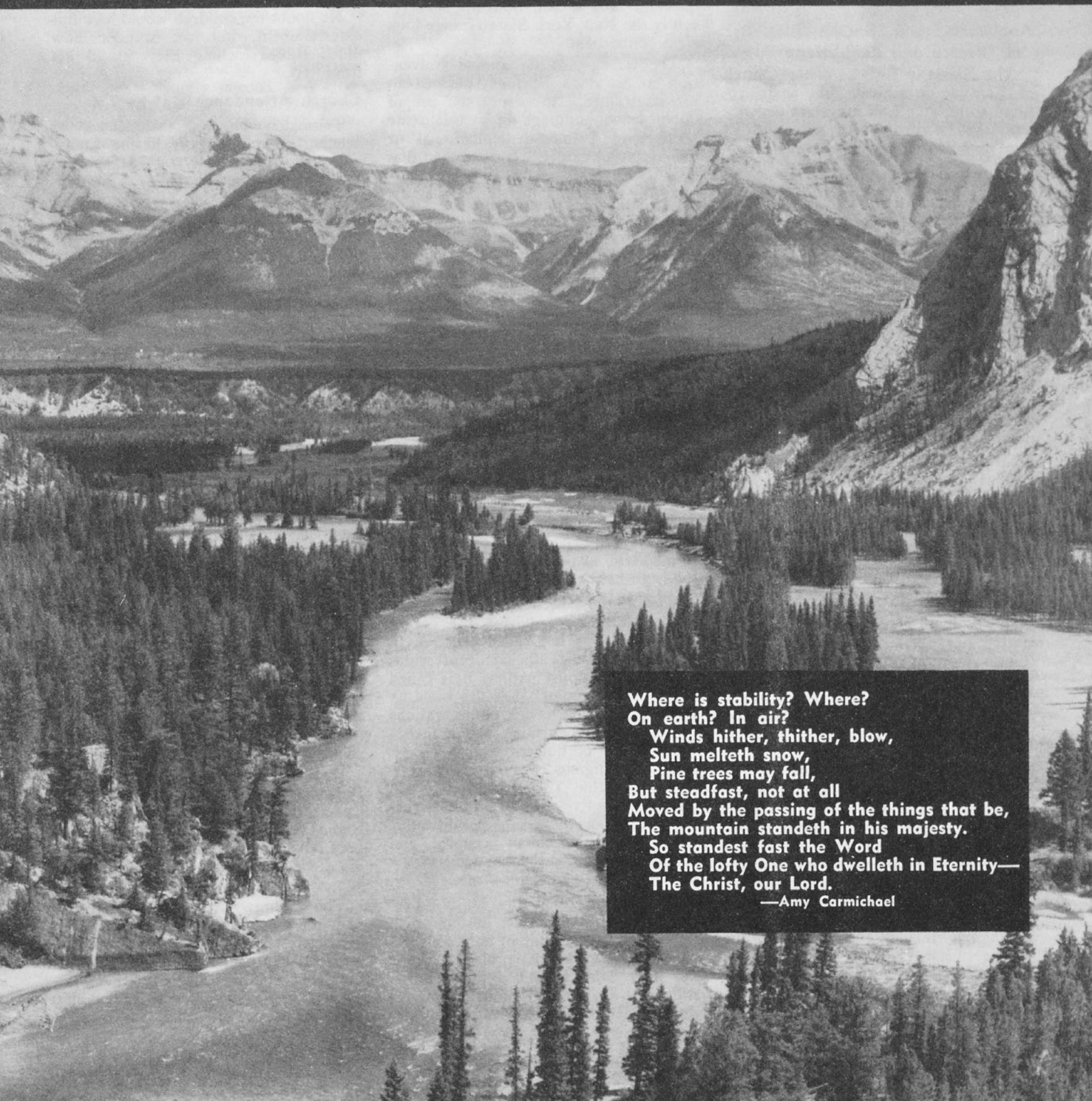


*The Pentecostal*  
**Evangel**  
Weekly Voice of the Assemblies of God

Number 2012  
November 30, 1952  
Five cents

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



Where is stability? Where?  
On earth? In air?  
Winds hither, thither, blow,  
Sun melteth snow,  
Pine trees may fall,  
But steadfast, not at all  
Moved by the passing of the things that be,  
The mountain standeth in his majesty.  
So standest fast the Word  
Of the lofty One who dwelleth in Eternity—  
The Christ, our Lord.

—Amy Carmichael

# PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

## Chapel Attendance Up

Attendance at religious services in U. S. Army Chapels increased more than 50% during the past year, with a total attendance of approximately 19 million servicemen. In 1951 the Army had 1200 chaplains; today it has 1400.

## Anglicans Stand Firm on Question of Divorce and Remarriage

The House of Bishops of the Church of England in Canada has again refused to let Anglican ministers perform marriages of divorced persons, even of the "innocent" party.

## Women in the Ministry

It is reported that 63 religious bodies in the U.S.A. now ordain women to the ministry. There are 2,869 women pastors and a total of 5,791 women ordained or licensed.

## Israel's President Dies

Dr. Chaim Weizmann, 77-year-old President of the State of Israel, died November 9 following a heart attack. He was buried near his home at Rehovoth in the Promised Land that he, perhaps more than any other single man, helped to win back to his people for a national home.

## Too Many Closed Churches

Some 600,000 chronic women alcoholics are walking the streets of America because they have failed to attend church, a Philadelphia investment banker said. Leon H. Sullivan told the convention of the Christian Business Men's Committee International at Atlantic City, N. J., that "too many church doors are dark Sunday evening across America." He urged the 1,200 delegates to intensify their efforts to get their friends and neighbors to attend the house of God.

## Keeping Christ in Christmas

Here and there throughout the country campaigns are being waged to "keep Christ in Christmas." Church members are asking merchants to use Nativity scenes and other religious aspects of the Christmas story in store displays and public parades. They are encouraging people to use Christmas cards with a religious theme, and to engage in singing Christian carols, so that Christmas will not be a pagan, commercial thing or a time of drunken parties but an observance that will honor Christ.

## Baccalaureate Ban in Question

The State Education Commissioner has ruled that public school buildings in New York State may not be used for high-school baccalaureate services that are essentially religious. Many citizens question such a ban, however, and recently the New York State Grange took sides with them.

The Grange, at its annual convention in Saratoga Springs, pledged to use its influence to permit the use of public school buildings for baccalaureate services of a "non-denominational or non-sectarian nature." It demanded that local taxpayers "be the ones to determine the policies of their schools at the local level."

"We are opposed to any and all departmental orders, from the Department of Education or any other bureau, which directly challenge the rights and liberties of the taxpayers and citizens," the resolution stated. "We favor legislation giving decision for the use of public school buildings to the local taxpayers or their elected officials."

## No Prayer at the U. N.

There has been no public prayer at the General Assembly of the United Nations, now in session in Manhattan. There was a minute of silence at the start of the meeting on the first day, during which the delegates could pray, or meditate, or just take a deep breath—but that was all.

The palatial new headquarters of the United Nations does have a little prayer room, but it is not called that. As a concession to the atheistic representatives of Communist nations it is called a "meditation room." It is described as a very plain room having no decorations except off-white curtains, a dark green rug, a bowl of flowers, and a U. N. flag—no religious symbols whatever. *Time* magazine (November 10) said the room has five rows of dignified russet chairs but it added, significantly: "The chairs are seldom occupied, and guards on duty nearby have yet to see a delegate go there to meditate."

What a pity that the U. N. delegates should struggle on in their own feeble strength, trying in vain to solve the great international problems, while the only One who has the solution still waits for an invitation to the sessions.

## Television at Sunday School

Ten churches in Indianapolis are experimenting with television shows as a substitute for the customary Bible lesson in Sunday School. For seven weeks, at least one class in each of the ten churches was to view a family comedy-drama entitled "This Is the Life" on television for half an hour. Then for the remaining half-hour of the Sunday School period they were to discuss the problem presented in the program. RCA Victor which has a plant in Indianapolis, was donating the use of ten television sets for the experiment.

No doubt the children would love this entertainment, but we wonder how much Bible teaching they would get from it?

## Church Attendance Cut by TV

Television has cut attendance at evening church services in the Louisville area of Kentucky by 10 per cent, according to a recent survey. Questionnaires filled out by 190 Protestant clergymen gave a variety of answers to the question of what ought to be done to remedy the situation. They ranged from "nothing" to "take a positive stand at once."

One minister warned that "we had better begin at once to make sure that TV stays in its place," while another said the only answer was to provide more challenging services in the church.

Some ministers declared that television tended to bring the family together in the home more often. One said, however, that "the devil found his best instrument in the discovery of TV," and several commented that the family group gathered around a TV set was "hardly an ideal pattern."

## Preaching Christ in Jerusalem

Myron Boyd and Orval Butcher, two American preachers making a world tour for Youth for Christ International, report that the first series of Youth for Christ rallies ever held in Jerusalem, Israel, have been completed with excellent results. The meetings were held in the Jerusalem Y.M.C.A. and by the closing Saturday night the hall was packed.

Daniel Zion, former Chief Rabbi for Bulgaria, joined the Youth for Christ leaders on a 45-minute broadcast over Radio Jerusalem and told how he had been led to accept Jesus of Nazareth as his Redeemer and Messiah two years ago.

The Hebrew press commented pro and con regarding the meetings. The *Jerusalem Post*, an English-language newspaper, mentioned the campaign favorably, pointing out that national law permits Christians freedom of worship in Israel.

# A Plea for Reverence

Lloyd Christiansen

*The Lord is in his holy temple: let all the earth keep silence before him.*

WE LIVE in a day when sacred things are lightly esteemed. It must be grieving to a holy God when He witnesses the irreverence that is so prevalent in the world today. A rebirth of reverence is sorely needed, and God's people must take the lead. If we will show reverence for God and His works, others will be impressed with the value and importance of sacred things.

What is reverence? Webster says it is "honor or respect felt or manifested; deference." More specifically, it is "profound respect mingled with love and awe." When you see the American flag and hear the national anthem you feel something stirring within. That something is akin to reverence. When you stand by your mother's grave you are hushed and solemnized out of respect for her memory. That feeling is a kind of reverence. A beautiful rainbow, a blazing sunset, a star-studded sky make us gaze with awe and wonder. Our thoughts turn to the Creator and we are humbled by His mighty power. How can we help but fear Him?



L. Christiansen

Have you ever noticed the two gates of the millennial temple mentioned in Ezekiel 44:1-4? The east gate is shut. It is reserved for God and Christ (the prince). What does this mean? Does it mean that God is in a class by Himself? Yes. Does it mean that He has certain exclusive privileges? Yes. Jehovah is higher than we are. The east gate is His. We are unworthy to enter by that gate. But, thank God, there is also a north gate through which Ezekiel was permitted to enter. Upon entering he fell upon his face, and the glory of the Lord filled the temple. God is trying to teach us here, by symbol, a lesson in reverence. God has His rights and prerogatives which men must not try to assume. And even when we enter through the north gate, we must

fall upon our faces in profound respect and veneration.

Moses is an example of one who evinced reverence toward God. We think of the years when he tended sheep for his father-in-law. One day he saw a bush burning with fire, but not being consumed. He thought, "This is strange. I must investigate." When God saw how interested Moses was in this phenomenon He said, "Take off your shoes, for the place whereon thou standest is holy ground." Now, suppose Moses had said, "Lord, I don't think taking off my shoes is necessary." Suppose he had left his shoes on, and in a swashbuckling manner had charged toward that bush. What would have happened? Any reply would be speculation, but surely God would have withheld His blessing and call from Moses. God cannot use irreverent people. They do not hear His voice. You will never clearly hear God's voice until you quiet your spirit and take off your "shoes."

Why did God deny Moses the privilege of leading his people into the promised land? It was because Moses was irreverent on one occasion. When the children of Israel came to Kadesh they were again without water. The people were thirsty and bitterly complained. Moses went on his face before the Lord in prayer. God told Moses and Aaron to take the rod, assemble the people, and speak to the rock. Instead of speaking to the rock, Moses struck it twice in irritation of spirit and self-exaltation—"Must we fetch you water out of this rock?" His action showed a light regard for God's instructions, and God said, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land."

