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



We plough the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand.
--M. C.

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

The Community's Top Asset

The Atlanta *Journal* recently conducted a man-on-the-street poll on the subject, "What Is Your Community's Top Asset?" Almost 100% responded by saying that the church was the top asset. Nearly all seem to feel it is a good thing to have a church in the community, but many never attend a church service!

G. I. Wears Long Hair

Pvt. Walter Israel NeHansingh, of Boston, received Army approval to wear his hair 37 inches long, or about one yard longer than most other G. I.'s. The reason is that it is required by his religion, for this American-born soldier is a member of the Sikhs, a warrior tribe of northern India. Sikh tradition also requires members to carry a knife at all times, wear iron bracelets, and carry a special comb. Probably no army on earth respects the religious convictions of its men more than the American army.

U. S. Foreign Aid

The U. S. Department of Commerce reports that the United States has loaned or given over one tenth of its national revenue in the past seven years as foreign aid. From mid-1945 to mid-1952 foreign aid amounted to thirty-five billion dollars (\$35,000,000,000)—11.3% of the \$308,000,000,000 Federal revenue in the seven years.

Thus the American people, who fail to pay tithes to God and His work of world evangelization, are obliged to pay more than a tithe of their income to foreign nations through Federal taxes.

Bikini Bathing Suits

Archaeologists have discovered that the Bikini bathing suit is as old as Rome! A writer in *Christian Victory* says:

"While excavating a luxurious Roman villa on the island of Sicily, a mosaic was unearthed depicting eight scantily clad female gymnasts, attired in no more than the modern bathing suit called the Bikini suit—which is as brief as possible. The villa was built in the fourth century A. D., when the Roman Empire was well on the way to its disintegration. Does the present-day moral decadence presage a fall of our civilization? We believe so—unless there is widespread repentance and a return to Biblical standards."

"Witnesses" Seek Recognition

From Ottawa, Canada, comes the report that the "Jehovah's Witnesses," who have made much of the claim that they are not a denomination, and have often berated church organizations on this point, have made a request that the Supreme Court of Canada declare them to be a religious denomination "entitled to the same freedom as other denominations."

The request came in the case of Laurier Saumur, a "Witnesses" evangelist of Quebec, convicted by a lower court for distributing literature without a police permit.

W. Glen How of Toronto, attorney for the "Witnesses," also sought to have Saumur recognized as a minister because of his training, and contended that the evangelist's method of preaching through distribution of literature is lawful.

Making Restitution

Another converted man made restitution recently. A person who cheated a bus company and the State of Iowa has sent \$100 to the Billy Graham Evangelistic Association asking officials to put the money in the proper hands. The letter asked that \$75 of the amount be sent to the Greyhound Bus Company, Minneapolis, "for rides I accepted from a certain driver without paying my fare. I do not wish in any way to implicate the driver." The other \$25 was for the State of Iowa income tax division "for any fudging I may have done in making out my returns."

"May the Lord get the glory for the change He has wrought in my life," said the anonymous penitent.

Branding Their Children

Jewish parents in Rumania and Hungary are tattooing names and symbols on the bodies of their children, according to a JTA dispatch from Zurich. The purpose is to facilitate their recognition later in life, in the event the children are separated from their families. It is reported that children are being taken from their parents in these lands. When a child is taken, the parents receive a "certificate" thanking them for putting the child at the disposal of the state "in order to build a better society," but they suspect that the aim of the Communists is to forever separate the child from the religious and cultural beliefs of its parents.

Auto Accidents in Israel

One of every 30 of the 40,000 motor vehicles on Israel's roads was involved in an accident in the past twelve months, reports the Indianapolis *Star*. Last year 189 Israelis were killed and 1,140 seriously injured in a population of only 1,500,000.

Israel Elects New President

Dr. Itzhak Ben Zvi, 68, Mapai Party leader, was inaugurated second President of Israel, filling the post made vacant by the death of Dr. Chaim Weizmann. Ben Zvi was born in Russia and emigrated to Palestine in 1907. He and his wife have spent most of their lives in Jerusalem, and have taken an active part in rebuilding the nation of Israel.

Uncertain Peace in Jerusalem

The Soviet Government has reversed its policy regarding Zionism, resulting in the arrest of Jews and the ban on Jewish emigration from the satellite countries. As a result, the Israel government likely will restate its policy towards Communism and the Soviet Union.

The Communist party line in Israel now champions the Arab cause and urges strict adherence to the United Nations plan for partition. Under this plan Israel would have considerably less territory than it now possesses.

"Because of the interest of many nations" in Jerusalem, and its unsettled status before the United Nations, the U. N. has thus far refused to move its embassy from Tel Aviv to the capital city of Jerusalem. The "City of Peace" remains divided into two armed camps, with the ancient city and the temple site in Arab hands. Gentile rule has not yet ceased in Jerusalem.

In Our Largest City

New York City, our greatest metropolis, is today an extremely needy mission field. It has more Jews than Israel, more Catholics than Rome, and Protestants hold only third place in rank of population. Of 49 judgeships in Brooklyn's largest courts, only one is filled by a Protestant. Among thousands professing affiliation with other religious bodies are Buddhists and Mohammedans.

The Prophetic Word reports: "Costumed followers of the Gautama Buddha danced in the streets of New York to celebrate 'O-Bon,' Buddhist holiday. Not long afterward, also in New York, devout Mohammedans, each with a fez, sat shoeless on their prayer rugs in a hall to chant their centuries-old commemoration of Abraham's sacrifice." Pray for the millions of New Yorkers who know not the One whose sacrifice saves men from sin and hell.

A Plea for the Supernatural

A. B. SIMPSON

THE TENDENCY of modern religious thought is to eliminate the supernatural. The Bible must surrender its miracles and take its place with other ancient literature. The Church must be reduced to a social organization. The old ideas of divine regeneration, sanctification and revival are superseded by ethical culture and character development.

It is said that prayer is chiefly valuable because of its reflex influence upon our hearts, and moves us toward God instead of influencing or changing God's attitude to us in any direct or supernatural way. The future is contemplated as a continued evolution of existing causes and forces. The idea of a physical resurrection, or an actual return of the Lord Jesus Christ to this earth to set up a millennial kingdom, is revolutionary, unreasonable, and preposterous. Christian civilization is bringing our millennium, with its peace temples and tribunals, its public libraries and institutional churches, its higher education and social reform, its elevated press and purified theater, and its tower of Babel reaching to heaven and inscribed, "The evolution of humanity."

Thus a well-known preacher says, "The nineteenth century brought us the evolution of theology; the twentieth century is bringing to us the evolution of humanity."

In such an age the voice is heard crying in the wilderness. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountains: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" (Isaiah 40:6-9).

A SUPERNATURAL GOD

The modern God whom many Chris-

tians serve is so hedged about with limitations, laws and conditions that He is practically powerless to do anything outside of the ordinary course of nature. The God of Abraham was El Shaddai, "the God who is enough" for any emergency. It was Abraham's God that inspired Abraham's faith and created Abraham's magnificent career. The God of Jeremiah was One of whom he could say, "Thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for Thee." The God of Paul was "able to do exceeding abundantly above all we ask or think, according to the power that worketh in us." The first business of faith is to believe "that the worlds were framed by the Word of God, so that the things which are seen were not made out of things that do appear." Faith still believes in the God of creation; in that God who made things out of nothing once, and who can still make things out of nothing—or, out of worse than nothing, as He has done with some of us.

A SUPERNATURAL BIBLE

"The Bible is just literature and must be judged as other literature," said an American bishop. And so many of our young people are brought up without that holy reverence which our fathers taught us for the Holy Bible. Just literature? "He taught them as One having authority, and not as the scribes." The Bible is not literature; it is the divine Law. I take up my morning newspaper, or the latest magazine, and read it with an easy liberty of opinion or criticism. It is "just literature." But let an officer of the law bring me a paper, an official summons from the court, and I have a different kind of literature; there is no place for easy indifference or criticism then. That paper speaks with authority and I neglect it at my peril. That is God's Word. Its message is, "Thus saith the Lord," and



"Elijah's God still lives today"

it commands our submissive faith and implicit obedience.

Thank God, the most cultured intellect has met nothing in modern criticism to make it ashamed of the supreme authority and inerrancy of the Bible. The old anvil has worn out many hammers, and it is still "fraying" them, as Zechariah's "carpenters" did the devil's "horns."

A SUPERNATURAL LIFE

The religion of the Bible is not evolution, but revolution. It is a spiritual miracle in the case of every truly converted man. We cannot afford to exchange this confidence for modern culture fads. The salvation of a human soul is a mystery of divine power. And the Christian life is more than a growth and development of the new life imparted at conversion. It is a divine indwelling of the Spirit of God. It is a new causing Power as mighty as Omnipotence. "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." This is besides and beyond the preceding promise, "A new heart also

will I give you, and a new spirit will I put within you." A sanctified life means a great deal more than a saved man doing his best by the help of God to serve the Lord. It means not my best, but God's best. It means, "not I, but Christ who liveth in me."

A SUPERNATURAL CHURCH

There is much to praise in the tendency to broaden the sympathies and activities of the institutional church, and conserve the forces of practical Christianity by wise federation and co-operation. But there are not wanting danger signals of co-operation pushed to the verge of compromise, and over-organized machineries in our evangelistic campaigns; and then of the still worse reaction against all revival effort and special evangelism, and the substitution of the extreme methods of the institutional church with its social, educational, and secular agencies, instead of the gospel and the Holy Ghost. All the gain the Church may seem to make by mere human agencies will be loss in the end, and will submerge her by weight of worldliness. It is still as true as it ever was, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

OUR SUPERNATURAL RESOURCES

"All power is given unto Me in heaven and in earth. Go ye therefore. . . . And, lo, I am with you always, even unto the end of the world." These are our resources. How often we forget them! How little we realize them! How easy it is for us to look to men, to influence, to wealth, to earthly power! God wants men today who believe in a God of supernatural resources. When someone told the Mikado that the capture of Port Arthur was impossible, he answered, "Japan expects her soldiers to do the impossible." How much more should Christian faith trust and honor the power of God!

Someone has said, "Pray for the impossible." It is as easy for God to do a hard thing as an easy thing. Shall the faith of a Muller, a Hudson Taylor, a Pastor Blumhardt, be simply an occasional and extraordinary phenomenon of Christian experience, or shall they be our normal standard of victorious prayer? We are living in an age where science has discovered and disclosed nature's secrets of power and harnessed them to our modern industrial life. Shall faith keep step in the supernatural world and claim those higher and mightier forces which God is waiting to unloose for Christianity's final conflict? Remember the inspiring story of Elijah's life. Shall the story of Carmel and Horeb be but an obsolete memory?

