

FILE COPY

The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

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May 24, 1953
Five cents

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



Shepherd tending
his flocks in Montana

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Millions Spent on Liquor Ads

Liquor interests spent \$21,922,980 to buy 2,577 pages of magazine advertising in 1952. This was 7.6 per cent less than in 1951 but was far too much for the good of the country, since the advertising is designed to make liquor drinking appear popular and attractive.

Easter Film on Television

Out of 141 television stations which were operating by Easter, 130 stations showed the Easter film, "I Beheld His Glory," it is reported. No program was ever carried by more TV stations than this Protestant film, it is said. But James DeForest Murch, editor of *United Evangelical Action*, reports that two national TV networks rejected the showing of this film because "it might be offensive to many persons [Jews] in the New York area."

Bill Would Aid Convert

Rep. Albert H. Bosch of New York introduced a special bill in Congress to prevent the deportation of a student from Afghanistan who has been converted to Christianity. The student, Ghulam Nabi, has joined the Calvary Baptist Church in New York City, and has married a Christian girl. His student visa, issued in 1949, has expired. He fears death at the hands of fanatical Moslem relatives should he return to his native land.

To Amend Pledge of Allegiance

A bill to insert the words "under God" in the U. S. pledge of allegiance to the flag was introduced in the House of Representatives by Louis C. Rabaut of Michigan. The amended pledge would read: "I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation, under God, indivisible, with liberty and justice for all."

"Our country was born under God," said Congressman Rabaut, "and only [under God] will it live as a citadel of freedom."

Letters Ask for Postal Motto

More than 1,000 letters supporting a proposal that the motto, "In God We Trust," be used on postage have been received by Postmaster General Arthur E. Summerfield in Washington. Postal officials said the mail is the heaviest having to do with the subject of stamp design received within recent years.

Because of the evidence of popular support, serious consideration is being given to the suggestion, it is reported. Two bills in Congress propose that the motto appear on all postage stamps, as it does on U. S. coins. Another bill asks that it be used on postal cancellations.

Missionaries Held by Communists

Several Methodist and Roman Catholic missionaries are among the American civilian internees being held by the Communists in North Korea. The Soviet Union has agreed to intervene with North Korean authorities to obtain their release, the State Department announced.

Attracting Crowds in India

A Communist-oriented organization in India is offering operatic and ballet productions free of charge to open-air audiences. The mobile outfit, sponsored by the Indian People's Theatre Association, has drawn large crowds in such cities as Bombay, Calcutta, and New Delhi.

It is reported by *Religious News Service* that the success of this Communist project is causing certain missionary groups to consider the use of similar methods to convey the gospel of Christ to the Indian masses. Salvation Army officials reportedly are studying the matter, at the request of their world headquarters in London. It is surprising, to say the least, to hear that William Booth's followers should think of using opera and ballet to convey the gospel story. Booth did not have to use worldly methods in his day. He simply preached the old-fashioned gospel in the power of the Holy Ghost, and sinners gave up the opera and started attending prayer meetings instead. His methods can be used as effectively today as ever.

An Estimate of Russia's Potential

The apostle wrote, "When they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thess. 5:3). Christians who know their Bibles will not be deceived by Russia's talk of peace. The Federal Civil Defense Administration is not slackening its efforts to awaken the American people to the present danger. The CDA recently said in its second annual report that the USSR could attack the US with 400 planes of which 280 would penetrate U. S. defenses.

Such attack would presumably include atomic bombs of 2½x caliber (2½ times the power of the Hiroshima bomb). The CDA estimates that in a daytime attack, with the public getting 15 minutes notice, a 2½x bomb would kill and injure an average of 110,000 persons but that 55,000 of the injured would recover. An attack without warning would mean 220,000 casualties per bomb.

Lt. Gen. Thomas D. White, Air Force Department Chief of Staff for Operations, estimated on February 12 that Russia had 1,000 long-range bombers similar to the B-29 Superfortress. General Nathan F. Twining, AF Vice Chief of Staff, made a similar estimate January 26. He also said that Russia had a stock of A-bombs, and 300 submarines.

Sweden Bracing for Attack

Sweden is blasting into its rock mountains to build a vast system of atomic bomb-proof fortifications that will shelter everything vital to the defense of the country.

Lifting for the first time the secrecy on ten-year-old "Operation Granite," defense officials said that it provides for 150 giant rock shelters for 800,000 persons, including the world's largest such cavern in Stockholm. Work also is well under way on plans to put the nation's key industries and virtually all of the Swedish Air Force and Navy inside mountains.

Officials disclosed that a vital part of the Swedish Navy already can dock in "numerous" secret harbors gouged from mountains along Sweden's Baltic coast. Space also has been blasted for naval yards in the solid rock. Most of the nation's jet fighter bases have mountain hangars now.

The Stockholm bomb shelter cuts through a mountain in the heart of the city, and is designed to give 20,000 persons complete protection against a direct hit by an atomic bomb. The three-story underground structure is expected to cost 13 million crowns (\$2,600,000) when completed next year. Other giant rock shelters are being built or have been completed in about 25 big Swedish towns.

Despite its determination to maintain its traditional neutral role in the East-West struggle, the nation is fortifying against a possible attack by its neighbor Russia. Sweden first started to go underground before 1900, when it built the subterranean Boden Fortress to protect its northern land border against Russia. That project and others have been pushed without interruption since 1945.

Men Without Hope

The spiritual destitution of this Bible-rejecting age is revealed in the following item which appeared in *Time* recently.

"Suppose you had only a quarter of an hour to live," asked the French weekly *Arts* of a number of France's top intellectuals, "what kind of last message would you address to your fellow citizens?"

Sample answers:

Francois Mauriac, Nobel prize-winning novelist: "Step back a little... leave me alone, face to face with this eternity which I have not been able to face since I entered this world..."

Prince Louis De Grogie, Nobel prize-winning physicist: "Maybe the entire universe... from atom to spiral nebulae, is nothing but a tiny speck of a much vaster reality."

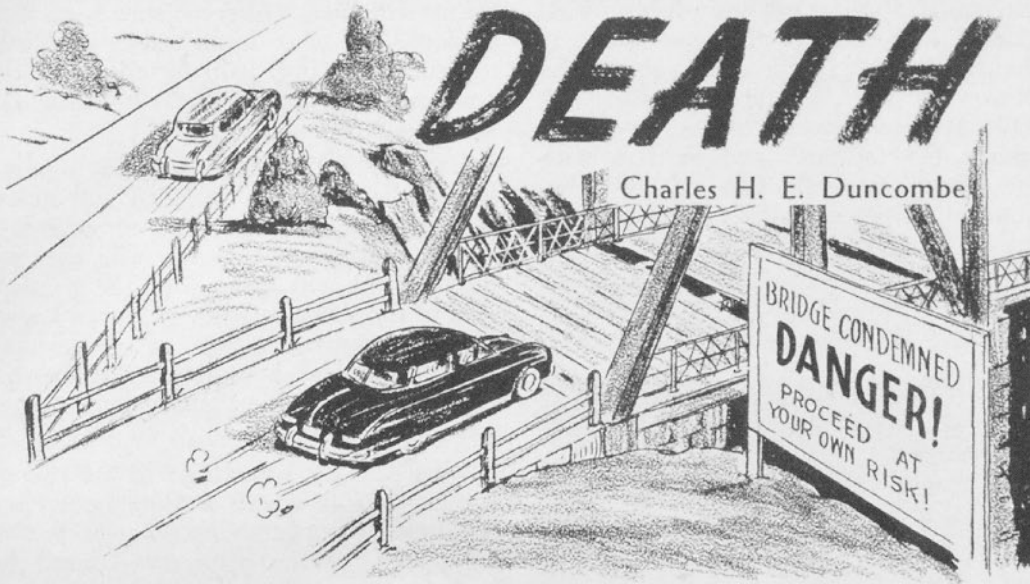
Georges Simenon, author of thrillers: "I am sure of nothing."

How much happier is the man or woman who has faith in the Son of God, and can say, "I know in Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day... I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

Detour to

DEATH

Charles H. E. Duncombe



Whoso breaketh an hedge, a serpent shall bite him. . . . (Eccl. 10:8).

KING SOLOMON was an observant man. The three thousand proverbs and one thousand and five songs which he spoke concerning trees from the cedars of Lebanon "unto the hyssop that springeth out of the wall" were evidence enough, apart from what he said about beasts, fowls, and creeping things. In a way both vivid and unique he illustrated profound spiritual principles from the great textbook of nature.

One day, from the palace roof, he observed a tragic tableau. The day was hot, the air sultry and oppressive, while the relentless fiery orb beat down upon deserted streets, market-place, and field. It was the hour of siesta. In the drowsy heat nothing stirred. Suddenly Solomon noticed in the distance a bare-footed native approaching with sluggish step on the far side of a hedge-enclosed field.

As though making up his mind to complete his tiring journey as speedily as possible, the man began to force his way through the hedge. He would shorten his journey a little by taking a short-cut across the field. He had almost broken through the hedge when it happened! He gave a piercing scream, a convulsive leap, and fell to the ground in a writhing heap. The deadly serpent that had been lying torpid in the cool moist shade had struck with spiteful venom at the careless foot.