God has often punished irreverence in the past. We think of the two priests who one day offered strange fire upon an altar. Nadab and Abihu made their own fire, instead of using the supernaturally-ignited fire from off the brazen altar, and God destroyed them.

Very frequently in the Scriptures we



Deep reverence is shown by our American servicemen in Korea when it comes time for religious services. The dangers of battle solemnize their hearts. Here Chaplain John A. Lindvall is leading personnel of the 160th Regimental Combat Team, 40th Division, in prayer as they kneel to worship God on one of Korea's snowy slopes. (This official U. S. Army photo was taken January 27, 1952.)

are admonished to fear the Lord. Is it a slavish, cringing, animal fear? No, that kind of fear doesn't compliment the Lord, for He is loving, merciful, kind, and friendly toward us. In the parable of the talents Christ told of a servant who received one talent from his lord. While the others multiplied their talents, this servant hid his, and when the time for accounting came he said, "I knew thee, that thou art an hard man . . . and I was afraid, and went and hid thy talent in the earth." His lord was angry for two reasons. For one thing, he had not put the talent to good use. Besides, he had dishonored his lord by exhibiting such slavish fear. God doesn't want that. A true fear of God is a recognition of His holiness and goodness coupled with a desire to please Him. It consists of awe and admiration toward God. It is reverence.

It is well that we show reverence for God's house. Jesus was always respectful toward the place of worship. There was the time when merchants had invaded the Temple in Jerusalem for the purpose of buying and selling. Jesus, seeing this, burned with a holy indignation. He promptly took a cord and drove out these money-changers. Jesus declared, "My house shall be called a house of prayer, but ye have made it a den of thieves." Jesus loathed irreverence.

Notice the verse found in Habakkuk 2:20—"The Lord is in His holy temple; let all the earth keep silence before Him." This verse is not meant to put a moratorium upon praising and shouting. It is not a prohibition of expression. It is simply an admonition to be rever-

(Continued on page twenty-one)

The author is pastor of the Full Gospel Tabernacle (Assemblies of God) in Washington, D.C.

# GEMS OF TRUTH

Choice Excerpts From Addresses Heard at the  
World Pentecostal Conference in London

MANY TIMES we become greatly concerned about the gifts of the Spirit; but friends, I am not so worried about the gifts as I am about evangelism and revival. Jesus said, "Go and make disciples of all nations, and lo, I am with you always." The manifestation of the power of God is His responsibility—our responsibility is to go. It is God's work to confirm His Word "with signs following." I have a feeling that if we will put first things first and remember that God gave us this outpouring of the Holy Ghost to put us into spiritual activity, and if we will go with a message of salvation, God will demonstrate to the world the fact that He is with us, and He will do all that is necessary to convince them.—*Gayle Lewis, U. S. A.*

\* \* \*

THE MESSAGE of Olivet is a twin message: it says "Tarry ye" and it says "Go ye." The fire in the Upper Room saved no souls. It is the gospel in shoes that gets men ready for heaven. . . .

Brethren, the time is short. Not only India, Africa, and the Isles of the Sea wait, but London. When will you flaming evangelists fill this hall and fill this front with seeking souls? Drop minor things. Jesus died to save souls. Jesus lives to save souls. The only way to keep saved and to get others saved is to go.—*James Salter, Great Britain*

\* \* \*

IN MATTHEW 6:6, we read, "But thou, when thou prayest, enter into thy closet. . . ." This, Jesus said at the beginning of His ministry.

In Mark 16:15 we read, "Go ye into all the world and preach. . . ." This, Jesus said at the close of His ministry.

Go first into the closet, and then from the place of prayer go out and preach.

"Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven. . . . If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my

*We are indebted to Ernest J. Phillips, Secretary of the British Pentecostal Fellowship, for very kindly furnishing us with a typewritten record of many addresses given in Westminster Central Hall, London, during the recent World Pentecostal Conference. Several of these have been published in former issues of the Pentecostal Evangel. In this issue we are giving choice excerpts from a number of the other sermons delivered at this great gathering.*

Father which is in heaven." Matthew 18:18, 19. Here you see very clearly that binding and loosening are in connection with prayer. By prayer you can bind and by prayer you can loosen. But one thing that a praying man can bind is his own mind, and he loosens the mind of Jesus. By prayer we bind our own thoughts, and by prayer we loosen the thoughts of God and they come to us.—*Paul Raabe, Germany.*

\* \* \*

THERE IS a path of practical unity for us in evangelism. In preaching the gospel we find a wonderful unity. I will not conceal the fact that we have different ideas about some things. I am glad that we have in the body of Christ not one member but many. But when it comes to preaching Jesus Christ we are absolutely one. When it comes to believing in the Bible as the Word of God, we are one. When it comes to preaching redemption through the precious blood of Jesus Christ, we are one. When it comes to the baptism in the Holy Ghost for power, we are one. I am here to thank God for all the essential unity in fundamentals which we have. And in the outward urge of Pentecost we shall find our true unity.—*Donald Gee, Great Britain.*

\* \* \*

"I AM a debtor," said Paul. So are we. We are debtors to the barbarians, to the wise and to the unwise. Many of us have never recognized our debt, especially to the barbarians. We think only of our own circle, but we owe a great debt to those who never have heard the gospel.

The widow in 2 Kings 4:1 was in debt, and she told Elisha she had nothing in the house with which to pay it—nothing at all except a pot of oil. But that was sufficient, was it not?

Is there a supply of oil in your house? If your house is too filled with your own plans and ambitions, there will not be room for God to pour out the oil you need to pay your debt. Get everything out of the house. Begin to pour oil. You will find plenty of empty vessels. If the oil has stopped flowing in our lives it is because we have not gathered more vessels. We have not reached out to the needy, to the suffering around us. We have been satisfied with our blessing. The reason why the oil has ceased

to flow is because we have missed the Calvary road.—*Mrs. Robert A. Brown, U. S. A.*

\* \* \*

IT INTRIGUES my whole being to see the place that the Christ of God gave to the little child in the days of long ago. He placed the child in the midst. In the midst of what? In the midst of the disciples, which in reality was the first Church. Therefore the child is placed within the confines of the Church for the proper training and winning to Christ. But I also love the thought that is portrayed in the word "set"—with the same degree of permanency that God set the stars in the firmament, the rainbow in the clouds, the ministers in the Church, and Christ at the right hand of God in the heavenly places, so that same Christ "set" the child "in the midst" of the Church, and you and I have no right to relegate the child to any other position, for if we do we are breaking the Word of God and not fulfilling the beautiful pattern.—*James Montgomery, Canada.*

\* \* \*

I HAVE A TEXT that is very dear to Pentecostal people. Hebrews 13:8—"Jesus Christ, the same yesterday, and today, and forever."

Now one blessed truth contained in this text is the revelation of His eternity.



ROBERT C. CUNNINGHAM, Editor

Published weekly by the Gospel Publishing House,  
434 West Pacific Street, Springfield 1, Mo., U.S.A.

J. O. Harrell, General Manager

SINGLE COPIES, 5 cents; 50 copies for \$1.50. In quarterly bundle orders, 4 or more weekly to one address, 3 cents per copy in U.S.A., 4 cents outside U.S.A.

BY SUBSCRIPTION: In U.S.A., \$1.00 for 8 months, \$1.50 for a year, \$3.00 for 2 years, \$5.00 for 4 years. Outside U.S.A., \$2.00 per year.

Entered as second-class matter June 25, 1918, at post office in Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

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Taking us back into the past of yesterday, right on into the present of today, and then on into the future of forever. And the other great truth is His *immutability*. The *Eternal One* is also the *Unchanging One*. The Eternal Christ is forever the same, yesterday, and today, and forever!—*John Carter, Great Britain.*

\* \* \*

EZEKIEL 2:2 says: "And the Spirit entered into me when he spake unto me, and set me upon my feet." The prophet said the Holy Spirit *raised him to his feet*. That certainly means he was not standing on his feet at that moment! He was rather discouraged, rather cast down, but when the Spirit of the Lord entered into him the Spirit of the Lord raised the discouraged man to his feet. Up to this moment this man was lying down, and now he is standing on his feet. And that is just what the Holy Ghost can do for us.

Just a little farther on, in the eighth chapter, verse 3, the prophet tells us this: "And the Spirit caught me up between earth and heaven, and brought me in the visions of God to Jerusalem." He is no longer on his feet but *between earth and heaven* now!

And once again the prophet Ezekiel, having been lifted up between heaven and earth, was *lifted up to the very presence of the glory of the Lord!* In chapter 43:5, we read: "So the Spirit took me up, and brought me into the inner court; and behold, the glory of the Lord filled the house."—*T. A. Bres, France.*

\* \* \*

EZEKIEL 47:9-11 says that wherever the river flowed there was a multitude of fish, and wherever the river did not flow there was a marsh. You know, the Spirit of God is like the mother spirit brooding over the earth. When the Spirit of God broods upon an individual there is a bringing forth. Souls are born as the result of the quickening power of the Spirit of God on believers. After all, God does not bless us to make us comfortable, but to make us fruitful.

I am a mother—God gave me six boys and girls. One is gone to Glory and five are preaching the gospel. Our young people tell us the greatest influence in causing them to surrender their lives to God has been the family altar. I gave my own heart to God at the family altar erected over sixty years ago in the home of my father and mother. I would like to see a great building up of family altars. You cannot have revival in your heart without it reaching your home. And the spirit that is in your home is the spirit you take to your church. If more people would maintain the family altar there

would be a very great warming up of the atmosphere of our churches.—*Mrs. J. R. Flower, U. S. A.*

\* \* \*

THERE ARE certain conditions which I feel we need to fulfill if we are to see God moving in greater measure in our midst. First of all, we should have greater victory in our own personal lives. We learned in the past war that if there be a fifth-column minority in a nation, that nation is in danger. If there be something within us, such as impatience, that thing can become the devil's beachhead and lead to our defeat.

Secondly, we need victory in the prayer life. Victory has to be obtained in the heavenlies if we are to have blessing in our meetings. I remember how in the past war there had to be victory in the air before there could be victory on the ground. Remember Daniel and his three weeks of prayer. The angel who came to him with the answer was delayed because he had to fight with the evil forces that were withstanding God's work.

A third avenue through which we must obtain victory is in our individual witnessing for Christ. We read in the Scriptures that when persecution arose in Jerusalem, the believers were scattered abroad and they went everywhere preaching the Word. Everyone preached the Word, and not just the apostles. Oh, that every Pentecostal Christian would preach to his neighbor, would witness at every opportunity. Then God would move in Pentecostal power and make us a greater force in the world than ever before.—*C. J. E. Kingston, Great Britain*

### David Brainerd and the Rattlesnake

Did you ever hear how God and the insatiable curiosity of the Indians once saved David Brainerd's life? He had been told of a particularly ferocious tribe, living far back in the forests of New Jersey, and he determined to take the gospel to them. When, towards evening, he saw the smoke of their campfires, he pitched his tent and resolved to enter the settlement in the morning. He had been led to expect a hostile reception, but, to his indescribable astonishment, the whole tribe came out to meet him soon after sunrise, as he approached the wigwams. The reverence that they exhibited almost took his breath away.

Later he learned that during the night that he had spent on the outskirts of the village, their sharp eyes had been constantly upon him. As soon as it was whispered that a white man was coming through the woods, a party of warriors



BIG BEN AT NIGHT

The World Pentecostal Conference met in the shadow of this historic landmark.

had gone forth to kill him. But, when they drew near to his tent, they saw the paleface on his knees. And, even while he prayed, a rattlesnake crept to his side, lifted its ugly head as if to strike, flicked its forked tongue almost in his face, and then, without any apparent reason, glided swiftly away into the brushwood.

"The Great Spirit is with the paleface!" the Indians said; and they accorded him a prophet's welcome.—*From "A Casket of Cameos," by Frank Boreham.*

### It's Example That Counts

A chaplain on the battlefield came to a man who was lying wounded on the ground.

"Would you like me to read you something from this Book—the Bible?" he asked the soldier.

"I'm so thirsty," replied the man, "I would rather have a drink of water."

As quickly as he could, the chaplain brought the water.

Then the soldier asked, "Could you put something under my head?"

The chaplain took off his light overcoat, rolled it, and placed it gently under the soldier's head for a pillow.

"Now," said the soldier, "if I had something over me . . . I'm very cold." There was only one thing that the chaplain could do. He took off his under coat and spread it over the soldier.