THE SUPERNATURAL HOPE

The world is looking for a golden age

of peace and progress. The worldly church is looking for a millennium without Christ. The true hope of the Christian is the coming of the Lord; not an evolution, but a revolution; not a climax, but a cataclysm, a crisis; not a city built on the sands of time, but "the new Jerusalem descending from God out of heaven."

This is the awakening message the world needs to hear. This is the supreme incentive the Church needs to cause her to prepare to meet her Bridegroom and to put forth her might for the immediate evangelization of the world and the gathering of "a people for His name from all nations," that He may come and bring that consummation to which the whole creation and the whole course of redemption moves.—*The Pattern*.

Shall there be mutiny among the flocks and herds, because their lord or shepherd chooses their pastures, and suffers them not to wander into deserts and unknown ways?—Jeremy Taylor.

"In the heart of every Christian there is a cross and a throne. If self is on the throne, then Christ is on the cross; but if Christ is on the throne, then self is on the cross."



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The Pentecostal Church in the New Testament

ANDREW RAHNER*

THE NEW TESTAMENT Pentecostal Church in action is depicted throughout the Biblical book known as the Acts of the Apostles. Multitudes under the mighty power of God are soundly converted; Christians continue to grow in grace through the sanctifying power of Christ; miracles of healing are wrought; the blind see, the lame walk, the lepers are cleansed, and the demonized are liberated; the Christian believers are baptized in the Holy Spirit with the ever-attending evidence of speaking in unknown languages as at the first Pentecostal outpouring in the upper room.

Characteristically it is a supernatural church operating in the realm of the divine, but always touching the hearts of men. Its performances are miraculous, convincing and convicting to sinners, bringing them to the foot of the cross until men find Christ in all His fulness. Three thousand souls are saved in a day. Deceivers like Ananias and Sapphira are exposed and judged by the power of the Holy Spirit. The members of this church are humble, simple believers having all things in common, charitably sharing possessions with the needy brethren. Stalwart soldiers of the cross, like Stephen, Paul, and John on Patmos, persevere, against all opposition, fearing neither fire, dungeon, nor sword in making the gospel known to peasant and potentate. Constantly in the great apostolic revivals, as under Philip in Samaria, the believers are expected to be baptized in the Holy Spirit as revealed in Acts 8:15: "Who, when they [Peter and John] were come down, prayed for them that they might receive the Holy Ghost; for as yet He was fallen upon none of them."

It was a spiritual church filled with powerful passion to win men to Christ. Its glorious triumphs are simply revealed in the words of Acts 5:12-14: "By the hands of the apostles were many signs and wonders wrought among the people . . . and believers were the more added to the Lord, both men and women." Its ministry consisted of Spirit-filled ministers exemplified by such men as Barnabas of whom it is

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said, "For he was a good man, and full of the Holy Ghost, and of faith." Its message and program were a challenging and disturbing factor in the religious world, upsetting the Pharisaical pride and false dignity of the spiritually impotent priests of the so called *regular* denominations of the day. Like the glorious Pentecostal movement of our day (that is performing great exploits in the name of Christ, pointing the world and the Christian church back to God and to apostolic power, challenging men to a deeper, fuller, richer, and more glorious Christian experience in God) its message and program were repressed by certain leaders, as in Acts 17th chapter where it is said, "they were moved with envy." They sought to stifle the work of the Holy Spirit by untrue criticisms against God's people. But unwittingly the influence of these early apostolic Christians is confessed when before the rulers their persecutors excitedly charge, "These that have turned the world upside down have come hither also." This triumph of the gospel by the early Pentecostal Christians is more magnificent when we realize the words of Acts 28:8, "For as concerning this sect, we know that every where it is spoken against."

Reviewing the apostolic church of ages gone by, I confess, without bias or pride, that the history of the Pentecostal movement of this twentieth century (which has spread all over the world, numbering into the millions, in the short space of forty years) also reads like the Acts of the Apostles! Historically, no one person is glorified as the founder of this present-day movement; it is purely a work of the Holy Spirit having been experienced by unrelated groups of Christians at the turn of this century. Doctrinally it is evangelical, fundamental, and absolutely Scriptural, basing

its teachings upon truth revealed in the Word of God and subscribing to the ideals set forth in the church of the New Testament. Its program is evangelization and edification, winning men and women to the Lord Jesus Christ and building them up in the faith once delivered unto the saints.

T. B. Barratt, former Methodist minister in Oslo, Norway, once put it this way: "In justification by faith, we are Lutherans; in baptism by water, we are Baptists; in sanctification or holiness, we are early Methodists; but in the baptism of the Holy Spirit, we are Pentecostal!" It is the divine miraculous element of the baptism of the Holy Spirit evidenced by the speaking in other tongues that confuses some and is rejected because it is beyond the realm of their own experience. Denominational pride blinds some to this blessing, for they will admit of no further truth revealed to others. Some cannot comprehend God's truth because the very supernaturalness of this divine power cannot be experienced by any thing less than full and complete consecration to Christ, which harmonizes with that realm of spirituality which touches the hem of Christ's garment in believing faith, faith which believes that Christ, the giver of the Holy Spirit and worker of miracles, is the same unchangeable Saviour today as in the New Testament church. It is sadly admitted that the average Christian knows very little of the divine and supernatural manifestations of God as portrayed in the apostolic church, because his faith, teaching, and thinking are not within the realm of Pentecostal expectancy. But whenever God has found a group of Christian believers daring in faith to act and claim Pentecostal blessing, we have witnessed the great works of God in glorious conversions to Christ, healing

of the sick, believers growing in holiness, Christians baptized in the Holy Spirit as at Pentecost, and signs and wonders done in the name of Christ.—*Glad Tidings.*

Eight Lessons From the Early Church

MELVIN L. HODGES*

THE BOOK called the Acts of the Apostles is an inspired historical account of the founding and progress of the Christian Church. Moreover it is an inspired textbook which lays down the pattern for the Church in all subsequent periods. The first eight chapters present eight fundamental lessons which need to be learned by the Church of today.

Chapter 1—PRAYER. "They went into an upper room. . . . These all continued with one accord in prayer and supplication" (1:13, 14).

The New Testament Church was born in prayer. Rereference is made to prayer ten times in the first ten chapters of the book. The more that a church engages in true praying, the nearer will that church come to fulfilling the ideal of a New Testament church. Without New Testament praying there will be no New Testament churches.

Chapter 2—PENTECOST. "When the day of Pentecost was fully come . . . there came a sound from heaven . . . and there appeared unto them cloven tongues as of fire . . . and they were all filled with the Holy Ghost" (2:1-4).

Pentecost brought spiritual power—that supernatural element in the Early Church that amazed and confounded the uninitiated. The tremendous results in conversions and miracles depicted in the Book of Acts would not have been possible without Pentecost. The Holy Spirit dwelt in the Church and operated through her, not as a part of a creed, but as her vital Force.

Chapter 3—MIRACLES. "Then Peter . . . took him by the right hand and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood and walked . . . leaping and praising God" (3:6-8).

Miracles of healing and deliverance

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accompanied the preaching of the early disciples. The supernatural was constantly evident and breaking through into their everyday lives and ministry. Christians today need to recapture the sense of expectancy of the supernatural.

Chapter 4—LIBERALITY. "Possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet" (4:34, 35).

God captured every phase of the early Christians' life. Their material goods were made to serve the purpose of the Kingdom of God. Tithing—man's duty to God—was more than fulfilled. The Holy Spirit imparted the grace of giving. The Church today, if she would be a New Testament Church, must recapture the spirit of hilarious giving. Material things must again find their proper place, not as an end in themselves, but as a means to promote the Kingdom of God.

Chapter 5—PURITY. "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost . . . ? And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things" (5:3-5).

God Himself established the norm for holiness in His Church when the first effort was made to defile her with sin and hypocrisy—He struck the offenders dead. Since then He has left to us the task of "judging them that are within" (1 Cor. 5:12, 13). The Church today should follow the example of the New Testament Church in her zeal for purity, and in her desire to preserve without blemish the good name of the gospel. "What carefulness it wrought in you, yea, what clearing of yourselves" (2 Cor. 7:11).

Chapter 6—ORGANIZATION. "Look ye out seven men of honest report, full of the Holy Ghost and wisdom. . . . And they chose Stephen . . . and Philip. . . ." (6:3-6).

As the need arose, the Early Church took steps toward organization of the work. Note that the apostles passed by the opportunity to strengthen their authority in the local church, and instead made the brethren themselves responsible for the naming of their own officials. This was not done by prophetic utterance, as some might urge in protest to what they would term "carnal" means of church government. The Christians chose (i.e., elected) their officials. Organization is necessary to preserve the church and promote the extension of the gospel, but it must never become an end in itself. If it does so, it becomes a barrier instead of a means of blessing. Philip and Stephen are excellent examples of church officials. They knew how to keep their official position

balanced by a spiritual life and ministry.

Chapter 7—PERSECUTION. "And they cast him [Stephen] out of the city and stoned him . . . calling upon God, and saying, Lord Jesus, receive my spirit" (7:58-60).

While persecution is never welcomed, yet it has often served as a sheep dog—to keep the flock close to the Shepherd. Persecution purifies the Church, sifts out the insincere and worldly-minded, and produces strong converts. There can be little doubt that the death of Stephen helped to produce the apostle Paul. Finally, persecution may serve to further the cause of evangelism, as it did in the early church.

Chapter 8—PROPAGATION. "They that were scattered abroad went every where preaching the Word. Then Philip went down to the city of Samaria and preached Christ unto them" (8:4, 5).

The church awakened to its world mission. Evangelism and missions became the main theme in the remaining chapters of the Book of Acts. Philip went to Samaria. Peter went to Caesarea. Paul and Barnabas went to the Gentiles. Challenged by the full significance of the Church's world mission, Paul wrote, "I am a debtor both to the Greeks and to the barbarians . . . so, as much as in me is, I am ready to preach the gospel. . . ." The Church belongs to the whole world, and the whole world belongs to the Church. We must not allow geographical barriers or political boundaries to limit our sphere of action. The Church is missionary by nature and by calling. The twentieth century demands militant Christianity. The world is falling into the grip of anti-God forces. The Church herself is threatened. As never before it is true that we must *evangelize or perish.*"

How a Baptist Minister Was Baptized With the Holy Spirit

A Personal Testimony by Hazen C. MacDonald

WHILE ATTENDING law school in New England I worked in a hotel where I had the opportunity of meeting many celebrities from this and other lands. These guests in general came from the highest social strata. They represented the fields of industry, finance, education, politics, sports, and entertainment.

