpits of a number of our Bangkok churches.

From December 11 to 17, 1951, a united evangelistic and healing campaign was conducted in the First Baptist Chinese Church in Bangkok with Harvey McAlister as the evangelist. The auditorium, which has a seating capacity of more than 1,000, was filled each night. From the opening service a rich anointing of God's Spirit rested upon the evangelist and God's message for the hour. All were made to realize the presence of Christ. Some nights as many as one hundred persons responded to the invitation to take Christ as Saviour.

Many have testified to healing since the meeting. An elderly Chinese business man, Kim Hong Long, an elder in a Chinese Presbyterian church, miraculously was healed before the eyes of a large audience and is whole today. Besides a high blood pressure condition, he had been paralyzed for more than two years. His left hand and left foot shook. He had to have assistance in walking. He also used a cane. Brother McAlister took the cane and commanded him to walk. He walked down from the platform and along an aisle.

A Chinese woman, totally deaf and mute from birth, after prayer heard normally. A few nights after her healing she gave her testimony before the microphone. Her vocabulary was limited, but I understand that she is making outstanding progress in speaking. She desires to be baptized and to become a member of the church.

A seventeen-year-old Chinese girl, Tae Lee King, had a chronic infection of one foot and had been without the use of the foot for

more than a year. No hope was given by physicians that the foot would heal. Tae Lee King was a worshiper of idols and made offerings to the idols hoping for a cure, but after she was told of the healing campaign she came to the church. There was no visible result after prayer, but the following day definite healing took place and the girl was able to walk with perfect ease. I visited her a few days after her healing and found her not only able to walk but quite happy—she now believes in the Lord Jesus Christ.

A Siamese man was restored mentally. He had been insane for twenty years.

Thus, my vision, which I believe was of the Holy Spirit, marvelously was fulfilled even to minor details. The sick going up on the platform and then going down to their seats was in perfect accord with the vision. In the first service when it came time for prayers for healing the needy ones started up from the left, but for some reason Brother McAlister turned them back, instructing them to go up only from the right and to leave from the left.

The Bangkok meetings were interdenominational. There were five Presbyterian churches, a Christian and Missionary Alliance church, a Siamese church and the Baptist church among the sponsoring churches. It was necessary to use two interpreters one for the Chinese and one for the Siamese.

Though the healing mission is past, the Holy Spirit still is working in the hearts of

the humble here. As Brother McAlister's meeting was about to close, pastors of sponsoring churches requested that he remain one extra night and speak to the people on the theme, "How to Receive the Baptism of the Holy Spirit as on the Day of Pentecost." The service was announced in the churches. It was held in the Baptist church. The message was outstanding. Through it many sincere hearts began to hunger for the Baptism. Said one Presbyterian pastor to me: "I am a poor pastor. It's no use for me to preach again until God fills me with the Holy Spirit. This is what we all need in our churches here in Thailand."

One of God's most humble and spiritual servants now being used is Lee Nygiap Sew, pastor of Bangkok's largest Presbyterian church. While Brother McAlister was here Brother Lee usually could be seen standing by him, manifesting a spirit of compassion over the needs.

Shortly after the close of the healing campaign Brother Lee was used of God in bringing back to life one who was dead. The one restored was a poor Chinese man, Dae Sia Long. Mr. Dae is married and is the father of four children.

Dae Sia Long's parents were Christians. When eighteen years old Mr. Dae was baptized, but in later years he began to renounce his faith. He became a drunkard and brought much misery upon his family. At length to break his habit of drinking it became necessary that his family have him hospitalized, but their effort was to no avail. When released the man drank excessively again.

While Brother McAlister was in our midst, as a close friend of the family, Pastor Lee tried to arrange to have Dae Sia Long brought for prayer, but the man's condition made this impossible. Failing in his desire for the drunkard Brother Lee took a piece of paper



NEW CHAPEL AT RENNIE'S MILLS REFUGEE CAMP

Nestled at the foot of the hill in the background is a white building—our new chapel in the Rennie's Mills Refugee Camp in Hong Kong. The chapel replaces a tent-church destroyed by fire last fall. The story of the conflagration was published in a December *Evangel*. Offerings that came in as a result of appeals made in the *Evangel* have made the chapel possible. Howard C. Osgood, field secretary for the Far East, snapped the scene on the dedication day of the church.

Twenty thousand Chinese, in abject poverty, live in the camp. Our work there was begun by students of the Ecclesia Bible School. The chapel is the only permanent structure of the camp.



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

and upon it wrote Mr. Dae's name and the nature of his need. He put the paper among the handkerchiefs being prayed over. But the time, God's time, for deliverance was not yet—the man's condition grew worse rather than improved.

On December 19, Mr. Dae was taken back to the hospital. He complained of sharp pains in his stomach. The physician in charge refused to admit the man, being of the opinion that he was near death. Mr. Dae was returned to his home. Through the night there was no improvement in his condition, and at five o'clock the next morning he stopped breathing. His wife, his children, his mother and his brother witnessed all the evidences of death—a dropped chin, eyes glassy in appearance and turned upward, and the body cold and stiff. Mr. Dae was dead.

A shroud was wrapped around the body and funeral preparations were made. Meanwhile Mrs. Dae called Pastor Lee. The minister reached the home two hours after Mr. Dae had passed away. After viewing the remains and realizing that Mr. Dae had been in no spiritual condition to meet the Lord, from his heart Brother Lee began to cry out to the Lord in his behalf.

Did God hear? Yes! Brother Lee lifted the shroud and put his hand over the heart and found that the heart had begun to beat faintly. There also was a slight pulsation at the wrist. The minister then put his lips to Mr. Dae's ear and said with a loud voice, "God gives you back to life. Confess your sins and He will forgive you."

The tongue in the open mouth began to move and tears ran from the upturned eyes, though the body still was cold and stiff. "The tears," said Pastor Lee, "were evidence to me that the sinner's heart was broken and changed."

