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# The Pentecostal Evangel

Weekly Voice of the Assemblies of God

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



“... and grant a bountiful harvest, Lord, as we sow  
this gospel seed in the homes of our community.”  
—see back page

# PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

## Church Shortage in America

Some folk think there are too many churches in America, but actually there is a church shortage. So the General Council of the Congregational Christian Churches was told at its biennial meeting in California. Growth of population, and migration to newly settled communities, have actually created a shortage of churches in many places. During the next ten years, American Protestants will have to provide 6,600 new churches if the goal of one church for each 5,000 persons is to be reached.

## The Only Path to Peace

A timely advertisement of the Texas and Pacific Railroad Company appeared in a big city daily. It said:

"Twice in one lifetime we have tried to build peace, both times we have failed. And both times God was kept from the peace table—the first time because the world was 'too busy,' the second time because God was barred by Communists. This, despite the Bible warning that 'Unless the Lord build the house, they labor in vain that build it.'

"A return to religion and to the individual freedoms of our founding fathers will make America strong spiritually and morally. Let's reaffirm our faith in God and our faith in the power of prayer. Then our labors will not be in vain."

## Prison Population Up Again

Judge Joseph T. Zotolli, Associate Justice of the Municipal Court of Boston, testified before a U. S. Senate Committee on a bill to prohibit the interstate traffic of advertising of alcoholic beverages. He said:

"For 40 years before Prohibition, during license days, the prison population of our state (Massachusetts) averaged 6,800. In 1920 it dropped to 2,300 in round numbers. Now we are back to 6,900. What caused that change, if it was not the liquor element in the community?"

## Anti-Liquor Ads

The Baptist Church of Bluffton, Georgia, has begun a campaign of anti-liquor advertising. Each week the Temperance Committee of the church buys a two-column ad in a local newspaper to appeal to young people on such themes as, "Think Before You Drink." They hope other churches will enlist in a nation-wide effort to block the evil of liquor advertising in America.

## Is Alcohol Merely a Sickness?

A medical authority recently stated that there are 65,000,000 occasional drinkers in the U.S.A. at the present time, including at least a million "confirmed alcoholics, who may drink as much as one quart and a half of whiskey every day, and whose alcoholic craving is a major problem."

There is a popular theory that alcoholism is simply a sickness, not a poisoning, and therefore no one is responsible for excessive drinking. Dr. Haven Emerson, formerly commissioner of health for New York City, has condemned such a theory as "misleading and mischievous." In a recently published article he defines "the state of alcoholism" as a sickness that is "self-induced, and so different from the common conception of a sickness as not to be properly described as such, but as a self-induced poisoning by a narcotic drug."

What sound reason is there for permitting the production and sale of a beverage that has ruined the lives of a million living Americans and that threatens to ruin millions more?

## Japanese Prisoners Set Free

On April 28, 1952, Japan became a free nation once again, and in advance of the great day the government announced that 10,000 persons would be released from prison to commemorate the occasion. The Japan Bible Society decided to donate 10,000 New Testaments to these prisoners. Two weeks in advance, the sacred volumes were shipped to the churches located near the prisons all over Japan. The churches arranged appropriate ceremonies for the day of release, and the prisoners received the Testaments with visible gratitude.

## Rebuilding Babylon

There is a difference of opinion among Bible students as to whether the references to Babylon, in the prophecies of the Book of Revelation, require a literal rebuilding of that ancient land, which is now known as Iraq, or whether they will have merely a figurative fulfilment. It appears, however, that the land of Iraq is due for extensive development. The *Engineers' News Record* for March 6, 1952, contains the following interesting item, under the heading, "Engineers May Develop New 'Garden of Eden'":

"The New York consulting engineers, Knappen-Tippetts-Abbett-McCarthy, have been commissioned by the Development Board of Iraq to make a study and

prepare a report on the best method of utilizing the waters of the Tigris and Euphrates rivers for irrigation and navigation. These two large rivers originate in Turkey, flow through Syria and traverse Iraq from the northwest to the southeast for 600 miles. The valleys are nearly parallel. The southerly area between the rivers is reputed to have been the birthplace of the human race, but now is largely desert or swamp land. The ruins of Babylon are on the Euphrates, and of Nineveh on the Tigris, and on these rivers are the modern Baghdad, Mosul and Basra. It is thought that if the engineers find it practicable to develop irrigation works and clear the rivers for navigation, the agricultural and economic resources of this ancient land can be restored."

## "Greatest Heroes of History"

A recent article in the *Alliance Weekly* tells of conditions behind the "bamboo curtain" in China. It declares:

"Some months ago a Chinese Christian leader sent word out by someone coming from behind the curtain, to tell us that they still loved us and were praying for the day when the missionaries might return. They are counting on the prayers of the Christians outside that they may be kept while they pass through the fiery furnace. Back there is nearly a million souls who have tasted of the good things of Christ but who, like sheep among wolves, are now being torn and wounded. They suffer silently but they count on your intercession that they may persevere. Today if they could speak to you they would say, 'Pray for us, that we may endure to the end.' Recently a world traveler stated that the greatest heroes of history are living today behind the bamboo curtain—Christians who cling to their faith in spite of horrible Communist persecution."

## Pity the Children!

Leonard W. Mayo, president of the Child Welfare League of America, reports that 100,000 children are born out of wedlock in the U.S.A. each year. Six million children are members of families disrupted by divorce, death, or desertion. Over 1,900,000 children under 15 suffer from some chronic disease or impairment. A quarter of all persons committed to mental institutions are under 18 years of age. A million children suffer behavior disorders, and each year between 250,000 and 400,000 children appear in juvenile courts.

There is a remedy for this pitiable situation and it is found in Christ. No one person and no one church can administer that remedy alone, but if every Christian in America would give what spiritual and practical help he could, the situation could be changed.



# The Threefold Aspect of Calvary

Samuel Gorman

at the World Pentecostal Conference, London, 1952

MY TEXT is a very well known one: "And when they were come to the place which is called Calvary, there they crucified Him." Calvary was an imperative necessity. Right from the commencement of His earthly ministry, the Master reiterated over and over again that He lived for the hour of that Cross, that He came into this world to propitiate for sin. Calvary was imperative because of the need of the world. If men are to get back to God they must come to the Cross. It is the way of the Cross that leads home.

A little girl was once lost a considerable distance from Glasgow Cross, a famous spot in that great city. A policeman found her crying her heart out. "What is the matter, dear?" he asked.

Looking through her tears she answered, "Please, sir, I'm lost."

He patted her little head and said, "Don't worry, darling, I will take you home. Where do you live?"

"Please, sir, I don't know the name of the street, and I cannot tell the number on the door." The policeman saw that it was not going to be so easy to take her home, so he was about to take her to the police station, when she looked up at him and said, "Please, sir, if you will take me to the cross I can find my way home from there." She knew that once she got to Glasgow Cross her street was just over there.

Thank God for Pentecost, but you would not have your Pentecost if there had not been a Calvary. So while we are rejoicing in the experience and the thrill of Pentecost, remember, the Holy Spirit first and foremost extols that Cross, because it is the only way whereby lost men can get home to God. Let us get into the highways and byways, and preach the power of that Cross.

## I. CALVARY, THE PLACE OF COVENANT

We are told in the Epistle to the Hebrews that this is the New Covenant, whose blood speaks

better things than that of Abel. Abel's blood as it seeped into the ground cried for righteous vengeance; but the blood that was shed on the Cross, the blood of the Son of God, the blood of the New Covenant cries to heaven for mercy on a sinning world.

In Chicago some men met to discuss that city's malady—sin. An audience was present, the Press reporters were present, philanthropists and scientists were present. One after another stood and propounded his philosophy, but they were getting nowhere, when Doctor Cook stood up and said:

"Gentlemen, I have listened with great restraint to what you have been saying. So far you have said nothing that can deal with the cancer of sin. I want you to think of a woman coming into our midst, like that woman in the New Testament. She faces you and she cries, 'Gentlemen, can you do anything for me? Can you recommend a remedy for my sin-torn soul?' And gentlemen, you have nothing to offer—we had better look elsewhere."

Looking up through the dome, which was a glass-covered one, he cried, "John, you who leaned on the bosom of Jesus, can you give us a remedy for this woman's malady?"

There was a tense silence, then the answer was given: "Yes, Brother Cook. The blood of Jesus Christ, God's Son,

cleanseth from all sin!" The world's need cannot be met by philanthropy, politics, psychology, nor even by sociology, but only by Jesus.

The New Covenant, like the Old was confirmed by blood. Moses gathered the congregation of Israel together and he read to them out of the covenant book the things that God had decreed and ordained. There were seven things that God demanded in the covenant; if the people fulfilled these things God would enter into covenant with them. After the reading Moses sent the people home. Then the next morning he had an altar build of twelve pillars of stone, each pillar representing a tribe. Significantly enough, it was on a hill. Animals were slain and the blood was put into basins. Then Moses deliberately read through the covenant book a second time. When he had finished the people shouted, "This will we do, and be obedient unto the Lord."

Then a stupendous thing happened. Moses had the altar drenched with half the blood; then he held his hands before heaven. An imperfect man was allowed to do a most solemn and sacred thing—he took hyssop, dipped it in the blood, and sprinkled the covenant book binding the Almighty to keep His part of the covenant, by blood. Then he put down the book, looked in the basin, and sprinkled the elders (not one recoiled from the blood) and the people. Having acted as God's representative, he also acted as the people's representative, binding them to their part of the covenant by blood.

Friends, you and I have entered into a more sacred, more solemn covenant than that. We have entered a covenant relationship with God Himself through the shed blood of His Son. We are bound to God by that blood of the covenant. If ever you feel the fire dying within you, if you find yourself beginning to slacken in your Christian devotion, remember this—you have been bound to God by



Samuel Gorman, who delivered the accompanying address at the World Pentecostal Conference, is Field Superintendent of the Elim churches in Great Britain and Ireland. He and other leaders of the Elim churches are shown in the above photograph.

Left to right: D. B. Gray, leader of the Youth Department and director of the London Crusader Choir, which has been heard several times on the British Broadcasting Company radio network; E. J. Phillips, Secretary-General; H. W. Greenway, Editor; E. C. W. Boulton, President; Samuel Gorman; and Joseph Smith, Superintendent of the Elim churches in Ireland.

blood, the blood of His Son. Let that be your inspiration to higher and holier service.