I saw behind the scenes in their lives and noted that in spite of their wealth, their social standing, their educational and cultural advantages, they were not happy. They reflected the condition of my own heart, as described in Isaiah 57:20—"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

Leading showmen came to the hotel. They had made fortunes by entertaining others, yet they themselves were miserable and unhappy. They engaged in one party after another, gave themselves to debauchery, seemingly sparing no effort or expense to find joy and satisfaction, but the dressers in their rooms were lined with headache powders and sleeping pills. They carried a smile before the public in the day time but spent many sleepless nights.

I noticed these things because I myself was searching for peace. I was reading books on philosophy, psy-

chology, etc., in my search—and I was even reading the Bible.

Then in 1929 the stock market crashed, and many individuals with whom I was acquainted committed suicide. The tragedy of their lives made the front pages of the newspapers because of their prominence in various fields of endeavor. They had put their trust in money, and when they lost their fortunes they had no personal security left. This made me realize that I needed something more than material values.

It was soon after this that an evangelist came to Belmont, Massachusetts, where I lived. I was informed that he was an outstanding Bible teacher, and I went to hear him. I listened with an open mind. When he said that one is not to trust in feelings for salvation but in the words of Jesus who never lied, the eyes of my understanding were opened, especially when he quoted John 5:24—"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life." The Holy Spirit illuminated this truth to my heart. When the invitation was given I went into the inquiry room. I said, "O Lord, forgive me for having doubted, and for trusting in feelings. I now take Jesus at His word. I want everlasting life."

The joy of the Lord flooded my soul. I received a great desire to serve my blessed Saviour. I spent nights in prayer and the study of the Bible. I began by giving my testimony in jails, prisons, rescue missions, churches, and in the open air. An avenue of service was opened by joining the Gideons. I became state secretary and later president of the Boston Gideons. This was a great experience and also a great education, because I was called upon to speak in churches of all denominations.

The invitations became so numerous and I felt so inadequate in presenting Scriptural truth that I decided to further my theological knowledge by entering Gordon Divinity School. I obtained my B.D. degree and the Baptist denomination ordained me to the ministry.

In November 1950, while serving as pastor in a Baptist church, I was called to Tacoma, Washington, to be superintendent of the Servicemen's Christian Center. While working in this capacity I came in contact with the Pentecostal people. I was privileged to hear William Kirschke speak at a Gideon dinner. He greatly impressed me with his princely poise, his freedom of delivery, and his Christ-centered message. I saw that he had something I wanted. This conviction was strengthened as I listened to other ministers of the Pentecostal persuasion and became closely acquainted with them. Furthermore I witnessed the Christlike disposition of persons from the Pentecostal churches who served voluntarily in our Center. They had a passion for souls, and manifested the graces of the Spirit in such a degree that I became hungry for a deeper experience in my own life.

A Christian businessman named Bill Pitts was instrumental in causing me to dig into the Word to see if "tongues" are for today. I was teaching in a local Bible School and it so happened that I was lecturing on the lives of the great characters of church history at the time. The Lord put it on my heart to do some research and I found that nearly all of the great characters had believed in and received the Baptism of the Holy Spirit. This gave me a determination to seek for the Baptism.

A converted Jew named Arthur Arnold came to Brother Kirschke's church in Tacoma and gave a series of messages based on the Old Testament. Mrs. MacDonald and I began to attend. I shall long remember one night in particular. Two servicemen were with us that night. The Spirit was moving and at the close of Brothed Arnold's message I had a great desire to go downstairs to the prayer room and seek the Baptism. However, I had these two boys with me and felt obligated to take them

back to the Center. I looked and they were talking between themselves. Finally one leaned over and whispered to me, saying, "You needn't wait for us; we're going downstairs." This was just what I wanted. I said, "Fine, I am going too."

I knelt at a bench and began to pray. I said to myself, "This is the night. I'll send my wife home, for I am going to stay here until I receive the Baptism." Then the thought came again, "I'll have to take the boys back before long." I bowed my head over the bench and closed my eyes. I felt a touch on my shoulder and looked up. There stood one of the boys. He said, "Don't wait for us; we are going to stay here until we get the Holy Spirit." That was just what I wanted. I bowed my head again and began to pray in earnest. I felt my chest would burst, so intense was my longing for God's best—but my eyes were dry.

Oscar Barnhart, a Brethren minister who had received the Baptism of the Spirit, came and knelt beside me. He put his arm around me just as I was praying for the Lord to confirm the teaching of the Book of Acts in my own life, and he prayed for the same thing. Then I said, "Lord, if You will please give me this experience I'll not be ashamed to give my testimony in order to glorify Your name."

Brother Barnhart was now praying with great power. I opened my eyes and saw that tears were running down his cheeks. I noticed the carpet was wet from his tears. Then I, too, began to weep.

Just then Brother Kirschke knelt by my side and really lifted me into heaven with his praying. Tears gushed from my eyes. The band which had seemed to be tightening around my chest suddenly broke. Dark vibrating waves struck me

and kept rolling over my body, shaking me from the top of my head to the soles of my feet. A horror of darkness rolled over me! I repented of every wrongdoing and every failure I could think of, asking God to cleanse me with the precious Blood of His Son. Then there came a fire, fanned by heavenly wind. It did not burn me but it enveloped the waves of darkness and caused me to be shaken vigorously. The waves of God's power gradually faded away until there was just a soothing glow that rippled over my body. This was followed by waves of love that lifted my soul into the heavenlies. The first that went through me seemed to purge and purify. I felt as if all the old dross was burned out.

The trembling passed to the side walls of my chest, and to the vocal chords and the sides of my jaws. My chin and tongue could not be controlled; in fact, I had no desire to control them. I was praising God with a rapidity of words and a language which I had never learned. (Since that time there have been two occasions when I have spoken "in tongues" in the course of prayer.)

This experience, I thought, would frighten the young men who accompanied me. I approached them, saying, "Don't be afraid of this. It is real." They replied with shining and staring eyes, "Afraid? Why, this is what we want. We know this is of God." Mrs. MacDonald confirmed their testimony. Truly it was a sign to unbelievers.

Mrs. MacDonald and I started for home, and all the way I kept saying, "It's real! It's real! The Book of Acts is true! These people who claim to have entered into this experience are not lying! Neither are they deluded!"

That night upon retiring I found that I had entered into a spiritual rest I never had known before. As I lay in bed I felt like a little child. My Father's presence was so precious! I was so happy! At length I fell asleep, only to awaken and find myself waving my right arm and singing, "Blessed be the name, blessed be the name, blessed be the name of the Lord." I was truly reveling in the intoxication of the Spirit.

Since this experience I have a greater love for the Bible, for prayer, and for my fellow Christians. The Lord has given me a passion for souls and a desire to serve Him as never before.

It was no idle statement on the part of John when he said, "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire" (Matt. 3:11).

I thank my Lord for granting to me
(Continued on page fifteen)



Hazen C. MacDonald

The Outpouring in Minahasa

Leonard Lanphear, Indonesia

IN 1948 Ralph Devin made a trip to northern Sulawesi—Sulawesi is the new name for the island of Celebes in Indonesia. He went there to ascertain the opportunities for missionary work. To his great joy, he found a number of believers and among them a few workers who were trying in their untaught way to preach the true gospel. All were hungry for real enlightenment in the Spirit-filled and Spirit-led life. And that was the beginning. After he returned, Brother Devin was besieged with requests that someone might be sent to teach this group concerning true Christian living. Brother Devin did not live to see the work established, for the Lord called him home in July 1951.

By a precious leading of the Lord, my wife and I together with Brother and Sister Carlblom were led to answer the call to this needy section. We arrived on the gospel boat, *M. V. Evangel*, the latter part of May 1951. We spent a short time getting acquainted, visiting in various towns and villages, making contacts where we could. Soon requests began coming to us to hold meetings in some of these places. We gladly availed ourselves of all such opportunities.

The people of Minahasa (Northern Sulawesi) are not rank heathen; neither are they Moslem; nor do they worship idols or follow any of the cults by which most Asiatics and Orientals are led astray. Nominally they are Christian, having embraced the religion brought there years ago by their Dutch conquerors. They believe that there is only one God, that Jesus Christ is His Son, and that He was crucified to save the world from hell. But—they know absolutely nothing about salvation from sin. They do not understand the atonement, the cleansing power of Christ's blood, the life of holiness or any essentials of the born-again experience.

Because of their religious background, the people are extremely slow to acknowledge their need of repentance, restitution and righteousness. But little by little we began to see fruit from our labors.

The Minahasans are a thoughtful people. They like to reason a matter from every angle before accepting it. They came night after night to hear what the difference was between the gospel we preached and what they previously had been taught.

Often as many as 500 crowded into a shelter which could seat but a hundred or so. Sometimes they had come through the rain, yet had to stand throughout a two-hour service. The Word was preached. Sin was condemned. The popular forms of sin were called by name. We could see the look of surprise on their faces and noted them nudging their neighbors to exchange a few words. They had not heard this type of preaching heretofore. They were used to a social gospel: "do the best you can, treat your fellow men kindly, and God will take care of the rest for you!"

Many of the listeners had two or more wives. Smoking and the drinking of strong

liquor are common among both men and women. Many of the ministers are similarly involved, so the people think such practices can't be wrong! But, praise His holy name, the Holy Spirit was working! Nightly there were those who came to the altar to seek the truth, and in seeking they found Him!

After a few weeks of meetings in a place, we turned the responsibility back to the national brother in charge and moved on to another village. From time to time we returned to encourage the believers and build them up in the faith.

After fourteen months of labor we now have the great joy of seeing seven churches standing as lighthouses in Northern Sulawesi. Four of the seven have their own national pastors, Spirit-filled and longing to see God do a mighty work among this people. The care of the other three churches has been undertaken by two fine young men who are graduates of Bethel Bible Institute, Ambon, where the Devin family have labored long and faithfully.

The last week in June and the first week in July were glorious days for us. During that time, Howard Osgood, our field secretary, was with us. He helped us dedicate three new church buildings to God's service. Afterward, all the Assemblies of God missionaries from various parts gathered with us for the biennial conference. It was a profitable time and a time of rejoicing for all.

A further development in the work was the opening of the Minahasa Bible School. We had had many inquiries as to what opportunities for Bible School training there might be, and the more we saw of the need, the more we realized we must have a school in our area. Already there was a good nucleus of students with which to begin. So, with God's help, we were able to erect some very inexpensive, native-style buildings in which to establish our Bible School. We opened with 14 students. It was thrilling on that first day of school to stand before those expectant men. We knew the lives of sin and darkness from which they had been snatched. Now we saw the light of heaven on their faces and their longing to be fitted for the Master's service.