Brother Lee assured the family that the loved one would live. The pastor had to leave the home, but after lunch he returned to find that the body had begun to get warm. One hand had moved. Faint sounds were coming from the throat. At six o'clock in the evening when the pastor again visited the home he prayed earnestly for the man's complete recovery. He assured the still form, "Do not fear. God has raised you from the dead." Immediately Mr. Dae lifted his hands toward heaven and cried, "O Lord, have mercy on me and forgive my sins." His eyes became normal in appearance. When he saw Pastor Lee he began to praise God with great joy. The next day the restored man was able to receive liquid nourishment and to relate his experience.

Mr. Dae said that in the agony of death he was taken to a strange road where he was met by a terrible-looking creature, wrapped in a black cloak. The creature seized him and began to lead him down the way, but after an interval another Being was seen coming in

their direction. Mr. Dae thought that the second Being was the Lord Jesus because the face shone like the noonday sun.

When the terrible-looking creature saw the newcomer, he let go of his captive and fled. The Lord came to Mr. Dae then and loosened him, saying, "Go back and tell all that I am coming soon."

Mr. Dae was anxious to deliver the message at once at the church, but Brother Lee restrained him, telling him to rest until Sunday.

Late that Saturday night Pastor Lee came to my home and told me of all that God had done, and requested my presence at the church on Sunday morning. I went and there sat Mr. Dae with his family. The entire congregation was filled with wonder upon hearing the story from the man's own lips. They gave glory and praise to the Lord.

*Lee Nygiap Sew, pastor of the Sapan Leang Presbyterian Church, 585 Rama IV Road, Bangkok, Thailand, states: "I am glad to testify that the case of the man God raised from the dead, as described by Reverend Jukka Rokka, is true. May all the glory come to God, our heavenly Father, and to our Lord Jesus Christ."*

## African's House Preserved

David E. Wakefield, Togoland

GOD HAS GIVEN our people of Bassari, Togoland, West Africa, a great hunger for the Word. Our present church usually is filled and the people are buying French Bibles and Gospels.

We have two language groups in our church, the Ewe tribespeople and the Bassari tribespeople, and both language groups have a real love for singing. The Ewe people from the coast have their own songbooks and the Bassari people have a few choruses translated into their language. You should hear them sing. The Bassari folk are more simple in their ways and quickly follow our mode of worship. We have been teaching the people to pray individually in church. During prayer everyone kneels and calls upon God. The Bassari Christians have been making so much progress in their prayer-life that the Ewe tribespeople have been remarking about it.

One of our young men, Johannas, had an unusual experience recently. Hearing a crackling noise he rushed from his house to see three other houses around his home enveloped in flames. Johannas called upon the Lord for help and immediately the flames which had come near his house were arrested, though at the time the wind was strong. The roof was grass. The people marveled as they witnessed the happening, and Johannas was much impressed over the definite answer to his prayer. He asked for a special time of thanksgiving at the church because of what God had done.

Another wonderful answer to prayer has been the conversion of our interpreters, a man and his wife, who speak four languages besides their own native tongue. They have been valuable workers. The man wept much as God dealt with him, and the woman later told that she felt that she was lifted up out

of herself. They have had much joy since they have been saved.

We now have a class for the training of workers. The workers are inquiring concerning the Baptism in the Holy Spirit. We hope soon to be able to report that we have had an outpouring of the Holy Spirit here. It is most thrilling to see how God is leading.

We recently whitened all of our buildings. Passers-by stop to admire them. Everyone seems amazed that we have been able to get our buildings up so quickly. The mission station is well on the road to completion, and construction of a permanent church building has been started. The present pole and grass structure which we have been using for a church in Bassari will not be suitable when the rains begin; in fact, the winds already have worked havoc with the grass roof.

Please pray with us for the following matters: (1) The completion of our church building; (2) that we will be able to obtain church sites in four towns—Bitjabe, Bengli, Kabou, and Guerin-Kuka; (3) the progress of our Bible School at Natitingou, just opened for a new term; (4) the opening of three new territories here that need the gospel; and (5) that all the missionaries of this field will be strengthened for the work ahead.

Here is a list of definite needs: (1) \$750 will be needed to finish the Bassari township church; (2) \$400 will be required to build temporary chapels in the four towns mentioned—\$100 for each chapel; and (3) \$15 each a month is needed for the support of two national workers.

### MORE CAMP MEETINGS

(Information concerning the following Camp Meetings arrived too late for last week's *Evangel.*)

#### STORM LAKE BIBLE CAMP

Storm Lake, Iowa.

July 1—13

Charles Blair, evangelist; J. O. Savell, Bible teacher for last week.

For accommodations write G. H. Millard, 1301 3rd Ave. S., Fort Dodge, Iowa.

#### LATIN AMERICAN CAMP (Central

Conference, Latin American District Council)

Chama, N. Mex. (2 miles south of Chama on Tierra Amarilla Rd.)

July 1—8

Roberto Espinoza, D. Bazan, and Jose Giron, speakers.

For accommodations write Rubel Benavidez, General Delivery, Chama, N. Mex.

#### APPALACHIAN DISTRICT CAMP

Mabe, Va. (2 miles off Highways 23 and 58, midway between Big Stone Gap and Gate City, Va.)

Aug. 1—10

F. D. Davis, speaker.

For accommodations write W. W. Smith, Big Stone Gap, Va.

The church that persists in shelving the missionary question is pronouncing its own doom.

# SUNDAY'S LESSON

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

## JEREMIAH'S PERSECUTION

### Lesson for June 8

Jeremiah 37:11-21.

The king of Babylon had conquered Judah, taking Jehoiachin captive and placing Zedekiah on the throne that he might rule as a puppet of the king of Babylon (2 Kings 24:12-19). He reigned for eleven years, during which time, instead of being obedient to the king of Babylon, he rebelled (2 Kings 24:18-20). In the eleventh year of Zedekiah's reign, Nebuchadnezzar again came against Jerusalem. This event leads us to the time of our lesson (2 Kings 25:1, 2).

When Nebuchadnezzar began the siege, Jeremiah, inspired of God, exhorted King Zedekiah to surrender Jerusalem, saying that, were he to do so, the city would be spared destruction; if not, only disaster could be expected.

The king had confidence in Jeremiah. While unwilling to obey his instruction, he said, "Pray now unto the Lord our God for us" (Jer. 37:3). This is much like the modern-day actions of some national leaders, who ask people to pray for victory for their cause. We are always glad when God is recognized, but we must remember that God answers prayer only when people repent.