Even as Solomon watched the swift undulations of the departing reptile, the pitiful victim, already blackening in the face, was softly moaning in the coma preceding death. Thoughtfully Solomon penned the word, "Whoso breaketh an hedge, a serpent shall bite him. . . ."

The Truth is Illustrated by Nature

A hedge is a restriction, a prohibition, a limitation. Upon all His creatures God has imposed boundaries beyond which they must not pass. To the proud sea the Almighty has appointed bars and doors and by His eternal decree has said, "Hitherto shalt thou come and no further, and here shall thy proud waves be stayed." Let the wild foaming billows toss with frantic fury! Let them careen with towering foamy crests and pound furiously against rocky shore or coral strand, there is a limit beyond which they cannot pass. To the might of the sea God says, "No farther."

In other directions we see the law inexorably applied. When that law is broken, those limits passed, those boundaries defied, sore and certain retribution falls upon the transgressor. The writer once ascended the great Rigi mountain near Zurich, Switzerland, and was enchanted by some beautiful wild Alpine plants growing at the summit. Soon they were carefully dug up and transplanted in a London garden—but it was a congested industrial area and the poisonous atmosphere killed the lovely flower. Frantic flying-fish, pursued by the voracious shark, have been known to land upon the deck of a passing ship and their pant their life away. These both in a different way transgressed their Creator's laws and died.

During World War Two, the author was preaching in the heavily defended area of Dover. There was imminent threat of invasion from across the Channel and all beaches were heavily mined. Barbed wire and "danger" signs warned the local inhabitants to stay away. One man ignored the notice and crossed the beach to reach his boat. He was never seen again. There

was nothing left either to bury or to identify. "Whoso breaketh an hedge, a serpent shall bite him."

Satan Broke Through the Hedge

The first created angels were given appointed limits of authority and power. From the time when God laid the foundations of the earth and "all the sons of God shouted for joy" He appointed the bounds of their habitation. The illustrious sons of light that excelled in strength, hearkening to the voice of His word, knew the limits of their principality, the boundaries of their prerogatives. Satan, then Lucifer, son of the morning, was the sum of wisdom and beauty. Every precious stone was his covering. No angel could outshine him; none was so fair as he. But he kept not his first estate; he was not content with the appointed limits of his habitation. He said, "I will ascend into heaven; I will exalt my throne above the stars of God; I will ascend above the heights of the clouds; I will be like the Most High." For this insolence, this defiance, he was punished. The Most High thundered upon him with the blasting might of outraged deity. From exceeding light he plunged down toward the abyss of darkest night and ruin. "Whoso breaketh an hedge, a serpent shall bite him."

Spiritists Break Through the Hedge

Over and over again, the Book, in terms of deepest solemnity, warns against dealing with familiar spirits—"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it." There was a divinely appointed boundary. We must not explore into the forbidden darkness where lurking spirits peep and mutter. We must not pass the mysterious borderline between the living and the dead. Safer to expose ourselves to the dealy Gamma Rays than to the malignant spirits that lie in wait for the unwary.

See the pathetic Gadarene demoniac. Naked and bloodstained, he wanders at night among the tombs of the dead. With screams as of a wild animal in torment he terrifies the passers-by night and day. Spasms of terrible strength enable him to snap every chain or fetter with which men bind him. When at last the demons are driven out of him, they enter into a herd of three thousand swine, which immediately dash maddened, squealing, frantic, over the cliff and into the sea. The swine's standard of life was as low as any, but possession by the evil spirits was more than even these degraded creatures could stand. This is the kind of evil spirits that infest the spiritistic seance.

Say good-by to a quiet mind by day and peaceful slumbers by night—say good-by

to good health and a sane mind—if you break through this hedge.

Adam Broke Through the Hedge

“And God planted a garden eastward in Eden.” He did not create that garden with a word, He planted it. When He wanted great lights in the firmament of heaven, to give light upon the earth, He merely spoke and it was done. The huge fiery orb of the sun hurtled to its appointed place at the Creator’s word. Sea and mountain, forest and plain, bird and beast, all appeared at His creative word—“He spake, and it was so.” But not Eden. God designed and planted Eden. He planned every bewitching vista and every flower-bedecked bower by rippling stream. Never has the world seen so enchanting a garden. It was a perfect environment for man. Every herb bearing seed, and every tree yielding fruit, was for his food. Only one place was out of bounds. He could wander at will down every shady path, pluck fruit from every tree, but there was one tree of which God said, “For in the day that thou eatest thereof thou shalt surely die.”

Eve, the first mother, listened to the serpent and transgressed God’s law, immediately followed by her husband. Milton says that the earth groaned and shuddered when the deed was done, and well it might. If our first parents could have had a glimpse of sin’s damning blight down the centuries, they would have recoiled in horror. What are the ruins wrought by the molten lava of Vesuvius and Cotopaxi—what the ravages of earthquake, flood, and fire—what the frightful carnage of war, compared with the havoc wrought by sin? They have measured the mighty Amazon, the Mississippi, the Rhine, the Thames, but who can measure the river of tears and blood rolling in a boiling torrent, bearing on its foaming crest the wreckage of homes and families through six thousand years of human sin? “By one man’s offense, death reigned” (Rom. 5:17). Adam broke through the hedge and the serpent bit him.

Modern Juveniles Break Through the Hedge

The first protective hedge that God puts around a child is mother-love. In the critical formative years the Christian mother thinks, plans, prays, counsels, guides the tiny feet into the ways of righteousness. The Sunday School teacher still further strengthens the encircling hedge

by prayerful teaching from the Word of God. From the sanctuary of mother-love and Sunday School influences the child graduates into the church. How strong are the walls of Zion! How amiable the tabernacles of Jehovah! How safe are the courts of the Lord for youthful feet! “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.” Outside the walls of Zion is a sea of ink. It washes against the bulwarks and bastions with the vileness of hell. The reeking pollutions of things debased and degenerate splash hungrily and unceasingly against the ancient sanctuary. Sin reaches out its unchaste hand to pluck the flower of innocence from the breast of the maiden;



The author of the accompanying article is a Pentecostal pastor in England, shown above with his son Geoffrey. Accompanied by his wife and son, he hopes to visit the U.S.A. in August and is open for evangelistic calls. His address is: Charles H. E. Duncombe, c/o 1421 Webster St. N. W., Washington, D.C.

to beckon the young man away from the paths of righteousness into the way of sinners, the seat of the scornful, the counsel of the ungodly. Drink, drugs, nicotine, night clubs, love of pleasure, greed of gold, dishonesty, attractions of stage and screen—these are the instruments of hell designed to pluck the young from the security of the church and to hurl them down to eternal ruin and remorse.

Every Sinner Breaks Through the Hedge

Around every man and woman God puts a double hedge. He marks the boundaries of their territory with the great pillars of the ten commandments—“Thou shalt” and “Thou shalt not.” He then places upon them the additional restraint of the human conscience. The penalty for breaking through these hedges is swift, summary, and severe—“If thou wilt not observe to do all the words of this law. . . Jehovah will give thee a trembling heart, and failing of eyes, and pining of soul!

and thy life shall hang in doubt before thee, and thou shalt fear night and day and shalt have no assurance of thy life. In the morning thou shalt say, Would it were even! and at even thou shalt say, Would it were morning!” To break through the hedge of conscience is no less perilous. The voice from heaven speaking to Saul said, “It is hard for thee to kick against the ox-goad” (Acts 9:5, English version).

However untutored or however sophisticated, be the place secluded and quiet or amid the noisy business of everyday life, a violated conscience will register a protest. It will come with the painful prod of the sharp ox-goad. Who can know what tormenting pangs of conscience troubled Saul as he watched the death-throes and heard the dying groans of the martyr Stephen?

Why does the young man or the young woman turn pale and hesitate upon the threshold of the gambling den, the drinking saloon, or the place of ill-fame? It is the protest of the unsleeping, ever-watchful conscience. Why does Judas Iscariot rush into the Temple, a frightful apparition, and shriek, “I have sinned in that I have betrayed innocent blood,” and, hurling down his thirty pieces of blood-money, run to the field of Alcedama and end his life in ghastly suicide? It was the scourge of an outraged conscience.

What must the death-bed of Herod, murderer of the innocents, have been? Before his startled eyes, the room would begin to fill with little children, their golden locks all dabbled with blood. Each would point the accusing finger at the cowering monarch. Each would glare upon him with menacing eye. Each in turn, the incarnation of an outraged conscience, would say, “Thou art the man.” He dies in unutterable torment. Delirium tremens will terrify the alcoholic; disease will destroy the immoral; unspeakable and insatiable cravings will torture the drug-addict. Surely Hell’s worst horrors are reserved for those who defy the Divine edict. “Whoso breaketh an hedge, a serpent shall bite him.”

Is the reader one who has broken through the hedge? Have you been bitten by the serpent? Has remorse, with feet of fire, been leaping upon your soul? The cross of Calvary is the panacea for every wound; the precious Blood provides cleansing from every sin—“Thou shalt call His name Jesus, for He shall save His people from their sins.”

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ROBERT C. CUNNINGHAM, EDITOR

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JERUSALEM ROCKED BY NEW SPIRITUAL MIRACLE

The Amazing Events that Shook Jerusalem on the Day of Pentecost, A. D. 33, as a Radio News Commentator Might Have Reported Them. Written by Fred J. Greve, Pastor of the Assembly of God in Manhattan, Kansas.