The crowning blessing came a short time ago, just after we had left for furlough. The Carlbloms and the Devins both wrote, telling how the real, old-time Pentecostal blessing was outpoured. Mrs. Edna M. Devin came to hold special meetings, and 35 received the Baptism in the Holy Spirit.

One night was especially marked by a visitation from on high. The students had returned to the dormitory after service and had just gone to bed. They heard the sound of a mighty wind, as if a terrible storm were drawing nearer and nearer. The power of God descended. Some saw visions of angels; some had visions of tongues of fire; others saw the Cross; still others saw Christ. All were mightily moved upon by the Holy Spirit. Those who harbored ill feeling toward one another, and those who had wronged their brothers, repented and were forgiven.

That was the beginning of a mighty Holy Spirit outpouring. Within a week 35 believers out of a congregation of about 40 were filled with the Holy Spirit. Praise the Lord with us for this victory. And pray that this work



The gospel ship, *M. V. Evangel*, riding at her home anchorage in the beautiful Indonesian waters of Ambon Bay at Kate Kate. By using this agile craft, our missionaries have been able to bring the gospel to many who live on islands far from the ordinary routes of travel.

which God has begun may spread rapidly over all of Sulawesi.

Most of the Bible School students have enrolled entirely by faith. If there are those who would like to contribute to the support of a student in the Minahasa Bible School, please send all contributions to Noel Perkin, 434 West Pacific Street, Springfield 1, Mo.

African Incidents

John Hall at his station in Upper Volta, French West Africa, relates the following story:

"The Mossi tribe still resorts to the age-old method of tasteless poison through the intermediary of 'a friend.' One night Sablaga, one of the Christians, heard a sound in his yard. He dashed out and confronted a local medicine man, who as he ran called back over his shoulder. 'You had better wind up your affairs!'

"A day or so later Sablaga lay dying of poison. As the death-rattle began in his throat, our faithful Filip and other Christians gathered about the stiffening body and fought for his life in persevering prayer. Soon the death rattle ceased; signs of life began to appear, and in three days Sablaga was able to do a little work. Praise the Lord!

"Not long after this incident, the same group of Christians rejoiced to see a demoniac of their village delivered and restored to his right mind. 'The gates of hell shall not prevail.'"

* * *

"And what is the baby's name?" the missionary asked as a newly converted Mossi Christian and her husband brought their baby to be dedicated.

"Yam Ka Ye" (which means "no sense"), was the reply. The missionary was startled. "Why did you name him Yam Ka Ye?" she queried.

"Well, you see, it's this way. We have had several children and they all died in infancy. We thought if we named this one Yam Ka Ye, we would trick the spirits of our ancestors into thinking he had no sense and they wouldn't take him from us," they replied.

"But you are Christians now. You need not fear the spirits of your ancestors any more," the missionary assured them.

"True, true," replied the parents, as light dawned upon them. So right there in the church Yam Ka Ye's name was changed to Winde Koune, or God's Gift.

* * *

Native witch doctors have begun to modernize their "profession." They have established the African Dingaka Association, or Native Witch Doctors' Association, with headquarters in the Lady Selborne Location, Pretoria, and a branch office at Bloemfontein. The Association now has more than 1,000 members, an official who was busy at a typewriter stated in Pretoria recently.

Candidates are examined in throwing the bones, and in their knowledge of secret herbs. Before witch doctors are admitted to membership they have to pass an examination. Successful candidates pay an entrance fee of two and one-half pounds (English) to become members of the association.

MISSIONARY News Notes

Mr. and Mrs. Joseph Geno sailed for Italy January 17, on the *SS. Constitution*. Both are former C. B. I. students. Later word has been received from the Genos telling of their safe arrival in Italy.

* * *

Another C. B. I. couple also left for their new field of labor in January. Mr. and Mrs. Raymond T. Brock sailed January 23 on the *M. V. Roseville* for Nigeria, West Africa.

* * *

Brother and Sister James H. Boyce, North India, send this encouraging report: "From November 23 to 30 we had the best meetings at our station in Siswa Bazar that we have ever experienced. Three well-educated young men surrendered their lives to the Lord and on the last day they were baptized.

"Conviction also rested upon the Christians, and many of them confessed their sins and rededicated their lives to the Lord. The fragrance of these meetings still lingers among us."

* * *

Word has been received that Mrs. Julia Richardson, missionary to Africa for many years, passed away on Tuesday, January 27, at the Pinellas Park Home in Florida.

* * *

Mr. and Mrs. J. W. Tucker announce the arrival of Melvin Paul on January 30. The Tuckers are living at Mission Village in Springfield, Mo.

* * *

Edwin Zieman has asked us to correct an error that occurred in the January issue of *The Missionary Challenge*. Brother Zieman is not on furlough. His correct address is: Box 337, Kumasi, N. T., Gold Coast, W. Africa.

* * *

A cable has been received from Calcutta telling of the safe arrival of Misses Flint, Wagenknecht and Tomaseck. It will be remembered that these missionaries were in a terrific storm at sea and had to return to the States. After numerous delays and more stormy seas they finally reached their desired haven.

* * *

Eileen Edwards, Dhanbad, North India, writes: "How I wish you could have had a share in our Hindi-speaking Sunday School Christmas program. The little brown faces fairly beamed with joy and coconut oil! For attendance prizes we gave them copies of the New Testament in Hindi. Many of these children come from non-Christian families and we have earnestly prayed that as God's Word finds entrance into their homes it may result in the salvation of many."

* * *

Mrs. Nettie Juergensen, Japan, sends the following news: "Last fall I went to Toyohashi and Toyokawa (about two hours' drive from here) for several nights of meetings. Toyohashi is just a new work and these were the first special services they had ever had. A hall was rented for the occasion. It rained hard the first night; nevertheless,



Mr. and Mrs. Joseph Geno
Italy



Mr. and Mrs. Raymond Brock
Nigeria, West Africa

about a hundred people were present. The next evening the crowd was doubled. A goodly number made decisions for Christ.

"Toyokawa is a town which is built around a large Fox temple. It makes one think of the city of Ephesus. Almost every one in the town has something to do with the temple. The meetings were well attended and during the four nights of services 52 were saved.

"We held street meetings during the summer in two other places as long as the weather permitted, but now it is too cold for outdoor services. We are eager to continue our ministry here as both localities seem good prospects for outstations. Buildings are hard to find. Please pray with us for this need."

* * *

Vernon and Martha Pettenger in the Transvaal, South Africa, send us the following good news: "The year 1952 saw the birth of two new Assemblies. God has used our African brother, Johnson Nebe, in opening these new works. We had the privilege of teaching these new converts to help establish them in the Lord. For months and months from 500 to 600 people gathered every night to hear the gospel."

"To turn from one's own reasonings about things and believe what God's Word says, is the most abject surrender of the will that a man can make. Abraham's faith was so great because he was so humble. He did not reason about outward appearances, but reckoned that what God had promised 'He was able also to perform.'"

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

SUNDAY'S LESSON

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

THE KEYS OF THE KINGDOM

Lesson for March 8

Matthew 16:13-21

Correct interpretation of our Scripture lesson is of paramount importance, for it is largely on this that the Roman Catholic Church has built its doctrine of apostolic succession from Peter, and its false declaration that Peter was the first pope. To make Peter serve their purpose they interpret the rock on which the Church was to be built to be Peter instead of Christ. It is vital, therefore, that we seek to get the meaning in the mind of Christ. It is impossible that Peter exclusive of the other apostles, could be the foundation, since the Church is "built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Eph. 2:20). If any apostle could claim to be foundational to the Gentile Church, it would be Paul, who wrote, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon" (1 Cor. 3:10). However, Peter did have an important place in the founding of the Church.

1. CHRIST'S QUESTION

There were two Caesareas in Palestine in the time of Christ. One was on the sea-coast in Judea, north of Joppa. (It was to this city that Peter went to preach to the household of Cornelius.) Caesarea Philippi was farther north near Lebanon.

There are three accounts of the question which Jesus asked of the disciples: the one in Matthew; Mark 8:27-30; and Luke 9:18-21. The Scofield Bible also identifies John 6:68, 69 with the same theme. Matthew says, "When Jesus came into the coasts of Caesarea Philippi." Mark says: "And Jesus went out . . . into the towns of Caesarea." There is no discrepancy here, for coasts (or borders) may well include the towns and villages which lay around the city. Luke makes no mention of the place; neither does John.

In Luke that which is prominent is the burden on the heart of Jesus—"And it came to pass, as He was alone praying, . . . He asked them, saying, Whom say the people that I am?" The heart of Jesus was burdened; the cross was beginning to come into sight (Luke 9:22). The account in John says, "From that time many of His disciples went back, and walked no more with Him" (John 6:66). Then, asking the disciples if they also would leave Him, He received the testimony of Peter, "And we believe and are sure that Thou art that Christ, the Son of the living God" (v. 69). What a serious hour it was when Jesus asked the disciples, "Whom do men say that I the Son of man am?"

2. PETER'S ANSWER

When Jesus asked what was the opinion of man, He was told, "Some say that Thou art John the Baptist; some, Elias: and others, Jeremias, or one of the prophets." It would seem that the general public felt that Jesus was a good and unusual man, well qualified to be a reincarnation of any of the worthies that had gone before. It was a belief common among the Jews that the souls of those who had died might live again in the life of another, a teaching which we do not find borne out by Scripture. The Bible says, "It is appointed unto man once to die, and after this the judgment"—not that man is to live on and on in many incarnations. That which is important to our lesson is that the people were willing to accept Jesus as anything else but not as the Son of God. Is it not so today? Socialists have said Jesus was the greatest socialist that ever lived. I even heard a labor agitator say that Jesus was of first rank as a labor agitator. A common expression used concerning Him is "the Great Teacher." Men will acknowledge Him to be anything but what He is, the divine Saviour.

How refreshing it must have been to the heart of Jesus, when He asked the disciples, "But whom say ye that I am?" to hear the ringing answer of Peter, "Thou art the Christ, the Son of the living God." Here was a testimony that came from God, the expression of a revelation that had been sealed with conviction in the human heart. Let us turn again to John and there see something that accompanied that testimony. As the multitudes were deserting, "Then said Jesus unto the twelve. Will ye also go away?" Listen to the answer: "To whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God."