#### 1. Jeremiah Arrested

Our lesson indicates that the king of Judah had an alliance with the rulers of Egypt, for the armies of Babylon were disturbed in their siege by the coming of an Egyptian army—"Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land" (v. 7). When the Chaldeans withdrew upon learning that an Egyptian army was coming, the king and all in Jerusalem relaxed and returned to their former sins, thinking their danger now past. This is the spirit of the ungodly. When they get into trouble they are glad to have a servant of God pray for them. As soon as the danger is over, they forget the Lord. God sees this hollow mockery. True seeking after God produces the putting away of the evil and the choosing of the good—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him" (Isa. 55:7). It is nothing less than mockery of God for men to ask for divine intervention while they continue on their ungodly course.

Jeremiah warned that, although it appeared that Jerusalem was now free from the Chaldeans, the freedom would not be for long. The Chaldeans would return and his predictions would come true (ch. 37:6-11). Let all Christian ministers learn a lesson from Jeremiah. We believe there is a proper

psychology. It is foolish to do those things which are certain to create ill will. However, it is sinful folly for a servant of God to always say only smooth, pleasing things in order to obtain approval. The servant of God must be true to God's Word, and that Word cuts across the sinfulness of man. When the minister attacks sin and conformity to this world, his popularity may wane with men, but it will be enhanced with God.

Believing fully that the Chaldeans would return, Jeremiah took advantage of the respite during the time that their army was away and "went into the land of Benjamin" (v. 12). Jeremiah was from Anathoth in Benjamin. He evidently planned to return to his old home. But as he entered the border of Benjamin he was arrested and accused of deserting to the Chaldeans (v. 13).

#### 2. Jeremiah Imprisoned

This charge of desertion Jeremiah denied, but, without trial, "They smote him, and put him in prison in the house of Jonathan the scribe for they had made that a prison" (ch. 37:15). This prison must have been a horrible place for, when Jeremiah had a later audience with the king, he besought Zedekiah—"Cause me not to return to the house of Jonathan the scribe, lest I die there" (v. 20). Then Jeremiah was transferred to "the court of the prison" in the king's house. For a short time he had comparative freedom (v. 21), after which he was put into a dungeon where he would have died had not help come to him (ch. 38:6-13). This dungeon was worse than the dungeon in Jonathan's house (37:16), being a quagmire (ch. 38:6).

All the time that Jeremiah was in the prisons the king had confidence in him, but feared to displease others. The king had asked him to pray (ch. 37:3); had taken him out of the dungeon in Jonathan's house; had "asked him secretly . . . Is there any word from the Lord?" (v. 17); and had commanded that, as long as food was present, Jeremiah should have a portion (v. 21). He probably would have been happy to release Jeremiah, but—see the power of the opposing influences! The princes came demanding Jeremiah's death because of his prophecies (ch. 38:4). Then said the king, "Behold, he is in your hand: for the king is not he that can do anything against you" (v.5). Easily might we now enter into a tirade against the king for his weakness. It is easy to criticize from our position, but let us try to view the matter from his position. Have you ever thought of the many influences that surround a man in a responsible position? What influences detrimental to right surround presidents and rulers: It

may be a wonder that they serve as well as they do. We should never forget to "pray for kings and for all that are in authority."

#### 3. Jeremiah Released and Protected

Two releases are mentioned in our lesson. The first was from the house of Jonathan when he was transferred to "the court of the prison" (ch. 37:17-21). In the second instance Jeremiah was released from the dungeon that seems to have been connected with the court (ch. 38:6). Here he certainly would have perished had not God put compassion into the heart of the eunuch Ebedmelech the Ethiopian. We never know whom God may raise up as a helper in time of need. From this let us learn that we "despise not one of these little ones."

The deepening persecution of Jeremiah stiffened the backbone of Zedekiah. Those in positions of trust, to whom he had submitted too easily, had now gone too far. Indignation at their treatment of Jeremiah so stirred the king that he charged Ebedmelech to "take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die" (ch. 38:10). Notice his words. He spoke of Jeremiah as "the prophet." He knew Jeremiah was a man of God.

Then the king sent for Jeremiah that he might have another secret conference with him (ch. 38:14). Jeremiah warned him faithfully as he had done before (v. 15) but the poor king answered that he could not obey. For one thing he was afraid of the Chaldeans (v. 19); for another, he was afraid of the people. Thus this sad story ends.

#### THIS WEEK'S LESSON

Josiah Finds the Law (lesson for Sunday, June 1). Lesson text: 2 Kings 22:11-20.

#### LOOK UP, BROTHER!





## EDITORIAL

### FILL THOSE EMPTY SEATS!

"I am sick at heart when I see an Assembly with a fine church building only half filled," says a layman in Watsonville, California. "God help us. Those empty seats are going to be a witness against us at the judgment seat of Christ, especially when there are so many unchurched people all around us. Many are without God and without hope, yet they are hungry for something that will satisfy their souls. They would accept our Saviour and love Him and serve Him just as we do if they only knew what we know."

This layman believes that the people of God should be busy making Christ known to all the folk in the community. And they should make their church known, too. He says:

"Recently I visited a town of about 8,000 population and I stopped at several service stations inquiring where the Assembly of God was located. I spent nearly half an hour looking and inquiring, but no one knew of such a church—and yet the Assembly had a fair sized building located about four blocks from the center of town, right on the main highway, and it had been there for eight years!

"When I found the church and went inside, I noticed that it had a very neat and attractive interior with seats for 200 to 250 people, yet there were only 75 in Sunday School."

He contrasts this with a nearby village of only 400 population where the Assembly had 85 in Sunday School that same morning. "I believe any adult in the smaller village could direct a visitor to the Assembly of God," he says. "The difference is that all the homes in the village have been visited and circularized."

This layman is a staunch advocate of door-to-door evangelism and literature distribution. He believes the personal approach is the best approach in soul-winning. Various kinds of church advertising have their place but there is nothing as effective as a knock on the door, a personal invitation to church, and an offer of an EVANGEL or a good gospel tract.

"Again and again, in widely scattered parts of California, we have tried this plan in order to acquaint the people with the Lord and with the Assembly, and always with the same result—numbers of new faces at the Assembly the very next Sunday. In every instance the Sunday School attendance has practically doubled in a few weeks' time.