The wounded man looked up into his face and added feebly, "If there is anything in that Book in your hand that makes a man do for another what you have done for me, please read it to me."

# The Three Appearings of Christ

T. J. Jones

The Past Blood Atonement of the Great Prophet  
The Present Advocacy of the Great Priest  
The Blessed Second Advent of the Great King

THESE THREE appearings cover the whole sweep of redemption, revealing salvation in its triple aspect. Justification, Sanctification, and Glorification.

## 1. THE PAST BLOOD ATONEMENT OF THE GREAT PROPHET

"But now once in the end of the world [ages] hath He appeared to put away sin by the sacrifice of Himself." Heb. 9:26. At God's moment in the fullness of time, by miraculous conception and virgin birth, He *appeared* in blood and flesh. He had appeared before as the Angel of the Covenant.

Once. This is in contrast with the many oft-repeated sacrifices of Judaism.



T. J. Jones

Once for all, forever. The unrepeatable, efficacious sacrifice of Golgotha is enough, sufficient, complete. There is no need for another Calvary.

The purpose of this appearing was to *put away sin*, set it aside, disannul sin, remove it. Under the Old Testament the sins were not "put away," but only covered till He came. Now sin is abrogated, gone, remitted.

The Mighty Scapegoat, Jesus, has removed our transgressions from us. Hallelujah! But at what a cost—by the *sacrifice of Himself*. The awful price is paid. Emmanuel has died. Sin is put away.

## 2. THE PRESENT ADVOCACY OF THE GREAT PRIEST

"Christ is entered . . . into heaven itself, *now* to appear in the presence of God for us." Heb. 9:24. Here is the present ministry of the Lord Jesus as Priest of the undying Melchisedec order now appearing in resurrection in the sanctuary above. Aaron carried the blood of bulls and goats into the tabernacle made with hands. Jesus carried His own meritorious blood into the Sanctuary on high, and rose from the dead to do it. He is both Priest and Sacrifice. Aaron passed through the various compartments of the Taber-

nacle; i.e., the Court of the Tabernacle, the Holy Place, and the Holiest of All, on behalf of the people. Jesus passed through the lower, second, and third heavens to appear on high as our glorious Priest eternal.

The priesthood was God's provision to keep the redeemed people of old in an acceptable position of favor with God. Sin blocked the way. The Priest propitiated Divine displeasure, pleaded for the people, and secured their acceptance. The purpose of Christ's appearing in heaven now as a Priest is "for us," on our behalf. He is ceaselessly engaged on our behalf. The accuser roars, the dragon assails, the world alures, temptations abound, but the Priest pleads on high. Jesus as Priest keeps the way to God open, saving us by His risen life. For 1920 years He has been in the Sanctuary above on our behalf. Let us go to our Living Priest. He can succour. He can save. He can help.

## 3. THE BLESSED SECOND ADVENT OF THE GREAT KING.

"Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. Here is the third appearing mentioned. It is future. He shall appear to them that look for Him. Aaron reappeared to the waiting worshippers, who waited outside the Tabernacle for his return after he had offered the atoning blood. So we await the appearing of our blessed Priest who went into the sanctuary above. We wait for Him to come out. We marvel sometimes that He taries so long in heaven, but the promise "*He shall appear*" is the certain word of God to our hearts. Let us live like those who wait for their Lord.

Aaron reappeared in garments of glory and beauty. He took off his linen robes in which he entered the Holiest, and appeared in glorious attire. So our Saviour will appear in glory. What for? "Not to deal with sin but to save those who are eagerly waiting for Him" (R. S. V.). The sin question was dealt with when He came first. Now He comes to complete salvation and to finally save us as regards the body too. We wait for His final appearing when He shall take us out of this world into His presence. Hallelujah!

No person is entirely consecrated until he is content to let God take care of his reputation.

Self-control is more important than self-expression.

I UNDERSTAND SOME OF THE CHURCHES DIDN'T TAKE AN OLD AGE ASSISTANCE OFFERING LAST SUNDAY\*—I SUPPOSE THAT MEANS WE WON'T BE GETTING ANY HELP NOW.

I DON'T KNOW, SAM—THE LORD HAS PROMISED TO CARE FOR US. HE CAN MOVE UPON THE HEARTS OF THOSE PASTORS AND CHURCHES TO TAKE AN OFFERING EVEN YET.

\* EMERGENCY RELIEF FOR AGED MINISTERS AND MISSIONARIES.  
YOU MAY STILL SEND YOUR OFFERING TO DEPARTMENT OF BENEVOLENCES, 434 WEST PACIFIC ST.  
SPRINGFIELD, I., MISSOURI

It is not always possible to receive a special offering on the suggested date, but it is still not too late to receive an offering for our aged ministers. They are of the "household of faith." Let's remember their needs.

# SECRET SERVICE

Arne Vick

*Thy Father which seeth in secret Himself shall reward thee openly.* Matt. 6:4.

HOW CHRIST despised ostentation! How often He directed His most scathing words against those who desired to make a vain show in the flesh. With what withering contempt He exposed the barrenness of pomp and pride, and the aching emptiness that follows all human attempts to exalt oneself above one's fellows. In the first six verses of Matthew 6, He deals with this matter ruthlessly, stating bluntly that in spiritual things only *secret service* has any merit in God's sight,



Arne Vick

and that a wrong motive will nullify the value of even good actions, such as giving and praying. Without hesitation or apology He applies the opprobrious term "hypocrite" to all who perform their religious acts "to be seen of men." Whether those acts are toward men (almsgiving), or toward God (praying), no record is kept of them in God's books and they go completely unnoticed in heaven if the All-Seeing Eye discerns the motive to be personal vanity or self-exaltation—"Ye have *no reward* of your Father which is in heaven."

In such a time as this when self-praise appears in some circles to be almost a ministerial requisite; when a preacher may be judged, not by his publicity build-up and by the frequency with which his name is repeated by his subservient employees on his radio broadcast or printed in bold type in his personally published paper; it might be in order to remind ourselves again of the infallible divine law, "He that exalteth himself *shall be abased*." And this "shall" is as positive and unflinching as the "shall" of John 3:16! If the "abasement" does not come in this life (although it usually does!) it will most certainly come when he stands before the Judgment Seat of Christ.

This is being written near Salonika, Greece, which was Thessalonica in Paul's day. It was to the church here that Paul testified concerning his conduct among them, "Nor of men sought

we glory," revealing how deeply the teaching of Jesus on this subject had been impressed upon him. But even in his time, the great apostle to the Gentiles was compelled to sorrowfully describe many workers for God as self-seeking, when he wrote of them, "For all seek their own, not the things which are Jesus Christ's" (Phil. 2:21). Only Timothy, "who will naturally care for your state" (rather than for his own), received the apostle's commendation.

The ultimate in Christian growth and achievement is to *possess experimentally* that state of grace described in 1 Corinthians 13—a life controlled and motivated by love Divine. To this agree both Col. 3:14 and 1 Peter 4:8. Both passages place a value on this kind of love "above all things." If this love is "above all things" it must be supreme, which makes it the end, the objective and goal of spiritual attainment. Two of the unmistakable characteristics of this love are declared to be: *first*, that it "vaunteth not itself," or, as in a clearer translation, "Love makes no parade"; and *secondly*, that it "seeketh not her own." Therefore ostentation and display are shown to be in the same category as selfishness and greed. Both are contrary to the Spirit of Christ, for they violate the law of love which is the Christian's highest code of conduct and life.

To think that God's sacred work must necessarily be carried on in the glare of the limelight, and amid the blare of trumpets, and in the carnal excitement of curious, sensation-seeking crowds is an attitude completely foreign to the entire tone and tenor of the Scriptures. It blindly overlooks the fact that Paul's greatest ministry was not accomplished when he preached to his largest crowds, in the most conspicuous places, such as Mars Hill in Athens. But his most enduring and fruitful service to God and for man was indeed *secret service*, when from a lonely and hidden prison cell he gave to the church and the world his immortal Epistles, by the Spirit. And he did it without benefit of fanfare or spotlight.

In writing to the Philippian saints he emphasized the self-emptying of Christ, how "He made Himself of no reputation," and then he flatly stated that God expects the same attitude to be

found in us—"Let this mind be *in you*." Think as Christ; feel as Christ; act as Christ. Paul then proceeded to reveal how the divine law of compensation operated in the life of Jesus. "He made Himself of no reputation"—so God "gave Him a name that is above every name," thus making of the Son a shining example of the divine law which declares, "He that humbleth himself shall be exalted." Strange that we should constantly profess our absolute belief in the *whole Word* and yet so often by our conduct in "trying to be somebody" plainly show that we do not believe that "the way up is down."

Basically, of course, all our spiritual ills are directly traceable to an unsundered, uncrucified self, which, like the Antichrist, "opposeth and exalteth itself above all that is called God," and, "as God, sitteth in the temple of God." Our bodies are intended to be temples of the Holy Ghost, and so they are when He rules within. But when self rules, our bodies remain only temples of self; and pride, self-seeking and display are the normal products of our lives. But the man who has been truly broken at the Cross finds it impossible to touch the glory that belongs to God alone. It is unthinkable that a man can strut and swagger and boast while standing before the Cross of Christ, the meek and lowly Nazarene.

When I survey the wondrous Cross  
On which the Prince of glory died,  
My richest gain I count but loss  
And pour contempt on all my pride.

We ought to "pour contempt" not only on our pride but also on our subtle snobbishness, our carnal clamorings to "be somebody," and our un-Christian feelings of superiority. It is highly significant that in the Revelation, John saw the elders "cast their crowns before the Throne," saying, "*Thou art worthy, O Lord*, to receive honor and glory." How could anyone have the brazen effrontery to wear a crown while in the presence of Jesus? If, in this world, men remove their hats when in the presence of royalty, how much more should the Christian cast every "crown" at King Jesus' feet! It is enough for the believer to know that He knows. "Thy Father which seeth in secret *shall reward thee openly*."

Said Borden of Yale concerning the logic of missionary appeal: "If ten men are carrying a log—nine of them on the little end and one on the heavy end—and YOU WANT TO HELP, on which end will you lift?"

If God wants you on the mission field neither your money nor your prayers will ever prove an acceptable substitute.



## "Please, May We Have a Chapel Too?"

H. B. Garlock

THE ABOVE is the cry of 170 boys and girls who are attending our Christian French School in Ouagadougou, Upper Volta, French West Africa.

In a recent revival over 80 students in this primary school at Ouagadougou received the Baptism in the Holy Spirit. But alas, they have no chapel in which to worship! Up to the present time they have been meeting in a small class room. It is overcrowded and wholly inadequate for this growing school. \$4,000 is needed to erect a suitable building.

The spiritual welfare of these students is of major importance. From this elementary school many young people will enter the Mossiland Bible School and then go into the ministry. These finished products will make an "all-out" effort to evangelize French West Africa's largest tribe before Jesus comes.

Africa is ripe for the harvest. Although God has graciously visited this country with revivals and many souls have been born into the Kingdom, yet there are numerous tribes and sections of the country that have never heard the Word even once!

A very large percentage of the population in Africa is illiterate; however, there is an insatiable desire for knowledge in the hearts of many. We must encourage them to learn, so that young and old alike may be able to read God's Word. More churches must be established, and Bible Schools must continue to train our national ministers.

Can we not encourage the hearts of these young people by providing them the means to build a chapel? Send your offering now and designate it for "School Chapel at Ouagadougou." Mail all gifts to Noel Perkin, 434 West Pacific Street, Springfield 1, Mo.

UPPER LEFT: H. B. Garlock and More Naba. (More Naba is the Chief of the Mossis, French West Africa's largest tribe. They number approximately two million.)

LOWER LEFT: A typical Mossi school girl.

UPPER RIGHT: A typical Mossi school boy.