We have mentioned the burden on the heart of Jesus, the desertion of Him by the crowds, and His burden of prayer. The curtain lifts a little more in the scene as we hear Him say, "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, . . . for he it was that should betray Him, being one of the twelve." Can you put yourself in the place of Jesus? Can you feel with Him a little of the seriousness of the hour? Disciples, perhaps without any depth of fellowship, turning away, and one of His own with whom He had labored and prayed already conspiring in his heart to betray Him! The sorrowful Jesus was wishing to know who would prove faithful. Thank God for the confession of Peter!

3. THE CHURCH'S FOUNDATION

Although the Church

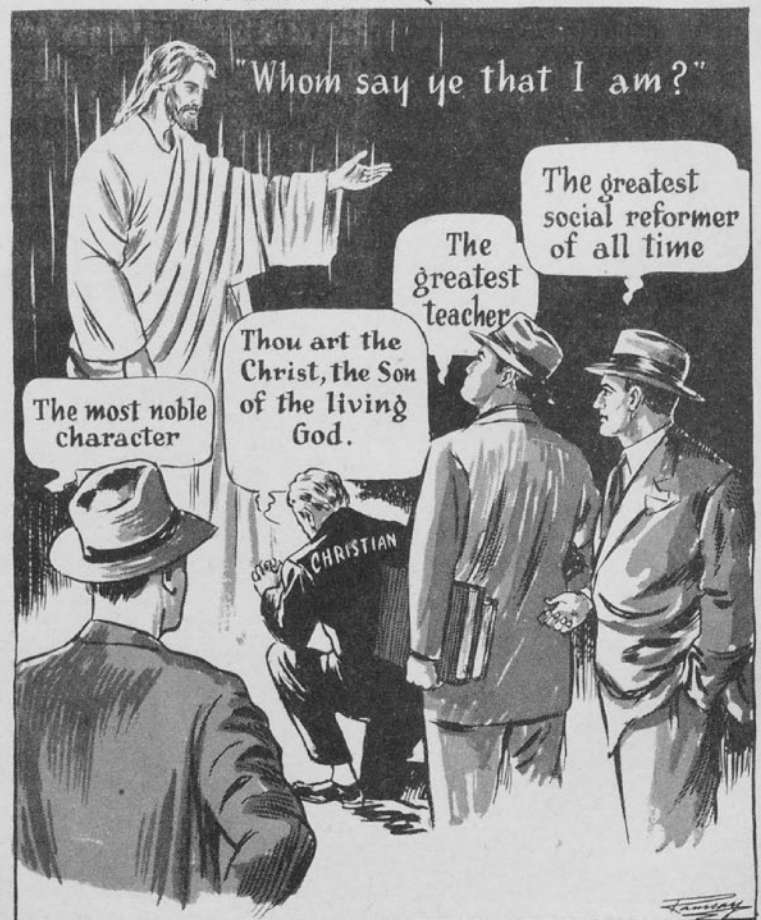
needs the teachings of Jesus, His teachings are not its foundation. Christ Himself is the foundation of the Church. The Kingdom of God is not in word. The foundation is a Christ revealed in human experience by the power of the Holy Ghost. When Jesus said, "Flesh and blood hath not revealed it unto thee," He meant that what Peter had received had not come from man, but from God. Peter was a *little rock*, *Petros*; the Christ was a "*rock of ages*," *Petra*. Not on weak Peter, but upon the Lord Himself, the Church was to be built. To Peter would be given the keys of the kingdom of heaven. By preaching he opened the Church to the Jews at Pentecost; and to the Gentiles at the home of Cornelius, but he himself declared that Christ was the Rock on which the Church was built. He called Jesus the "living stone, disallowed indeed of men, but chosen of God, and precious" (1 Peter 2:4). "Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious" (1 Peter 2:5).

Peter, by the revelation given him by the quickening Spirit, was made a "lively" or "living stone," but not the foundational stone. All who built on Christ are "as living stones" and are built up as a spiritual house. To all who reject Christ He is "a stone of stumbling, and a rock of offense" (1 Peter 2:5, 8). "Other foundation can no man lay [not even the Catholic Church] than that is laid, which is Jesus Christ" (1 Cor. 3:11).

THIS WEEK'S LESSON

Jesus Teaches Religion of the Heart (Lesson for Sunday, March 1). Lesson text: Matthew 15:10-20.

A PERTINENT QUESTION



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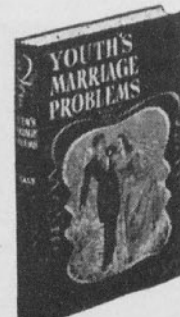
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Into the Next Town Also

J. Robert Ashcroft

"LET US go into the next town, that I may preach there also" (Mark 1:38), were the words of Jesus shortly after establishing His new headquarters in Capernaum. He refused to be localized. No city could have a monopoly on Christ or on His gospel. Success in Capernaum did not deter Him. He must go to the next towns also with His glorious message.

Paul echoes similar words: "... having hope . . . according to our rule to preach the gospel in the regions beyond you" (2 Cor. 10:15). These two examples should establish the principle for home missionary vision and action. In addition to the above samples for our home missionary practice, there are at least four genuine reasons why we should reach the communities next to us or just beyond.

IT IS SPIRITUAL TO GO INTO THE NEXT TOWNS

Unselfishness leads us to share our blessings with others. "Freely ye have received, freely give." The Jerusalem Church had been negligent in its responsibility to reach the communities round about it; but persecution arose to spread the gospel into the next town.

This persecution carried Philip and the precious gospel to the city of Samaria. He was the first home missionary. Though Philip was only a server at the table, God richly blessed him in his first project. "He preached Christ unto them, and the people with one accord gave heed unto those things which he spake, hearing and seeing the miracles which he did; and there was great joy in that city" (Acts 8:8). The mother church at Jerusalem felt its responsibility for the well-being of Philip and his enterprise. When the home church heard that Samaria had received the Word, they sent Peter and John to them. Before the apostles returned to Jerusalem, they also joined in the evangelism of Samaria. Carrying the gospel into the next towns is an indication of spirituality.

IT IS SCRIPTURAL TO GO INTO THE NEXT TOWNS

Paul had brought the gospel as far as to Corinth. That was a high-water mark in his missionary work, up until the time he writes his second Epistle to the Corinthians. In the fourteenth verse of the tenth chapter he said, "We are come as far as to you in the preaching of the gospel of Christ." This he did alone without encroaching on another's territory; and this is God's rule. Each is to develop his own territory, "according to the measure of the rule which God hath distributed to us" (2 Cor. 10:13). Those not following this precedent are not working according to the scriptural rule. Now Paul was urgently pressing the Corinthians to obey God's rule, which had now become the apostle's own rule. For he said, "We shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you" (the next towns).

It is God's rule. It was Paul's rule. It must be our rule. To reach the next community

is the joint responsibility of the church and the preacher.

IT IS SCIENTIFIC TO GO INTO THE NEXT TOWNS

The churches had "rest throughout all Judea, Galilee and Samaria . . . and were multiplied" (Acts 9:38). Life proceeds through the multiplication of tiny cells. Indeed, life would not exist if it were not for cell division and cell multiplication. It is a rule of life to divide in order to multiply. The great and wonderful body of Christ, His Church, follows the same principle, for in Ephesians 4:16 we read: "From whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Thus the universal church of Jesus grows as each individual local church grows. This growth comes as each church multiplies itself in the next towns, or in nearby communities. Each church becomes a mother church, as it grows. A mother church is one which gives birth and nourishment to a new church, as the new church grows to maturity. All life, including spiritual life, thus depends on cell division. It is a rule of life.

IT IS SUCCESSFUL TO GO INTO THE NEXT TOWNS

Past and present experiences help to prove that God's rule of bringing the gospel into nearby communities is a practical one. Among many other churches of my acquaintance, one stands out in particular. This church, to my knowledge, had found the secret of its growth, its missionary interest, and its own building program. That secret was that it could promote a new church in the next town without hindering its own work. In fact, the more the mother church shared with the

nearby pioneer projects, the greater the mother church succeeded. There is no doubt that this success was due in part to the church's having obeyed God's rule of going to the regions beyond with the precious gospel of the Lord Jesus Christ. This church went south, east, and west, and God added His blessing.

God's plan for the growth of His church by continuous development in town after town and community after community has been copied by Satan. Satan's forces today are using cell organization to spread their evil propaganda in an effort to destroy the Christian nations. We can only succeed against the enemy by using the successful plan which Christ laid before His disciples; namely, "Let us go into the next towns, that I may preach there also."

What could be more practical than to have a mother church oversee the needs of a young growing pioneer church? The larger church could share in its efforts by setting an example, by assisting in its needs by sending workers, and by encouraging the new church until it can care for itself and can do its part to continue the unending chain reaction to preserve the life of the Church, and to guarantee the preaching of the gospel to the next towns.

NEWS

TEN-DAY PRAYER MEETING AT CENTRAL BIBLE INSTITUTE

SPRINGFIELD, MISSOURI—On Wednesday morning, January 7, a marvelous revival broke out in the chapel service at Central Bible Institute, to blaze on for ten days and nights.

Instantly it was recognized that the Holy Spirit was the leader of this mighty spiritual awakening. Meetings were in progress 12 hours a day, and many students stayed in chapel even longer, a few remaining all night on several occasions.

During the first two days, students, faculty and staff were melted in the sense of the presence of God which was manifested so mightily. The love of God was emphasized in exhortation and prophecy through different individuals. Billows of divine love swept over the congregation again and again. There was much united prayer.

After the first two days there was repentance, confession and weeping before the Lord. Then followed seasons of quiet waiting on God. Sometimes there was absolute stillness as the 700 students and faculty members sat or knelt before God for long periods of time. During these seasons of waiting the atmosphere seemed charged with the holy presence of the Almighty. Intense heart-searching and self-examination resulted.

Another blessed feature of this moving of God was the liberty enjoyed by the faculty members in contributing to the services. Many of the teachers felt urged to step to the pulpit and expound the Scriptures. Wonderfully rich truth and instruction were brought forth at these times. Amazing too were the frequent occasions when some usually shy student would stand in the congregation and utter words of wisdom from the Word. Some powerful and piercing exhortations were overwhelming.

While some were baptized in the Holy Spirit, (four in one service) and others healed, the main results of the meeting were the deep consecrations that were made, and the changing of set ideas that were contrary to God's will. Many lives were transformed and some students entered into a place of spiritual victory never known before.

CAN YOU SAY THIS?



It would be impossible to estimate the far-reaching results of this mighty stirring as it affected the lives of hundreds of prospective missionaries and ministers. Immediate results were observed in the daily living of the students. Also in the Student Ministry Department could be seen glorious results. Most of the student pastors carried the revival spirit to their churches. People were saved and healed in many of the 45 outstations pastored by students. New zeal in personal witnessing and soul-winning followed the quickening of the spiritual life of the students.