"Any church can fill the empty seats if it will make the effort. That is what it takes—effort, along with prayer and faith. As we work, God works with us."

The plan works as well in one part of the country as it does in another. In Fort Worth, Texas, Pastor T. F. Shultz and the Victory Assembly of God decided on a three-month campaign of house visitation and EVANGEL

*The above-mentioned layman offers to share with others the lessons he has learned in years of door-to-door evangelism. His address is: Max Fruh, Box 1042, Watsonville, Calif.*

distribution. Early this year they ordered 200 extra EVANGELS per week, and each week they visited 200 new homes, leaving a current issue of the EVANGEL in each home. At the end of the three-month period Brother Shultz said: "We think it was a grand investment. It did not cost much, and it certainly was very profitable to the cause of Christ. We prayed over those papers and asked God to anoint every word and sermon. We put 2600 EVANGELS in the hands of people to read, and the people were hungry to receive them."

We are hoping that many other Assemblies will launch a similar campaign on July 1st and systematically cover their communities. What a harvest there will be by October 1st! We are offering a slightly reduced price to churches that will order extra EVANGELS for this purpose, provided they double their last order. A special order blank was sent to each Sunday School Secretary when the Quarterly Order Blanks were sent out, and already the special blanks are coming back to us with the orders doubled for the Third Quarter. (If your church did not receive the special order blank, we will send one on request.)

Let's fill those empty seats. The command in our Lord's parable was, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." He wants each house of worship to be filled. To do so will require time and effort from His servants. And it will take a compelling method such as door-to-door visitation and personal witnessing. Such work is not easy, but it is our responsibility to bring the gospel to the attention of the masses.

Summer has begun, and we may be tempted to say in our hearts, "There are yet four months, and then cometh harvest. We'll wait until fall and then launch a house-to-house campaign." But Jesus says, "Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

Harvesters cannot select their own time to work. They have to act while the crop is ripe. Delay may mean disaster. If we delay, souls may be lost. This will be the last summer for many people. How sad it would be if hungry souls within our reach would have to say, "The harvest is past, the summer is ended, and we are not saved."

### THE "SIGN" AND THE "GIFT"

(Continued from page five)

It seems but reasonable to suppose that the inspired apostles and saints of those days should understand the meaning and significance of the tongues phenomenon. Take first the Jewish brethren as interested spectators at Caesarea. "They . . . were astonished . . . because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues." There is not a hint that these Jews ever thought of the Spirit dividing gifts when witnessing this experience, but they declared this manifestation a proof positive that Gentiles also had received the outpoured Spirit. No unprejudiced mind can read this account and avoid the settled conclusion that in the minds of these Jewish brethren the speaking in

tongues here is associated with, and a primary result of, the outpouring of the Spirit.

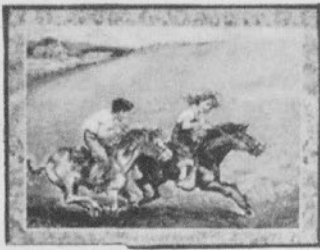
Peter's verdict is the same. "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" It is certain from evidence in this case that Peter did not consider the speaking in tongues at Caesarea "the gift," as defined by religious thought of today—something additional, having no relation to the baptism itself. Let us see. We must remember that God dealt with Peter in a very definite way on the housetop—to teach him to call no man common or unclean and that "God is no respecter of persons." So when he is called to trial for having gone in to these of another nation, he takes into consideration the fact that his brethren have not had opportunity to understand the case; so he is careful to give them in detail God's dealing with him and to describe God's blessing upon the Gentiles; that their prejudice might be broken down and that his brethren would not take the wrong attitude in this very important matter. It is easy to see the importance of Peter's making the case strong—and setting before his prejudiced jurors all the evidence at his command.

Now, had it been the fact that the baptism in the Spirit was usually received without any visible, physical sign; and if the candidates took it by faith, and accepted the fruits of joy, peace, love, etc., as the evidence, allowing for the possibility that the experience might sometimes be accompanied with gifts that were outward and visible; then without doubt Peter's language would have been very different. He probably would have said, "As I preached to the Gentiles, God gave them a mighty baptism. They were all very happy and much blessed in their souls, and in addition to the baptism, as if in order to dispel all our doubts, He gave them also the gift of tongues, yes, even the same gift we all received at Jerusalem."

But read again the statement of Peter, "And as I began to speak the Holy Spirit fell on them as on us in the beginning. Then remembered I the Word of the Lord how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Spirit." Acts 11:15, 16. In other words, when these Gentiles broke forth in rapturous, ecstatic worship in other tongues, Peter never thought of gifts, but he thought of the baptism in the Spirit. Even a carnal reader is driven to the conclusion that in Peter's mind the supernatural utterance at Caesarea was associated with the experience of the baptism itself. He simply and only describes in clear and simple language the manner in which the Spirit fell upon the Gentiles.

A passing notice of the outpouring on the Ephesians will suffice. "The Holy Spirit came upon them and they spoke with tongues and prophesied." Acts 19:6. Here again the manifestation is the direct first result of the Spirit's coming upon them. Again there is nothing in the circumstances to warrant the unusual; there is no one edified by the exercise of the gifts. They are all baptized, swallowed up in the divine cloud, occupied with Christ alone. It is not a time of ministry to each other in mutual strength-giving and spiritual intercourse. The divine Person fills the whole scene. There is no need and no attempt to edify each other; yet we have

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the same outward manifestation, every one of them speaking by the Spirit.

If after reading carefully these three narratives any of my readers are still of the opinion that all speaking in tongues is simply and only the exercise of one of the gifts; that, theologically speaking, the gifts are divided severally, but actually in Bible days in the experience and ministry of the apostles, they might, and in these three cases actually did, all receive the same gift at the same time when baptized; that these two experiences are so closely related that they are spoken of by the inspired writer as one experience—that of the baptism; then, I simply suggest that if this could be true, assuredly the gift of tongues is deserving a far greater prominence than is accorded it by advocates of the gift theory today.