## 2. CALVARY, THE PLACE OF ENTHRONEMENT

Historians have recorded that Calvary was the place of crucifixion, and rightly so. Evangelists preach that it was the place of propitiation, and rightly so. But we Pentecostals are among those who teach that Calvary is also the place of enthronement, the place of coronation. It is there men and women come under the kingship and leadership of Jesus Christ. Paul said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." It was Christ who was living and reigning in Paul's life.

Friends, you are not your own; you are bought with a price. We ought to emphasize the Kingship of Jesus more than we do. Men and women are not really saved unless they recognize the Lordship of Christ. I remember preaching one night in a certain town, and afterward five young people came into the vestry, in response to the invitation. I dealt with them individually, three young men and two young ladies. I took them to that scripture, among others, "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved." I said, "That means He becomes owner, proprietor, king in your life," and four of them accepted Jesus.

The fifth was a sophisticated, cultured young lady. When I talked to her, she jumped to her feet and said, "I don't want to be saved now."

"But," I said, "my young friend, you raised your hand before those hundreds of people; you left your seat before them. What has caused the change?"

She said, "You were preaching on the love of God. I saw His arms reaching out after me to save me, and I wanted to have my sins forgiven, but since coming into your vestry I see it means I have to give myself to Him. I am not prepared for that." I had to tell that young lady that on those grounds she could not receive forgiveness of sins.

This principle operated under the Old Covenant. God gave the people an Ark of the Covenant, speaking of His kingship, and it was put in the holy of holies. In the Ark were the ten commandments, the first four showing how the people

ought to live toward God, and the last six how they ought to live toward men. When we come to the Cross and accept Jesus Christ as our Saviour we must also take Him as our Lord; and by the power of His indwelling life, through the Spirit, we are able to obey His Word.

I have been at many death beds and I have found that the thoughts of dying people alternate between retrospect and prospect. They talk about their past and they talk about their eternal future. When Jacob (Israel) was dying there were a number of people in the sick chamber, including his two grandsons, Ephraim and Manasseh. The old man crossed his hands, feebly felt for their heads, and proceeded to bless them with his hands upon their heads. Perhaps he wondered what was the best prayer he could pray. Immediately his mind went back to the time when as Jacob, the supplanter, he met the Lord in the person of the angel, and when the Lord gave him a physical twist to take a moral and spiritual twist out of him. At daybreak that great change took place in his life. God trusted him with a new name, Israel, one having power with God and with men. As the old man thought of that scene, he prayed, "The Lord that redeemed me from all evil, bless the lads."

In effect he said, "May the power that revolutionized and transformed my life come upon Ephraim and Manasseh and transform their lives." Friends, you have not even begun to live as a Christian if you have not proved the kingship of Jesus Christ in your life. He wants not only to forgive your sins but to transform your life and to cause you to go in the way of His commandments.

## 3. CALVARY, THE PLACE OF DISCOVERY

Jesus said, in John 8:28, "When you have lifted up the Son of man, then shall ye know that I am He." He was not speaking to His disciples, but to the Jews, and He was referring to a literal lifting up. Later in the same book we find Him saying, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Back in the Old Testament, we find the prophet saying, "Truth is fallen in the street" (Isaiah 59:14), and he lists a dark catalog of sins that are responsible for truth falling in the street. When we come to our New Testament, before that moment of lifting up on the

Cross we see the One who claims to be the Truth falling in the street. There He lay, the Son of God, and they compelled Simon to carry His cross. Then they hung Jesus on the cross, literally lifting Him up by crucifying Him, but even there at Calvary men were drawn to Him. One of the thieves who were crucified with Jesus taunted Him, but the other thief rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

Who told this thief that the Man on the middle cross was the sinless Son of God? Had he seen Him before? I believe not. I think it was a sudden discovery, a spiritual revelation brought to his heart by the Holy Spirit. The uplifted Christ was drawing him. Without Jesus saying a word, without any teaching from men, this former bad man put into operation the two fundamental principles of conversion; he did the two things that every sinner must do in order to be saved: he recognized the Lordship of Christ and expressed faith in the resurrection of Christ. He said, "Lord, remember me when Thou comest into Thy kingdom." It was as though he said, "Jesus, they think they are dispensing with You, but You are putting the key into a door that is locked, and You are swinging that door wide open. When you turn that key, Lord, will you take me in with You?"

Jesus did not hesitate. He replied immediately, "Today shalt thou be with me in paradise." And they have been together ever since—the Lord of glory and this sinner saved by grace.

On the day of Pentecost, Peter lifted up the crucified Christ. Under the unction of the Holy Spirit he said, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And the vision of the Cross became so vivid, so real, so convincing that three thousand souls were drawn to Jesus that very day. They discovered in Jesus, whom they had crucified, their Saviour and Lord.

The Cross is the only way home to God. If you are unsaved, will you come to the Cross? Will you accept that Saviour? Will you repent of your sin for which Jesus died? Will you give Him your life and let Him transform it? Will you come to Christ now?

ROBERT C. CUNNINGHAM, EDITOR

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# How I Received the Baptism in the Holy Spirit

J. Roswell Flower

(Continued from last week)

Some months later, I received an invitation from a minister in Kansas City, Pastor A. S. Copley, to join him in the work. This brother needed a young man to assist him. I stopped in St. Louis *en route* to Kansas City and was detained there for an entire month. This month was spent in a Faith Home, operated by two very godly and consecrated women, widely known as "Mother" Moise and "Mother" Barnes, for the purpose of aiding those who were seeking for the fullness of the Spirit. All the details of the Home management were kept secondary to the main purpose of the Home, which was to serve the Lord. Here I gave myself up to continual seeking for the Baptism in the Holy Spirit, night and day. Those were wonderful days.

I found this period of seeking the Lord to be hard work at first. While I was in earnest, yet I did not seem to enter readily into that same "tarrying" spirit that I had once had in Indianapolis. It appeared to me that this was to be a battle of persistent faith. So I went at it in that spirit. The regular services of the Home were held each morning. Often these services lasted until the noon hour or until the late afternoon. All through the month seekers were coming in to shut themselves off from the world for a season, to tarry before the Lord. Many of them received their heart's desire and went on their way rejoicing. But I continued to seek the Lord, expecting that when filled with the Spirit I would speak with other tongues. I now believe that this very expectancy drew my eyes from the Baptizer and hindered me from receiving. If I had dared to trust the Lord, I would have received much sooner.

During this time of seeking, various promises were made very real to me. On one occasion I was impressed with the word, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:36, 37). And again, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). I felt it was good to have the Word of God to stand upon and so encouraged myself in the Lord.

One morning, while all alone, waiting

## "BE FILLED WITH THE SPIRIT"

Ephesians 5:18

At a conference of Christian people, over which D. L. Moody presided, the subject under discussion was, "How Christians can live a more holy and useful life." After they had spent nearly two hours hearing addresses on the subject, Mr. Moody arose and said: "Friends, I will tell you in five words how Christians may live a more holy and useful life: 'Be filled with the Spirit.'"

Every Christian *ought* to be filled with the Holy Spirit; it is a divine command. No one is free to treat this word carelessly or lightly. Every Christian *may* be filled with the Spirit, for Jesus is now glorified. It is the covenant privilege of all believers. And every Christian, if he or she would "walk worthy of the Lord unto all pleasing," *must* be filled with the Spirit.

*Oh, child of the Kingdom, be filled with the Spirit!*

*Naught but His fulness thy deep need can meet:*

*'Tis the enduement for life and for service;*

*Thine is the promise, so certain, so sweet.*

upon the Lord, I had the consciousness that the Lord and I were traveling in parallel channels which seemed to stretch before me into infinity. It dawned upon me that while we were traveling in the same direction, we were not meeting, and there was no prospect of our ever meeting as long as I continued in this strain. These parallel channels must be bridged. Then it came to me that my prayers must be mixed with faith. I had stepped out on the promises of God when I was saved, independent of feeling; I had dared to take a step of faith as I had been instructed to do, when seeking for sanctification, but I was making a distinction between these former experiences and the Baptism in the Holy Ghost. Evidently I was seeking for a manifestation and refusing to believe until after the manifestation was received. This obviously was all wrong. I remembered the oft-repeated instructions to those seeking for divine healing that they must believe God, independent of all symptoms. "Remember, the work was done at Calvary. Praise

God for a completed healing no matter how you feel." There were plenty of testimonies to the value of this advice. What difference was there between healing for the body and the speaking in tongues as an evidence of the Baptism? If the one came as the result of an act of faith, then should not the other come in the same manner? The struggle of faith was great, but my doubts had to go.

"Lord, I have been asking You for the gift of the Spirit according to Luke 11:13. You have done everything possible to give me this gift. It is entirely within my rights to receive this precious gift which You have been offering to me. I now receive; I do believe! I will turn about and bridge the space between those parallel channels with my faith, no matter what others may say or feel about it." The experience was so real to me that I actually arose, turned about and knelt down again, facing the Lord in faith. There was to be no more pleading that day. For the balance of the morning I sat on the floor in the corner and praised the Lord for the Baptism in the Holy Ghost, having been received.

At the noon hour I went to the table at the ringing of the bell. One of the first questions was, "Brother Flower, you look different; have you received your Baptism?" I responded immediately with a hearty "Yes!" Then the inevitable question, "Have you spoken in tongues?" When I answered, "No, not yet," I saw the countenance fall and heard the questioner say, "Well, just keep on seeking." At the conclusion of the meal I returned to my corner of prayer and continued my waiting upon the Lord. Now, however, I had a different motive. My purpose was to wait, yield, praise, rather than to plead and intercede. So the afternoon was spent before the Lord.

That night, after supper, all the members of the household gathered for a season of prayer. Shortly, a young man spoke up and informed us that he felt led to lay hands on Brother Flower. Immediately a battle began in my soul. I had known this young man for about two years. He had received the Spirit all right and was filled with zeal, but this zeal was often misguided. There was a feeling that his mentality was none too strong. He was the last one in the

(Continued on page twelve)

# Harvest Time in Upper Egypt

Kenneth R. Schmidt

*Kenneth R. Schmidt, pastor of Glad Tidings Assembly of God, 233 East San Jose, Burbank, California, visited some of our work in the Near East during the late spring and early summer. Here Brother Schmidt tells of accompanying some of our missionaries and national workers to various assemblies of Upper Egypt. His account gives a glimpse of the eagerness for the gospel present among the Egyptian churches.*



## PARAGUAY

The top picture shows what Missionary Anthony Giordano labels as a typical scene in Asuncion, capital city of Paraguay, where he is stationed with his family. Asuncion, population 100,000, is just beginning to be touched for Christ. Many from all walks of life remain to be reached.