There were other seasons of spontaneous revival of shorter duration during the first semester of the school year, but nearly everyone agrees this one was the deepest and most fruitful.

The second semester began January 26. C.B.I. has been approved for the training of Korean veterans under Public Law 550. Among the new courses added to the curriculum this semester is Radio Theory & Code. This course is designed for the prospective missionary especially, to familiarize him with the operation and maintenance of short-wave radio. Actual experience in sending and receiving messages will be given in the new short-wave station just built on the campus of Central Bible Institute.

AMONG THE ASSEMBLIES

INDIANAPOLIS, IND.—We had an inspiring and blessed meeting with Evangelist and Mrs. Delbert R. Bucher. Very good interest was shown and 14 sought the Lord. This was their third meeting with us and the church was blessed by their ministry.—John L. Price, Pastor, Laurel Street Tabernacle.

GARDEN GROVE, CALIF.—We had two wonderful weeks of meetings with Evangelists Bob and Ruth Ferguson. Twelve came forward for salvation and all departments of the church were blessed. The Sunday School record was broken with 142 present. Six were baptized in water. We praise God for all that was accomplished.—R. G. Markey, Pastor, First Assembly of God.

BRISCOE, TEX.—Evangelist T. R. Justus of Canon City, Colo. was with us for a meeting. The attendance was good, and several times the house was full. There were seven saved, two filled with the Holy Ghost, and several testified to definite healing. We broke the Sunday School attendance record with 82 present. We are rejoicing in the blessings of the Lord.—James D. Gitchell, Pastor.

SOUTHPORT, FLA.—In August of 1952, J. D. Lacey accepted the pastorate here. The Sunday School averaged 170. The Lord has blessed us and the average for December was 207. We had a meeting with Evangelist and Mrs. O. B. Hunnicutt of Panama City, Fla. A number were saved and filled with the Holy Spirit. The closing Sunday we had 278 in Sunday School.—William Sapp, Secretary.

SALEM, ARK.—The first week of January we had our annual prayer week. Brother Otho Smith, a young minister from Bexar, Ark., was with us. The Lord blessed in a marvelous way, and we continued the meeting for 17 nights. Five were saved, two reclaimed, three filled with the Holy Ghost, and several healed. Among those who prayed through was a 78-year-old man. As many as 16 were at the altar at one time tarrying for the Holy Spirit. We praise God for this visitation.—Mrs. Glenna Byard, Pastor.

WINFIELD, KANS.—We deeply appreciated the anointed ministry of Evangelist and Mrs. Lee Krupnick of Tulsa, Okla. They were with us for one week, and the Spirit of God moved upon us from the beginning. Deep conviction rested upon the unsaved. Seven were saved and three filled with the Holy Spirit.

There were several outstanding healings. One woman, who was to enter the hospital for major surgery, was healed and did not have to go to the hospital. Another lady who had a bone growth called a "spur" on her heel, was wonderfully healed and the growth disappeared. This growth had caused her much pain. The saints were built up in the faith and we praise God for it.—William D. Saunders Jr., Pastor.

GRAND FALLS, TEX.—We have pastored the church here for 14 months. God has given us a group of co-operative people. Thirteen have been added to the church. Now we have resigned the pastorate here to take the church in Perryton, Texas in the North Plains Section of the West Texas District.—T. J. Howard, Pastor, 17 S. Elm, Perryton, Tex.

SAN MARCOS, TEX.—Evangelist Willie C. DeMerchant was with us last October for a meeting. A number of new folk and out-of-town friends were a blessing to the meeting. Sister DeMerchant's anointed singing and messages from the Word were encouraging and helpful. The church received lasting results from this meeting.—Tommy Ruth Zarnow and Eulma Lee Cunningham, Co-Pastors.

PARRY SOUND, ONT., CANADA—Evangelist H. E. Hardt of York, Pa. was with us for ten nights. From the very first meeting we were delighted with the sound Biblical preaching. As the meeting progressed, faith began to rise in the hearts of the people until it was not hard to believe God.

A number were healed in the congregation as faith rose in their hearts as the Word was preached. A man, who had a painful condition in his legs which made it difficult for him to walk, was instantly healed as he listened to the message. Later he testified that the next day he tramped almost nine miles through the woods without any trouble.

Another man wearing a truss was healed as he sat in the congregation. He has not had to wear the truss since.

A number of others received definite healing as we prayed for them. A lady suffering from a tumor about the size of an egg was healed. This healing was not instantaneous, but in a week's time the tumor disappeared entirely.

A man who suffered from a large stone in his kidney was instantly healed as the Word was

preached. He had had an X ray made and it showed the stone very clearly. The next day he was able to do his regular work, instead of being in agony. He had another X ray taken and no trace of the stone could be found.

We are rejoicing in the general rise of faith in the whole assembly. Our greatest joy was the many precious souls who sought the Lord with tears of repentance. We hope that Brother Hardt will be able to return for another meeting.—J. Gordon McElhoes, Pastor, Pentecostal Tabernacle.

GREENVILLE, TEX.—Between 25 and 30 were saved at a meeting with Evangelist William L. Andrews of Seattle, Wash. Two were filled with the Spirit, and there were several outstanding healings. The church was blessed by the ministry of Brother and Sister Andrews, and a lasting work was done for God.—Joe Newby, Pastor, First Assembly of God.

PITTSBURG, CALIF.—We enjoyed four nights of meetings with our Assistant Superintendent, Kenneth Haystead. The church was blessed by his able ministry.

We are located in a fast growing area and many people are moving in. If you have friends here, whom you would like us to visit and invite to church, please send us their names and addresses. The church is located on Sante Fe and Harbor Sts.—J. L. Jeffrey, Pastor, 127 MacArthur Ave., Pittsburg, Calif.

EVANSVILLE, IND.—Recently Evangelist Billie McIntosh, former pastor at Nashville, Tenn., was with us in a meeting. His anointed messages to the church helped many to make new consecrations, and sinners were brought to the Lord by his fearless preaching. Many were encouraged to seek the Lord for the baptism of the Holy Spirit with greater intensity. We had 625 in Sunday School the last Sunday of the meeting.—Hansel P. Vibbert, Pastor, Calvary Assembly of God.

CENTRAL ASSEMBLY IN DENVER ANSWERS THE CHALLENGE

It is a long way from Denver, Colorado, to Mozambique, Portuguese East Africa, but the distance does not seem so far to people of Central Assembly in Denver since they have had a part in preaching the gospel in that far-away land. By the modern magic of radio, Central Assembly has been able to sound the gospel message across the African plains with their offering of \$200. Here is the story of how they did it:

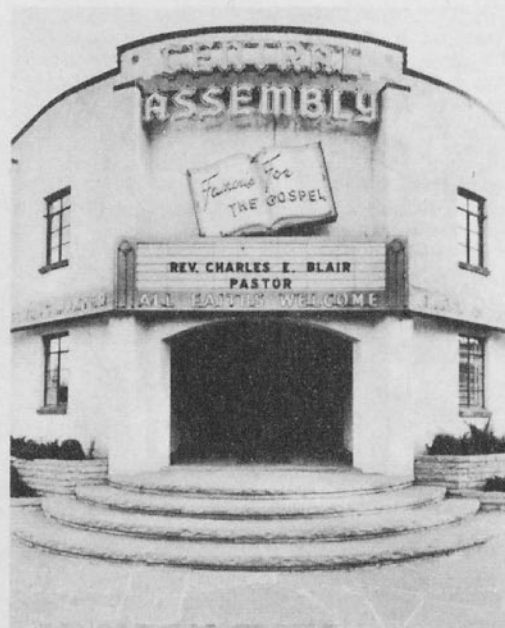
During October a meeting was held in Central Assembly, where Pastor Charles Blair is minister-

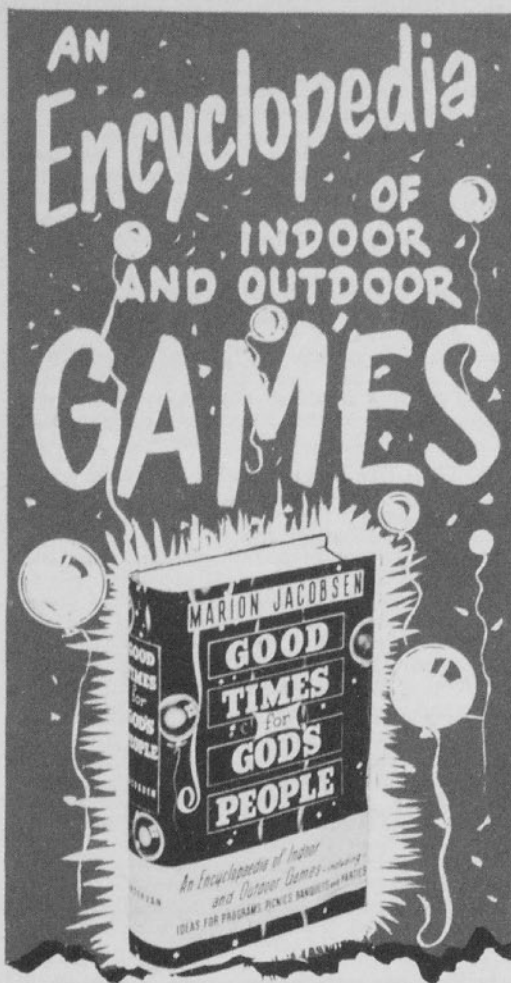
ing, at which the challenge was presented of placing our Assemblies of God radio program *Revivaltime* on the great Lourenco Marques radio station in Portuguese Mozambique. In the great area of South Africa, the Lourenco Marques station is the dominant radio voice, with some five million English-speaking persons in its range, and with an estimated 342,000 families listening daily. Since radio broadcasting in the Union of South Africa is controlled by a government monopoly, no religious broadcasting time can be purchased, and what religious programs are presented are limited to a very few established churches. So the opportunity of placing *Revivaltime* on Lourenco Marques is a very important step which we have wanted to take for some time. Up to the present, lack of sufficient finances has kept the Radio Department from using Lourenco Marques for our broadcast. And yet we have felt this door should not be disregarded.

When the challenge was presented, the people at Central Assembly did not hesitate. Their response was immediate and from the heart. "Indeed," declared Pastor Blair, "we want to be one of the churches privileged to supply funds enough to place *Revivaltime* on Lourenco Marques. We will take a special radio offering for that very purpose."