Another reason why I cannot see that all speaking in tongues is "the gift," in the limited and prescribed sense of 1 Corinthians 14, is because apostolic instruction that governed the use of the gift in the assemblies is in conflict with the practice of the apostles relative to the tongues phenomenon in the Pentecostal outpouring. First, observe that those who have the gift in the assembly are to keep silent unless there is an interpreter—they are to speak only to themselves and to God. And where there is an interpreter, they are to "speak by two, and at the most by three, and that by course; and let one interpret." That is, not more than three ought to speak in any one service, and one at a time; while one is to interpret. I repeat, these instructions are in open conflict with the practice of the apostles in the Acts. At Caesarea, the whole crowd magnified God in tongues without any effort on Peter's part to maintain order and have the languages interpreted. And notice, too, that they broke right in on the preacher's sermon, and that the speaker was an apostle, and no doubt mightily anointed. Peter had not finished his message; in fact, he had only begun to speak when these Gentiles began to speak in tongues, not one at a time in Bible order, but all at once. They surely spoiled a good sermon at Caesarea. But assuredly the Holy Spirit has a right to supersede even an apostle. This is the simple but glowing account of the Holy Spirit falling upon, and taking possession of them. Peter might well forbear to speak to them while God is condescending to speak through them.

Even Paul had at least twelve at Ephesus speaking in tongues without calling for an interpreter, notwithstanding he had set the maximum for the exercise of the gift at three and that on condition that the messages were interpreted in turn. Now if all speaking in tongues is the same in use, and that use is defined in 1 Corinthians 14, then the whole assembly, the apostle included, were very much out of order. How are we to interpret this contradiction between apostolic instruction and apostolic practice unless we see a clear distinction in the use of tongues?

First, there is that speaking in tongues which is a direct result of the sovereign power of God in the Pentecostal baptism, as we have just noted in the book of Acts. Here the Spirit is controlling the speakers absolutely—spirit, soul and body; they are entirely possessed by divine power, having passed the point of transition from mind control to divine control; the Spirit Himself uses their yielded, enraptured faculties, and they begin to magni-

## A WORD ABOUT SUBSCRIPTIONS

We would like to remind our friends that cash, money order, or personal check must accompany all personal subscriptions to the Pentecostal Evangel, Sunday School Counsellor, C. A. Herald, Missionary Challenge, and all our other periodicals.

Some customers have not been aware of this policy and have asked us to bill them for their subscription price. We like to oblige wherever possible but we cannot enter subscriptions in a charge account without increasing our production costs. It takes a great deal of time and expense to enter charges and to send out statements. We would have to spend considerable time over each remittance, checking to see whether it was a new subscription or was meant to pay for the charge on a subscription already entered on our mailing list. Time costs money, and we are doing everything we can to keep costs down so that we may continue to offer our periodicals at the lowest possible rates.

We shall be grateful if all our ministers and other friends will continue to send sufficient funds each time they order a subscription or renew a subscription, either for themselves or for a friend. Thank you very much, and God bless you.

THE GOSPEL PUBLISHING HOUSE

SPRINGFIELD, MISSOURI

fy God; all at once and in divers languages. Could anything be more in flagrant violation of the general understanding of decency and order in religious services? Yet the apostles on the day of Pentecost did not attempt to call this assembly to order. In fact, they spoke in tongues themselves (Acts 2:4).

Second, there is that gift of speaking in divers languages which abides with many after the wonderful power and glory of the Pentecostal anointing has lifted. The gift of tongues, like the gift of prophecy or exhortation, is subject to the recipients. They may speak or keep silent as their sense of discretion and Bible order suggests. It is under the control of the individual and may be used as a means of self-edification at any time, but publicly only for edification of the church in strict accord with instructions regulating its use.

My dear brethren who see tongues only as a gift, under the control of the mind, insist upon all worship, whether after service or private tarrying meetings, being kept under rigid control of the mind. This in my humble judgment is a great mistake. Why be more careful than Peter and Paul, who rejoiced that the Spirit came upon the people, even though they did speak words not understood, and with no apparent use so far as ministry to others is concerned? Hungry seekers should have the privilege of yielding to God in prayer and worship without fear, putting themselves under the covering blood of the Lamb, and entirely in the hands of Jesus, and within that inner veil where God takes them beyond us, beyond themselves, until they are lost in Him. Upon that sacred spot men may well hesitate to tread. The place is holy ground.

I close with this remark: that to avoid making the Scriptures dealing with the subject contradict themselves, and to avoid making Paul's teaching seriously disagree with his practices, we must see a distinction between the use of tongues under the control of the mind and regulated by apostolic instruction (the "gift") and that initial speaking in tongues which accompanied the outpouring of the Spirit in the Acts (the "sign") where the candidate, mind, tongue and all, is controlled by the Spirit, without any attempt at regulation by any apostle at any time.

## MISSIONS AT HOME

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

### OUR INDIAN FRONTIERS

We are praising God for the way He is blessing our work among the Indians, supplying the need for buildings and transportation on the various reservations. Souls are being saved and established in the Lord in many places.

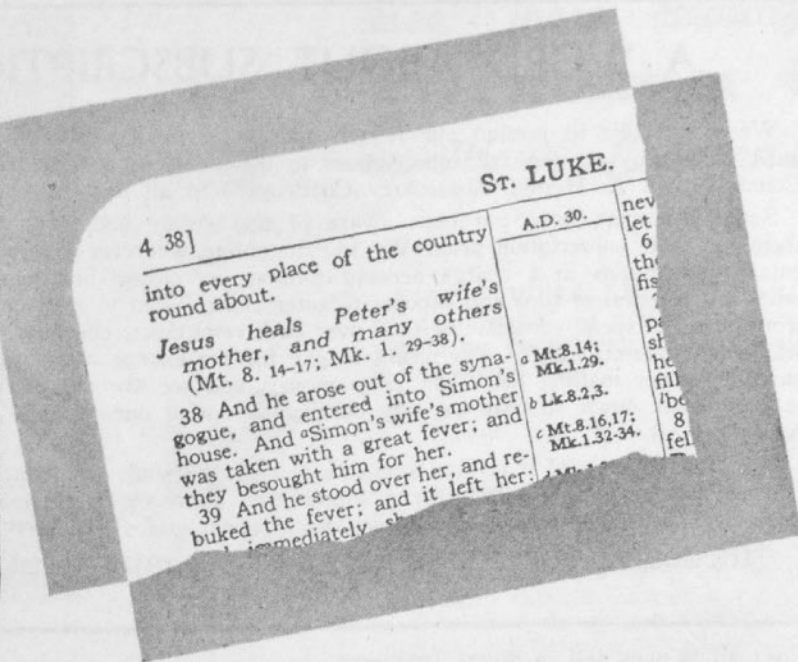
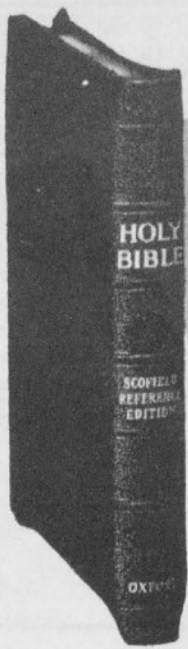
A new work is being pioneered among the Pima Indians near Chandler, Arizona. The missionaries, Brother and Sister Caleb Smith, went into this area about a year ago. They live in a house trailer at Chandler, and drive out to the reservations for services and visitation work.