THIS IS RADIO JERUSALEM. The rollicking, happy holiday crowds that have been jamming Jerusalem these past few days—gathered here from all over the Empire for the Jewish Feast of Weeks (or, as some call it, the Feast of Pentecost)—were shaken today by an incident that occurred here in the city. It was an event that may prove to be as upsetting as the events connected with the crucifixion of the man Jesus just fifty days ago at the Passover.

Authorities in the Temple area had been assured that the situation had become quiet since Easter. They were visibly shocked and moved by the outbreak which occurred today.

Evidently the followers of Jesus had not gone back to the provinces. It is reported today that, unknown to authorities, they had gathered in an upper room here in Jerusalem. The reason for their secret gathering has not been ascertained at our office here, because it is well established that many of them had forsaken their leader just fifty days ago. Some had openly and vociferously denied even knowing Him.

Be that as it may, they suddenly poured out of their upper room with a resurgent force.

It is reported by reliable sources that an amazing phenomenon accompanied today's outbreak. Here in the city for the Feast of Pentecost were worshipers from the dispersion—Parthians, Medes, some from Mesopotamia, others from Asia, some from Egypt and Libya, and thousands more from as far away as Rome. These men were shocked to hear the Galilean fishermen speaking in their own languages concerning the wonderful works of God. The fishermen had not been known to ever speak these languages before. In fact, many who were on the spot today declared that they knew these disciples of Jesus well and insisted that they were unlearned and ignorant men.

Authorities said there were 120 followers of Jesus in the company that broke out of isolation today. Mary, His mother, and other women were among the number. Spokesman for the group was a big fisherman named Simon Peter. He spoke with great force.

This reporter remembers this man Peter as the one who cut off the ear of Malchus,

a servant of the High Priest, just a few weeks ago in a vain attempt to defend his teacher Jesus. This same man brought great mirth to the city when it was discovered he was the one who denied Jesus three times in the courtyard during the leader's trial.

Evidently something has happened to this man. He now seems to be as bold as a lion. Regardless of what we might think of him, he certainly is a changed man.

Peter identified this phenomenon today—which was accompanied, they tell me, by a noise which actually sounded like a tornado—as that phenomenon foretold by the prophet Joel. This reporter checked the sacred scrolls and found these words in Joel's prophecy:

"It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit."

Peter bluntly said, and we quote, "This is that."

Ladies and gentlemen, it is difficult at this point to evaluate this new development for you.

We who have heard this man Peter have to admit that he is a changed man. There was no cringing in him today. He spoke with authority such as Jesus seemed to have. The people scarcely moved as Peter spoke to them.

Peter charged the crowd with murdering Jesus. We expected such a charge would produce a riot, but instead there was great weeping among the masses. Peter said it was God who permitted Jesus to fall into unfriendly hands and be crucified. He further alleged that God raised Him from the dead, that the 120 saw Him alive afterward, and that this same Jesus had ascended to heaven whence He had performed this new miracle of "shedding forth the Holy Ghost," as Peter described it.

A strange power seemed to be upon the crowd as Peter spoke. When he finished they said, "What shall we do?" And Peter told them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

It is estimated that three thousand

men, at least, went with Peter and were immersed. When we consider the implications of identifying oneself with Jesus, it was truly an amazing sight.

How far will this situation develop? It is difficult to say. No doubt the Temple authorities will take measures to stop it. The Sanhedrin is already assembled at this moment to deal with the problem.

But when we recall the measures which were taken to stamp out this movement, even to the crucifying of Jesus, and recognize that the measures failed, we cannot help wondering how far it may spread.

This man Peter preached with tremendous force. Some light might be shed on the situation if we analyze his words.

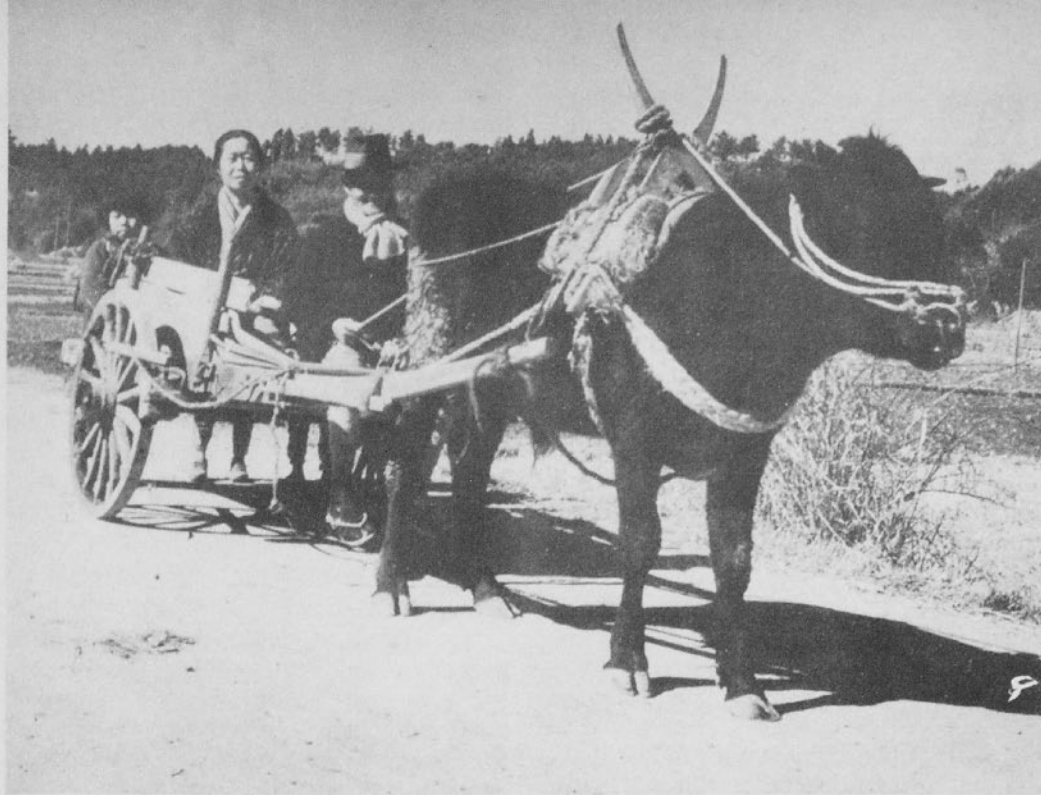
He said, among other things, that Jesus had commanded them not to go back to the provinces but to wait in Jerusalem until they had received the promise of the Father, as he termed it. That promise, he said, was that the Holy Spirit would come upon them. It was to be a power from on high to make them witnesses, he explained. And even a hard-headed reporter has to concede that Peter seems to have just such power now.

He said, too, that all who would repent and be baptized in the name of Jesus Christ could receive this same endowment with heavenly power. He said the promise would never be withdrawn. He said it was for those who listened, and for their children, and for people who were afar off. God would be a respecter of persons, he said, if He gave the power of the Holy Spirit only to them and not to others later on.

If this reporter may hazard a prediction, it is this: the movement will be difficult to stop. It may even spread beyond Jerusalem. It is quite logical to assume that this new experience of Peter and the rest, call it what you may, will be contagious.

You may recall that several years ago, when the man called John was baptizing in the wilderness and attracting multitudes of these same people, it was reported that he made a prediction that may have some significance today. He said that, whereas he was baptizing the people in water, the One who was coming after him, who was mightier than he, would baptize the people with the Holy Ghost and with fire. It is claimed that such is precisely what happened here today. Cloven tongues like as of fire were seen in the upper room, sitting upon each of the 120.

Just what would happen in the course of history if very many men could be changed, as these 120 have been changed, is something to consider. We analyze the situation with all the detachment and objectivity a reporter possibly can assume, and we cannot escape the conclusion that if all the followers of Jesus could have this power that Peter has, they might conceivably turn the world upside down.



A typical Japanese farmer and his family on their way to town in a standard two-wheeled cart drawn by a bull. These cattle are domesticated and are used in place of horses. Rope of twisted rice stalks is used for harness.

In Japan the month of May is

A MONTH OF OPPORTUNITY

Leonard Nipper, Japan

DURING THE MONTH of May every missionary and national worker in Japan puts forth a special effort both in cities and in the villages to reach the unsaved. May is one of the best months of the year in which to hold tent meetings. The cold winter is past, and the rainy season and summer heat do not start until June. In the interim the farmer, while waiting to harvest his spring rice, has more leisure than usual.

We spend the first few days of May in Tokyo, the capital. It is by far the largest city of Japan. Here our annual convention meets and it is a time of spiritual refreshing for all of us. The sessions are held at the Bible School and headquarters. We have a large tent which seats approximately 850 people.

After the convention is over the special campaign starts. Our city of Kobe with its 909,000 people presents a real challenge in itself. Due to the generosity of Army Chaplain John Lindvall, who formerly was stationed here, and the students of Central Bible Institute in Springfield, Mo., we will have a new tent for our own use this year.

Last year's meetings proved to be a real blessing. Thousands of tracts and Gospel portions were distributed. Hundreds attended the meetings. As a result new churches were established and new meetings were started in private homes. The local church benefited by this effort and has shown a definite increase.