Our work in Asuncion is young, but already it seems likely that we will have to build a new church to accommodate the increase in worshipers in our rented building. Pray for the need. This summer a group of Christians of Asuncion of another denomination waited before the Lord, desiring a deeper walk for their church. The group knew nothing of the Baptism in the Holy Spirit, but the Lord saw their need and poured out the Pentecostal blessing upon them. Other members of the church doubted that it was of God, so all began to study. Acts 2:4 and Acts 2:39 were illuminated and believed. The Christians wondered if anyone else ever had believed the teaching as they did. Then some of them found our assembly. Immediately they began worshipping with our believers.

Indians of the Asuncion area are eager for the Word, but we have no trained workers to send to them. Please remember this need also. In the lower picture four Indians of Paraguay are shown with literature distributed to them.

IT WAS uncomfortable bouncing along the Upper Egypt roads in the station wagon, through the dust and heat. But the golden grain made a stirring scene. We found that the fields were humming with activity even at 6:15 a.m. Reapers had cut a swath. Gleaners were working anxiously behind them. And here and there was a glimpse of the threshing floors where camels and oxen were yoked—unevenly—together.

A stop was made for a picture, but we had no time to tarry, for an early service was scheduled for the first village, just fifteen miles from the city.

There was a feeling that already we had done a day's work when we pulled up alongside a mud house where we were to leave the car at the village. Wiping the dust and perspiration from our faces we started the walk to the church. Our destination was pointed out as the cluster of houses at the tall palms. It did not appear to be a great distance, but before we arrived we had decided that it was a long way.

We walked along the path in single file. First there was colporteur Ishak with a big box of Bibles on his shoulder. Then came Brother Wadeed, a national pastor, reared in the Assiut Orphanage. Pastor Wadeed's parish covers many square miles and six villages. Florence V. Christie and Karlene Burt, seasoned missionaries, also were in the line. The trek was not new to any of these. Day after day it is a part of their work.

It was amazing upon our arrival at the church to find it packed to capacity. The dirt floor was filled with worshipers, sitting cross-legged, shoulder to shoulder. There were no aisles. A six-foot solid board fence in the center separated the men from the women. We had to pick our way to the little raised platform.

After the service started we noted eleven men dressed in white robes in front of the platform. Who were they? we leaned over to ask. One of the missionaries explained that they were candidates for water baptism. The missionary was happy concerning the candidates—at the close of the service the village was to have its second baptizing.

Water poured in rivulets from our faces as we spoke to the congregation. There was prayer for the converts who were to be immersed, then the baptismal service was held at the pump house in the field.

Invitations were extended to us to linger, but it is harvest time. There were other villages.

On the road again we did not travel far before we were waved to a stop by a group of men. An anxious wait followed while the missionaries chattered with the men in Arabic. It was explained that nothing was amiss. The men were Christians from another village and they wanted us to visit them and preach for them. But how could we? There already were so many villages on our list and time was so short! O God, help us to gather all the sheaves that we can!

We tried to explain our obligations, but the disappointment was evident on the fallen countenances and in the shaking heads.

At the next village we were able to drive within a city block of the church though it meant weaving a way through goats, donkeys, camels and barking dogs that filled the street. As the station wagon was brought to a full stop, joyful faces of members of a welcoming committee were at the windows and hands were thrust to us.

Around five hundred worshipers were gathered for the second service. Everywhere faces—hungry faces—were turned to us and the response to the salvation call was beyond all expectations. It's harvest time in the valley of the Nile!

When the day was spent we drove slowly back to the city, past village after village—fields of golden grain.

"The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

## NEEDS IN TURKEY AND GERMANY

Karl F. Leonard  
Pastor, Assembly of God Temple  
Bremerton, Wash.

SINCE RETURNING a week ago from my fifth journey to the old world many have asked what impressed me most. I find it difficult to isolate one incident, scene or experience, and say that that stands out above everything else about the journey.

Turkey's spiritual need was my main motive in going, so I experienced a great joy in presenting the gospel for the second time in the large city of Istanbul. Turkey is predominantly Moslem. Perhaps a dozen other religions claim approximately 250,000 of the country's 21,000,000 population.

In Istanbul a year ago I found a wide-open door for the gospel. There was a re-

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sponse among doctors, lawyers, and merchants which especially challenged me. In all of Turkey then I found no full-gospel worker giving full time to the spread of the Word. There was a consecrated Swedish Pentecostal woman, Greta Karlsson, laboring part time while earning her living as an employee of the legation. She speaks the language fluently and has a burden for souls. I found this year that she is devoting more of her time among the Turks and Armenians in Istanbul.

There are precious memories from Palestine, the land so rich with history of our Master. Our walk with Him is a walk of faith, and yet sinking one's feet in the sand where once He walked somehow turns the faith to sight. Kneeling and praying in the Garden of Gethsemane seemed to make the suffering of the Saviour more real to my heart. Then as I later took a trip to Mount Olivet there was a thrilling expectancy that the words spoken by the two men in white apparel would be fulfilled before my very eyes: "... Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. The Garden of David and Mount Zion are places which hold for me a hallowed memory.

Then, also, I think of the great need of Germany's suffering "living dead." As I saw the appreciation of the help we had sent, it made me realize that *little is much* when God is in it. There they exist day after day, suffering from hunger and lack of clothing. There are little children who have lost both mother and father by death or imprisonment in Siberia. God's Word states: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." It is possible to continue sending material help to relieve these sufferings ones,

## CONGO LEPER WORK

**Grace W. Lindholm, Belgian Congo**

SINCE the very beginning of our leper work at Andudu, Belgian Congo, we have been able to use the new sulphone drugs. We have 129 resident patients in the camp and 7 patients living outside. Many of the lepers have responded in a remarkable way to the treatment. The American Mission to Lepers has helped us with the drugs and the local government has given us palm oil, salt, soap and blankets.

Not only have we seen improvement in the physical condition of the lepers but in their spiritual condition as well. The Holy Spirit is working in hearts.

This past weekend I was out on trek and I learned that one of the young lepers, Mendikombo, has been witnessing to his heathen relatives. The young man has learned to read in our camp school. He is a proud possessor of a New Testament. It was encouraging to us to learn of his activities.

There are fifty-seven attending the camp school. Sixteen of the number already can read and several others soon will go into the reading class.

We have just finished a motor road into the camp and have now turned to planting citrus trees. There is much work to be done, but we are glad to do it that these needy people may have help for their bodies and learn of Christ.



*Top: Christians gathered on June 29 for a baptismal service for the assembly at Mus-hava, Iran. Baba Gilyana is pastor.*

*Second From Top: The baptismal ceremony. Tooma Nasir, superintendent of our work in Iran, is in the water. There now are several assemblies in the Moslem country of Iran (Persia).*

*Third From Top: Pupils and Sunday School staff of our Sunday School at Haleiwa, Oahu, Hawaii, opened by Mr. and Mrs. Glen Emberson on Easter. Fifty were present for the opening; attendance now is 85.*

*Bottom: A mountain church in interior Venezuela. The young man is the pastor. W. C. Stepp conducted special meetings at the church July 4-6, and baptized eleven.*



# Enter the Doors of Your Church

Equip yourself with materials which have been designed to help you win prospects to Christ and your Sunday School

## Doorknob Hanger

This specially designed device for hanging on doors when the occupant of the house is not at home, has been made so that a Pentecostal Evangel can be inserted in a slit and displayed. This Hanger has been designed in the shape of a church, printed in two colors, and gives an appropriate message. A large space is provided for a message or church stamp.

8 EV 5845 ..... \$3.00 for 100; \$10.00 for 500



## Christian Cartoon Posters

For a number of years Charles Ramsay's gospel cartoons have been enjoyed by users of the Adult and Teen-Age quarterlies. The new enlarged reproductions are now available in black and white poster size, 13 by 20 inches. Place them in store windows or in outside bulletin boards. Space is provided at the bottom for the church name and address. Set of thirteen cartoons. Only \$1.25 per set.

## Picture Book—Jesus' Gifts to Me

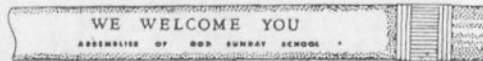
This book may be presented to small children in a home. It is a four-color booklet presenting basic teachings of Christianity.

3 EV 3900 ..... 10c each

## Sunday School Pencil

This pencil with the wording "We Welcome You—Assemblies of God Sunday School" may be used as gift or award for bringing a visitor. It, too, is a constant advertisement of your Sunday School.

16 EV 7075 ..... 5c each; 55c for 12

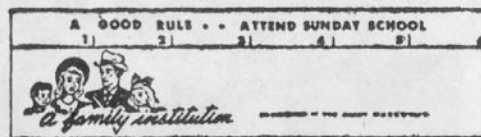


## Ruler Blotter

Here is a blotter that will serve several purposes. It will be used as a blotter and ruler. Each time it is used it will advertise your Sunday School, reminding its user that an Assemblies of God Sunday School is interested in his spiritual welfare.

On each blotter there is left a space for your Church stamp. In the left hand corner is a picture of a family with the caption "Sunday School—A Family Institution." Across the ruler are the words "A Very Good Rule: Attend Sunday School." We feel you will be pleased to hand out an attractive gift like this.

8 EV 5844 ..... 25c for 12  
\$1.25 for 100, \$5.00 for 500



## Color Book—God's Wonderful World

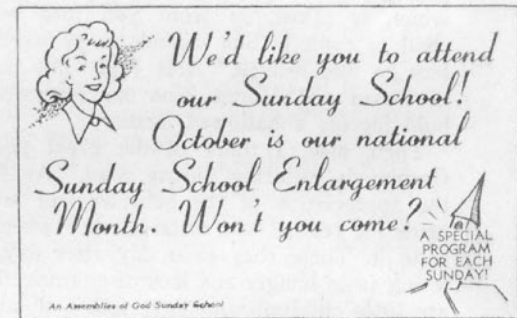
Older children—Primary and Junior ages, will enjoy coloring in this book. It may be presented to children in the home or to children visiting the Sunday School.