### WHAT IS PRAYER FOR?

God knows our needs before we ask. Then what is prayer for? Not to inform Him, nor to move Him, unwillingly, to have mercy, as if like some proud prince He required a certain amount of recognition of His greatness as the price of His favors. Prayer fits our own hearts by conscious need, true desire, and dependence to receive the gifts which He is ever willing to give, but which we are not always fit to receive. As Augustine has it, the empty vessel is by prayer carried to the full fountain.—*Alexander Mac-laren.*

## FIRST IMPRESSIONS OF SOUTHERN ASIA BIBLE INSTITUTE

Grace Walther

IT WAS a Saturday morning when I first entered the gates of S. A. B. I. Everything was a bustle of activity. The bedding was out for sunning, the rooms were turned upside down and the red cement floors were being polished until they shone! For a few moments I rubbed my eyes, "Was this India or U. S. A.?" Every student was sharing in the weekly cleanup. Could it be that these were young people of India, where such work is considered the job of the lower castes? Here was a practical working out of the gospel, "where there is neither Jew nor Greek . . . bond nor free . . . ALL one in Christ." The students were happy in their tasks and found real joy in work well done.

In S. A. B. I. there are students from every part of India. They come from far-off West Pakistan, from Travancore in the South, from Bengal, Assam, Darjeeling, the borderland of Nepal, Tibet and Bhutan, as well as from other parts of the country. Yet all are united here studying through the common medium of English.

The next week at chapel time we entered the church to find the students on their knees. A very precious atmosphere of prayer and praise filled the place, and as we spoke to them we could sense their eagerness to learn more of the Word that had become so dear to their souls.

Some applicants have not been accepted as yet because the buildings are not complete. The boys already in school did not seem to mind risking the possibility of something dropping on their heads as they went in and out, nor hearing the pounding of the workmen as they studied, for they realized that it was all necessary in order that others might share the privileges they were enjoying.

August 15 is to India what July 4 is to the

### Christmas Missionary Offering

Christmas is Christmas the world around! CHRISTMAS and GIVING are synonymous. Your thoughtfulness in sharing with our missionaries in far-off lands, who are often deprived of Christian fellowship and Christmas cheer such as we know in this country, will not go unrewarded by our Heavenly Father. Your gift marked for the "Christmas Missionary Offering" will be used to bring much joy and happiness into the lives of our missionaries. May we give to those who give their all to make "God's Gift" known to the world. Please send these offerings to Noel Perkin, 434 West Pacific Street, Springfield 1, Missouri.



U. S. A. The students decorated the dining room in the country's colors (saffron, white and green) and it was very gay indeed with ribbons and balloons and paper flowers on the tables. Even the food matched the colors! The very special "pulao" (rice cooked in meat with spices) was colored orange, and lettuce furnished the green! This was served with chicken curry, flavored to perfection! After dinner all the students, teachers, and young people of the church gathered in a distant park for a time of fellowship. The eventful day ended with a precious devotional service. Even on the way home one could still feel the warm glow of the abiding presence of the Lord.

God is here to bless and send forth the streams of blessing not only to the far corners of India but also to the regions beyond—the lands bordering India which are still in darkness. These young people are the future hope of India, of Afghanistan, of Pakistan, of Nepal and Tibet. Pray that His light may continue to be sent forth through these students of S. A. B. I.



FACULTY AND STUDENT BODY OF SOUTHERN ASIA BIBLE INSTITUTE

## MISSIONARY *News Notes*



William Stepp gives us some very encouraging news from Venezuela, South America. He writes that during the month of October, the Caracas Assembly was visited with the most outstanding revival in its history. The special speaker for the meetings was Luis M. Ortiz of Santiago de Cuba, Cuba. The church was crowded out each night. The attendance ranged from 400 to 600 every evening. All former Sunday School records were broken as well—with 365 and 407 in attendance the two Sundays during the campaign. The first week scores were healed. The second week God graciously poured out His Holy Spirit and thirty received the Baptism.

\* \* \*

Walter and Miriam Haydus tell us that their Sunday School in Guatemala City has an attendance of over 400.

"One morning 452 were present. About ten classes are being conducted in various homes as well.

"Our Bible School is in session and we have twenty students enrolled. We held a Ministers' Institute this past summer. God wonderfully met us. Our Superintendent, Melvin Hodges, gave the Bible Studies which were singularly blessed of God. Thirty-two ministers were present.

"Guatemala City has a population of 350,000. We are planning for a new church in a different section of the city. In that particular area there is no Pentecostal Assembly. This is indeed a challenge to us. The lot has been purchased and we covet your prayers that every need may be supplied.

"You will be interested to know that we have a radio broadcast here in the capital. The station is strong and reaches all points in the country."

\* \* \*

Mr. and Mrs. Ralph Elmore are en route to Colombo, Ceylon.

Mr. and Mrs. Harry J. Peterson, new appointees, have sailed for Japan.

\* \* \*

Brother Kinderman asks that we remember the German Expelees and Refugees at this Christmas season. Good, used clothing is needed. Relief parcels should NOT be sent to Stuttgart in future, but rather to the following address: Assemblies of God, Kornstrasse 240, (23) Bremen-Neustadt, Germany.

\* \* \*

Robert Edwards of Shencottah, South India, has asked that a correction be made. In the July 27 issue of the Evangel it was stated that \$425 would be needed for the translation and printing of Tamil quarterlies. The amount required is about \$25. We are sorry that this error occurred.

\* \* \*

Mr. and Mrs. Kenneth McIntyre, who formerly worked in the Bible School in Cuba, report that the school there is forging ahead. Thirty-five young men enrolled this fall term. The new dining room has been completed, the class-room building has been freshly painted, and other improvements have been made. They also state that one of the new churches born in last year's revival in Cuba is having another baptismal service. They expect to baptize fifty believers.

\* \* \*

Mr. and Mrs. Frank Doleshal, newly appointed missionaries, have sailed for Chile.

\* \* \*

Mr. and Mrs. Lionel P. Furman have returned to the Belgian Congo.

Eight Evangelical churches have been closed recently by the government in Argentina.

\* \* \*

Sister Morrison of India makes a plea for Christians everywhere to pledge themselves to set apart a certain time each day to pray for revival in that land. She urges us to pray that Christians be revived and empowered and set afire with a new zeal for winning souls so that a great harvest may be reaped before the return of our Lord. May God enable us to be faithful and to enlist the support of others also in praying not only for that needy country of India but for Ceylon, Pakistan, and other lands as well.



Mr. and Mrs. Frank Doleshal, Chile



Mr. and Mrs. L. P. Furman, Belgian Congo

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

# SUNDAY'S LESSON

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

## JOHN THE BAPTIST, THE COURAGEOUS PROPHET

Lesson for December 7

Mark 6:17-29

John the Baptist was the son of the priest Zacharias (Luke 1:5), foreordained to be the forerunner, or announcer, of our Lord Jesus Christ (Luke 1:17). He was full of the Holy Spirit from birth (v. 15). Concerning him Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11).

When word concerning the fame of Jesus reached the ears of King Herod, he immediately thought Jesus must be John risen from the dead (Mark 6:14). This testifies to the fact that Herod, the ungodly king, believed in the resurrection; and that his sinful conscience, although he was ruler, gave him no rest. He knew John was a prophet sent from God, yet at the request of his corrupt wife he caused John to be put to death. From this we may learn that corruption in top positions may bring as guilty a conscience as corruption at the bottom. "Be sure your sins will find you out" applies to the hauntings of conscience as well as to the fact of coming judgment.

Herod of our lesson was Herod Antipas, the son of him who is often called Herod the Great (Matt. 2:3). It is said that the Herod of our lesson lived in open shame with Herodias, his niece, properly the wife of Herod Philip, which Philip again was her uncle, the father of Salome whose dancing pleased Herod Antipas, which brought about the beheading of John (Mark 6:17). What sordid characters had been appointed rulers over the land of Israel by the Roman government in those days!

### 1. Courage to Preach

**a. John the Last of the Old Testament Prophets.** John the Baptist was a stirring evangelist, the last of the Old Testament prophets. Isaiah had foretold that John would be "the voice of one crying in the wilderness" (Isa. 40:3). As such he would fully depend on the Holy Spirit for his ministry. "The voice [of God] said, Cry." John's answer was to be, "What shall I cry?" Then would come the instruction from the Lord, "All flesh is grass" (v. 6).

**b. John a Messenger of Hope.** John's message was a message of repentance and hope. It was good tidings to Jerusalem and to the Jews—"Behold your God." Careful study of Isaiah 40 reveals the blessings which the Lord had in store for Israel through our Lord Jesus, whose coming John was called upon to announce.

**c. John a Rebuker of Sin.** John's message, as given in the New Testament, was

a denunciation of sin and a call to repentance, with the promise that Another was coming for whom he was sent to prepare the way. That one was to be "the Lamb of God that taketh away the sin of the world," the One who would baptize with the Holy Ghost and with fire.

**d. John a Second Elijah.** Both in appearance and in message John resembled Elijah. His raiment was of camel's hair, and he wore a leather girdle about his loins. He came from the hill country and the desert (Luke 1:80), his food consisting largely of locusts and wild honey. Elijah had come from Gilead (1 Kings 17:1) with sudden announcement much as did John. So similar were they in appearance and in ruggedness of message, that Jesus said concerning John, "If you will receive it, this is Elias [Elijah] which was for to come" (Matt. 11:14).

### 2. Courage to Suffer

**a. Courage of John.** To denounce the licentious living of Herod and Herodias, when he must have realized that such denunciation would bring suffering to him, required courage. John had said to Herod, "It is not lawful for thee to have her" (Matt. 14:4). When he thus spoke he probably was moved by the Spirit. He had a message and the message carried him forward. The price of his faithfulness was yet to be revealed.

**b. Paying the Price of Courage.** Herod laid hold upon John and put him into prison. Now the life of John was completely changed. What a contrast between living in the freedom of the desert, and being confined in the dark dungeon! Temptations came thick and fast. Mental anguish caused doubt and confusion. Everything within him must be readjusted.

**c. Assailed by Perplexity and Doubt.** John was an Israelite, of the tribe of Levi, of the house of Aaron. When he had announced Another which was to come, he believed that Other was to be the Jewish Messiah, the One who would deliver Israel from bondage to Rome. In this confidence he had become exceedingly bold. Now he found himself in jail. No Messiah had brought deliverance. Doubts arose in his mind.

**d. Going to Jesus for Relief.** Finally John sent to Jesus asking if He was really the promised Messiah. The answer given is found in Matt. 11:4. May we remember that it is one thing to consecrate ourselves to God when the sky is bright; it is something else to remain consecrated when all is dark and sufferings come. Great is that man who remains true in times of test.

### 3. Courage to Die

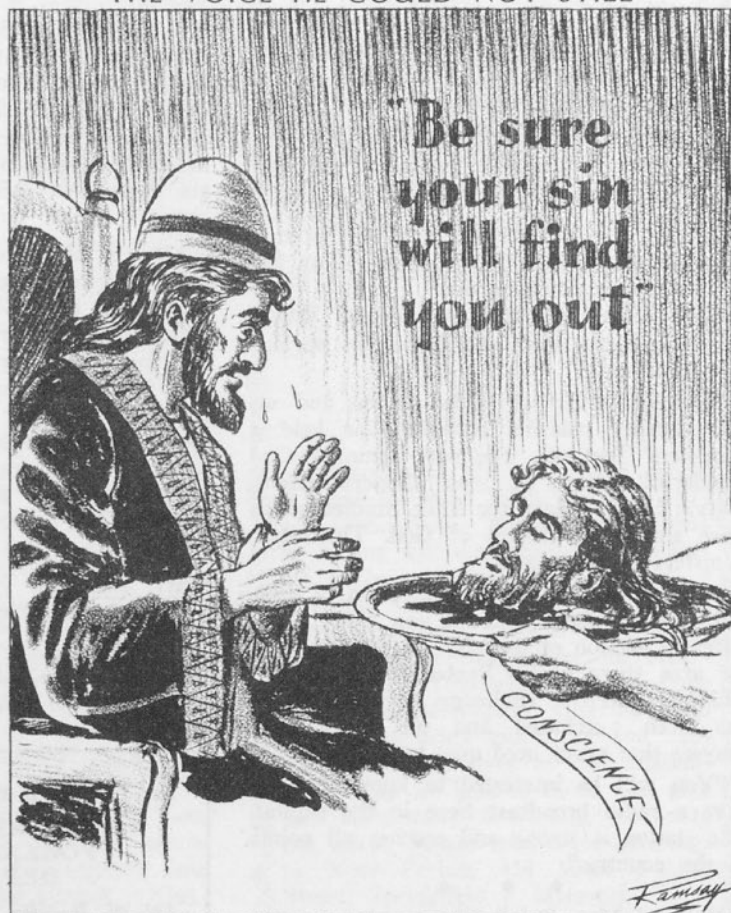
**a. Obtaining Peace of Mind.** We may well conclude that, upon receiving the message from Jesus, "Blessed is he, whosoever shall not be offended in me" (Matt. 11:6), John took new heart and was made submissive to whatever might lay before him. At this time, however, his execution was not in the mind of Herod.