The traditional religion of Japan is Shinto. It still has a powerful hold on the people in spite of Japan's recent defeat. Shinto boasts of no Bible, no creed, no images. It is a kind of combined ancestor, hero and emperor worship that has come down from early times. Buddhism is also very prevalent. Japan is said to have 110,000 Shinto shrines, 106,000 Buddhist temples, but only 2,100 Christian churches.

The Bible School students assist in the tent meetings and thereby gain valuable practical experience in ministering

to their own people. The local young people help with the music and with their testimonies.

We covet your prayers for us all, national workers and missionaries alike. There is real hunger in the hearts of the people and we are eager to reach many with the gospel message during May this year.

Open Doors in Brazil

Mr. and Mrs. Bernhard Johnson

DOORS ARE WIDE OPEN in Brazil and God is blessing the work in this great republic.

Some months ago we went to Alterosa, a town in the mountains, to hold meetings. It was our first venture in this area and our efforts were not without considerable opposition. Nevertheless we persevered!

Recently we had a baptismal service in this same town. As we gathered at a small stream for the ceremony we connected our P. A. system and began to play some hymns. In a short time it seemed as though the whole town had gathered to attend the meeting. Today there are over fifty believers in Alterosa.

Some months ago we visited two other towns for the first time and here too we encountered a great deal of antagonism. Rocks and sand were thrown at us, and some even threatened us with knives and bricks. Today these same people invite us to their homes for coffee and many have given their hearts to the Lord.

On another occasion we took quite a long journey into the country to Pe Do Murro. This town is situated at the foot of the highest mountain in Brazil. Here, too, we held a baptismal service, using the P. A. system to great advantage. It was not long until a crowd of some 300 had gathered. Many evidenced a real interest in the gospel message.

Pray for Brazil. There are 150,000 baptized converts in the Assemblies of God here, but fifty-three millions are still without Christ.

RAYMOND SANDERS' BOOK OFF THE PRESS

During his ministry in Upper Volta, French West Africa, the late Raymond Ira Sanders found time to write a number of true short stories and sketches concerning the Mossi tribe with which he labored. His collection, in book form, is now off the press.

The volume "Meet the Mossi" contains a poem written during the missionary's illness, besides a brief description of Upper Volta, twenty-six short stories and sketches, a collection of Mossiland proverbs, three

Mossiland legends, and eight letters from Mossiland workers.

In addition, the last section of the book has been made into a memorial. It contains as complete a list as it is possible to furnish of General Council missionary soldiers of the Cross who, like the author, have gone to be with the Lord.

Handy pocket size. Cloth bound. Order from the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Mo. Price \$1.00.

Awakening in Rural Communities

Arthur Lindvall, El Salvador

ABOUT FORTY YEARS ago when the message of Pentecost came to El Salvador one of the first places to experience an outpouring of the Holy Spirit was the little rural community of Las Lomas. This village is situated on the side of a volcano, some 4,000 feet above sea level. In this same place twenty years later our Bible School had its inception.

Because of quarreling and bickering among the believers the work had dwindled during the past fifteen years until at times there had not been any preaching at all in the local church. Almost every pastor would give up, after a time, in despair.

In December, one of our first-year Bible School students, Domingo Francia, went to Las Lomas to shepherd the little flock that was left. Last month he too grew discouraged because of the indifference of the few remaining believers. In spite of all his efforts to interest the people in the services of 'Holy Week,' which usually is the most important time of the year in the churches here, little enthusiasm was manifested. Not many came to the services, even on Good Friday.

On Saturday night Brother Francia went to Las Lajas, a nearby outstation, to hold a service. He informed the people there that he was planning to leave the Las Lomas church after Easter Sunday unless God undertook in the situation. That night at Las Lajas six accepted the Lord.

On Easter Sunday Brother Francia held services in the same outstation. They lasted from ten o'clock in the morning until three in the afternoon and from seven in the evening until after midnight! That Easter day more than a dozen were saved and a number received the Baptism in the Holy Spirit. In twelve days 80 were saved or reclaimed and 28 received the Baptism!

Later, some of us from Santa Ana visited Las Lomas. It is a difficult trip of twenty miles over the roughest of mountain roads. We were greatly astonished to find that 200 had gathered for the service. The meeting had to be held in the open because the little church was not large enough to accommodate the crowd. One accepted the Lord even before the service began. Five were saved that day.

The revival has indeed spread to this needy community. Many are giving their hearts to the Lord. Some have had visions of heaven and of the river of life. Prophecies have been given, telling of the imminent coming of the Lord and of the necessity of being ready.

Pray for these groups, that God will continue to move in their midst and that a real awakening may come to all of our 75 churches in El Salvador.



Mr. and Mrs. Hugh P. Jeter
Spain



Mr. and Mrs. Edwin M. Brengle
Philippines

MISSIONARY News Notes



Mr. and Mrs. Hugh Jeter and family sailed from New York for Spain on the SS. INDEPENDENCE on April 24.

Mr. and Mrs. Edwin M. Brengle sailed April 24 on the SS. PRESIDENT TAFT for Cebu City, Philippine Islands.

Forest Barker sailed April 11 from Havana, Cuba, for Peru. Mrs. Barker will return to Peru at a later date.

The Lord is blessing the ministry of our brethren in Iran and several churches have been established. The Kermanshah congregation is greatly in need of a place of worship. Iranian believers give sacrificially, but as they are very poor they are not able to finance the construction of a church building. \$3,500.00 will purchase a site and finance the erection of a building for this group. Kindly send all offerings for this project to the Foreign Missions Department and designate them for "Kermanshah Church Building Fund."

Mr. and Mrs. Arthur E. Lindvall who returned to Central America in January are residing at the following address: Apartado 99, Santa Ana, El Salvador, C.A.

Missionaries and national leaders of the Assemblies of God in El Salvador. Front row, left to right: Leonidas Lobos, Francisco Arbizu, and Jose I. Granados. Back row: Melvin L. Hodges, Arthur Lindvall, and Paul Finkenbinder.



Willis Long, North India, writes that they are in great need of a portable organ for their work in Asansol. The organ will cost about \$120.00. Any contributions should be sent to Noel Perkin, 434 W. Pacific Street, Springfield 1, Mo.

David Nyien from Malaya writes: "One of our families is now living in a new village. They have a fine shop and we have found it an excellent place to hold meetings. When there are no services scheduled at our local assembly we take a carload of people out to this village for a meeting. What a blessing the Speed-the-Light car is to us out here!"

Henrietta Tieleman and Alice Stewart in Taipie, Formosa, send the following news item: "We eight missionaries in Formosa have been praying that we would soon be able to start a Mandarin work among the people from the mainland (China). We advertised in two Chinese newspapers, and as a result we have already begun Mandarin-speaking meetings in James Baker's home. We are going to start a building fund so that in time we may have a church. Already the site has been purchased for the new Bible School here in Formosa. Pray for God's blessing on all our work here."

Lawrence Perrault has asked us to publish his new address, as follows: Les Garcins de Vif, (Isere,) France.

SUNDAY'S LESSON

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

THE FIRST MISSIONARY CONVERT

Lesson for May 31

Acts 8:26-39

When the Jewish leaders refused to accept the gospel, God turned to the Gentiles and performed wonderful works of power among them. Last week we studied concerning the miracles wrought through Philip at Samaria, and the spiritual awakening that followed. This week we study further concerning the acts of the Holy Ghost among the Gentiles.

1. THE EUNUCH'S SPIRITUAL HUNGER

a. *He Was a Proselyte to Judaism.* The Bible does not tell his name. It simply describes him as "a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure" (v. 27). He held a high governmental position. One would expect him to be faithful to the religion of the Ethiopians, who honored the gods of Thebes, but instead we find he was a Jewish proselyte. Evidently his spiritual hunger was so great that it carried him above nationalism, court custom, and self-interest. He was determined to find God at any cost.

b. *He Was a Sincere Worshiper.* The Bible says that he "had come to Jerusalem for to worship," and now was returning (v. 27). He was not on a pleasure trip, not on a sight-seeing tour, but had made a long, wearisome journey for the purpose of worship. Furthermore, as he pursued his homeward journey he was reading the Jewish Scriptures while sitting in his chariot. Here was a sincere seeker after God, indeed. God never lets a sincere seeker such as this eunuch go unrewarded.

2. THE EVANGELIST'S PROMPT OBEDIENCE

a. *He Acted Contrary to Reason.* Philip the evangelist was in the midst of a great revival at Samaria. There was remarkable blessing all around him; miracles being performed; souls being saved; believers being filled with the Holy Spirit; when suddenly the angel of the Lord spoke to him, saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert" (v. 26). To human reason it would seem unwise to leave the scene of revival. Philip might have reasoned that he was needed in Samaria. But he decided that God knew best, and so he obeyed without hesitation. "He arose and went."

b. *He Found the Way Prepared.* God had timed the events perfectly, and Philip's prompt obedience enabled God to

work out a beautiful pattern. Philip arrived at the road from Jerusalem to Gaza just in time to find the Ethiopian eunuch passing by. So far, so good. The first stage of Philip's mission had ended in success. Now there was a second step for him to take: the Spirit said to him, "Go near, and join thyself to this chariot" (v. 29). Perhaps it seemed humbling for the evangelist to become a hitch-hiker. Perhaps he was tempted to think it would be presumptuous for him to approach this stranger without invitation. But he obeyed and with alacrity. He "ran thither to him, and heard him read the prophet Esaias [Isaiah]" (v. 30). Imagine what Philip's surprise and delight must have been! Surely he could say with Abraham's servant, "I being in the way, the Lord led me" (Genesis 24:27). For as he had followed the leading of God he had found the Ethiopian in the very act of reading Isaiah 53 ('the Gospel of the Old Testament') and even wishing he had someone to explain the meaning to him!