18 EV 7520 ..... 25c each; \$2.75 for 12

## Post Card

This Enlargement Month Campaign post card features an inviting message, and space is left for your Church name to be stamped or printed in. On the reverse side is room for address and a personal message.

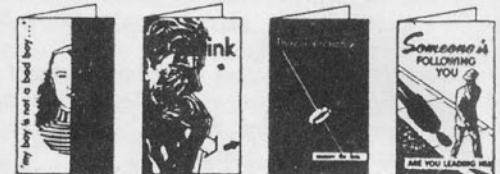
11 EV 6472 ..... 20c for 12; \$1.00 for 100



## Sunday School Tracts

Just what you need to equip your visitation workers with. Pastors should have a supply in their pockets at all times. These are new tracts just off the press and written with the purpose of inviting and influencing people to the Sunday School.

4 EV 4680—My Boy Is Not A Bad Boy  
4 EV 4681—Someone Is Following You  
4 EV 4682—There Is A Reason  
4 EV 4683—Think  
20c for 25, 30c for 50, 50c for 100, \$2.00 for 500



**Gospel Publishing House**

SPRINGFIELD 1, MO.

ORDER BY NUMBER AND TITLE

When Ordering the Above Items Please Add 5% for Handling and Postage.

We No longer Mail Orders C.O.D.—Please Remit by Money Order or Check.

Take Christ  
OCTOBER IS AS



# Community

## Keep Records, Use Records!

The following materials can serve as Enlargement Campaign tools. Order by number and title.

**7 EV 5337 Personal Worker's Form**—A card to be turned in with names and addresses of prospects.

\$1.00 for 100

**7 EV 5331 Community Census Card**

\$1.00 for 100

**7 EV 5339 Prospect Card**—Transfer names of prospects from census card to these to assign visitation and keep record of results.

60c for 100

**7 EV 5327 Census Assignment Envelope**—Handy to contain census cards and map; also list route and record numbers of those away from home.

25c for 12; \$1.85 for 100

**7 EV 5326 Assignment Card and Sectional Map**—Used to assign territory and guide census workers.

\$1.25 for 100

**7 EV 5335 Invitation To Sunday School**—May be given to persons, and their pledge taken to attend School.

\$1.00 for 100

**7 EV 5329 Church Family Census Card**—Start with a census in the Church.

\$1.00 for 100

**7 EV 5333 Complete Follow - Up Record Book**—(Absentees and Prospects) For secretary's record of visitation work. Also provides weekly report of follow-up work.

\$1.00 each

## Absentees Follow-up Materials

**7 EV 5284 Sunday School Absentee Visitation Card**—Provides place for record of 12 visits. Need one for each member.

60c for 100

**7 EV 5286 Visitation Assignment Envelopes**—Each teacher or group leader needs one to use for absentee or prospect visitation.

\$1.00 for 100

**7 EV 5282 Absentee Slips**—A slip in pads of 100 which can be used to report absentees.

10c for 100



## Personal Workers' Portfolio Is Ordered Especially for 1952 Enlargement Campaign

If you have ever been approached by a salesman who was laden down with odds and ends, you remember you didn't have much confidence in him. More than likely, you sent him on his way without a glance at his wares. Some of the members of visitation teams have had the same problems, trying to carry literature, census cards, pencils, and a dozen other things which they need when making Sunday School calls. Just for them we have designed this Personal Worker's Kit.

When you stand on the doorstep, waiting for someone to answer your ring, all sorts of thoughts chase around in your mind. I WONDER IF THEY HAVE ANY CHILDREN. DO YOU SUPPOSE THEY ARE CHRISTIANS? COULD IT BE THAT THEY ALREADY ATTEND SOME SUNDAY SCHOOL? You never know what to expect on a visit. Perhaps you will have an opportunity to lead a soul to Christ. It may be that you can invite their boy or girl to Sunday School. Listed on these pages are helpful materials to meet almost any situation. You can pack your own kit, placing in it just the items you will need; tracts, Evangelists, doorknob hangers, invitations to Sunday School, census cards, or color books for the children.

When you push the door button, you can smile at your prospect and come to him with a sense of security, when under your arm you are carrying the Personal Workers' Kit, filled to meet his need and yours.

**8 EV 5537 Personal Workers' Portfolio (only)** ..... 25c each; \$2.50 for 12

## Newspaper Mats

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



8 EV 5742



8 EV 5743



8 EV 5744



8 EV 5745

# Christ to the doorways of America

# ASSEMBLIES OF GOD ENLARGEMENT MONTH

# SUNDAY'S LESSON

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

## THE READING OF THE LAW

### Lesson for September 21

#### Nehemiah 8:1-12

The wall of the city finally was built and the doors were set up (Neh. 7:1). Nehemiah, having finished the work which the Lord had given him to do, now turned oversight of the people to his faithful brother Hanani, and to Hananiah. He did not leave the people without leadership. Perhaps some ministers might take a lesson from this. Occasionally (not often) a pastor suddenly makes up his mind to move to a new field of labor, without giving proper notice, thus leaving the church to wonder who they might secure to take his place. Fortunately, should such misfortune overtake a church, the Assemblies of God have faithful District officers who are always glad to help when needed.

Notice that the wall was up and the city was large within it, but the inhabitants were few (ch. 7:4). The people preferred to live in scattered villages outside the city—"all Israel dwelt in their cities" (ch. 7:73).

Turning back to chapter 5, we see that Israel had been hindered in their building, not alone by enemies without; they were also oppressed from within. The land had suffered severe drought. Those who were poor were unable to make ends meet. Richer brethren took advantage of this, taking mortgages on their lands and enslaving their sons and daughters for debt (ch. 5:1-5). This people needed to hear the reading of the Law.

#### 1. Reading of the Law Requested

Nehemiah had called the richer Jews to account for taking advantage of their poorer brethren, and had shaken his lap in pantomime to signify how God would shake them out (ch. 5:13). He demanded that they restore to the poorer ones that which belonged to them (v. 11). The priests, as well as the nobles, seem to have been involved in taking advantage of the poor. Woe be to the land when the ministers, who are called to teach the Word, do things which are forbidden in the Word!

These conditions, and probably others also, gave the people a desire to know what God said concerning the proper attitude of brother with brother. So "the people gathered themselves together . . . and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded Israel" (ch. 8:1). This would lead us to believe that while the people had been building and praising the Lord, they had been neglecting the Word of Truth. They were moved by their emotions rather than according to the Word. When this is done

you may be sure that things will run to excess and away from "the things which become sound doctrine." If we are to be guided aright we must live by the Word.

The fact that the people asked for the Law shows that the people of God are hungry for divine truth. Their hearts cannot be satisfied without it. Other things are important and have their place, but the Word is more important than anything else.

#### 2. The Law Read and Explained

A "pulpit" was made (probably a platform, on which Ezra and others stood—v. 4) and the book was opened in the sight of all the people (v. 5). The people were reverent. They all stood up in honor of the Scriptures. Reading the Word is an important part of worship. It should be done with reverence. "And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands, and they bowed their heads, and worshipped the Lord" (v. 6). To receive blessing from the Word, the heart must reach out to God.

As to the manner of reading: "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (v. 8). Adam Clark says "distinctly" means that the readers analyzed the Scriptures showing the import and genuine meaning of every word. "Gave the sense" means they put weight to it, showing its value to its true and most important purposes. They "caused them to understand the meaning;" that is, they gave them a mental taste and perception of the things which they read.

Too often a text is taken as a hook on which to hang a sermon. When the sermon is preached what do the people have of lasting importance? They may have enjoyed the sermon and yet be without an understanding of the Word. When Jesus met Satan in the wilderness, He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Quoting of much Scripture, in itself, is not enough. The people must be given the sense, the meaning of the Scripture. A person may be a Bible preacher, yet fail in properly instructing the people. It is when the people grasp the truth that its exposition becomes effective.

#### 3. The People Weep and Rejoice

As the Law was read and explained, it deeply affected the hearers. "All the people wept" (v. 9). To some guilt was revealed; to others God's promises were made to live; there probably were tears of joy mingled with tears of sorrow. Such is the reaction of human hearts that are stirred by

truth. God's Word, given in the Holy Ghost, is "living and active, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

The Law was read on the first day of the seventh month. It was the day of the blowing of trumpets (Lev. 23:24). What a good way to celebrate the coming in of a new year (v. 2)! As the people wept, the governor, Ezra, and the Levites, said, "This day is holy unto the Lord your God; mourn not nor weep" (v. 9). They had heard the Law; if they were now willing to obey its teachings, why should they mourn? Instead of mourning Ezra instructed them to "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared . . . neither be ye sorry, for the joy of the Lord is your strength" (v. 10).

When men are willing to obey the Word, they may be sure that God's forgiveness is granted them, even though in times past they have done wrong. God has given His Word for the ultimate happiness of the people.

A revival had come to Israel. In the Law they read that once a year the people were to live in booths, signifying their pilgrimage in the wilderness. They immediately built booths and made preparation to keep the feast (vv. 14-18). "And there was very great gladness" (v. 17). Faith and obedience will always produce blessing and joy.

#### THIS WEEK'S LESSON

Nehemiah Overcomes Obstacles (lesson for Sunday, September 14). Lesson text: Nehemiah 4:12-23.

#### FULFILLING HIS CALLING



So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. Nehemiah 8:8



# MISSIONS AT HOME

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

## PIONEERING IN INDIANA

Jim and Beverly Morgan graduated from Central Bible Institute in the spring of '51. Both were popular and above-average students. Beverly was an experienced registered nurse while Jim had special training for secular employment. They both could have easily stepped into good paying positions. In just a little while they could have many enjoyable things of this world and be well on their way to financial success. All but for one thing—the call of God upon their lives. They visited Indiana shortly before graduation. Frankfort, a city of over 16,000 population, had not one Assembly of God family that we knew about. The Morgans looked on this situation as a challenge to work for God.

In June, 1951, they moved to Frankfort, Indiana. The Indiana District furnished a tent and equipped it for starting services, while the fellowship section granted them a weekly allowance of \$15.00. To supplement this, Jim got employment as a carpenter and Beverly did part-time nursing. A friendly neighbor offered a lot rent free, and an Assembly of God church sign was painted announcing services in the tent every night.