**b. What Herod Knew.** Although Herod resented John's preaching, he knew John was a man of God "and observed him" (Mark 6:20), which means that "he kept him safe" (R. V.). Moreover, "Herod feared John, knowing that he was a just man and holy; and when he heard him, he did many things, and heard him gladly."

**c. How Herod Was Bound.** It is probable that Herod would have liked to get out of his sinful situation, but he had become so ensnared through the lust of the flesh that escape looked impossible to him. More than one man has lost his soul rather than to break with sin. Herod had entangled himself with a heartless, unscrupulous woman and probably he feared her. What pangs of mental suffering he endured in this life, to say nothing of the life to follow! The price that a person must pay to be saved is never as great as that paid by the man who rejects the offer of mercy.

**d. John Must Die.** Trapped by a corrupt woman, Herod was further trapped by her daughter, who it seems was walking in her mother's footsteps. As this girl danced and pleased him, in the shallow glee of the moment he promised to give her whatever she might desire, as his courtiers looked on. The die was cast. John must die. But John had

### THE VOICE HE COULD NOT STILL



been prepared. Jesus had assured him (Matt. 11:6).

#### THIS WEEK'S LESSON

Jonah, the Prophet Who Ran Away (Lesson for Sunday, November 30). Lesson text: Jonah 1:1-17.

## After You Die-- WHAT THEN?

Every twenty-four hours you are getting one day nearer to the end of your life. After death—what?

God Himself has answered this question very plainly in His inspired book, the Bible, wherein He says:

#### "After Death—the Judgment" (Heb. 9:27)

Stop now in your business or your pleasure, your money getting, or your money spending, and consider this, the most important business problem that has ever been placed before you: WHERE WILL YOU SPEND ETERNITY?

Have you ever paused to realize that unless you are converted and have accepted Christ as your Saviour, you are a sinner and you cannot get to heaven on your own merits nor by your own efforts? You may be a great sinner, or you may consider yourself to be morally good, but the Bible says: "There is none righteous, no, not one." "All have sinned and come short of the glory of God." So if you do not definitely accept God's free offer of salvation before it is too late, you are daily journeying on your way to eternal condemnation.

#### But There Is Hope For You

There is a way of escape if only you will repent and take it—

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John 3:16.

"But God commendeth His love towards us, in that, while we were yet sinners, Christ died for us." Romans 5:8. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:6.

These Bible texts clearly show that there is only one way to be saved—and that is not by doing good, but just by asking God to forgive your sins, and by accepting the fact that all your sins were laid upon Jesus by God the Father. He bore them on the Cross. He suffered the penalty of death due you for your sins. If you believe it, your sins will not be put to your charge, nor will the penalty be exacted from you at the day of judgment; for "Jesus paid it all."

#### Salvation Is a Gift From God

There is nothing to pay and nothing to do in order to get to Heaven—only "Believe in the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. Believe what? Believe that He is the Son of God, and that He died for you—for you personally bearing your sins, and suffering the penalty and punishment of them by dying on the Cross. "The wages of sin is death [that is, banishment

# JANUARY is training month PERSONAL EVANGELISM, the subject "YE SHALL BE WITNESSES," the book



By D. V. HURST

In presenting the Pentecostal approach to personal evangelism, the book emphasizes the work of the Holy Spirit in the life of the believer and in empowering him for a soul-winning ministry.

There are ten chapters in the book, as is the case in most of the Workers' Training books. The chapter headings are as follows:

- Apostolic Christianity
- The Task before Us
- The Soul Winner
- The Soul Winner's Preparation and Approach
- Meeting Excuses
- Handling Difficult Cases
- Salvation
- Leading the Soul to Christ
- The Master Soul Winner at Work
- The Master Soul Winner at Work (Cont'd)

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from the presence of God, in everlasting torment], but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. You have earned sin's wages, but He the just and sinless One, died instead of you, so that you could receive eternal life.

That is the good news—the gospel—and it is all a gift from God. It is "not of works, lest any man should boast." All you have to do in the matter is to take the gift and thank the Giver. Repent, believe, and turn from the evil of your ways.

#### Tomorrow May Be Too Late

Let there be a definite surrender of yourself to the Saviour. Tell Him aloud (in the quiet solitude of your room, or elsewhere): "I accept Thee, O Christ, as my personal Saviour here and now, and with Thy help I will try to live as Thou wouldst have me live." Do not delay. You may never have a more convenient opportunity.

And then confess your Lord boldly before men. Tell a friend, a relative, or a stranger the good news of your salvation; for in accepting this gift you should consider yourself bound to spread the gospel as far as you can. The Good News is for the whole world. All who believe may be saved, so do not keep it selfishly to yourself. You will find happiness and reward by leading others to the Saviour who died for them.

"Whosoever shall confess me before men, him will I confess also before my Father which is in Heaven," Jesus said. And "him that cometh unto me I will in no wise cast out."—Selected.

#### APOSTOLIC CHRISTIANITY

The young Church of Christ was most unimposing in its appearance. It contradicted popular prejudices, anathematized popular sins, propounded a most exalted standard of piety and virtue. It resorted to no violence for the support of its faith or the punishment of its adversaries. It drew no sword, bent no bow. No deadly arrows trembled on its strings. It battled for the good, the true, the glorious. Its weapons were arguments, virtues, happiness gained, glory in prospect. It called men to a new life, to most exalted aims, to most heroic endeavors, to most sublime achievements. It proposed to renovate the world, to purge out of it the leaven of impiety and wickedness. It brought new and clear revelations of God, of a future state of consciousness and retribution after death, of eternal life for God's children, and eternal death to the wicked.

There was little in the Church in its appearance that was terrifying or alarming to its enemies. Yet at its touch crowns tumbled and thrones fell. Senates could not arrest its progress, nor embattled hosts withstand its assaults.

Apostolic Christianity soon caused a dead world to quiver and shake with the throes of a new birth. Without money, without learning, without political patronage, in the face of fiery persecutions, it spread itself over the whole Roman Empire. In less than three centuries, it undermined and overthrew the religion of the Caesars.—Hyman Appelmann.

# Ten Pentecostal Bodies Represented at Fellowship Convention

Over 600 Delegates Registered at Los Angeles for Annual Meeting of the Pentecostal Fellowship of North America

LAST MONTH'S convention in Angelus Temple, Los Angeles, was a time of blessed Pentecostal fellowship. Over 600 members of the ten participating bodies registered, and hundreds of local residents swelled the afternoon and evening crowds. An auditorium seating about 1,000 was used for the morning and afternoon meetings, and the 5,000-seat Temple was well filled each night. Thousands more listened to the night meetings by radio.

At this fifth annual convention it was evident that the meetings from year to year have resulted in a greater measure of understanding and a greater warmth of fellowship between the leaders of the various Pentecostal groups. The officers of the Fellowship are encouraging the inauguration of similar conventions on a regional or district level. A missionary expressed the wish that Pentecostal missionaries in foreign lands could meet periodically in this same fashion; the fellowship would mean so much to lonely workers.

The convention opened with a youth Rally on Tuesday night, October 28. R. O. Corvin, president of Southwestern Pentecostal Holiness College in Oklahoma, brought a forceful message on "A Cause Greater Than I." Special music was furnished by the band and choir of Southern California Bible College (Assemblies of God). James Montgomery of Canada, chairman of the Youth Commission, presided over the meeting.

On Wednesday night the band and choir of Bethany Church in Alhambra, Calif. furnished music. J. A. Synan, who for the past two years served as chairman of the Pentecostal Fellowship of North America, presided, and T. A. Melton, a bishop in the Pentecostal Holiness Church, was the speaker.

Another great crowd gathered on Thursday night to hear a good sermon by E. Elsworth Krogstad, Assemblies of God pastor in Eugene, Oregon. Music on this occasion was provided by the band and choir of Angelus Temple. A special guest was Stuart Hamblen, converted radio star, who sang his well-known song, "It Is No Secret," and spoke briefly.

The afternoon meetings were the high point of the convention, from the standpoint of spiritual blessing. The speakers were H. L. Chesser, Harold Jefferies, E. J. Fulton, and Duther Gibson. A blessed experience on Wednesday afternoon was the communion service. Even more precious, perhaps, was the time of blessing on Thursday afternoon when the congregation began to sing, "When God Dipped His Love In My Soul," and wave after wave of God's power swept across the people. For a solid hour the people stood in God's presence and lifted their hearts and voices to Him in a

chorus of prayer and praise that sounded like the roar of a mighty cataract.

Business sessions were confined to Wednesday and Thursday mornings. Committees on Missions, Youth Radio, Education, and Publications were appointed to function during the coming year in order to exchange information among the groups working in each of these fields.

A resolution was voted condemning the persecution of Protestants throughout the world—particularly in Italy and Columbia. Another resolution was passed calling upon the newly elected President of the United States to refrain from appointing an ambassador or a personal representative to the Vatican.

The convention asked that a committee be appointed to investigate the authenticity and reliability of the new Revised Standard Version of the Bible, and to report its findings to the member bodies.

A Youth Seminar preceded the convention. It's four sessions offered a variety of helpful talks and round-table discussions on such subjects as Youth Camps, Leadership,

Higher Education, Youth and Missions, How to Organize a Convention, Relationship Between Pastors and Youth, etc.

Organizations now participating in the Pentecostal Fellowship of North America are as follows: Assemblies of God, Church of God (Cleveland, Tenn.), Church of God Mountain Assembly, International Church of the Foursquare Gospel, International Pentecostal Assemblies, Open Bible Standard Churches, Pentecostal Assemblies of Canada, Pentecostal Church of Christ, Pentecostal Holiness Church, and Zion Evangelistic Fellowship.

The following officers were chosen to serve the Fellowship during the coming year: Chairman—Howard P. Courtney (Foursquare); Vice-chairmen—E. J. Fulton (Open Bible Standard) and Gayle F. Lewis (Assemblies of God); Secretary—C. M. Wortman (Pentecostal Assemblies of Canada); Treasurer—H. L. Chesser (Church of God).

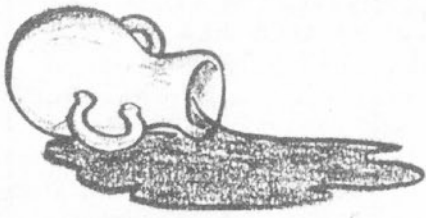
The next convention will be held at Charlotte, N. C., during the last week of October or the first week of November, 1953.

## Training GUARDIANS OF OUR HERITAGE



These students and instructors at Central Bible Institute in Springfield, Missouri, are working together to train guardians of our precious Pentecostal heritage. This important ministry is now hindered somewhat as C. B. I. has outgrown its facilities. The Board of Directors has authorized the erection of a \$200,000 administration building but has deemed it wise to pay off the present indebtedness of C.B.I. first. A Debt Retirement Fund has been opened to receive donations to pay off this indebtedness of \$79,800. Your contribution of any amount will help in retiring this debt and will be greatly appreciated. Send your offering today to:

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# A Vessel for the Master

The sincere Sunday School worker desires to do a good work for the Master. Because of this, he has accepted the responsibility of teaching or leading in the Sunday School. It is not long after he has accepted the responsibility that he is forced to ask himself, "Am I ready for the Master's use?" The worker's answer will depend to a great measure upon the amount of training he has had.

Paul spoke to Timothy concerning these things when he said, "*But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself . . . he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.*" 2 Timothy 2:19, 20.

Nothing can be poured from an empty vessel, neither can a teacher properly give forth lessons or the worker fulfill his duty without training and knowledge. Because the Sunday School teacher constantly pours out knowledge, he must at times replenish and seek new knowledge for himself. For this reason Sunday School Workers Training Classes have come into being.

January, National Training Month, will be the month when churches throughout the nation will conduct Workers' Training Classes. Most of these churches will be using the suggested course especially written for this campaign. The book, "Ye Shall Be Witnesses," was written by D. V. Hurst, Supervisor of the Workers' Training Division of the National Sunday School Department. The course will prove a blessing and an aid to preparing workers to better work for the Lord.