Central Assembly has kept its promise. The offering has been taken and the money has been given to the Radio Department which will make it possible for our broadcast to be heard each Saturday evening at an ideal time on the Lourenco Marques station. As a result, thousands of persons who have never heard the full gospel message before will be visited in their homes by the radio voice of the Assemblies of God.

Thank God for the vision which has enabled Central Assembly in Denver to respond to this challenge. Let us pray that God will mightily bless and use our broadcast in South Africa.





GOOD TIMES FOR GOD'S PEOPLE

By Marion Leach Jacobsen

An Encyclopedia of Indoor and Outdoor Games. Including ideas for programs, picnics, banquets and parties.

A book can be no greater than the need it meets. Here is a book which meets one of the most urgent needs confronting Christian people today—the problem of Christian recreation.

The author is trying to answer the question, "What can a Christian do to have a good time if he separates himself from the questionable practices of the world?" Treats such subjects as:

- Christian Good Times at Home
- Sunday and Special Days at Home
- Good Times for the Church and Sunday School
- Women's Young People's and Other Groups
- Indoor Games; Quiet Games
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The author has succeeded in a genuinely wholesome way in making this a veritable encyclopedia of Christian recreation. Cloth bound.

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STRATHMORE, CALIF.—The Lord gave us a good meeting with Evangelist Edward B. Byram of Pinedale, Calif. The attendance was good every night and the Sunday School record was broken with 138 in attendance.—J. D. Smith, Pastor.

FORT WORTH, TEX.—The blessing of the Lord rested upon the two-week meeting with Evangelist Paul E. Lowenberg. We appreciated Brother Lowenberg's ministry which was beneficial to the entire church.—Ira Stanphill, Pastor, First Assembly of God.

HOUSTON, TEX.—We recently closed a meeting with Bob Willis, Texas District C. A. President. Our church was blessed and benefited. Many were saved and filled with the Holy Ghost. This is the third meeting that Brother Willis has held for us.—James McKeehan, Pastor, Lindale Assembly of God.

BURLEY, IDAHO—Our Assembly was blessed abundantly during a recent meeting with Evangelist and Mrs. Dick Colson of Hillsboro, Oreg. Nine were saved and twelve filled with the precious Holy Spirit. Brother Colson's anointed messages stirred the entire church. We also enjoyed Sister Colson's singing. The spirit of revival continues with us.—Elmer E. Richardson, Pastor.

MOUNTAIN VIEW, ARK.—We had a week's meeting with Evangelist Sam Hindman of Jasper, Ark. Seven were converted. For some time we have had a spirit of revival in our regular services. Since last October, 38 have been converted and a number have received the baptism of the Holy Ghost. Thirteen new members have come into the church. We baptized 14 in water Sunday, January 11.

We are praying for a new church as we cannot properly seat all who regularly attend the Sunday School and church. The attendance in Sunday School has increased from an average of 35 to 50, to an average attendance of 142. (Jesse Fowler is our pastor.)—Pearl Hopper, Sunday School Secretary.

ST. ELMO, ILL.—We came here to pastor the church in January 1949. We found that our predecessor, D. B. Jagers, had done a commendable work. We have had a number of revivals, and the Lord saved, filled with the Spirit, and healed the sick in these meetings. A large number have come into the church. The balance of the church debt was completely liquidated and the mortgage was burned last New Year's day. Several hundred dollars was also raised for completing the inside of the building. We have a fine congregation of Christian workers who appreciate the preaching of the old-time Pentecostal truth. We have resigned the church, effective March 1, to re-enter the evangelistic work.—J. C. and Mrs. McKinny, % John E. Smith, Siloam Springs, Ark.

PORTLAND, ME.—The Lord blessed our church in a wonderful way this past year. One Sunday evening in February, 1952, wave after wave of God's presence and glory swept over the congregation for about 45 minutes. An unsaved man rushed to the altar for salvation and about 10 others followed him. Since that time this man's family of six have been gloriously saved.

Last March Evangelists Robert and Lillian Watters were with us for two weeks. Twelve received the baptism of the Holy Spirit, about 20 were saved, and several healed.

In April the young people began to canvass the city for Sunday School prospects and we broke the attendance record with 200 present. The average attendance has increased from 100 to 150.

Last year we purchased a Sunday School bus, repaired and decorated the church auditorium and Sunday School rooms, refaced the outside of the building, and built a young people's chapel. We also purchased new equipment for the nursery, new furniture for the Sunday School rooms, and financed one of our young people in Bible school.

In December, Edward Granholm began services for the deaf on Sundays. He has had excellent response. Approximately 30 attended the deaf services.—Anthony Pagano, Pastor.

STOTTS CITY, MO.—We praise God for the way He blessed our church under the anointed ministry of Evangelist Stewart Robinson of Springfield, Mo. Our nightly attendance averaged 55. We had as many as 112, which overflowed our seating capacity. Souls were saved and reclaimed, and God confirmed His Word by miraculously healing many sick bodies. Infected ears, asthma, arthritis and serious headaches were healed and impaired vision and hearing were restored.

An effort to double the Sunday School attendance was promoted. The first Sunday of the meeting we had 31 and the last Sunday we had 66 present. We surely praise God for this time of revival.—Geoffery Day, Pastor.

BEACON, N. Y.—On July 1, 1951, the Beacon Assembly reopened with James L. Tate, graduate of Eastern Bible Institute, as pastor. The church had completely closed in 1949. The Lord has blessed us in a mighty way and has done exceedingly abundantly more than we could ask or think.

The first Sunday there were three in Sunday School, and one year later we had 83. In July, 1952, we had 23 charter members and the Assembly was officially set in order as an indigenous church by T. R. Brubaker, District Superintendent.

The interior of the building has been re-decorated, but the facilities are inadequate for our increasing Sunday School. We have started a building fund and the amount now exceeds \$1,000.

We had a two-week meeting with Evangelist Guy Bongiovanni in November. A number gave their hearts to the Lord, and others received the baptism of the Holy Spirit. Many praised the Lord for bodily healing. There has been a constant spirit of revival. Many reconsecrated their lives to the Saviour and are seeking a deeper life in Him.—Mrs. Joseph Aquino.

PENNSVILLE, N. J.—The blessing of the Lord has been upon us the past several years, but especially in 1952. God has blessed materially in enabling us to buy new pews which the enlargement of the building made necessary. Rubber tile flooring has been laid in the entire church auditorium and the parsonage has been insulated.

Much progress has been made spiritually. A series of special meetings was held in the spring by Brother and Sister C. C. Garrett which had a deep and lasting effect upon the assembly. Phillip Barnard held a youth revival for us in October. God moved mightily among the young people, especially the teen-agers. Throughout the year folk have been saved and filled with the Holy Spirit during the regular services. Almost every week new people come to the services with hunger written on their faces. Soon they become part of us.

The Sunday School is steadily increasing and in October we had an average attendance of 207 which is our highest. The first Sunday of the New Year, 222 were present. One plants, another waters, but God gives the increase! To Him be all the glory!—Samuel Weidler, Pastor.

ROCKDALE, TEX.—We had four wonderful weeks of meeting with Evangelist J. L. Hathcoat from the Dallas section. Thirteen were saved and 17 filled with the Holy Ghost. A mother and four of her children gave their hearts to God. The power of God was present to heal the sick.

We prayed for a woman with a fractured elbow and who was unable to sleep at nights without taking medicine. Immediately she was healed and stretched out her arm without any pain.

We prayed for a woman with a rheumatic heart and water on her lungs, and the Lord healed her. Ten days after the meeting she was still able to do her work, cook the meals, and was resting well at nights. She was also able to walk to church.

A 69-year-old man, who had a broken leg between the knee and thigh, was able to walk with the assistance of another after we prayed for him. Later we visited this man to see how he was, and we found that he had been out for two hours looking after his cows.

A man who had arthritis testified that when we prayed for him it felt as if electricity went through his hands. These are a few of the wonderful things God did in this meeting.—R. H. Zercher, Pastor.

NEWARK, DEL.—We had a profitable two-week meeting with Evangelist John Higginbotham of Cleveland, Ohio. Several were saved and a number testified to definite healing. Others were refilled with the Holy Spirit. The meeting was climaxed by a water baptismal service in which seven were immersed.

During this meeting our people received a greater vision and burden of prayer. Many are coming hours before the regular service to pray. Others are meeting in the church each night of the week in earnest prayer. This is bringing new life into the assembly. All praise to Him who alone is worthy.—Arthur E. Hardt, Pastor.

HOW A BAPTIST MINISTER WAS BAPTIZED WITH THE HOLY SPIRIT

(Continued from page seven)

the experience that is recorded in the Book of Acts, and that was enjoyed by the great characters of church history, and that is claimed by so many Christian men and women today who are manifesting the fruit of the Spirit in their daily lives. I realize that all may not have the same general manifestations that I had with the infilling of the Holy Spirit, but the Lord will reveal Himself in accordance with the need of each personality, and always in accordance with the Scriptures.

The desire of my heart is that I may be made more usable to the glory of my wonderful Lord!

(ED. NOTE: Brother MacDonald is now affiliated with the Northwest District Council of the Assemblies of God as an ordained minister.)

SPECIAL WMC CONFERENCE

Special meetings are being planned for all women attending the Regional Sunday School Convention at Fresno, California. The women's meetings will be held at the Full Gospel Tabernacle, 2530 Divisadero, Fresno, March 3, at 10 a.m. and 2 p.m. All women interested in the work of the Women's Missionary Council are invited to attend.

The Assistant National WMC Secretary, Martha McLean, will be present. Other speakers will also be featured.

No WMC meeting will be held while the Sunday School Convention is in progress.

COMING MEETINGS

Due to the fact that the Evangel is made up 18 days before the date which appears upon it, all notices should reach us 20 days before that date.

SAN LUIS OBISPO, CALIF.—Mar. 8—29; Mathan Musical Trio. (Bob Ward is Pastor.)

WATERFORD, CALIF.—Mar. 8—22 or longer; Evangelist and Mrs. Dewey L. Heath, Pampa, Tex. (C. J. Brown is Pastor.)

CHICAGO, ILL.—Mont Clare Gospel Church, Feb. 22—; Evangelist Vernon Nybakken.—by M. J. Gebhart, Pastor.

ARCADIA, TEX.—Assembly of God, Mar. 2—15 or longer; Evangelist Tommy Ruth Zarnow, San Marcos, Tex.—by Fred Zarnow, Pastor.

BROOKHAVEN, MISS.—First Assembly of God, Mar. 1—15 or longer; Evangelist Houston Brumit, Dallas, Tex.—by J. W. Grisbee, Pastor.