3. THE EVIDENCES OF CONVERSION

a. *The Eunuch Confessed Faith in Christ.* At the eunuch's invitation Philip climbed up into the chariot; then, taking Isaiah 53:7 for his text, he preached unto him Jesus. In the course of his preaching Philip evidently mentioned water baptism, for the eunuch noticed a pool of water ahead and said, "See, here is water; what doth hinder me to be baptized" (v. 36)? Philip said, "If thou believest with all thine heart, thou mayest." And the eunuch gave a clear confession of faith, saying, "I believe that Jesus Christ is the Son of God" (v. 37).

b. *He obeyed the Scriptures.* The eunuch, upon learning that water baptism was commanded by Christ and His apostles, immediately expressed a desire to be baptized. There was no holding back with him. No half-way measure would do. He meant business with God. He was ready to obey the Lord, no matter what the cost might be. So he stopped the chariot, and there before all his servants and attendants he was baptized by Philip. Evidently it was immersion, and not mere sprinkling; for the Scripture says, "They went down both into the water, both Philip and the eunuch," and afterward they "came up out of the water."

c. *He Had Great Joy.* When they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and the eunuch "went on his

way rejoicing." He had great joy, for he had walked in the light that God had shone down upon his pathway. There is always joy in the heart of the man or woman who believes in Christ and who obeys His commandments. Without whole-hearted faith and whole-hearted obedience, however, there can be no real joy.

Notice that the Lord took Philip away so that the eunuch's faith would not be built on man. The eunuch must depend upon Christ. His faith must be established in the Scriptures. The eunuch did place his faith in the Lord, and in His Word; therefore, even though Philip was gone, and he saw him no more, he was able to go on his way rejoicing. What an ideal evangelist was Philip! And what an excellent example of a sincere seeker after truth was the eunuch!

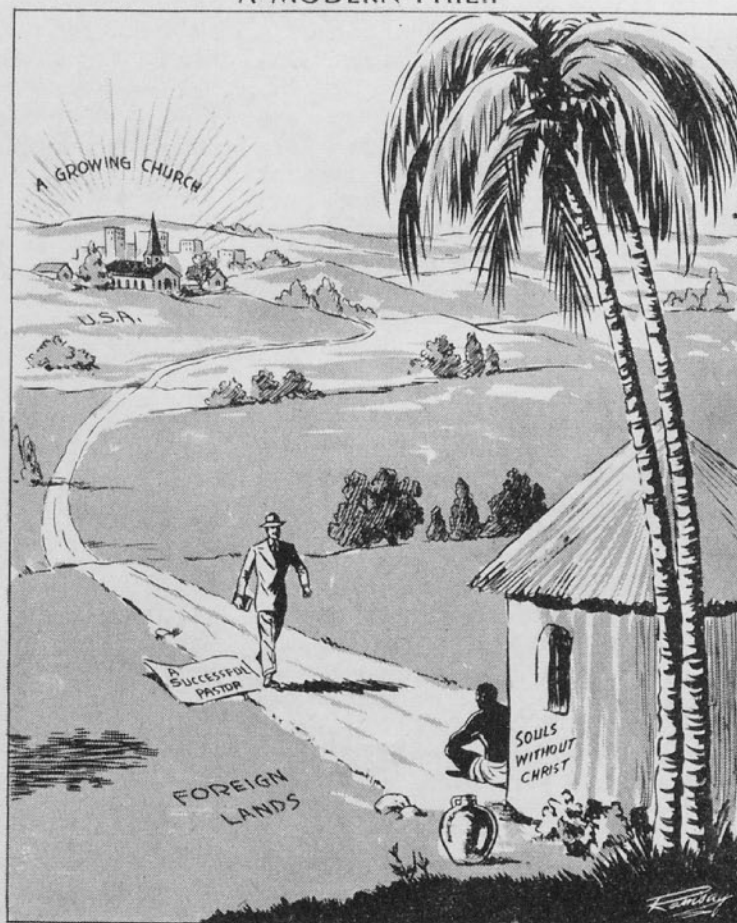
THIS WEEK'S LESSON

The First Evangelistic Mission (lesson for Sunday, May 24). Acts 8:5-17.

BELIEVE

It is true, we cannot get much from God, or do much for God, until we believe His Word with a strength which risks all upon it, and cannot but believe and act it out. Such convictions are the taproots of character, and the man who possesses them never can be weak. When a man takes his Bible, and, kneeling at its open page, has solemnly committed all his life and soul to its great promises and mighty commands without a single reservation, then his prayers and deeds will tell upon the world, and he can never be unimportant again.—A. B. Simpson.

A MODERN PHILIP



QUESTIONS

ANSWERED BY FRANK M. BOYD

If you have questions concerning the Scriptures, send them to Questions Department, The Pentecostal Evangel, 434 W. Pacific Street, Springfield 1, Missouri. Be sure to give your name and address, so that Brother Boyd may answer your questions by letter if not in this column.

BAPTIZED FOR THE DEAD

Paul speaks of people being "baptized for the dead" (1 Cor. 15:29). Do you think we should practice this today?

No. This is the only scripture where such a practice is mentioned. The explanation seems to be that sometimes, when a person died without having had the opportunity to give a personal testimony to his faith in Christ by being baptized, a survivor was baptized for him by proxy. Thus a public witness was given to the fact that the dead person had left behind a definite testimony of salvation. However, this practice was not widespread in the early church.

The inspired apostle, in mentioning "they which are baptized for the dead," does not necessarily approve of the practice. As Alford points out: "Both by the third person and by the words 'they which are,' he indirectly separates himself and those to whom he is writing from participation in or approval of the practice."

STATE OF THE DEAD

The Bible says, "The dead know not anything." Why do some Christians teach that the human spirit goes to heaven or hell immediately after death?

Because the latter is the plain teaching of the Scriptures. It is true that Ecclesiastes 9:5 does say, "The dead know not any thing," but that statement must be interpreted according to the viewpoint from which it was written. Solomon was writing concerning things "under the sun." His conclusion was that "all is vanity and vexation of spirit" under the sun. To the man "under the sun" (the natural man) it does appear that the dead are "gone forever" and that they "know not any thing." But such is not the final revelation of the Scriptures.

Paul, concerning his expectation after death, said that "to depart and be with Christ" was "far better." See Philipians 1:23. At another time he said that "to be absent from the body" was "to be present with the Lord" (2 Cor. 5:8). Jesus clearly taught that the righteous who died in faith were not dead, but living, for He quoted the words, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," and added, "God is not the God of the dead, but of the living" (Matthew 22:32).

The spirits of the wicked dead go to "hades," an intermediate state. (In Luke 16 we read that the rich man died, and was buried, and went to "hades," which is wrongly translated "hell" in



NEW CHURCH DEDICATED AT ROCK FALLS, ILLINOIS



H. W. Lutz

The Assembly of God at Rock Falls, Illinois, dedicated this new building to the service of the Lord on April 6, 1953. Ernest C. Sumrall, pastor of the Stone Church, Chicago, was the dedicatorial speaker.

The church had its beginning in July, 1949, with a total of 26 in Sunday School. The members first had their meetings at Trager Hall. In August, 1950, ground was broken for the new building, which is 38 feet wide and 65

feet long, constructed of concrete blocks. By December, 1951, the church was able to move into the basement where meetings were held while the superstructure was being built. The auditorium seats 200. It is furnished with natural finish oak pews and matching pulpit. There is a glass-enclosed nursery room at the rear. The basement contains a young people's auditorium, two wash rooms, seven individual class rooms, and a large heating room.

The assessed valuation of the new building is \$35,000 but since most of the labor was donated by the members and pastor, the actual cost of the project was considerably less than half that amount. The pastor is Harry W. Lutz.

some versions.) Hades is the abode of the wicked dead until the great white throne judgment at the end of the millennium, when they shall be cast into the lake of fire (see Revelation 1:18; 20:13, 14).

PRAYING FOR THE DEAD

Does it do any good to pray for people who are dead?

No, we must pray for them before they die if we hope to help them. I know of nothing in our Bible that warrants praying for the dead, or that indicates that our prayers can affect their eternal destiny in any way.

WILL THERE BE A SECOND CHANCE?

Will the wicked dead ever have another chance to be saved?

There is no scriptural ground for believing that anyone will have a chance to be saved, if they have not been saved before death. "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). The reference undoubtedly is to the great white throne judgment described in Revelation 20:11-15,

which is the final judgment, and which involves primarily the wicked dead. The wicked dead are resurrected to judgment a thousand years after the resurrection of the "blessed and holy" (Revelation 20:5, 6).

OPEN MEETINGS WITH PRAYER

For the first time in the 173-year history of the Commonwealth of Massachusetts, regular meetings of the Governor's Council will henceforth be opened with prayer. On motion of Lt. Gov. Sumner Whittier, the council voted unanimously to empower Gov. Christian A. Herter to name a chaplain for the body.