The goal for Training Month is, "A Trained Teacher in every Classroom." This might be put another way: "A teacher—meet for the Master's use—in every classroom."

January is Training Month  Write for Free Folder

## Eating the "Matzah"

Ruth Specter

At the Passover season the Jewish people eat unleavened bread called "Matzah"—taken from the Hebrew word "ma-zah" meaning "sweetness" because it is unsalted. This bread has the appearance of a huge cracker and takes the place of leavened bread at the Feast according to the commandment given in Exodus 12:15: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses, for whatsoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

Matzah is made in specially prepared ovens where no leaven may touch the pure spring water and the pure white flour with which it is baked. Every year around March or April the Rabbis ceremonially inspect the mills where this unleavened bread is prepared. There is nothing added to the pure water and flour to make it rise.

Oh, what a beautiful picture of the Christ of God who is described as the Bread from heaven—that Bread of whom we eat that we might never hunger again. He is pure and undefiled (unleavened). He was baked in the oven of God's wrath for sin, that He might "bring many sons unto glory" so that they too might become unleavened (cleansed from sin). See 1 Corinthians 5:6-8.

And as nothing is added to the Matzah

to make it rise, so there need be nothing added to God's wonderful salvation. It is a finished work, a complete, perfect work accomplished on the Cross of Calvary!

All who will believe upon Christ are partakers of that pure Staff of Life. We must put away all leaven of malice and wickedness, and be nourished by that Living Bread which came down from heaven. LET US CONTINUE TO EAT OF THAT BREAD! For as we do we shall be strengthened in the inner man and we will not be "cut off from Israel," nor can we ever be separated from the God of Abraham, Isaac, and Jacob!

### POWER THROUGH PRAYER

The relationship of prayer to power is as vital as the relationship of breath to the body. The Holy Spirit never abides in a prayerless spirit insofar as power for service is concerned. Seldom does preaching edify a prayerless soul. Why does some preaching offend some, but please others? Those offended by the truth are always prayerless professors.

We need only to look back through sacred history to see the vital relationship of prayer to power. Certainly if there was any man who could extend or advance the gospel by dint of personal force, it was the apostle Paul. In spite of his personal qualifications we find in almost all of his epistles, an urgent request of the church to pray for him. He knew that many units of prayer, like

drops of water, make an ocean which defies resistance. Today, the prayer life of the church is too often measured by the clock. The ability to wait, stay, and press, belongs to the work of intercession. Calmness, grasp and strength are never the companions of hurry.

It is true the Bible record of praying men records only brief prayers, but its truth also reveals long hours of wrestling with God. Spiritual work is taxing work, and men are loath to do it. Real intercession costs an outlay of serious attention and time which flesh and blood do not relish. Ours is a streamlined, motorized age, which makes for speed. However, such a principle cannot be adopted in the spiritual world. Hurried devotions make weak faith and feeble convictions. It takes time in the secret place to receive the full revelation. Ability to stay with God in our closet, measures our ability to stay with God out of the closet. Daniel, the Prime Minister of a great empire, stood straight and courageous before men, because he bowed low before God.

What is the relationship of prayer to power? They are inseparable. He who would have power must pray. He who prays will have the unction of the Holy Spirit. We may be filled with head truths regarding the facts of the gospel, but if that truth is to be set on fire so that it will meet the needs of men, it must be ignited by the fires of the Holy Spirit.—H. J. Newell in *Religious Telescope*.

# GOD WILL PROVIDE

A True Story by Lena Bissett

IT HAPPENED many years ago, but the memory still is vivid and the lesson of a Heavenly Father's loving care made a lasting impression on my young mind.

We three children were awake early that day. For a long time we had been looking forward to the occasion. Not only was it market day, but the miners had chosen it for their gala day. There would be band music and games. Along the sidewalk of the town's main street, booths would be set up in which there would be pink sugar pigs and candy canes, sugar hearts and gingerbread. Some would have lemonade and balloons, walking canes and hooters.

There would be so much to see. We knew the exact spot where Punch and Judy, the marionettes, would be showing. And there was sure to be a man with a barrel organ, and a monkey with a red cap.

With eager excitement we scurried downstairs to find Mother. She was on her knees in prayer, her head resting on her open Bible. Quietly we tiptoed upstairs again, without disturbing her.

After our breakfast of porridge and milk, Mother told us that there was no more food in the house, and she had no money left with which to buy any. She explained that Father's check was overdue, and she was now depending on the Lord to supply our needs.

Anne was horror-stricken. She exclaimed, "Mother, where shall we get our dinner?" She was almost in tears. Marjorie took her by the hand and hushed her. "God will take care of us! Won't He, Mother?"

"Yes, children. Our heavenly Father knows our needs. God will provide."

The momentary shadow of the situation soon passed—for the sun still shone, the woods were waiting to be explored, and the shells still lay on the beach waiting for us. Then Mother said we could all go and see the sights, just the same, even though we would have no money to spend. So we were jubilant.

Wearing our Sunday shoes, and white muslin frocks that had been laundered for the occasion, we started for town, accompanied by Mother.

The gate had hardly closed behind us when one of our neighbors called out to us: "Here's something to buy a sugar pig." She smiled, and gave each of us children a nickel.

As we walked down the road Marjorie said, "Mother, we have fifteen cents. We can buy bread." And we gave the money to Mother.

We had to walk a mile and a half to town. While waiting for the traffic to pass at a crossing, Mother stooped down and picked up something. We crowded around her. It was a quarter. "Now we can buy butter," Mother said.

A few minutes later an old friend of the family hailed us, and Mother stopped to talk with him. When they were through talking, the man put some money in our little hands. Afterwards Anne asked if every-

body knew we had no money! But Mother said, "No, but our heavenly Father knows."

We mingled with the crowds, and had fun. We saw the little monkey with his red cap. And there was a performing bear with a tambourine. We found free seats in the grandstand and listened to the band. Then we met a lady we knew. She admired our long braids and blue ribbons. We told her that Mother made our dresses. She gave us each a dime for lemonade. We thanked her, and accepted the money, but we went to the drinking fountain to quench our thirst.

"Now we can buy tea and sugar," suggested Marjorie, her serious brown eyes on Mother's face.

We walked up and down the street looking at the booths, sniffing hard as we passed the ginger bread, and choosing which sugar pig we would like to buy if we had the money.

Eventually Mother said it was time to go home, so we put all our money together and bought groceries with it. "Why, we have some change left," Mother said, smiling, and she divided it among us. "You can buy your sugar pigs and gingerbread after all!"

And Father's check arrived with the morning mail.

## CHRISTMAS IS COMING! REMEMBER ALASKA'S CHILDREN

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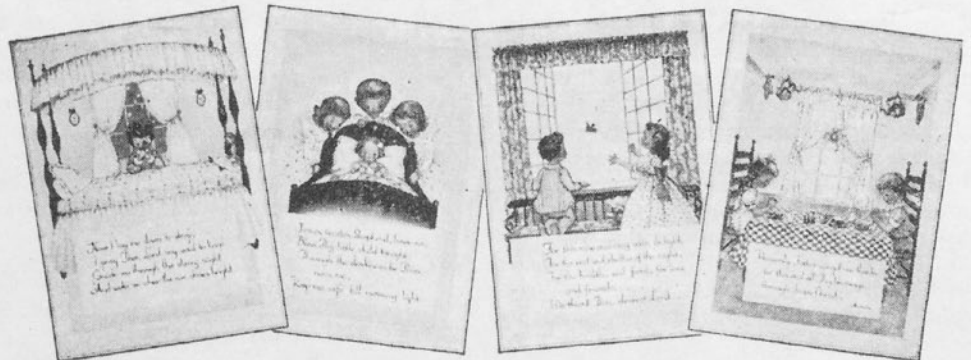
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Moral decay and political irresponsibility has penetrated to the roots of American institutions. It is essential that every spiritual force be mobilized to defend and preserve the religious base upon which this nation was founded.—General MacArthur.

# PRAYER PLAQUES

*for the child's room*



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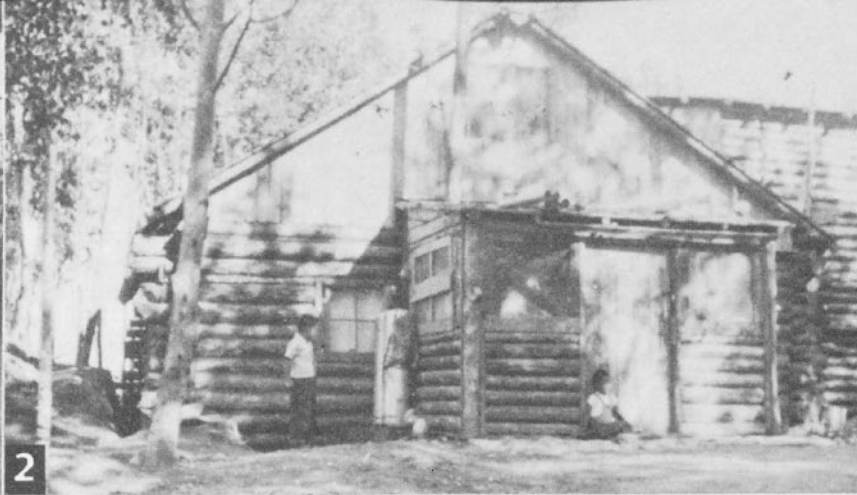
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## Four Days in Alaska

Elva M. Johnson

"How would you like to visit some of our Alaska Children's Homes?" Brother Vogler was beaming.

I stared at him in utter disbelief.

He spoke again. "How would you like to go to Alaska for a few days?" he asked.

That's how it started, and from that moment till the morning of August 21, 1952, when the Northwest Airlines DC4 (with me aboard) landed at a military air base near Anchorage, my one big question was, "What is Alaska like?"

At Anchorage I was met by Brother and Sister Harley Ulrich, originally of the Illinois District, but since 1949 the operators of the Birchwood Children's Home near Wasilla. Right away I began to be impressed with what I saw. The good highway over which we drove had been a "corduroy" road just a few years ago, the Ulrichs told me. "Our jeep even got hung up on this road in those days," Brother Ulrich remembered.

Inns, bars, and dance halls—rude log buildings in many instances—appeared along the highway at all-too-frequent intervals. Some were set back in a little clearing, entirely surrounded (except on the highway side) by timber. At Chugiak I saw our Assemblies of God chapel, just about the neatest building in that little community. A multi-million-dollar power project, with a large number of men working near the highway at one point, gave evidence of determination to conquer America's last frontier. Later on I was to see, high in the mountains above the foaming, rushing Little Susitna River, a lonely prospector's cabin, with a pair of jeans and a checkered shirt hanging on nails outside the door.

But I had come to see our Children's Homes, and nothing I saw along the highway could interest me as much as these. The Birchwood Children's Home near Wasilla is operated by the Ulrichs, assisted by Brother and Sister Ray Schaible and Brother and Sister Josiah Winklepleck. It was thrilling, to say the least, to see what the Ulrichs had done at Birchwood.

Three years ago they homesteaded 120 acres, and when Brother Ulrich says, "It was all timber," that's what he means. It is a veritable birchwood forest everywhere, ex-

cept where they have cleared the land with the aid of a jeep, an axe, and their good husky dog team. They have literally carved a home out of the wilderness. They have built a rustic but comfortable ten-room log house and cleared land for a garden. But their great need now is to get the rest of the acreage cleared for hay and pasture in order that the Home may be more nearly self-supporting. It takes about \$600.00 per month now to operate the Home.

Due to the fact that Brother and Sister Ray Cather and family, with their co-worker, Inez Tyler, were leaving the Children's Farm Home near Palmer for a rest in the States, the Ulrichs and Schaibles were taking the oversight of that Home, leaving the Winkleplecks in charge at the Birchwood Home. For this reason, it was arranged that most of my time in this area should be spent at the Children's Farm Home.

I found a homey, brother-sister relationship existing between the children of that large family. There was no restraint, but a respect for the workers and obvious affection for them and for each other. They made me welcome and at ease at once. In the big kitchen I helped shell nearly a bushel of peas, with some of the children stopping by once in a while to converse.