No building has been made available to them, so their services are held in the homes of the Indians on the reservations, and also they have had quite a ministry in the jails. God has given them souls, even though they work under terrific handicaps.

Brother Smith writes us: "The Lord is working among the dear Indians on the reservation, for which we praise Him. We are planning a water baptismal service next Sunday night (April 20). The work is slow, but the Lord is blessing our labors. . . . Do continue to stand with us in prayer about a public place in which to worship. Some times we have between thirty-five and forty people, and most likely we would have more if we had a building. We are also very badly in need of a bus to transport the Indians to the services. We covet your prayers."

### THE WORK AMONG THE PAPAGOS

At Tucson, Arizona, headquarters, for the work among the Papago Indians, there is a definite need for a building also. We have purchased a lot adjoining our present property there for \$400. Our missionaries, the Con-



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leys and Kennedys, are using a former Indian dwelling for services.

Sister Conley writes: "Our field here is the vast Papago Reservation which is approximately as large as the state of Connecticut, sweeping across much of southern Arizona and into Mexico. . . . The Papago people live in 73 widely scattered villages. We visit about a half-dozen outlying villages including Sells.

"Since Sells is the Government Agency headquarters and affords employment for a number of the people, there is a larger population there than in any of the other villages. Then, too, the Tribal Offices and the principal Trading Post are located there, so in Sells we reach people coming in and out from all villages. We therefore feel that it is important that we have adequate Mission headquarters there. At the present time we have only a temporary meeting-place, made from a 12 by 14 foot tent, and a house trailer for living quarters. We have more people interested than can be accommodated in our present building. We are desperately in need of a permanent mission at Sells.

"We have a good nucleus of believers with which to build a really worthwhile work for God. On the entire reservation there are very few Protestant works. Many of the villages are completely void of any mission work whatsoever, and are absolutely isolated."

These consecrated workers among the Pima and Papago Indians are giving their lives in service to bring the gospel to them. Is it not a small thing if we give of our substance to help them do their great task? Your offerings for these Indian building needs will be greatly appreciated. Kindly designate whether your offering is for the "Pima" or "Papago" building fund, and send it directly to National Home Missions Department, 434 West Pacific St., Springfield 1, Missouri.

## NEWS

### WEST CENTRAL DISTRICT SHOWS CONTINUED GROWTH

DES MOINES, IOWA—The annual session of the West Central District Council closed April 17. This was one of the best attended conventions in the history of the District. The reports of the various offices showed a continued growth in every department.

One of the highlights of the convention was the able and inspiring ministry of C. C. Burnett.

Glenn A. Renick, who served out the unexpired term of Stanley Clarke as District Superintendent, requested that we refrain from voting on his name for the office of Superintendent, as he desires to devote his time to pastoral duties at Hannibal, Mo.

The following officers were chosen: T. E. Gannon, Superintendent; Benson B. Compton, Assistant Superintendent; Charles E. Long, Secretary-Treasurer; A. M. Alber and G. H. Millard, Executive Presbyters.

A. M. Alber, G. H. Millard, Russell Thompson, William Friend, A. R. Sorenson, Floyd Buntenbach, and Merle White were elected as Sectional Presbyters. New Presbyters will be elected to fill the vacancy created by T. E. Gannon and B. B. Compton.

The Council voted to make Glenn A. Renick an honorary member of the District Presbytery due to his many years of faithful and competent service as an officer in the West Central District.

Vinton E. Huffey, who has served as C. A. President and S. S. Representative, declined re-



election as he had accepted the pastorate at Ames, Iowa. The following were elected as officers of the Christ Ambassadors: Hilton Griswold, President; Earl Kelley, Vice-President; and Allan Ullestad, Secretary-Treasurer.

Those elected to offices of the WMC are: Mrs. Melvin Baldwin, President; Miss Ruth Baker, Vice-President; and Mrs. Earl Kelley, Secretary-Treasurer.

The Council voted to locate the Camp Ground in or near Des Moines, and move the District Headquarters there. It was also voted that the Spring Convention will hereafter convene the first week of May. This will give the District officers a month to prepare their reports and plan for the convention.—by Charles E. Long, District Secretary.

## NEW LEADER IN NEW MEXICO

The Thirteenth Annual Convention of the New Mexico District was held in Roswell, N. Mex., April 8—10 and H. Paul Holdridge was elected as District Superintendent.

Those re-elected to office were: Roy H. Stewart, Assistant Superintendent; Irvin E. Smith, Secretary-Treasurer; Earl G. Vanzant, Sunday School Representative and Home Missions Promoter; and Mrs. E. G. Vanzant, WMC President. Roy H. Stewart and H. M. Fulfer were elected as General Presbyters.

Many said that this was the best convention we have ever had. The presence of God just seemed to settle down on the first service and continued to the very close.

J. O. Savell, District Superintendent of Texas, thrilled and stirred our souls with his timely, Bible-grounded messages. Perhaps the high point of the Council was the missionary service. Our hearts were moved by the powerful and instructive message of E. L. Mason, missionary to Africa.—Irvin E. Smith, District Secretary-Treasurer.