A neighboring pastor, Vern Stoops of Lebanon, visited and helped as much as possible, and a piano player from his church came over every night for most of the summer. Presbyterian LeRoy Sanders and other church groups visited whenever possible. It was a hard summer with many ups and downs, but the net results in the fall showed two families and a couple of other folks saved and interested in standing by an Assembly of God church.

In the late fall they moved into a house, remodeled for church gatherings downstairs and with living quarters on the second floor. At this time, the Morgans insisted on taking over the payment of their own rent, and

letting their \$15.00 a week allowance go to another work just opening.

The next few months were a struggle, climaxing when they were forced to move because their building was sold. This meant they were left without a church meeting place, and without living quarters. They had no place to go. The future looked dark. And then the Morgans had an auto accident. Their car was completely demolished, and Sister Morgan was seriously injured. She was bed-fast most of the time for weeks. No one would have blamed them if they had given up or left. And the District, feeling they had sacrificed enough, advised them to accept another church that was then open. There would be a fine new building and a lovely parsonage. But after prayer, they refused to consider the move, feeling it was God's will to stay in Frankfort.

A local Seventh-day Adventist congregation, knowing of the circumstances, offered their church for use on Sundays, and when warmer weather came, the Morgans secured the use of a District-owned tent again. About this time they made a down payment on three choice corner lots right on the main highway. The brethren of the section came in for a fellowship meeting, and raised \$500. Some neighboring preachers volunteered to help with the building. Right now, on the back of the lots, facing the side street, they are building a 32 by 60 foot cement block structure. This will serve immediately as a church, with apartment living quarters in the rear, and then later it will become the Sunday School annex when the main auditorium is built out in front on the highway.

Meanwhile, the tent is up, and services go right on. The new Assembly of God church in Frankfort has five or six good families and a Sunday School of about forty or fifty. Prospects for the future are as bright as the faithfulness of our great God!

—Roy H. Wead  
Indiana District Superintendent

The natural mind is ever prone to reason when we ought to believe; to be busy with work when we should be quiet; to go our own way when we ought steadily to walk in God's way, however difficult that may be to the natural man.—George Muller.

Nothing pays such handsome dividends as a holy life.



## MORE NEW WORKS!

We are listing 42 more cities, towns, and communities where new Assemblies of God works are being started. This brings the total number of new works reported this year to 160. While this is a good number, and we rejoice over each one, yet there are many more new works as yet unreported.

Let us pray for all the new efforts, that souls may be saved because of them.

MICHIGAN—Clare, Lapeer.

NEW YORK-NEW JERSEY—Carmel, N. Y.; Deer Park, Long Island, N. Y.; Hilton, N. Y.; Howard Beach, Long Island, N. Y.; Massena, N. Y.; Ticonderoga, N. Y.; Yorkville heights, N. Y.; Lambertsville, N. J.

OKLAHOMA—Hennessey; Keefeton; Keota; Noble; Oak Grove (near Bristow); Oklahoma City (4 new works): 56th and Sunnyside, Southwest 59th St., Southeast 29th St., Lighthouse; Texan Community (near Eufaula); Tulsa (4 new works): Philadelphia Assembly, Sheridan Ave. Assembly, Harvard and Pine Assembly, South Boston Assembly.

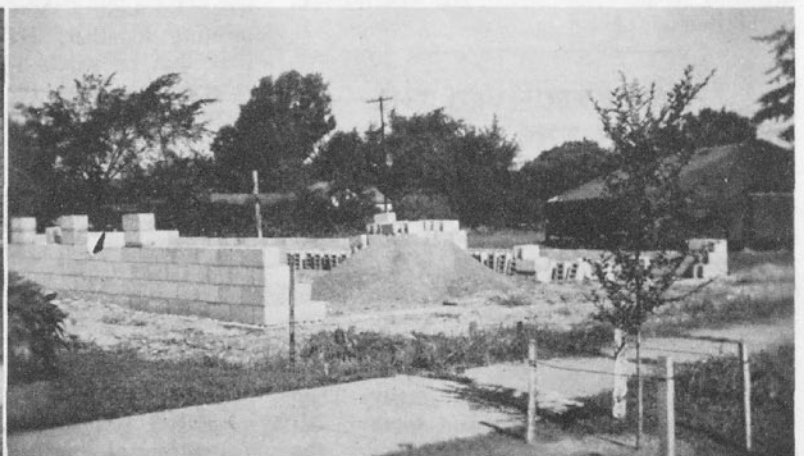
POTOMAC—Arlington, Va.

SOUTHERN CALIFORNIA—Big Bear; Midway City; West Santa Ana (New Hope Assembly); Harbor City (Revival Tabernacle); Los Angeles, 11014 S. Broadway).

SOUTHERN MISSOURI—Bragg City;



The James Morgans and their congregation at Frankfort, Indiana. This new work was opened in June, 1951. Today they own three choice lots on a main highway.



New Assembly of God church under construction at Frankfort, Indiana. The tent where the congregation worships at present may be seen in the right background.

## A HOME MISSIONS CHALLENGE

South Carolina District Superintendent, C. L. Duck, sends this appeal for workers:

"The state of South Carolina holds golden opportunity for young Assemblies of God ministers and their families who are able to sing and preach the old-time gospel under the anointing of the Holy Ghost. We have many towns, cities, and rural communities that are calling for the gospel.

"If you have finances at your command that you would be willing to use to start a work where you would have great opportunity to bless lost souls, why not come down and select a good place and get started?

"Any District that has more good preachers than it needs would do well to send some of them to this state and support them while they are opening new works.

"If our message of the soon coming of the Lord is true, and it is, we have but little time to work. This is a missionary opportunity. We shall be glad to hear from you."

Address your inquiries to C. L. Duck, 513 High Street, Greenwood, South Carolina.

There are other Districts which likewise need workers and finances to help in the opening of new works. Inquiries concerning such should be directed to the superintendents of the Districts.

New works mean more souls won for Jesus before He comes! Let us "occupy" till He comes.

Cuba; Harrisonville; Portageville; Summersville.

SOUTH FLORIDA—Center Hill; Ferdinandino; Mango-Seffner; Miami; Winter Park.

TENNESSEE—Livingston.

TEXAS—Wichita Falls (Beverly Drive.)

This list of new works is incomplete, since we have not yet heard from seventeen of our districts concerning their pioneer efforts. If the new works in your particular locality have not yet appeared in the *Evangel*, please let us know about them. Write National Home Missions Department, 434 W. Pacific St., Springfield 1, Mo.

## HOW I RECEIVED THE BAPTISM IN THE HOLY SPIRIT

(Continued from page five)

world that I would have chosen to lay hands upon me. What should I do? Then the thought came to me that if I counted myself to be dead with Christ, dead men have no feelings and I need fear no harm. So I counted myself to be dead and submitted myself to the ordeal. He laid his hands upon my head, praying lustily. Then he began swaying me back and forth in his eagerness to see me go down "under the power." As I yielded, he soon had me on my back on the floor. I was not under the power of God, no matter what the young

man thought. But I determined to go through with it if God could obtain any glory.

The floor was hard and it seemed as though my head would split. I was in an awkward position, but determined to stay just where I was and await the outcome. Someone lifted my head and placed a pillow under it, for which I was very grateful. But I did not open my eyes. Everyone in the room was praying earnestly, and I, too, tried to shut myself in with the Lord. Finally the room grew still. Suddenly I became conscious of the powers of darkness settling down over me. It seemed as though they would crush out my very life. I don't know whether I groaned, or whether I showed my predicament in some other way, but suddenly there was a rebuke in other tongues from one of those praying and the darkness lifted. Suddenly the power of God fell upon me and surged through my being like rivers of water, beginning at the head and flowing out through my feet. It seemed as though a great light shone around me and I was filled with holy joy and laughter. How long this continued, I do not know; all I know is that when I arose it was after midnight. Still I had not spoken in tongues.

There was another young man in the room at the same time, seeking for the Baptism just as earnestly as I had been. The same one who laid hands upon me, attempted to lay hands on him also, but was rebuffed. He would not consent to something that his reason would not agree to. The last I heard of him, he was still seeking to be filled with the Holy Ghost.

The next day I became restless to be on my way. So in spite of the protests of my friends in St. Louis, I took a train for Kansas City to join the minister who had been awaiting my coming for the past month. To all who questioned me, I affirmed positively that I had received the Baptism. In spite of the fact that I had not spoken in tongues my testimony was accepted. There were evidences of the Holy Spirit in my life. Joy flooded my being continually. Oftentimes, while in prayer, I would be seized with holy laughter, and would laugh and laugh irresistibly. Those were precious days, but still I did not speak with other tongues.

Fred Vogler, who later became the Superintendent of the Kansas District and more recently was chosen to serve the Assemblies of God as an Assistant General Superintendent, joined me in Kansas City, and we went through a tent meeting and a camp meeting together. He had no idea at that time that he would return to Kansas for an enlarged ministry for the Lord. Finally, it seemed to be God's will that I should return to my home in Indianapolis. *En route* home I stopped off in Lincoln, Nebr., to help in a revival effort. During the two months or more in Lincoln, much time was spent in prayer and waiting upon God. This produced a real Pentecostal outpouring and we saw many receive a glorious Baptism in the Holy Ghost. Still I had not spoken in tongues.

After my return to Indianapolis, we planned to hold a revival campaign in Greensburg, Ind. I was beginning to launch out into a Pentecostal ministry, although still only a young man, and without the initial physical evidence of the Baptism, the speaking in other tongues as the Spirit gives utterance. God

gave us a revival. I preached in a simple way to crowded houses night after night. Souls were saved and believers were filled with the Holy Ghost under my ministry.

One night, a woman was seized with epilepsy while sitting in a church pew. Without a moment's hesitation I jumped from the platform, walked rapidly to her side and rebuked the evil spirit, commanding it to leave. The woman sat up in a moment or two and the service was resumed. I learned afterwards that she was subject to epilepsy often having six or eight fits a day. The last I heard of her, she had not had one fit from the time the evil spirit was rebuked.

Then I experienced something that was very strange to me. A day or two later, while in conversation with an enquirer, I stated that I had received the Baptism in the Spirit, but that I had never spoken in tongues as the disciples did on the day of Pentecost. I was startled to hear the person say, "Why, yes, you have. When you went to that woman who was stricken with epilepsy you spoke in tongues, and the memory of it is so clear that I can almost tell you the words you used." To my astonishment, others asserted that this statement was correct. I thought I spoke in my own language, but I was in the Spirit, for they heard me speaking with other tongues. This gave me some satisfaction, but I had not yet heard myself speaking in other tongues.