Eskimo, native Indian, some white children, and mixtures comprised the family. Favorite of them all seemed to be "Pap-oose," as the seven-month-old Indian baby was affectionately called. Even the teen-age Indian boys liked to hold her, and in spite of her usually very grave expression, "Pap-oose" gave evidence of enjoying all their attention. Another interesting little fellow was Wasillia,



### OUR CHILDREN IN ALASKA

1. Part of the family at the Juneau Children's Home eating lunch in the children's dining room that overlooks the water.
2. The Birchwood Children's Home near Wasilla, Alaska.
3. Happy Children at the Birchwood Home.
4. Mrs. Ulrich with "Pap-oose," the "baby" of the Birchwood Home family.
5. "Sissy" and Olga, two of the girls at the Children's Farm Home at Palmer, Alaska, with their "pap-ooes."
6. Eugene and Danny, two of the boys at the Farm Home, with their pet calf.



All contact with this C. A. has been lost. He was last seen leaving for college. No word of his re-establishing contact with C.A.'s in the college town has been received. If you know this C. A., or any C.A. in college, please forward name and college address immediately to the Christ's Ambassadors Department, 434 West Pacific Street, Springfield, Missouri. A special publication, the *Campus Ambassador*, tailor-made for college students, is sent free to all Assemblies of God students in college.

a charming three-year-old Eskimo boy they call Sonny.

Among the older children I was impressed by Myrtle, a happy, self-conscious, typical adolescent Indian girl with a flare for baking and nice clothes. Myrtle is getting a sorely needed opportunity in the Children's Farm Home to grow up into a well-adjusted, Christian young woman.

Once as I was standing in the kitchen, an Indian boy named Jake came through, wearing a pin which was a pair of miniature fur boots with the word "Alaska" in beading. I admired the pin. He grinned shyly, unpinned it from his shirt, and handed it to me without a word. I protested but he insisted that I take it and I knew he really wanted me to have it. Needless to say, I treasure that souvenir. Two other children gave me similar pins before the day was over.

Mealtime was a joyful occasion. Everyone except the smallest ones, who ate in the kitchen with a worker, gathered around long tables made of plywood. The food was delicious, and cooked and served attractively. "Pass the moose, please," was a strange sound but I soon found that moose steak is really good.

Much of the food used at the Home is produced right on the farm, which has forty-two acres under cultivation.

There was a brief period of devotions each morning, but it was evening worship which seemed most impressive to me. It was the night before the Cathers were to leave. There was no "rounding up" of the children. They

just came in from their rooms, or from doing chores, or wherever they were. We sat around the room and Sister Cather played the piano while we sang from hymn books. Mostly the songs were selected by the older Indian boys.

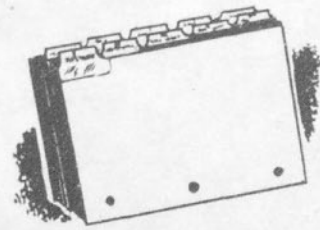
Each of us then quoted a Scripture verse, and a portion from "Streams in the Desert" was read. We knelt down and each one of us prayed, from the oldest worker to the youngest child. It was a sacred hour, and as I realized that this happened each evening, I knew that these children could never forget it. In these hours of evening worship the Home is laying the foundations for Christian faith and character in the lives of the children committed to its care.

After worship, I started upstairs to my room. Hearing footsteps I turned to see Archie, a small Indian boy in pajamas, grinning broadly. "Hi," I smiled.

"I like you," he confided, and held out his arms to me. I held him close. Then more footsteps, and little black-haired Olga, part Russian, part native, was on the stairs, smiling, too shy to speak. She was also hugged, because, you see, I liked them too.

The next morning I boarded a plane at Anchorage for Juneau, and arrived at the Juneau Children's Home at about four o'clock that afternoon. Mrs. Helen Johnson, Matron of that Home, along with her co-workers, had arranged for me to see as much as possible of their work in the brief time I had with them. I was very much impressed with the work being done by these workers. The children were obviously content, and very well cared for. The fact that the Home is larger than the other two Homes I visited made it necessary that this work be carried on along somewhat different lines. But even so, I felt the happy family atmosphere, and the spiritual force which makes the Juneau Children's Home a place where characters are molded for Christian living and leadership.

On Sunday morning all of the children, well scrubbed and looking their best, gathered in the living room, waiting their turn to ride to church. The two cars available (one



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from the Home and one belonging to the pastor in Juneau) had to make several trips in order to take everyone to the Juneau Assemblies of God Sunday School.

Brother Howard Maley, pastor of the church, showed in many ways how much he appreciated the work of the Juneau Children's Home. After the morning service, I had to face the unpleasant fact that my stay in Alaska was over. The fog which had threatened to ground all planes earlier in the day, had lifted completely and the sun shone brightly. As my plane left the ground I waved goodbye to Mrs. Johnson and her co-workers, feeling that I had been in the company of some of God's choice servants on this brief visit to Alaska.

"There's a song in the air!"

There's a star in the sky!..."

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# AMERICA-- Land of the Free?

Douglas G. Scott\*

ON TUESDAY, October 21, 1952, after an early evening drive through the beautiful hills of Virginia, we arrived in a little town called Purcellville, fifty miles from Washington, D. C.

There, in what they call the Mayor's Court, five trustees of an Assemblies of God church were fined \$1,200 each, a total of \$6,000—for building a church without a permit. Mayor Albert F. Anderson acknowledged that, under the law, a church could be constructed anywhere, regardless of zoning or other legal restrictions. He said there would be no question of the church receiving a permit had its request been properly made. But evidently, for more than two years, the Mayor has allowed the town treasurer, Mrs. S. P. Edmondson, to block the issuance of a permit.

Mrs. Edmondson, under cross-examination, admitted that she was opposed to the building of the church. "It's a free country," she said—she owns property adjoining the church. Yes, it's a free country, but is it free for the Assemblies of God church in Purcellville?

L. K. McDaniel, chairman of the town council's building committee, acknowledged that he had been approached not less than three times with a request for a permit for the building of the church. He also acknowledged, under cross-examination, that the request for a permit had been tabled because it was made by the pastor and they contended that he was not a legal representative of the congregation at that time.

Having previously attended conferences in Washington, D. C., on the question of religious liberty, and having listened to the arguments concerning the closing of the churches of the Church of Christ and of the Assemblies of God in and around Rome, Italy, the proceedings in the Mayor's Court in Purcellville had a strangely familiar sound. I don't believe I have ever listened to anything that sounded more like the religious persecutions in Italy than what I heard there in that little village just fifty miles from the capital of the greatest country on earth, a country where religious freedom is guaranteed.

I have a picture before me of two Italian police officers forcibly preventing religious services of the Church of Christ in Rome, Italy. Yes, the town policeman was there at the Mayor's Court that night in Purcellville, when the five trustees were haled into court and fined \$50 for each of the 24 days the construction work went on, making a total of \$6,000. It was not an old Fascist law of 1929 which these men were charged with violating; it was the prejudice of the town treasurer and of a few other citizens who objected to the noise of the singing

and worship at the Assemblies of God church.

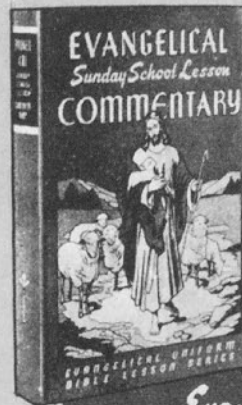
A tent meeting had been held on the church property during the summer of 1951. Attempts had been made repeatedly to obtain a building permit, but after more than two years the town building committee on this date (Oct. 29, 1952) is still giving this church the "run around." In Italy apparently the appeal for a license to operate as a church had been given the treatment of passing up the issue and giving no answer. In Purcellville, Virginia, the town authorities unwittingly have employed the same tactics. They could not deny the church a permit, for that would be unconstitutional. They did not charge the church with causing "a public nuisance," for that could and would be proven false. So they just tabled the application.

Actually, the pastor applied for a building permit, and later the official board applied,

and finally their attorney also applied, but all to no avail. The only evident reason for the situation is prejudice toward the church.

Recently two Protestant ministers were suppressed in Argentina. One was Julio N. Sabanes, Uruguayan pastor of the Central Methodist Church in Buenos Aires. The other was Angel Saim, pastor of the United Protestant church at Mar del Plata. On orders of the Argentine Foreign Minister, Jeronimo Remorino, the right of these ministers to preach was taken away. The Government said it acted because both clergymen had attacked Argentina's high cost of living! In Purcellville, Virginia, the attempt to erect a house of worship was blocked because the worship of this church does not measure up to Mrs. Edmondson's standards!

These were the observations of the writer as he witnessed the proceedings in the little pool hall in Purcellville where the



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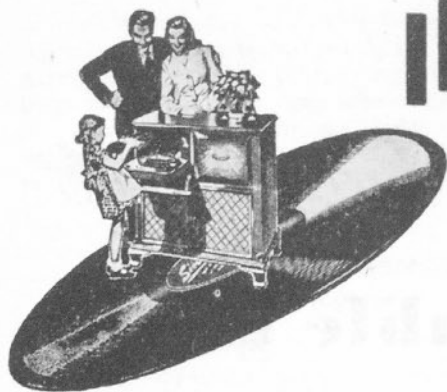
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"Jesus, Saviour, Pilot Me"  
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"At the Cross"  
"Jesus Lover of My Soul"  
"The Haven of Rest"

**PAUL MICKELSON, Organ and Chimes**

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"Beautiful Garden of Prayer"  
"Just As I Am"  
"Nearer My God to Thee"  
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---	---

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Mayor's Court was held. This history-making case will again be brought to the nation's gaze when tried in the Circuit Court in Leesburg, Virginia, some time within the next six months. Until then the little church, that has helped those who need help, will have to await the decision of the higher court.

## A PLEA FOR REVERENCE

(Continued from page three)

ent in God's temple.

I have witnessed noisy meetings that were reverent and awe-inspiring, and it was wonderful. On the other hand, no conscientious Christian wants unholy, disrespectful confusion. Why is there a lack of reverence in God's house at times? No doubt, some are just thoughtless. Many whisper, titter, read, and do not give attention to God's Word, or fail to bow their heads during prayer, simply because they have not seriously thought about the need for reverence. God's house is a sacred place. It is not a place to be amused or entertained. It is a place to worship God.

Others are irreverent because of a lack of refinement and culture. Refinement has its beginning in the home. Irreverence shows a lack of consideration for other people. And then, sometimes leaders are to blame. If they conduct a light, careless, shallow type of service the people will take a similar attitude. If there is talking and commotion on the platform the people will feel licensed to indulge in the same. I have watched this all over the country. I do not advocate that people come to church with a gloomy air, or with their mouths drawn down. A friendly, congenial, happy atmosphere is helpful to a service—but when the service begins, all confusion, all whispering, all talking, and all inattention should be at an end.

We should have reverence in prayer. One person, leading in prayer, said, "And Jesus, you and I together can lick the socks off the devil." I could hardly believe my ears. I heard giggling, whispering, and stirring all over the congregation. I opened my eyes out of curiosity to witness the reaction, and everyone else had their eyes open. An arrow pierced my soul. Such language was a shocking display of irreverence. A holy boldness in prayer is good, but let's be sure that it is not an unholy rudeness.

Sometimes when my boy comes home from school he charges into the kitchen and announces, "I want a piece of bread and peanut butter." He comes through the house at breakneck speed, and the wind he generates makes the pictures on the wall tremble. He's just a boy, and he's hungry. But that's not the way to come into God's presence in prayer. We must not "charge" into God's presence. We must be courteous and polite. Esther did not rush into the king's presence with her request, though she was his wife. Royalty demands respect. How much more should we be reverent and discreet in addressing the Majesty on High. We are dealing with a holy God. Our heads must be bared and our hearts must be bowed before Him. All of us should study the prayers and prayer-behaviour of Jesus. He always showed deep respect for His Father! He was courteous; His prayers evinced submission, and there was an un-

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mistakable recognition of God's sovereignty.

Brother B. E. Mahan was a precious and able man of God. I remember a phrase he used one day in conversation. He remarked that the ideal for a Pentecostal service was "freedom with reverence." What a happy combination that is. God grant that our churches shall have both the liberty of the Holy Spirit, and a deep reverence for God and His house. Revivals are born and thrive in such an atmosphere. We need a rebirth of reverence.