## CHURCH DAMAGED BY FIRE

DOUGLAS, ARIZ.—The Assembly of God church here was damaged extensively by fire on Sunday morning, April 20. The pastor, G. W. Hay, had gone to the church at 7:30 a.m. to light several gas heaters to take the chill out of the building, and it is thought that one of the heaters started the fire soon after he left. A neighbor saw smoke pouring from the building and turned in the alarm. Firemen brought the flames under control after two hours, but the damage was estimated at \$23,000.

Services are being held in the District Tent until the church can be repaired.

## APPALACHIAN DISTRICT ELECTS NEW SUPERINTENDENT

DOROTHY, W. VA.—Appalachian District Council, which closed Apr. 24, elected W. Glenn West of Dorothy, W. Va. to the office of Superintendent. Other officers elected were: A. H. Morrison, Assistant Superintendent; S. W. Sublett, Secretary-Treasurer; J. E. Rasnake and W. W. Smith, General Presbyters; Mrs. W. T. Millsaps, WMC President; and Johnnie Bachhofer, District S. S. Director.

H. S. Bush, Superintendent of South Florida, spoke at the Council and his messages were uplifting and encouraging. C. W. Denton, National S. S. Representative, spoke in the interest of the Sunday School work. His messages were instructive and served to inspire greater zeal for Sunday School work. Brother and Sister Paul H. Moore, missionaries from French West Africa, presented the need of the people of Africa.

The Council was climaxed with a wonderful ordination service.—S. W. Sublett, District Secretary-Treasurer.

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## COMING MEETINGS

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

MALVERN, ARK.—Union tent meeting, June 15—; Evangelist W. V. Grant. (David Pearce is Chairman.)

ERICK, OKLA.—Assembly of God, May 26—June 15; Evangelist Erling. Saxelid, Ceres, Calif. (Sam Snyder is Pastor.)

LONDON, KY.—Assembly of God, June 3—15; Evangelist and Mrs. Paul Cantelon.—by L. A. Jollay, Pastor.

GRIDLEY, CALIF.—May 27—June 8; Evangelists Eddie and Ruth Washington.—by Thomas L. Mendenhall, Pastor.

OLEAN, N. Y.—Assembly of God, 404 Front St., June 8—; Evangelist L. C. Robie. (Roy P. Nylin is Pastor.)

CORTEZ, COLO.—June 10—15; children's revival; Evangelist Virgil and Edythe Warens. (Kenneth Crouse is Pastor.)

PASADENA, MD.—Sectional Workers' Training School, June 2—6; Duane Hurst, Supervisor of Workers' Training Division of National S. S. Department.



## CHAPLAIN LINDVALL PRESENTS CHECK FOR MEMORIAL CHAPEL IN JAPAN

Soldiers of the 160th Infantry Regiment in Korea have contributed \$5,060.85 to build a chapel in Japan in memory of one of their chaplains who was killed at the front by a mortar shell a few weeks ago. The money was raised by Chaplain John Lindvall, of Sunnyvale, Calif., an Assemblies of God chaplain serving in the same Regiment in Korea.

Chaplain Robert Crane, formerly rector of All Saints Episcopal Church in San Diego, Calif., had learned the Japanese language and planned to give his life to missionary work in Japan. His co-chaplain described him as "a true soldier of the Cross" whose "simple faith in God, faith in Divine Healing, and sense of mission were outstanding." The shell which killed Chaplain Crane seriously wounded the chaplain's assistant, Kenneth Berry of Houston, Texas, who is an Assemblies of God preacher. Brother Berry lost an arm. He is now in the Letterman Military Hospital in San Francisco.

Chaplain Lindvall is shown presenting the check to H. F. Budd, representative of the Protestant Episcopal Church. Looking on is the Assistant Bishop of Tokyo, Kenneth A. Viall, and the Director of the American Red Cross in the Far East, Harry L. Janeway. The Crane Memorial Chapel will be built in some city in Northern Honshu, Japan, wherever the need for a Christian church is the greatest. "With present prices in Japan, five thousand dollars will erect a very nice chapel," said Chaplain Lindvall.

DEER LODGE, MONT.—June 3—15; Evangelists Carl and Edna Goodwin, Pomona, Calif. (Clyde Walden is Pastor.)

GALLUP, N. MEX.—June 1—15; Evangelist and Mrs. Wesley Goodwin, Wellston, Okla.—by A. A. Price, Pastor.

COLORADO SPRINGS, COLO.—First Assembly, June 8—22; Evangelist D. C. Ogden, Memphis, Tenn.—by Milton A. Newman, Pastor.

MINNEAPOLIS, MINN.—Minneapolis Gospel Tabernacle, May 28—June 8; Evangelist Christian Hild.—by F. J. Lindquist, Pastor.

LYONS, KANS.—Assembly of God, May 25—June 8; Evangelists Stanley and Ethel MacPherson. (Owen C. Carr is Pastor.)

ROME, N. Y.—Everybody's Tabernacle, June 1—8; Evangelist and Mrs. Peter Kozak, Holley, N. Y.—by Ernest W. Darling, Pastor.

MONTE VISTA, COLO.—June 8—22; Evangelist and Mrs. Paul Savell, Corpus Christi, Tex.—by James D. Gitchell, Pastor.

PASSAIC, N. J.—Trinity Pentecostal Church, May 18—; Evangelist Milton W. Richards, Long Branch, N. J.—by Albert E. Blaise, Pastor.

CAMDEN, N. J.—Calvary Tabernacle, June 3—15; Evangelist Teunis Botha, Johannesburg, South Africa.—by Harold W. Barnes, Pastor.

MODESTO, CALIF.—Airport Assembly, June 8—29; Evangelist D. G. Lewis and family, Ogden, Utah.—by Ernest M. Adams, Pastor.

STORM LAKE, IOWA—Assembly of God, May 25—June 8; Evangelist and Mrs. Neale Sheneman, Oxford, Nebr.—by Vernon L. Huffey, Pastor.

TEXAS CONFERENCE of the Latin American District Council, Mexican Assembly, Rio Hondo, Tex., June 3 and 4.—by Jose Giron, Secretary.