The action marks a continuing trend toward recognizing the need of divine assistance in government circles. In Providence, Rhode Island, a proposal that the General Assembly begin its daily sessions with prayer was approved by the House of Representatives. In Portland, Oregon, the Central Labor Council, following the example of the Portland City Council, decided to open all its regular meetings with prayer. And in Winthrop, Mass., the town's fire bells now ring at 6 p.m. daily to signal a "pause for peace." It is becoming fashionable to talk about God, and even to pray to Him, due in large measure to the challenge from Communism—but many people are forgetting that Jesus said, "No man cometh unto the Father but by Me." God will not hear the prayers of people who reject His Son.

"For the Father loveth the Son... He that honoureth not the Son honoureth not the Father which hath sent Him" (John 5:20, 23).

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KNOW YOUR CHAPLAINS

A SERIES OF BRIEF SKETCHES INTRODUCING YOU TO THE ASSEMBLIES OF GOD CHAPLAINS WHO ARE MINISTERING TO THE MEMBERS OF THE ARMED SERVICES AROUND THE WORLD

2. Chaplain (Capt.) James A. Duguid

Chaplain James A. Duguid has been wearing Uncle Sam's uniform off and on since December 1944. He served in Europe and also in the Far East during World War II. At present he is stationed in Germany.

After finishing chaplain's school (Fort Devens, Massachusetts) he was assigned to the post chaplain's office, Camp Gordon, Georgia. In April 1945 he left this post for overseas duty.



Chaplain Duguid

Shortly afterward he found himself in Italy, assigned to the 24th Replacement Depot. Part of the time he was in the Volturno Valley, concerning which he wrote at the time: "This place is known as 'Purple Heart Valley' because so much blood has been shed here. It was well fortified by the German Army. It is said that at one time one could walk across the valley on dead bodies without touching the ground."

Victory having come in Europe, Chaplain Duguid boarded a troop transport in July 1945 and headed for the Far East, via the Panama Canal. On this 16,000-mile trip he had to cross the equator, at which time he was "initiated as a Trusty Shellback and introduced to the Solemn Mysteries of the Ancient Order of the Deep Domain of Neptunus Rex." After 42 days' journey he landed in Manila. Here his life was full of opportunities for gospel ministry. In addition to his regular duties he conducted Bible studies in a Japanese prisoner-of-war compound, preached in civilian churches, and was active in C. A. meetings where he met four other Assemblies chaplains who were stationed in the Manila area—Chaplains Tashnick, Jennings, Brengle, and Lukowski. In the fall of 1946 he was returned to the States and discharged from military service.

Brother Duguid engaged in civilian ministry in New Mexico for several years; then Uncle Sam beckoned once again. He was ordered back to military service in March 1951, and reported for duty with an anti-aircraft unit at Fort Bliss, Texas. In August 1951 he was sent overseas again, this time to Germany.

He is now assigned to Coleman Barracks in Mannheim. Here he enjoys an unusual privilege in that he is at the same location as another Assemblies chaplain, James A. Woods. In fact, their offices are very close together.

Recently Chaplain Duguid gave us this snapshot of his ministry:

"A fierce battle raged within the soul of one particular soldier in the Coleman Barracks Chapel near Mannheim, Germany, as he sat listening to the chaplain's Sunday morning sermon on 'Victorious Living.' Before coming into the Army he had found it easy to live for the Lord among his friends and relatives. But now, associated with men who were often unsympathetic toward Christian principles, and unable to find many men who had



Lest we forget

This is the final article in a series featuring several of our aged ministers. Next Sunday, May 31, is the date set aside for our whole constituency to join in an offering for these aged ministers. It is Memorial Sunday. Let us give generously and cheerfully as a tribute to the pioneers of our movement.

Our entire organization rejoices when the front page of the EVANGEL is graced with the picture of a beautiful modern Assemblies of God Church which has recently been completed. The story which follows will tell how, in a rented building, a few people of like precious faith sacrificed and prayed until they finally had a beautiful building to the glory of God. The story of our pioneer ministers often reads like pages from the Acts of the Apostles. Here's the story of one such minister and his wife, told by a pastor who interviewed them recently.

The minister is now seventy-three years old and he and his wife live in a modest little home in the deep Southland. Their hearts glow with the same fire and zeal that gripped them in 1909, but their bodies can no longer meet the requirements of present-day ministerial activity. This soldier of the cross was on a hospital bed when interviewed. Nothing but joy thrilled his heart as he told of some of the exploits of faith, such as when they received the Baptism of the Holy Ghost, then within three weeks had burned every bridge behind them and started out in their buggy pulled by two ponies to their first revival in Oklahoma.

The "hotel" in which the evangelistic party of six was placed was a "dug-out" about 12x14 in size. This first revival lasted a month and although no record was kept of the number saved, they have glorious memories of bootleggers pouring

his convictions, he too was being sorely tempted to forget his Christian training and convictions.

"However, the message convinced him that if the 'saints in Caesar's household' were able to live for the Lord in adverse circumstances, he too would be able to live for his Lord in the Army. The battle within his soul ceased as he bowed his head in prayer while the closing hymn was being sung.

"That evening, before our vesper service, this soldier came into my office and said: 'Chaplain, after hearing the message this morning I am determined more than ever before to live a Christian life.'

"Our hearts are filled with gratitude when we hear testimonies like this."

(Compiled by Ernest L. Kalapathy, Servicemen's Division, C. A. Department, 434 West Pacific St., Springfield 1, Missouri.)

out their whiskey, horse thieves making their past records straight, mighty miracles of healing, and conversions that shook the countryside. For this month of service they received \$5.00.

The old minister, as he lay there on the bed, recalled the time he had been sick for four months with typhoid fever and fully trusted God for his healing. The only minister that visited him rode horseback seventy-five miles to do so, but God healed him instantly and it became a testimony that stirred that unbelieving community.

He recalled other great meetings in Texas in brush arbors where hundreds were saved, healed, and filled with the Holy Ghost. Out of those meetings came many of the leading Pentecostal ministers of today.

His heart thrilled when he thought of the time he borrowed money to go to a meeting which he heard was to be held in Hot Springs, Arkansas, where the organization now known as the Assemblies of God came into existence. He had the privilege of becoming one of the charter members of this group and has been such until this day. In the five years of his official capacity as District Superintendent of what is now one of our largest Districts he organized some seventy-five churches. He remembered that many times in pioneer work they put the four children to bed hungry. At one time they lived in an old deserted house and went without

food for three days. Again, in a section of Texas where we now have a fine church, their three children had to go through the winter without shoes. At another place they washed and ironed for people to get money to rent a building to open a new work for Jesus.

One time when the wife of this dear brother was near death with pellegra, the Lord spoke to them to drive to Duncan, Oklahoma, to a camp meeting. They drove the old model-T Ford over the dusty roads, even though the wife was near death. Finally they reached the campgrounds, and she was healed the second night. Within a month she had gained thirty pounds and was eating anything she wanted. Immediately they resumed their duties in the Lord's work. They were blessed in pastoring various churches with what this brother describes as "the best people on earth."

There are fifty or more ministers on the field now who were saved directly through the ministry of these dear soldiers of the Cross. Only God knows the great number who have been called to the ministry from the churches they started and through the ministry of these preachers. Three of their own boys are in the ministry. God will crown them and give them an abundance of reward for their labor at the end of the way, but it is our duty to show our appreciation to them now while they are waiting their call to the land where they will never grow old.

REMEMBER—MAY 31

A Pioneer Tells His Story

After being connected with the Pentecostal movement for over 30 years I have come to the conclusion that the Assemblies of God fellowship was born in heaven; it is God's answer to modernism.

We older ministers who have been instrumental, under God, in helping our great movement to reach the world-wide ministry it now has, have seen and experienced some of the hardships and persecutions of the beginning when we were not as popular as we are now. We were despised, ridiculed, even hated. The ropes of our tent were cut, the side-walls slashed, we were 'bombarded' with over-ripe tomatoes, and threatened with bodily harm. Occasionally we had to appeal to the authorities for protection.

I vividly remember that in our first evangelistic effort with the Assemblies my wife and I received no offering at all; during a nine-week campaign we received \$1.00; in another 8-week campaign our ONE offering amounted to about \$14.00. There simply wasn't any money among our people. We had no wealthy church members, but 'the common people heard us gladly.' Vacations with pay were unheard of; many times in our pioneer days we had to do secular work in order to make both ends meet.

We were outcasts, disfellowshipped by other denominations and churches. Tracts were written against our testimony and articles against us were published in the newspapers. We were branded with all kinds of contemptuous names; our children were held up as laughingstocks in the public schools. Sometimes we had food and sometimes we had none. Sometimes we had a decent place in which to live and more often we did not. I spent a night in jail for preaching Christ crucified and was fined \$100.00. The fine was suspended, however; I did not have to pay it.

Now, at the sunset of life, looking back over these pioneer years, we do not know how we ever pulled through, but I would not take anything in all the world for these experiences.

We are praising God that He in His goodness has enabled us to establish nine Assemblies, of which two combined, leaving eight. The blessing of Almighty God rested upon our spoken and written ministry; it has been glorious

to see thousands being saved and filled with the blessed Spirit of the Living God according to Acts 2:4. My writings through the pages of the Pentecostal Evangel and in tract and booklet form have gone into all parts of the English-speaking world. Some of the writings were translated into Spanish and Hindustani. TO GOD BE ALL THE GLORY!