Sometime later I had a dream and in the dream I heard a wonderful voice speaking to me. I saw no one, just heard the voice, and it was speaking in another tongue. When the voice had ceased, a single sentence came from me in tongues, in response, and I awoke. The presence of God was in the room. A delightful thrill was running all over my body. I lay still and with closed eyes abandoned myself to that wonderful presence of the Holy Spirit. Both the message to me and my response were so distinct that I could have repeated the words. The next day, while praying over the matter, the same presence was manifested to us, and the same Spirit gave the interpretation of the message and the meaning of the words spoken in response. I was melted to tears before the Lord. I have never forgotten the burden of that message.

That summer we had a camp meeting on the outskirts of Indianapolis (July, 1910). Most of the responsibility of that camp rested upon my shoulders. There were many cares, and besides, I was doing some of the preaching. One day I returned from the city to find a young woman lying in the straw under the power of God. I sensed that she was under a burden of prayer, but no one was lifting the load with her. I went over near by and bowed my head in prayer and the burden began to lift. Then to my surprise I found myself praying in tongues, quietly, naturally, as though I were praying in my own tongue. As the day advanced, the speaking in tongues increased, until it was pouring from my lips in volumes. This was accompanied with the most unspeakable ecstasies. Since then, there have been years of precious service for the Master in which many operations of the Spirit have been received, but those early days of seeking the Lord, standing on the promises of God in faith, the testing of faith and the final victories, were the most precious days of all.



As stated in the first paragraph of this testimony, I do not feel free to relate my experience very often. I fear lest some may misunderstand the way that the Lord led me. I am aware that many have tried to take the Spirit by faith but have never had any manifestation. Because of this fact, anyone who dares to advocate the acceptance of the Spirit by faith is called in question. There are also those who have claimed to take a stand of faith for physical healing, who have never been healed, but that does not change the truth one iota that healing for the body comes through faith in the Lord Jesus Christ. The difficulty lies in the fact that many have only a mental faith and not a true faith in the Spirit. Mental assent to the truth of the Scriptures is not faith. Faith comes first by hearing the Word of the Lord. Then hearing awakens desire, and desire produces prayer. Sometimes there is a need of real heart-searching before appropriating faith springs up. Then there is obedience to all the revealed will of God and a purpose to seek God for His glory alone. It is useless to attempt to take a stand of faith until one has first prayed through. Pray through until all is clear between God and your soul, and then it will be time to step out on the promise of God, believe the promise and begin to praise Him for the answer.

My personal testimony of how I received the Baptism in the Holy Spirit was published first in THE PENTECOSTAL EVAN-

GEL in January, 1933. Since then I have had confirmed many times my conviction that the Holy Spirit in His fullness should be received by faith, and that one cannot enter into a vital spirit of tarrying until he has taken the step of faith. The Holy Spirit is given to them that ask. "Ask, and ye shall receive."

In confirmation of this view, I would refer you to Luke 24:49. Compare this incident with that recorded in John 20:22. Luke tells one half of the story and John tells the other half. The two accounts should be joined together. The Lord Jesus appeared in the upper room after His resurrection and breathed upon the disciples, saying unto them, "Receive ye the Holy Ghost." Then He instructed them to "tarry until ye be endued with power from on high." There is no record of the disciples beseeching, begging, crying out for the gift of the Spirit, but there is a record of joy and praise as they waited until "the day of Pentecost was fully come."

The first step was that of faith in the promise: the act of receiving by faith. The second step was to tarry, yield, praise, worship—waiting before God in confidence that His promise would be fulfilled.

Our Lord has given us the definite promise of Mark 11:24: "What things soever ye desire, when ye pray, believe that ye *have received* them, and ye shall have them" (Greek).

## TO ALL CHRISTIAN GIRLS

I am writing this as a warning to all young women who are considering, or will in future consider, marriage. If you really love your Lord who has first loved you, be careful in choosing a life partner. You may regret your choice throughout all your married life.

As a vivid illustration of this warning, I write of my own life experience. I was a backslider when I met the man whom I later married. We kept company and attended social functions together for some time. Then I went away to a far-off city to find employment. I was away almost a year. During that time I attended Full Gospel meetings. The Spirit spoke to me and I reconsecrated my life to God. I wrote to my fiancé about my change and told him that my life would be different from what it had ever been since he had known me—that I had consecrated my life to God and my main desire was to serve Him. I sent him a few tracts and wrote much about the Christian life. In a reasonably short time he wrote that he, too, had taken Jesus into his heart and intended to live for Him. I was very happy in anticipation of the Christian home we should have together.

Later he was baptized, and finally our wedding took place. Until the wedding celebrations were all over, I believed my husband to be a true Christian who loved his Lord with all his heart and would be glad to obey His will in everything. But I soon found out differently. I found he believed in the double standard in sex life. He was not willing to obey the Lord in regard to the tithe. I found he had no desire to tell others of what Jesus had done for him, even no desire to see other souls saved if it cost him any time, effort or money.

His desires differ from mine in radio programs, in reading material, in friendships and places to which we desire to go. There is so little in common between us that there seems to be just one regret after another. He still claims to be saved, of which I am doubtful, but I realize it is not mine to judge.

We have two lovely children, for whom I have no greater desire than that they shall be brought up in the fear and admonition of the Lord, that they shall not go astray but shall love the Lord with all their hearts and serve Him. It seems only for them now that I desire to live, all hopes of a happy Christian home seemingly dashed to the earth. I feel wounded and trodden upon. But Jesus went through so much more—far more than I have ever been called upon to bear—and yet He was victorious, even over death. I leave my burden to Him and pray that He will undertake in this home for His own glory in any way which will be pleasing to Him.

Young Christian women—take heed. The enemy of our souls has many such snares to entrap lives which might otherwise be a much more bright and shining light for Jesus than they can possibly be from within a trap.

If you marry an unsaved man, or even a nominal Christian, your Christian growth will be stunted; your service to the Lord will be held in check. Torn between duty to God and duty to husband, your hands will be tied and your life in this world will be one long series of heartaches and disappointments. The only advice is to keep close to God, and be sure the man with whom you keep company is living close to God also. Never permit your heart to love someone who does not love Christ best of all.—A Lover of Jesus.

## Gospel Literature Needed in Foreign Lands

Two thirds of the people of the world can neither read nor write. Of the one third who are considered literate, a great many cannot read and write English.

Within the past few years, a number of countries have sponsored literacy campaigns. Brazil, for instance, claims to have reached 594,000 people in its recent campaign for literacy. During the past six years, Ecuador reportedly has made literate 140,000 of her citizens. Mexico recently promoted an "Each One Teach One" campaign in which 1,700,000 individuals were taught to read and write.

What are these newly taught readers receiving to satisfy their craving appetites? We know beyond a shadow of doubt that very, very few of them receive gospel literature of any kind. In many places, the people have come to regard the printed word as absolute authority, and eagerly devour books and pamphlets regardless of the material they contain. With literacy on the increase throughout the world, we face the tremendous responsibility of providing the written Word for those who hunger for something to read.

The need of providing missionaries with Sunday School material became so pressing that in September, 1949, a committee made up of executives from the Missions and Sunday School Departments launched a new campaign especially to cover this phase of evangelism. The Boys and Girls Missionary Crusade was created with the primary purpose of translating Sunday School literature and printing it in foreign languages. The Crusade is endeavoring to meet the rising cry for literature of those thousands who are learning to read.

How does the Boys and Girls Missionary Crusade operate? Small wooden barrel banks are provided for each boy and girl in all churches which are members of the Crusade. Once a month, on a designated Sunday, each pupil returns his barrel bank to the Sunday School. The offerings are totaled and forwarded to the Foreign Missions Department. A church receives credit for this offering from the boys and girls just as it is credited for any other missionary offering. If the Boys and Girls Missionary Crusade offering is included with other missionary offerings sent to the Foreign Missions Department, the amount to be credited to the BGMC account should be designated.

Here are some letters which indicate how much the Boys and Girls Missionary Crusade means to the spread of the gospel and the growth of the Sunday Schools in foreign lands.

A missionary to the Hawaiian Islands writes: "For a year and a half we have 'limped' along, using literature sent at random from mainland churches, and, more often than not, have found that we lacked much of what was needed to present a series of well-balanced lessons. The sight of stacks of neat, new quarterlies and sheets of flannelgraph

materials, all segregated according to the proper lessons, gives us a feeling of adequacy that we haven't known before in this work. No one who has not tried to hold the interest of untrained children without sufficient lesson material can know the satisfaction that comes from having the needed material at hand."

"Just a mile away I visit a big Mohammedan chawl," writes a worker in Bombay, India. "I am going this Wednesday and will tell a story from the big Primary picture roll and will give each child a small, corresponding picture card. There will be at least one hundred children grabbing at once to get a card."

A minister in the Philippines states: "I thank you very much for sending us literature for our Sunday School children. Oh, how happy they are to receive it. My wife and I are overjoyed to report increased attendance in our Sunday School classes. Many are coming because of the BGMC literature. Many say, 'Give me, give me, give me.' Yes, they are very hungry for God's Word though they are Roman Catholics."

"I wish to thank you for your wonderful help in sending me the *Adult Teacher* and literature for boys and girls, which has caused quite a stir and a revival in the hearts of pastors, Sunday School teachers, and also day school masters. A fortnight ago, I went outside a picture hall at 6:30 in the evening, on Saturday. It was very cold and dark, and as I stood alone, in a few minutes time quite a lot of children gathered around me. I gave them gospel picture cards and took the children back to their parents. Some of them took the cards to school Monday morning. The school master asked, 'Where did you boys get these cards?' They said, 'Some man was preaching in the village Saturday night.' Then my grandson said, 'It was my grandpa.' The school master then asked me for some literature so that he could give the boys a Bible lesson."—A preacher in Wales.

"This is just a note to say 'thank you' (or 'amakane,' as the Monis say when we hand them the pictures which you send). May God bless you and help the boys and girls in the Missionary Crusade to get a real vision to give, to pray, and later to go to the regions beyond."—A missionary in Netherlands New Guinea.

Thousands of dollars from Boys and Girls Missionary Crusade funds have been spent in translating the Bible and other gospel literature into Spanish and other languages and dialects. In some countries where there are heavy duties and restrictions on newsprint, paper is supplied for the foreign printing presses. Crusade funds also are used to pay postage to mail back-dated literature to missionaries. The Primary Picture Rolls and cards have been of the most value, in view of the millions who can neither read nor write any language.