FLIN FLON, MANITOBA, CANADA—Pentecostal Tabernacle, May 25—June 8; Evangelist Oliver Johnson, Powers Lake, N. Dak. (W. J. Gamble is Pastor.)

LEXINGTON, NEBR.—Boys' and Girls' Camp, June 9—13; C. W. Denton, National S. S. Representative, evangelist. For information write Nebraska District Council, 614 S. 3rd, Broken Bow, Nebr.

UNITED PENTECOSTAL S. S. CONVENTION, Garr Auditorium, Charlotte, N. C., June 11—15. George Davis, National S. S. Representative, and Billie Davis, Associate Editor of "Our Sunday School Counsellor."

SOUTH CAROLINA DISTRICT COUNCIL—First Assembly of God, 1412 Richland St., Columbia, S. C., June 23-27; Wilfred A. Brown, Springfield, Mo., guest speaker. Accommodations for ministers and delegates.—by J. C. Hunnicutt, District Secretary and Host Pastor.

UKRAINIAN BRANCH COUNCIL—Ukrainian Assembly, Prospect Ave. and Garden St., Westbury, L. I., N. Y., June 5—7; B. Hutza-luk, Andrej Dawiduk, and John Kizenik, speakers. Business sessions 9:45 a.m. and 1:45 p.m.; evangelistic services 7:30 p.m. Y. P. Rally, June 7, 6:15 p.m., Chaplain Joseph P. Lukowski, speaker. For accommodations write Ukrainian Branch, 9 East 7th St., New York 3, N. Y.—by Fred Smolchuck, Superintendent.

## MISCELLANEOUS NOTICES

NAME CHANGED—The Brewster Full Gospel Mission is now called The Assembly of God.—by Leslie R. Clevenger, Pastor, Brewster, Wash.

NEW CHURCH—We have started meetings in the Masonic Temple, Englewood, N. J. If you have friends in Englewood we will visit them.—Joseph Campana, Pastor, 66 Lincoln St., Jersey City, N. J.

FOR RENT—Gospel tent seating 400 to 1200, complete with electric wiring, seat ends, song books, and public address system. Available immediately. Write H. L. Adams, 280 California St., Campbell, Calif.

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## VIEWS

—READERS WRITE

### Zacchaeus' Fourfold Restitution

In the "Questions" column for April 27 you missed out on Exodus 22:1 which says: "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." Perhaps Zacchaeus could have gotten by with a 20% penalty for his dishonesty, on the basis of Leviticus 6:2-7, but he wanted to be sure he was making full restitution so he restored his ill-gotten gains fourfold.—Allan Henry, Cassville, Mo.

### "Brotherhood Week"

I was glad for your editorial on "How Can We Observe Brotherhood Week?" I wish many papers would so speak out. This form of modernism and Christ-rejection is gaining momentum as the time of His coming draws near.—Barney E. Antrobus, Blanchard, Okla.

### Among Red Prisoners in Korea

I noticed the picture of Communists listening to the gospel in a prisoner-of-war camp (Evangel, February 17). Many, many of these Communist North Korean troops were led to Christ. Our missionaries of the Independent Board for Presbyterian Foreign Missions had a considerable share in opening up that work. At one time they had 135,000 such troops in and around Pusan, and the commanding officer told our men that he appreciated their work, and if it had not been for that work they probably would have had to use bullets. He said he would rather have the gospel than bullets.—J. Gordon Holdcroft, Philadelphia, Pa.

### Some "Weightier Matters"

I greatly admire Brother Beuttler and thank God for his article ("Some Weightier Matters," Evangel of March 30, page 11). But I think one sentence in his article is at fault. He said: "There are those who will claim acceptance with God on the basis of the works they performed in the name of Jesus who will hear the Lord say, 'I never knew you' (Matt. 7:23). These are wonderful works wrought by the power of God, yet the workers will be rejected by God in spite of their gifts."

Brother Beuttler ought to have said, "These are wonderful works wrought in the name of Jesus"—not necessarily wrought by the power of God. Jesus does not deny that the workers of iniquity had done many wonderful works in His name, but He does deny (in Matthew 7:18) that a corrupt tree can bring forth good fruit.—Rodney K. Westbrook, Bethlehem, Pa.

### A False Impression

In the report from Buckeye, Arizona, published in the April 13 edition of the Evangel (page 14) the editorial staff changed the wording and it changed the entire meaning. It reads like this in the Evangel: "Last year our church and Sunday School doubled in attendance and we outgrew our Sunday School facilities." The report as submitted to you stated that last year we doubled our church and Sunday School facilities, and now the attendance is increasing and filling up the new facilities.—Pastor L. H. Gundlach, Buckeye, Ariz.

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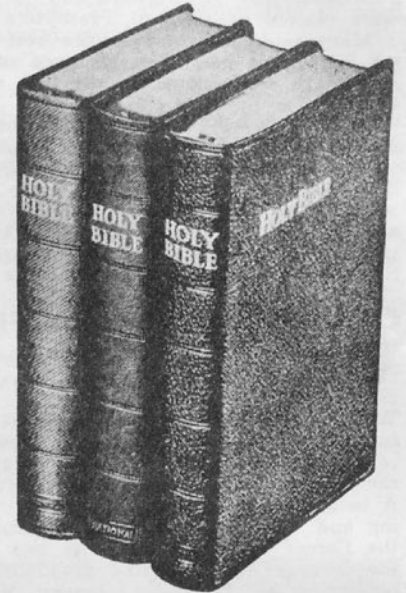
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## [11] CHAPTER 11

### The Tower of Babel

AND the whole earth <sup>a</sup>was of one <sup>1</sup>language, and of <sup>2</sup>one speech.

<sup>2</sup> And it came to pass, as they journeyed <sup>3</sup>from the east, that they found a plain in the land of <sup>b</sup>Shi'nār; and they dwelt there.

1 Chr. 11  
1 Heb. sp  
2 Or, few words  
3 Or, eastward  
2261→  
4 Or, come  
5 Babel

12 And Ār-phāx'ad and thirty years, <sup>a</sup>Sā'lah:  
13 And Ār-phāx'ad he begat Sā'lah fo and three years, and and daughters.  
14 And Sā'lah lived and begat Ē'bēr:  
15 And Sā'lah live

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