Privations of the early days and overwork in the latter years have caused a serious illness in my body, so that I cannot continue in the ministry any longer. We have to leave the pioneer work in the hands of our younger brethren. May God bless them.

But I praise my God, that even though I am off the evangelistic field, I have not been forgotten by my ministerial brethren. Without the monthly pecuniary assistance from our headquarters office in Springfield, Missouri, we just could not exist. Others of our elderly ministers of pioneer days have told me the same. I am very grateful.

REMEMBER—MAY 31.

"Bring Me Back My Tears"

Lloyd Christiansen *

A FINE young evangelist remarked to me some years ago: "Brother Christiansen, I have never wept over the lost. I don't know what that is. I am never given to tears."

I hasten to point out that this young man was exemplary in character and conduct. He was modest and unassuming. He was richly talented. In fact, he had to his credit a long list of fine qualities. I have often meditated on his frank confession. I have wondered whether it is possible to really love mankind, and yet remain tearless. Is it possible to have a genuine burden for the lost and never weep over them? Can it be that tears are superfluous and unnecessary? Can one be dry-eyed and still be exercised over the needs that scream at us from all quarters?

I remember hearing the late Brother R. J. Craig make a significant and weighty remark back in 1937. His was not a cynical tone, but he spoke from a burdened heart as he said, "I haven't much time for a dry-eyed ministry. I hope that you young ministers will often weep and keep broken before the Lord." I have never forgotten that. Much of our work is perfunctory and heartless. Our hearts do not bleed. We are short on Calvary compassion. We can witness crushing tragedies without weeping. We live in a day that is filled with sorrow and tragedy.

*Pastor, Full Gospel Tabernacle, Washington, D. C.

There are multitudes hoping that somebody cares. May God keep us from forming callouses on our hearts. Christlike compassion is never outmoded; it is more needed now than ever before.

It should be said that there are certain varieties of tears that are unworthy. Some people weep because a carnal ambition has been thwarted and unrealized. Others have acquired the martyr spirit, and consequently upon the slightest provocation they cry in self-pity. There are some who weep because they are peculiarly vulnerable to anything that is morbid and sad. Some are unusually skillful in the shedding of "crocodile tears." God must be displeased with selfish tears. He must loathe all weeping that is insincere and superficial. Having said this, we must point out emphatically that there is a weeping that is prompted by the Holy Ghost. When we permit God to cultivate hearts of compassion within us, there will be tears to be sure. Let us remember that God wants tears. He demands tears.

The great, rugged men of the Bible were given to tears. One example is Jeremiah. The supreme example is our Lord Jesus. Never let anyone suggest that it is not masculine for a man to weep, for we have precedent after precedent in God's Word of brave, strong men who gave way to tears in the face of sorrow and need. We need less joking and wise-cracking, and more weeping and groaning in spirit.

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Clarice M. Bowman

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We need tears in the pew and tears in the pulpit. Preachers who do not weep do not see true revivals. God save us from preaching that has no tears. God save us from praying that has no tears. God save us from teaching that does not come from a broken heart. God save us from any Christian service that is not watered with tears. Churches that have no weeping, no confessing, no fasting, no travelling in prayer do not have visitations of power from on high. Can we expect sinners to weep, when God's people don't weep? First of all we need a crying among God's people over lost sinners, and over the awful sins that stain our fair land. What does God think about us when we never weep or sigh? Oh, God help us to weep over our own shortcomings, and then over eternity-bound, never-dying souls.

Christian worker, how long is it since you were thoroughly broken before the Lord? When was the last time you went on your face before God in agony over a perishing world? Sometimes we unwittingly resist the breaking process before God. We console ourselves by assuming that we are brave when we don't break. Oh, please, break before God. Let the tears flow. Don't let foolish pride rob you of the brokenness that is so vital in effective spiritual service.

A certain minister, whom I know intimately, was passing through a difficult time in his ministry. He was a pastor who had been used of the Lord in winning the lost in his Sunday evening evangelistic services. For a number of weeks there had been no penitents at his altars on Sunday nights. As the weeks went by his distress and concern over this increased. Finally, in desperation he locked himself in a room alone, and literally fell on his face before God. He cried out, "O God, tell me what's wrong. Why aren't sinners coming as they used to? Please, Lord, show me the reason." Suddenly he was conscious of having lost something that had once characterized his prayer life. The Holy Spirit whispered to him, "Son, it's a long time since you have wept over the lost. Many weeks have elapsed since you've been broken in prayer."

From the depths of his soul, he cried out, "O God, bring me back my tears! Bring me back my tears!" The fountains of the deep were broken up within his soul, and he wept and sobbed before God for almost an hour. He went from that sacred place of communion a new man. As he stood in the pulpit there was an unaffected throb in his voice that hadn't been there for a long time. His heart was full, he preached with a burden, and once again sinners came weeping to his altars.

I can't adequately explain why it is that God requires tears, but I know He does. It is the conviction of my heart that if all of our Christian workers over the country would cry out to God, "Bring me back my tears," we would witness the unleashing of a tremendous Holy Ghost revival.

One day General William Booth, the founder of the Salvation Army, received a letter from one of his workers who was

greatly discouraged. The worker said he had tried everything without success. Every effort in his city had been fruitless. He was ready to quit. It is said that General Booth sent this young officer a telegram of two words—"Try tears." The young man took this advice and revival came. Oh, dear friend and fellow laborer, on behalf of a prostrate, perishing humanity let us ask God for a burden, a compassion, a broken heart. "Bring me back my tears."

NEWS

REGIONAL CONVENTION SETS RECORD FOR MOBILE

MOBILE, ALABAMA—"The largest convention of any kind ever to meet in Mobile, Alabama." That is how city leaders described the Southeast Regional Sunday School Convention of the Assemblies of God in the Fort Whiting Auditorium, April 28-30.

The seven-state region (Alabama, Florida, Georgia, Mississippi, North and South Carolina, and Tennessee) had a convention registration of 1,828. It is estimated that around 3,500 different people attended one or more of the sessions.

Paul Copeland, National Sunday School Director, stated: "Our National Convention last year was the largest Sunday School convention in the world. The registration was 9,218. Now, in the five regional Sunday School conventions conducted since last February, we have reached some 22,000 different individuals. With our sixth and final convention of the 1953 series in Minneapolis next month, we will have reached more than 25,000."

On the closing night of the convention an award was presented to the church bringing the largest delegation the greatest distance. Winner of the award was the Millville Assembly in Panama City, Florida (J. B. Davis, pastor). Sixty registered delegates were present from the Millville Assembly.

Among delegates attending the convention were Pastor and Mrs. Albert Skinn of London, England. Brother Skinn is secretary for the Essex-London



Regional Sunday School Convention in Fort Whiting Auditorium, Mobile, Alabama. Some of the exhibition booths can be seen around the walls. Approximately 3,500 different people attended one or more of the sessions at Mobile.



D. V. Williams, City Chairman, and M. O. Bruce, Regional Chairman, discuss plans for the final rally of the Southeast Regional Sunday School Convention in Mobile. They are standing in front of the "Advance" Clinic where delegates came to discuss their Sunday School problems with the attendant. Here, too, the teachers, officers, and pastors of Gold Crown Sunday Schools received special ribbons.

Section of the British Assemblies of God, and pastors the Chadwell Heath Full Gospel Church in London.

"Only children attend British Sunday Schools. There is not enough room for the adults," said Brother Skinn. He explained by saying that in England they can get congregations, but not buildings. For 2½ years he has had an application in for purchasing materials to build a new church.

The Chadwell Full Gospel Church was bombed during the war. Until the church was rehabilitated by the British Government the congregation met in the pastor's home for services. Though the church building was bombed, not one member of the church was killed or injured during the war.

At present they have Sunday School in two buildings, with an enrollment of about 230 children. A new lot has been purchased and construction of a church building will begin as soon as Brother Skinn can obtain the materials permit from the Government.

D. V. Williams, pastor of the Crichton Assembly of God in Mobile, was city chairman for the convention. M. O. Bruce, Alabama District Sunday School Director, was regional chairman.
—by Betty Ackerman.

TV PERSONALITY CONVERTED AT NAE CONVENTION

CINCINNATI, OHIO (E/P)—The second night of the eleventh annual convention of the National Association of Evangelicals was marked by the conversion of a well-known TV personality.

Evangelist Billy Graham preached that night to nearly three thousand evangelicals, who packed Taft Auditorium. His sermon was directed to preachers, outlining the need for more consecration and holy living among spiritual leaders, but in the audience there was a well-known television personality, Mel Martin, who was deeply impressed. Martin, who has a breakfast TV program over Station WLW-T and is well known throughout Ohio, sought out Graham and NAE leaders after the meeting, and was converted. He had trained for the ministry and had held revival meetings, he said, but had abandoned the religious field to star in radio and television. The next morning Martin (whose real name is Mel Dibble) gave a public testimony on his TV program; he announced that he was leaving TV to return to the gospel ministry.