Of the total of 6,200 Assemblies of God churches in the U. S. A., only 1,401, or about twenty-two per cent, are members of the Boys and Girls Missionary Crusade. These figures indicate that in most of our churches, the children have not yet been enrolled in this missionary program. The adults support one or more missionaries; the young people contribute to the "Speed-the-Light" program; but the children—upon whom the whole future

of missions depends—often have no definite part. Through the Boys and Girls Missionary Crusade, or a similar local project, children may be taught that giving makes it possible for missionaries to carry on God's work in foreign lands.

Since the first national BGMC Day, on February 3, 1952, the offerings have increased to an average of between three and four thousand dollars each month.

Any Sunday School may join the Boys and Girls Missionary Crusade. Just write to the Sunday School Department, Gospel Publishing House, Springfield 1, Missouri; indicate that your School wishes to become a member of the Crusade; and to estimate the number of children twelve years of age and under who wish to participate. The barrel banks will be mailed to you immediately, and your church will be added to the list of those which already are members of the Crusade.

## God's Power Brings a Conflict

A. B. Simpson

There is a prevalent idea that the power of God in a human life should lift us above all trials and conflicts. The fact is, the power of God always brings a conflict and a struggle. One would have thought that on his great missionary journey to Rome, Paul would have been carried by some mighty providence above the power of storms and tempests and enemies. But, on the contrary, it was one long, hard fight with persecuting Jews, with wild tempests, with venomous vipers and all the powers of earth and hell; and at last he was saved, as it seemed, by the narrowest margin, and had to swim ashore at Malta on a piece of wreckage and barely escaped a watery grave.

Was that like a God of infinite power? Yes, just like Him. And so Paul tells us that when he took the Lord Jesus Christ as the life of his body, a severe conflict immediately came; indeed, a conflict that never ended, a pressure that was persistent, but out of which he always emerged victorious through the strength of Jesus Christ.

The language in which he describes this is most graphic. "We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4:8-10).

What a ceaseless, strenuous struggle! It is impossible to express in English the forcible language of the original. There are five pictures in succession. In the first, the idea is that of crowding enemies pressing in from every side, and yet not crushing him because the police of heaven cleared the way just wide enough for him to get through. The literal translation would be, "We are crowded on every side, but not crushed."

The second picture is that of one whose way seems utterly closed and yet who has pressed through; there is light enough to show him

the next step. The Revised Version translates it, "perplexed, but not unto despair." Rotherham still more literally renders it, "without a way, but not without a by-way."

The third figure is that of an enemy in hot pursuit while the Divine Defender still stands by, and he is not left alone. Again we adopt the fine rendering of Rotherham, "Pursued, but not abandoned."

The fourth figure is still more vivid and dramatic. The enemy has overtaken him, and struck him, and knocked him down. But it is not a fatal blow; he is able to rise again. It might be translated, "Overthrown, but not overcome."

Once more the figure advances, and now it seems to be even death itself, "Always bearing about in the body the dying of the Lord Jesus." But he does not die, for "the life also of Jesus" now comes to his aid and he lives in the life of Another until his life work is done.

The reason so many are defeated is that they expect to have it all without a struggle; and when the conflict comes and the battle wages long, they become discouraged and surrender. God has nothing worth having that is easy. There are no cheap goods in the heavenly market.

Our redemption cost all that God has to give, and everything worth having is expensive. Hard places are the very school of faith and character; and if we are to rise over mere human strength and prove the power of life Divine in these mortal bodies, it must be through a process of conflict that may well be called the birth travail of a new life. It is the old figure of the bush that burned, but was not consumed; or of the vision in the house of the interpreter of the flame that would not expire, notwithstanding the fact that the demon ceaselessly poured water on it, because in the background stood an angel ever pouring oil and keeping the flame aglow.

No, suffering child of God, you cannot fail if only you dare to believe, to stand fast, and refuse to be overcome.

The process of receiving is by faith. "I believed, and therefore have I spoken; we also believe and therefore speak." We can retain the life of Christ only while we trust Him. It must be moment by moment and day by day. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16.) It must be a habit of receiving, a constant dependence.

It is not one or two remarkable experiences of healing or blessing, but a lifelong drinking in of strength from Christ, even as the plant continually draws its nourishment from the soil by ten thousand rootlets. It is here that we must learn to maintain the habit of physical union with Christ and vital dependence upon His strength, breath by breath, and step by step.

All this is but the earnest of something better by and by, the pledge of future Glory. Therefore the apostle adds, "We know that if the earthly house of this tent were taken down we have a building of God, a house not made with hands, eternal in the heavens." The apostle means that the life of Jesus in our bodies now is but the beginning and the pledge of that glorious life which is



to come to us at the resurrection and the kingdom above.

Just as the bulb you plant in autumn has in it the promise of the Easter lily and the acorn is but an oak in miniature, and the seed carries in its bosom the embryo of the golden harvest, so the touch of Christ upon our bodies now carries with it the pledge and the very substance of all the glorious immortality which is to be ours in the age to come.—*Selected.*

## NEWS

### EXPECT 5000 TO ATTEND SUNDAY SCHOOL CONVENTION

PORTLAND, OREG.—Huge billboards shout the slogan, "The Answer to Communism is the Sunday School," throughout Portland and its environs. It's just one phase of the promotion for the seventh annual National Sunday School Convention to be held October 1 through 4 in this city's Civic Auditorium.

Some 40 Sunday school specialists and inspirational speakers are included on the four-day program. To top this off there'll be singing by a 500-voice choir with Hilding Halvorson as director and song leader, a mammoth Sunday school parade, workshops on almost every phase of Sunday school work, and other features.

More than 5,000 delegates and visitors representing at least 50 denominational groups are expected for the gathering.

Featured speakers include Paul Copeland, director of the Assemblies of God Sunday School program; Harold Garner of Moody Bible Institute; Harold W. Erickson, Evangelical Free Church leader; Henrietta C. Mears, First Presbyterian Church, Hollywood; Lois E. and Mary LeBar of Wheaton College; William Kirschke, Tacoma, Washington; Warren Filkin, Northern Baptist Theological Seminary, Chicago; Ralph E. Stewart, San Gabriel, California; H. H. Savage, Pontiac, Michigan; and many others.

For further information, write to the National Sunday School Association, 542 South Dearborn St., Chicago 5, Illinois.

### AMONG THE ASSEMBLIES

MORRISVILLE, MO.—During a two-week meeting with Evangelist Marc and Doris Conley, 15 came to the altar for salvation. Several were healed, one received the baptism of the Holy Spirit, and five were baptized in water.—A. H. Miller, Pastor.

DRAGERTON, UTAH—The Lord greatly blessed us in a meeting with Evangelist James A. Villani of Covina, Calif. The church was encouraged and strengthened in the love of God. Sinners sought Christ's pardon.—Lee Francis, Pastor, East Carbon Assembly.

SAYRE, OKLA.—We praise God for the manifestation of His Spirit in the meeting with Evangelist Doris Fisher of Dumas, Tex. Twenty-five were gloriously saved, 11 were filled with the Holy Spirit, and many were refilled. Eighteen were baptized in water and 23 were added to the church.—Nath Franks, Pastor.

MOORHEAD, MINN.—The Lord gave us a great meeting with the Musical Vanderploeg's of Toledo, Ohio (July 29—Aug. 17). We had a full house practically every night of the meeting, and many nights we had to bring in over 100 extra chairs. There were 272 people who attended our church for the first time during this meeting. Twenty-eight came to the altar for salvation.

We had 174 in Sunday School which was the highest we ever had for August. God blessed the ministry of the Vanderploegs over our radio broadcast on Sundays and during the week.—Alex Karmarkovic, Pastor.

### 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.*

SANTA PAULA, CALIF.—Sept. 14—28; Evangelist and Mrs. Bob L. Sheran, Hollywood, Calif. (Paul Wells is Pastor.)

FT. COLLINS, COLO.—Sept. 7-21; Evangelist and Mrs. O. E. Gaddis. (V. H. Glendenning is Pastor.)

DALLAS, TEX.—Bethel Temple, Sept. 14—28; Evangelist and Mrs. Ralph Wilkerson.—by Albert Ott, Pastor.

GRAFTON, W. VA.—Assembly of God Tabernacle, Sept. 14—28; Evangelist and Mrs. Pete Saleskey.—by S. A. Dunham, Pastor.

WHITEHOUSE, TEX.—Assembly of God, Sept. 7—; Evangelist J. W. Harris, Atkins, Ark.—by O. B. Cook, Pastor.

PAMPA, TEX.—Sept. 7—; Evangelist and Mrs. Robert J. Salter, Hillsboro, Tex. (Harry C. Myer is Pastor.)

GLASSPORT, PA.—Sept. 16—28; Evangelist Eva V. Hagans, Stoystown, Pa. (Howard A. Sproull is Pastor.)

HOT SPRINGS, ARK.—First Assembly of God, Sept. 9—28; Evangelist W. M. Stevens, Denver, Colo. (G. E. Chambers is Pastor.)

TEXARKANA, ARK.—First Assembly, Sept. 7—; Evangelist Cletus and Ruth Allen. (Charles Prince is Pastor.)

ATLANTA, GA.—Sept. 14—28; Evangelist and Mrs. Ralph L. Kay, Chandler, Ariz. (James Mayo is Pastor.)

WICHITA, KANS.—First Assembly of God, Sept. 7—21; Evangelist and Mrs. F. R. Davidson. (Robert Morrison is Pastor.)

OKLAHOMA CITY, OKLA.—Putnam City Assembly, Sept. 14—Oct. 5; Blair Evangelistic Party.—by Douglas J. Friesen, Pastor.

MEDFORD, OREG.—Area-wide Workers' Training School, Oct. 5—10; George H. Davis, National S. S. Representative, teacher.

WASHINGTON, D. C.—Bethel Pentecostal Tabernacle, Sept. 14—; Evangelist John W. Sullivan, Orlando, Fla.—by Harry V. Schaeffer, Pastor.

LITTLE ROCK, ARK.—Central Assembly of God, Sept. 21—Oct. 5; Sunday School increase effort with Paul Miller. (Robert Sellers is Pastor.)