FORT LAUDERDALE, FLA.—Assembly of God, Mar. 4—15; Evangelist and Mrs. J. Earl Douglass, Fallen Timber, Pa. (Philip J. Brauchler is Pastor.)

ALEXANDRIA, MINN.—Gospel Tabernacle, Mar. 4—22 or longer; Evangelist and Mrs. J. F. Pepper, Findlay, Ohio.—by William A. Morken, Pastor.

BOYS AND GIRLS!

This is it. Find a copy of the February issue of the **MISSIONARY CHALLENGE** and read all about the **SUBSCRIPTION CONTEST** in which you can easily win valuable prizes!



For contest purposes, we divide the U.S.A. into East, Central and West zones. All prizes will be won by some boy or girl in each zone. **Be a prize winner!**

1st prize: Your choice of **6-tube RCA combination radio-phonograph, retailing at \$84.95**, or, **top quality bicycle complete with carrier, head-light and basket**, or \$40.00 in cash.

Other prizes (there are more than 30 in all!) include 8mm movie camera, portable record player, 5-tube table-model radio, shock-proof wrist watch, camera with flash attachment, pen and pencil set, Bibles and sacred record albums. **SPECIAL: Every contestant who secures subscriptions gets his regular expenses paid at his district Boys' or Girls' Camp.** So everybody can win. Hurry! Send your name and address right away to the Contest Manager, **MISSIONARY CHALLENGE**, 434 W. Pacific St., Springfield, Missouri. We will send you entrance application blank, contest rules, detailed information about prizes, etc. Any boy or girl, aged 8 to 12 inclusive, may enter. **Hurry! WORK FOR THE LORD AND MISSIONS. Win a prize, too!**

FORT MADISON, IOWA—Assembly of God, Mar. 2—15; Evangelist C. B. Roberts, St. Joseph, Mo.—by Fred R. Gottwald, Pastor.

CORYDON, IOWA—Mar. 1—; Evangelists Earl and Ramona Kelly, Trenton, Mo.—by James B. Booth, Pastor.

LEXINGTON, NEBR.—Feb. 25—Mar. 8 or longer; Evangelist and Mrs. J. A. Voseka.—by L. E. Wilkins, Pastor.

NEW ORLEANS, LA.—Victory Temple, Mar. 4—; The Fox Party of Canada.—by E. G. Eskelin, Pastor.

GIDDINGS, TEX.—Feb. 22—; Evangelist and Mrs. Jimmy Phillips, Tulsa, Okla. (R. M. Dugger is Pastor.)

SAN FRANCISCO, CALIF.—Glad Tidings Temple, Mar. 1—15; Evangelist Arne Vick.—by Leland R. Keys, Pastor.

FRISTOE, MO.—Feb. 22—; Evangelists Fred and Gladys Voight, Durant, Fla.—by C. O. Templeton, Pastor.

NEW CASTLE, PA.—First Pentecostal Church, Mar. 1—15; Evangelist and Mrs. D. Fred Leader.—by James D. Menzie, Pastor.

PRICHARD, ALA.—Assembly of God, Feb. 22—; Evangelist and Mrs. Roy A. Harthern, London, England. (J. D. Stevens is Pastor.)

JACKSONVILLE, FLA.—Norwood Assembly of God, Mar. 1—; Evangelist and Mrs. Homer M. Doyle, Sunnyvale, Calif.—by H. J. Walterman, Pastor.

SOUTH-EASTERN JUBILEE—Charlotte, N. C., Central Assembly, 1917 Central Ave., Mar. 24—26. Speakers: Arthur Graves, South-Eastern Bible Institute; E. W. Bethany, Georgia; D. V. Williams, Alabama; C. W. Ringness, South Florida; B. R. Minton, West Florida; W. Glenn West, Appalachian; and Ernest Pruett, Georgia. For information write B. H. Conant, Host Pastor, Box 9095, Charlotte, N. C.

SOUTHWEST REGIONAL S. S. CONVENTION—Fresno Memorial Auditorium, Fresno, Calif., Mar. 3—5. Evening speakers: J. O. Savell, Assistant General Superintendent; Paul Copeland, Director of National S. S. Department; and Victor Trimmer, Assistant Director. Visual demonstrations; 16 afternoon conferences; 8 evening conferences after night rally; 12 exhibits. Theme: Sunday Schools—Advance! in Spirituality, Evangelism, and Growth. Regional Chairman, L. W. Suter; City Chairman, Floyd L. Hawkins. For room reservations write Ed W. Ballew, 115 W. Robinson, Fresno, Calif.

BUTLER, N. J.—First Baptist Church, Mar. 8—22 or longer; Evangelist Margel Spencer, Sanford, Me.—by Fernie L. Strength, Pastor.

SUSANVILLE, CALIF.—Assembly of God, Mar. 1—15; Evangelists Bob and Ruth Ferguson, Canton, Ohio. (Kenneth R. Carney is Pastor.)

WILMINGTON, DEL.—The Pentecostal Church, Mar. 1—15; Evangelists Robert and Lillian (Overstreet) Watters.—by J. Heinrich, Pastor.

CORCORAN, CALIF.—Full Gospel Assembly, Mar. 8—22 or longer; Evangelist and Mrs. Dan Kricorian, Boston, Mass. (James M. Ming is Pastor.)

FULLERTON, CALIF.—Glad Tidings Assembly of God, Mar. 8—22; Evangelist and Mrs. W. F. Garvin, Tulsa, Okla.—by John C. Poteet, Pastor.

PEMBROKE, ONT., CANADA—C. A. Convention, Collegiate Auditorium, Mar. 20—22; Tom Johnstone, Akron, Ohio, speaker.—by Laurie Price, District C. A. President.

BAKERSFIELD, CALIF.—Calvary Full Gospel Church, Mar. 8—22; S. Harland Petersen, South Dakota District C. A. President.—by Harlin Hines, Pastor.

DETROIT, MICH.—Workers' Training Institute, Berea Tabernacle, 4th and Forest, Mar. 16—21; James Montgomery, National S. S. Director of the Pentecostal Assemblies of Canada, instructor. Using book, "Ye Shall Be Witnesses." For information write Michigan District Council, 7041 Schaefer Rd., Dearborn 1, Mich.

NEW MEXICO SPRING CONVENTIONS—Albuquerque, West Mesa Assembly, Mar. 5; Tucumcari, Mar. 10; Clovis, First Assembly, Mar. 12; Roswell, First Assembly, Mar. 18; Deming, Mar. 26. Three services daily at 10:30 a.m., 2 and 7 p.m. Ted Vassar, missionary speaker.

MISSIONARY CONFERENCES—Farmington, First Assembly, Mar. 2; Grants, Mar. 3; Mountainair, Mar. 4; Santa Fe, Mar. 6; Las Vegas, Mar. 8; Raton, Mar. 9; San Jon, Mar. 11; Melrose, Mar. 13; Portales, Mar. 15; Fort Sumner, Mar. 16; Tatum, Mar. 19; Eunice, Mar. 20; Artesia, Mar. 22; Carlsbad, First Assembly, Mar. 24; Anthony, Mar. 27; Silver City, Glad Tidings, Mar. 29; Cliff, Mar. 30; Truth or Consequences, Mar. 31. Night services only at 7 p.m. except on Sundays. For information write H. Paul Holdridge, District Superintendent, Box 4003, Albuquerque, N. Mex.

De Luxe "Sunshine Line"

EASTER Greetings

GARIBALDI, OREG.—Assembly of God, Feb. 16—; youth revival followed by Workers' Training Course; Evangelist Edwin Smith, Lewiston, Idaho.—by John Hoskins, Pastor.

DANVILLE, PA.—Riverside Assembly of God, Mar. 2—4; Deeper Life Convention, Allan A. Swift, speaker. Services: Monday, 7:30 p.m.; Tuesday and Wednesday, 10 a.m., 2 and 7:30 p.m.—by M. David Bowen, Pastor.

BRADENTON, FLA.—Tent meeting, 25th Avenue W. at 9th St. W. (on U.S. 301), Feb. 22—April 15; District and Section co-operating to establish new Assembly of God. Services daily 10 a.m. and 7:30 p.m. except Saturday.—by Jonas E. Miller, Sarasota, Fla., Evangelist.

NEW ADDRESSES

Evangelist Bobby Ray, Box 3383, Denver 12, Colo.

Evangelist V. H. Mathan, 5141 Garfield Ave., Kansas City 4, Mo.

Aaron W. Walker, Box 8331, Dawson Sta., Tulsa, Okla. "Beginning new church called North Howard Assembly of God."

Pastor Martin E. Gerdes, 340 7th Avenue S., St. Cloud, Minn.

Carl J. Gustafson, 3709 Virginia St., Springfield, Oreg.

Ralph E. Price, 1716—13th St., Port Arthur, Tex. "Pastoring First Assembly of God."

Pastor and Mrs. O. W. Apple, 77 East 3rd St., Fond du Lac, Wis.

A. L. Williams, Route 1, Graceville, Fla. "Entering evangelistic field; also conduct Workers' Training Courses."

Dorothy R. Brosey and Gladys I. Buchwalter, 217 S. Queen St., Lancaster, Pa. "Entering evangelistic field."

George G. Martin, 27 Ellenwood Ave., Bedford, Ohio.

Pastor William H. Douglas, Box 31, Depauville, N. Y.

Milton Woods, 1001 S. San Rafael, Pasadena, Calif.

Mrs. J. R. Harrington (nee Evelyn A. Molander), 1935 Union, North Bend, Oreg.

Evangelist and Mrs. R. Von Kemp, 917 S. Arkansas Ave., Russellville, Ark.

Pastor H. P. Wilde Jr., Box 834, Atascadero, Calif.

C. E. Collins, Box 264, New Ellenton, S. C. "Pastoring Gospel Tabernacle."

A. R. Mattson, 5025 North Pearl St., Tacoma, Wash. "Pastoring Glad Tidings Assembly of God."

Robert O. Cook, 1006 Grady Ave., Yazoo City, Miss.

John H. McCullough, 107 E. Sinto, Spokane, Wash. "Re-entering evangelistic field."

Evangelist C. H. Asher, 2517 Hughes Ave., Fort Worth, Tex.

OPEN FOR CALLS

PASTORAL

C. L. Williams, 922 S. Second St., Pekin, Ill.
V. F. Hamm, 674 S. Circle Dr., Piggott, Ark.

EVANGELISTIC

M. L. Jones, Box 107, Crowder, Miss.
G. L. McKinney, % John E. Smith, Siloam Springs, Ark. "Re-entering evangelistic field."

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