### AMONG THE ASSEMBLIES

MILWAUKEE, WIS.—For two weeks Evangelists Mark Conley of Springfield, Mo. and W. G. Conklin of Washington were with us. Several were saved and two received the baptism of the Holy Spirit. The saints were greatly blessed and helped.—G. J. Unruh, Pastor, Full Gospel Church.

PORT ARANSAS, TEX.—We enjoyed the refreshing ministry of Evangelist and Mrs. Clive Gregg of Nederland, Tex. Two came to the altar for salvation, one was baptized with the Holy Ghost, and several reconsecrated their lives to the Lord. Our Sunday School increased due to Sister Gregg's ministry with the children.—Jimmie Martin, Pastor, Full Gospel Tabernacle.

Near FAIR GROVE, MO.—The Lord gave us a fine meeting with Brother and Sister J. L. Schaffer, pastors of the Glad Tidings Assembly of Springfield, Mo. One received the baptism of the Holy Spirit, several were saved and reclaimed, and the church in general was stirred. We are thankful to God for His faithfulness and for the ministry of the Schaffers.—James E. Griggs, Pastor, Sunnysvale Assembly of God.

AMERICUS, GA.—Evangelist Elta Pope of Dallas, Tex. was with us for a meeting. We received four new members into the church. The closing night several men were saved. We thank the Lord for the anointed ministry of Sister Pope.

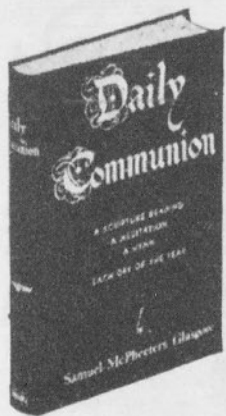
The first Sunday of November we had 93 in Sunday School. We are averaging twice as many as a year ago. We built two Sunday School rooms and ceiled the church. Now we have received money to plaster the walls and finish the hardwood floors.—A. V. Hendrick, Pastor.

OAK RIDGE, TENN.—For several years we worked around Knoxville, Tenn. in various pastorates. Our last pastorate was in Powell, Tenn. While we were there God led us to start prayer meetings in a community in the Knoxville suburbs where there was a great need. Quite a number now rejoice in the experience of the baptism of the Holy Ghost, and many have been healed of various ailments. With God's help and the co-operation of the people we built a modest masonry church which is free of debt except for something less than \$300.00.

The first of September we resigned the work

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there and took over the new effort in Oak Ridge—the atomic city. God is blessing and the outlook for a strong assembly is very promising.—D. A. Worley, 119 E. Iona Circle, Oak Ridge, Tenn.

**ELIZABETH, N. J.**—For three weeks Evangelist L. C. Robie of Union Springs, N. Y. was with us for a series of revival meetings. A goodly number came forward for salvation and one lady received a glorious Baptism with the Spirit. At least 50 were prayed for that they might obtain healing in their bodies.

On the last night of the meeting some good testimonies were given. One man was healed of a vein disease similar to varicose veins, except that water breaks through instead of blood. An elderly woman suffering from arthritis for 32 years was healed. Another lady claimed that God had put her internal organs back into place. An elderly man was healed of internal injuries, and a slipped cartilage went back into place. Another elderly man was healed of low blood pressure and he said he felt like a young man full of pep.

This metropolitan area of New York-New Jersey is a difficult field of labor, but we praise God for what was accomplished through Brother Robie's ministry.—Allan A. Swift, Pastor, Trinity Pentecostal Church.

**LANCASTER, PA.**—We are happy to report one of the best revivals we have had in years. Evangelist Stanley P. MacPherson of Lyons, Kans. was with us and God met us in a gracious manner. A goodly number were saved and many testified to definite healings. The attendance at the midweek services was larger than it has been in years.

In the last year the Sunday School has taken on new life. The yearly average is above that of several years. We purchased a Sunday School bus last year. Nearly 10,000 door bells have been rung and invitations given to attend our church and Sunday School.

Last week property was purchased two doors west of the church to have room for the enlargement of our growing Sunday School. According to the report of the board members, the finances of the church are at an all-time high.

For a number of years the church has sponsored a radio broadcast known as "Pentecostal Echoes," over station WLAN, 1390 kc., at 9 to 9:30 a.m. each Sunday.—Paul B. Franklin, Pastor, First Pentecostal Church.

**SHERMAN, TEX.**—It is a pleasure to report our first Missionary Convention in Calvary First Assembly of God. For nearly two months before the convention our prayer band gathered each morning at 10 o'clock to pray for the success of the convention. We advertised in the paper and the ladies distributed folders to the homes in Sherman and vicinity.

When Ted Vassar, one of our missionary speakers, entered the church, he remarked, "I can feel the presence of God." The blessing and presence of God rested upon the messages of Brother and Sister Vassar and Brother and Sister L. E. Spencer, and also upon the missionary giving.

The Lord spoke to a woman to give \$25.00, but she wanted it for herself. She left the service and drove to her home 15 miles away. After she was home the Lord dealt with her and she drove back to the church to give the money and make a pledge. The total offering in cash and pledges was \$1,360.95. We praise God for the willingness of God's people to give that others might find Him precious to their souls.

We appreciate the co-operation of the Assemblies in Whitesboro, Whitewright, Bonham, McKinney, Glad Tidings in Sherman, and First Assembly in Dennison.

Many of our young people consecrated their lives to the service of the Lord, and souls are coming to the Lord as a result of this convention.—O. W. Keyes, Pastor.

**LAIRD HILL, TEX.**—On September 28 we began a meeting with Evangelist David Nunn of Dallas, Tex. From the opening service the power of God was manifested. Emphasis was placed on the need of being born again and on the nearness of the coming of the Lord.

The first week of the meeting the crowds outgrew our church and we secured a tent. The largest attendance was estimated to be over

1,000. Hundreds came forward for salvation. Many received the baptism of the Holy Ghost. One night nine received this wonderful experience with the evidence of speaking in tongues. In one service 78 testified to being healed of various afflictions. A son of one of the members was confined to his bed with rheumatic fever and arthritic heart. He received permission from his doctor to come to the meeting for the purpose of prayer. The doctor had already said, "If he gets well, God will have to heal him, for I cannot cure him." Brother Nunn prayed for him and three days later he went back to the doctor for an examination which included a blood test and electrocardiogram. The doctor found no symptoms of the disease so he dismissed him and sent him back to school.

A lady who had been confined to her bed since last May with tuberculosis was prayed for. On October 24, she had another X ray and the doctors said that she was free from all infectious and contagious disease.

A man, who had been blind for about 50 years in his left eye, was instantly healed. He could see to count Brother Nunn's fingers and was able to see the audience. He can now read with this eye and can identify objects over 100 yards away.

One lady who did not know what was the matter with her was informed that she had a growth in her throat and that she would vomit it up and be healed. Later she returned to the meeting and testified that she had vomited the growth out of her throat.

A fourteen-year-old girl, who had been blind in her left eye since birth, was instantly healed and could see clearly. The doctors had told her that she could not be helped.

There were many other remarkable healings. God is still moving in our midst. We have invited Brother Nunn to come back next year.—H. E. Boatright, Pastor, Laird Hill Assembly.

## 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.*

**DE LEON, TEX.**—Nov. 30—; Evangelist David Nunn, Dallas, Tex.—by E. E. Pendergrass, Pastor.

**EUNICE, N. MEX.**—Assembly of God, Nov. 30—; Evangelist and Mrs. Dewey L. Heath, Reydon, Okla.—by J. D. Birge, Pastor.

**AURORA, ILL.**—Assembly of God, Dec. 4—14; Evangelist Roy Sherrill and Party.—J. G. Hall, Pastor.

**PERRY, FLA.**—First Assembly of God, Nov. 30—; Evangelist H. S. Phillips, Brewton, Ala.—by Houston Miles, Pastor.

**TYLER, TEX.**—First Assembly of God, Nov. 30—; Evangelist Martin Luther Davidson, Houston, Tex.—by B. L. Greene, Pastor.

**FRUTA, COLO.**—Nov. 30—; Evangelist Oren E. Duncan, Delta, Colo. (Paul W. Clapper is Pastor.)

**ST. JOHN, KANS.**—Assembly of God, Nov. 25—Dec. 7; Evangelists Bob and Ruth Ferguson, Canton, Ohio. (J. C. Musgrove is Pastor.)

**MECKLING, S. DAK.**—Nov. 30—Dec. 14 or longer; Evangelist S. Clyde Bailey, Terre Haute, Ind.—by C. G. Tiaht, Pastor.

**QUAKERTOWN, PA.**—Nov. 23—Dec. 7; Evangelist and Mrs. Robert Wallace, Old Orchard, Me.—by J. W. Clark, Pastor.

**EUDORA, KANS.**—Nov. 23—Dec. 7; Evangelist Jewell E. Tucker, Springfield, Mo.—by Lloyd A. Clements, Pastor.

**HANFORD, CALIF.**—Dec. 2—; Evangelist and Mrs. Bob L. Sheran, Hollywood, Calif.—by Coy Nicholson, Pastor.

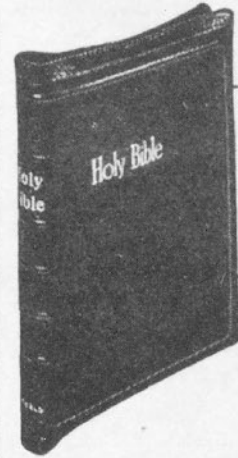
**ASHTABULA, OHIO.**—Assembly of God, Dec. 2—; Evangelist and Mrs. Jimmie Phillips, Tulsa, Okla.—by Lindon Ford, Pastor.

**CEMENT, OKLA.**—Nov. 19—; Evangelist and Mrs. L. H. Evans, San Antonio, Tex. (J. L. Standridge is Pastor.)

**EAST ALTON, ILL.**—E. Alton Pentecostal Church, Nov. 26—Dec. 7 or longer; the Musical Vanderploegs, Toledo, Ohio.—by M. W. Wilson, Pastor.

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13 And the name of the hōn: the same is it that corland of E-thi-ō'-pi-ā.

14 And the name of the dē-kēl: that is it which god of As-syr'-i-ā. And the phrā'-tēs.

15 And the LORD God t put him into the garden o

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LEE MONT, VA.—Faith Assembly of God, Nov. 30—Dec. 14; Evangelist George Butrin.—by Paul E. Boyce, Pastor.

TOPEKA, KANS.—Assembly of God, Nov. 16—; Evangelist Willie C. DeMerchant, Sapulpa, Okla.—by Claude J. Utley, Pastor.

SELMA, CALIF.—Full Gospel Tabernacle, Nov. 24—Dec. 14; Evangelist Thomas Ming, Highland, Calif.—by Minor Higgins, Pastor.

WHITEHOUSE, TEX.—First Assembly of God, Nov. 26—Dec. 10 or longer; Evangelist W. T. Stallings, Wellington, Tex.—by O. B. Cook, Pastor.

MEMPHIS, TENN.—Annual S. S. Seminar, First Assembly of God, Dec. 1—5; Paul Cope-land, National S. S. Director, instructor. (James E. Hamill is Pastor.)

Near MURCHISON, TEX.—Homecoming at Barton's Chapel, Assembly of God, Dec. 7. All former pastors and members invited. (R. V. Luna is Pastor.)—by Cora Voyles, Secretary-Treasurer.

ELLENSBURG, WASH.—Assembly of God, Dec. 9—21; Evangelist and Mrs. Fulton Buntain, Edmonton, Canada.—by B. P. Birkeland, Pastor.

WASHINGTON, D. C.—Full Gospel Taber-nacle, Nov. 25—Dec. 7; Evangelist and Mrs. Lee Hofmo, Sacramento, Calif.—by Lloyd Christiansen, Pastor.

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C. C. Burnett, 3267 Daytona Ave., Cincinnati 11, Ohio. "Pastoring First Christian Assembly of God."

Pastor B. H. Caudle, 776 E. 2nd North, Provo, Utah.

Evangelist and Mrs. Douglas L. Hoke, 1214 N. Jackson St., Palestine, Tex.

Pastor B. P. Birkeland, 711 Douglas St., Ellens-burg, Wash.

Pastor D. A. Worley, 119 E. Iona Circle, Oak Ridge, Tenn.

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Elmer G. Adams, Berryville, Ark.

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