KANSAS DISTRICT S. S. TOUR—Oct. 2—10; Victor Trimmer, National S. S. Representative, speaker. (Paul Witten is District S. S. Director.)

BURLINGTON, VT.—Assemblies of God Chapel, Sept. 28—Oct. 12; Evangelist and Mrs. C. C. Garrett, Miami, Fla.—by Ralph W. Peterson, Pastor.

TORONTO, CANADA—Glad Tidings Tabernacle, Sept. 2—28; Evangelist and Mrs. A. R. Vanderploeg, Toledo, Ohio.—by H. R. nabecker, Pastor.

MINQUADALE, DEL.—Full Gospel Church, Sept. 23—Oct. 5; Evangelist Robert Wallace, Old Orchard, Me.—by Joseph Satterthwaite, Pastor.

BRAINERD, MINN.—Sectional S. S. Workers' Training Course, Sept. 21—26; D. V. Hurst, Springfield, Mo., Supervisor of Workers' Training Division, teacher.

NEW MEXICO SECTIONAL S. S. CONVENTIONS—Sept. 23—Oct. 1; C. W. Denton, National S. S. Representative, speaker.—by Earl G. Vanzant, District S. S. Director.

SOUTH BEND, IND.—Workers' Training School, South Bend Gospel Tabernacle, Sept. 15—19; D. V. Hurst, Springfield, Mo., Supervisor of Workers' Training Division, teacher.

KANSAS CITY, MO.—S. S. Convention, Sheffield Assembly of God, Sept. 15—17; George Davis, National S. S. Representative, and Billie Davis, Associate Editor of "Our Sunday School Counsellor," speakers.

YAKIMA, WASH.—District S. S. Convention, Sept. 22—23; Paul Copeland and Edwina Pollock, Director and Assistant Director of National S. S. Department, speakers. (Vernon W. Skaggs is District S. S. Director.)

CHEYENNE, WYO.—First Assembly, Sept. 21—Oct. 12; Evangelist Martin Luther Davidson.—by Joseph and Helen Dunets, Pastors.

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

SPRINGFIELD, MASS.—Bethany Pentecostal Church, Sept. 17—28; Evangelist Christian Hild.—by A. D. Skymer, Pastor.

PERRIN, TEX.—Assembly of God, Sept. 7—28; Evangelists Dave and Gloria Laughlin. (Thelma Hostetter is pastor.)

ROCHESTER, N. Y.—Bethel Full Gospel Church, N. Goodman at Ripley, Sept. 7—21; Evangelist Leonard Darbee. (Warren B. Straton is Pastor.)

GOODING, IDAHO—Assembly of God, Sept. 7—; Evangelist Eugene Smith, Cheyenne, Wyo. (Byron B. Robeson is Pastor.)

RAWLINS, WYO.—First Assembly of God, in September; Evangelist and Mrs. Orrin Kingsriter.—by Murray W. McLees, Pastor.

COSTA MESA, CALIF.—Southern California Bible College, Sept. 10—21; Evangelist Roy G. Sapp of Monroe, La., guest speaker.—by Irvine J. Harrison, President.

ABERDEEN, WASH.—Calvary Pentecostal Temple, 702 W. Market, Sept. 16—; Evangelist and Mrs. J. F. Pepper of Findlay, Ohio. (Werner Uhlman is Pastor.)

CANON CITY, COLO.—Assembly of God, cor. 7th and River Sts., Sept. 17—28; Evangelist Bennie Harris, Loveland, Colo. (C. C. Dotson is Pastor.)

LUBBOCK, TEX.—Central Assembly of God, Sept. 14—28 or longer; Evangelist and Mrs. Lloyd Condit of Ft. Worth, Tex.—by G. D. Stafford, Pastor.

OKMULGEE, OKLA.—First Assembly of God, Sept. 7—21; Evangelist and Mrs. Bird Campbell of Springfield, Mo.—by William L. Devereaux, Pastor.

BEGGS, OKLA.—Assembly of God, Sept. 15—; Workers Training Course; N. B. Rayburn, Henryetta, Okla., instructor. (Clyde Daniel is Pastor.)

TORONTO, CANADA—Evangel Temple, Aug. 31—; Evangelist and Mrs. Ernie Reb, Dallas, Tex.—by W. G. McPherson, Pastor.

HOT SPRINGS, ARK.—First Assembly of God, Sept. 9—28; Evangelist W. M. Stevens, Denver, Colo. (G. E. Chambers is Pastor.)

AMES, IOWA—Assembly of God, 913 Carroll St., Sept. 9—; Evangelist Homer and Gertrude Doyle, Sunnyvale, Calif.—by Vinton E. Huffey, Pastor.

DEARBORN, MICH.—Dearborn Gospel Tabernacle, in September; Youth Revival; Evangelist and Mrs. Paul Hild, Minneapolis, Minn.—by Parvin Lee, Pastor.

OREGON DISTRICT S. S. CONVENTION—La Grande, Oreg., Sept. 22—24; Victor Trimmer, George and Billie Davis, special speakers. For accommodations write Pastor Lester Carlsen, 2011 Third St., La Grande, Oreg.—by Robert W. Pirtle, District S. S. Director.

KNOXVILLE, IOWA—Dedication of new church Sept. 15; T. E. Gannon, District Superintendent, speaking at 2:30 p.m.; Hilton Griswold at 6:30; Ralph M. Riggs at 7:30 p.m. by John and Genevieve Howard, Pastors.

STATE S. S. CONVENTION and Sectional S. S. Representatives' Seminar—Assembly of God, LaGrande, Oreg., Sept. 22—24. Victor Trimmer and George Davis, National S. S. Representatives, and Billie Davis, Associate Editor of "Our Sunday School Counsellor," speakers. (Robert Pirtle is District S. S. Director.)

OKLAHOMA DISTRICT COUNCIL—37th annual District Council at District Headquarters, Oklahoma City, Okla. (4½ miles north of Capitol Building), Oct. 6—9. Ralph M. Riggs, Springfield, Mo., guest speaker. Plenty of tourist courts and hotels; meals served at tabernacle. For further information write V. H. Ray, District Secretary-Treasurer, or Robert E. Goggin, District Superintendent, Box 1341, Oklahoma City, Okla.

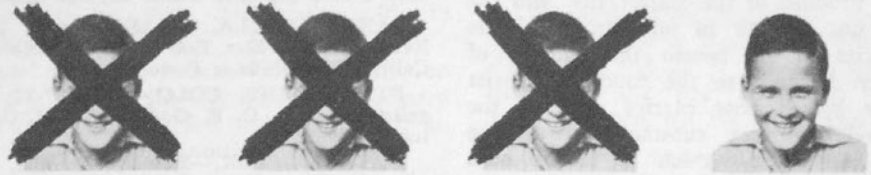
MISSISSIPPI DISTRICT S. S. CONVENTION and Seminar for Sectional Representatives, East Pine Street Assembly, Sept. 16—17; Raymond White, National S. S. Representative, speaker.—by E. E. Noland, District S. S. Director.

**NEW ADDRESSES**

- Pastor Frank M. Reynolds, Box 471, Medford, N. J.
- Leo Lovin, Rt. 1, Box 166, % Meyer Brothers, Graham, Wash. "Pastoring Benston Assembly."
- J. M. and Velma I. Peck, Box 372, Ainsworth, Nebr.
- Pastor Loyal A. Miller, Eagle Bend, Minn.
- Pastor H. Warren Staats, Box 1110, Chickasaw, Ala.
- Virgil Perryman, Woodville, Tex. "Pastoring First Assembly."
- K. L. Claycomb, Route 1, Hillcrest, Spartanburg, S. C. "Pastoring First Assembly."
- Pastor John A. Westman, 317 Delta St., Marysville, Wash.
- Abel P. Adams, Pascagoula, Miss. "Pastoring Three Rivers Assembly."
- Pastor Kenneth E. Olson, 1108 Rosser Ave., Bismarck, N. Dak.
- M. W. Putnam, 108 N. McKown, Sherman, Tex. "Pastor Glad Tiding Assembly."
- Evangelist Marlin Maddoux, 1995 Pierce St., Beaumont, Tex.
- Pastor H. E. Silvius, 240 5th St., Independence, Oreg.
- D. H. Waggoner, 117—31st St., Saskatoon, Sask., Canada. "Pastoring Elim Tabernacle."
- Wiley T. Davis, Box 465, Marianna, Fla.
- Kenneth Brethouwer, 469—29th St., Ogden, Utah.
- Pastor Charles H. Harthern, Box 495, Graceville, Fla.
- Earl W. and Ramona Kelly, 606 N. Johnson, Corydon, Iowa. "Re-entering evangelistic work."
- Virginia Kridler, 4425 N. 28th St., Phoenix, Ariz.
- R. A. McClure, 806 E. 21st Ave., North Kansas City, Mo. "Pastoring First Assembly."
- Evangelist and Mrs. A. R. Mattson, 435 E 72nd St., Seattle 5, Wash.
- Pastor Gerald A. Pletcher, Box 392, Milan, Tenn.
- Pastor O. B. Cook, Box 84, Whitehouse, Tex.
- Paul R. McCauley, 15700 Loma Vista Ave., Los Gatos, Calif.

**OPEN FOR CALLS**

- PASTORAL OR EVANGELISTIC**  
John D. Williams, Rt. 3, Box X-20, Augusta, Ga.
- Dave Harris, Cherokee Indian Evangelist, Box 362, Ceres, Calif.
- PASTORAL OR PASTOR'S ASSISTANT**  
Walter W. Robinson, 1319 Sepulveda, San Bernardino, Calif.
- EVANGELISTIC OR HOME MISSION WORK**  
Sam E. Williams, 4830 E. 18th Ave., Denver, Colo.
- EVANGELISTIC**  
Wilbur Weygandt, Box 252, Collinsville, Okla.
- Marc D. Conley, Rt. 8, Box 598, Springfield, Mo.
- Mrs. Irma Reed, 369 Lincoln, Denver, Colo. "Would like to work in small churches."
- Delma Whitehead, Box 4043, Beallwood Sta., Columbus, Ga.
- Walter Hockmuth, Leon, Kans.
- W. H. Collins, 745—3rd Ave., Columbus, Ga.
- Richard A. Hendricks, 11624 Magnolia, El Monte, Calif.
- Clarence Wiegand, 403 St. Paul St., Knoxville, Tenn.
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**3 out of 4**

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