Another high point of the Convention was the report of the spiritual revival now being seen in Japan, which was brought by a Free Methodist

missionary, Jacob DeShazer, who is internationally known as a bombardier in the Jimmie Doolittle raids on Tokyo. DeShazer was captured by the Japanese, and while a prisoner in their hands he was converted and dedicated his life to missionary work in Japan.

Evangelicals packed conference rooms of the Sheraton-Gibson and Sinton hotels during the day for the various NAE commission sessions. Speakers at the evening mass meetings, besides Graham, were Paul S. Rees of Minneapolis, Bob Shuler Sr. of Los Angeles, and Lee Roberson of Chattanooga.

The NAE elected the following slate of officers to serve during the coming year: President, Paul S. Rees; First Vice-President, Irwin S. Yeaworth, Cincinnati; Second Vice-President, Paul S. Pettigord, Portland; Secretary, Seth A. Rohrer, Elkhart, Indiana; Treasurer, Rufus W. Jones, Chicago. R. L. Decker was reappointed Executive Director, and Harold Taylor reappointed Field Secretary.

EVANGELICALS ASK RELIGIOUS LIBERTY SAFEGUARD

CINCINNATI, OHIO (RNS)—Among the various resolutions passed at the recent convention of the National Association of Evangelicals was one concerning religious liberty. The resolution urged the U. S. Government not to grant appropriation, loan or gift to any foreign nation which does not protect for all religious groups "the right to believe, and propagate freely their respective faiths."

It also asked that any investigation made prior to such grants include a committee "which will examine the actual practice of religious freedom in that country."

The Association endorsed "in principle" a statement by Pope Pius XII in February condemning interference with the right of Roman Catholics to worship and teach. "We insist, however, that all these privileges claimed by the Pope for Roman Catholics in non-Catholic countries should be guaranteed by the Roman Catholic Church and the governments of Catholic-majority countries to Protestants in those countries, and we protest against the violations of these principles in recent acts of persecution of Protestants in Italy, Spain, Colombia and other Catholic-majority countries and communities."

Another resolution had to do with the current drive against lewd literature. Noting that the nation's newsstands "are being flooded with immoral and pornographic literature," the convention urged that "strong emergency measures be taken to protect our people against the sinister, unmoral predatory interests who are misusing the principles of free speech and free press to traduce American morals." It urged Congress to take immediate action to have investigations of such literature continued, and called for "suitable legislation" to deal with the problem on national, state, and local levels.

The special N.A.E. committee set up to evaluate the Revised Standard Version of the Bible and prepare a statement on it was given an additional six months to complete its work.

AMONG THE ASSEMBLIES

CUTLER, CALIF.—The Lord blessed in a wonderful way in a meeting with Evangelist Velma Sacco of Oakland, Calif. Souls were saved and filled with the Holy Spirit. Many outstanding healings were performed by the power of God.—Gordon Shannon, Pastor.

TORONTO, CANADA—We are rejoicing in the gracious visitation of the Lord during a week's ministry with Evangelist and Mrs. T. M. Miller of Miami, Fla. Three were saved and 14 or 15 received the baptism of the Holy Spirit.—C. B. Griffin, Pastor, Danforth Gospel Temple.

EVANSVILLE, IND.—We had a fine meeting recently with seventeen-year-old Bobby Hoskins of Bedford, Ind. The attendance was good and we broke the Sunday School attendance record with 903 present the last Sunday.—H. P. Vibbert, Pastor, Calvary Assembly of God.

MECHANICSBURG, PA.—We enjoyed a glorious three-week meeting with Evangelist Anthony De Marco. One man who was nearly 80 years old was saved. A lady who was deaf in one ear received healing. There was a marked moving of God's Spirit among the saints. The last night of the meeting enough people to fill the church were turned away.—C. N. Crone, Pastor.

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BEAUMONT, TEX.—A most inspiring and successful Workers' Training Course was held recently at the Glad Tidings Assembly. H. E. Darnell, former Tennessee District Secretary, was the instructor. We used D. V. Hurst's book, "Ye Shall Be Witnesses." The people were faithful and 35 received certificates. The Sunday School "skits" presented during the course were most enjoyable and instructive.—Alex Wilburn, Pastor.

POPLAR BLUFF, MO.—The First Assembly of God is enjoying a steady growth under the ministry of Guy L. Jackson, who came to us in October, 1950. Souls have been saved and members added to the church. Last year the Sunday School received a "gold crown" award.

The church has been redecorated inside and out. New fluorescent lighting has been installed, and new oak pews, communion table, and pulpit have been ordered. A six-room parsonage was purchased.

In March, 1952, the church bought a 19-room tourist hotel and converted it into a home for the aged. This building, with spacious lawn, is located on east Highway 60, just three blocks from the courthouse. The home is operated on a non-profit basis and is open to people of all faiths. It is known as "The Assembly of God Rest Home." The home enjoys the goodwill of the townspeople, civic organizations, and other churches. Regular church services are conducted there each Sunday afternoon by the local Assembly. It is approved by the Southern Missouri District Council.

Women's Missionary Councils in Bethel Temple and Southside Assembly, St. Louis, Mo., and Faith Tabernacle, Tulsa, Okla. have sent clothing, linens, and cash donations.

Brother Jackson conducts two weekly broadcasts over station KWOC, 930 kc.—"Church News" on Saturdays at 5:30 p.m., and the regular church program each Sunday at 9 a.m.

A number of ministers and evangelists have conducted meetings for us and all have contributed to the growth and development of the church.—Mrs. Norman Gamblin, Secretary-Treasurer, Assembly of God Rest Home.

SHREVEPORT, LA.—The Musical Vander Ploegs of Toledo, Ohio were with us for 11 nights. The attendance was very good and some nights the church was filled to capacity. About 30 were saved, three were filled with the Holy Spirit, and all were made to realize that the coming of the Lord is very near. Ninety-seven people attended the meeting who had not previously been in our church.—Charles Miller, Pastor, Glad Tidings Assembly.

COMING MEETINGS

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

POUND, WIS.—May 19-31; Ivor H. Hugh, Welsh evangelist. (Elmer Hoff is Pastor.)

CAMP POINT, ILL.—June 2-14; Grafner-White Evangelistic Party, Dellroy, Ohio.—by James L. Watkins, Pastor.

AVOCA, N. Y.—Assembly of God, May 27-June 7; Evangelist J. B. Woolums, Carlisle, Pa. (Rudolf Metzger is Pastor.)

MEMPHIS, TENN.—Hollywood Assembly of God, May 24-June 7 or longer; Evangelist James O. Johnson, St. Louis, Mo.—by Robert R. Fairchild, Pastor.

EASTERN BIBLE INSTITUTE GRADUATION EXERCISES—Farewell Program by Graduating Class, Wednesday, May 27 at 7:30 p.m. Commencement Musicale by the choir, May 28, at 8 p.m. Baccalaureate on Friday, May 29 at 7:30 p.m. Thomas R. Brubaker, Superintendent of New York-New Jersey District, speaker. Brunch and Business Meeting of Alumni Association, May 30 at 10 a.m. Eastern District C. A. Rally, May 30 at 11 a.m. and 7 p.m.; Philip G. Barnard, speaker. Commencement Exercises on Saturday, May 30 at 2:30 p.m.—by Robert A. Krempels, Director of Music Department.

KALISPELL, MONT.—Assembly of God, May 28-31; T. J. Jones, Minneapolis, Minn.—by O. W. Klingsheim, Pastor.

POMONA, CALIF.—Full Gospel Church, May 24-June 7; Evangelist Stanley P. MacPherson. (Elton Hill is Pastor.)

KANSAS CITY, KANS.—Full Gospel Tabernacle, June 3-14; Evangelist Michael Mastro, Ft. Myers, Fla. (U. S. Grant is Pastor.)

LATHROP, MO.—Assembly of God, June 1-15; Evangelist and Mrs. James Booth, Corydon, Iowa.—by Sam Sowell, Pastor.

CULBERTSON, MONT.—Assembly of God, May 19; Evangelist and Mrs. J. J. Wagner, Wilbur, Wash.—by Ralph Thomas, Pastor.

HARVEY, ILL.—Calvary Temple Assembly, May 19; Evangelist Al Silvera, Fresno, Calif. (William Sawyers is Pastor.)

SISSETON, S. DAK.—Assembly of God Tabernacle, May 24; Evangelist Joe Johnson, Jamestown, N. Dak.—by B. C. Heinze, Pastor.

INTERNATIONAL FALLS, MINN.—May 24; Evangelist Martin H. Baxter, Cuyahoga Falls, Ohio. (W. R. Barker is Pastor.)

COTTAGE GROVE, OREG.—May 25-June 7 or longer; Evangelist and Mrs. F. R. Davidson. (E. W. White is Pastor.)

STAMFORD, CONN.—May 20-31; Evangelists Ernest and Virginia Berquist. (A. W. Earle is Pastor.)

PATERSON, N. J.—Bethany Church, May 24; Jimmy Adams Evangelistic Party. (E. T. Quanabush is Pastor.)

ABERDEEN, S. DAK.—May 17-31; Evangelist and Mrs. Bob L. Sheran, Hollywood, Calif. (Theodore Murphy is Pastor.)

TUOLUMNE, CALIF.—Bethel Tabernacle, May 19-31; Evangelists Bob and Ruth Ferguson, Canton, Ohio. (Leslie A. Lewis is Pastor.)

CHARLOTTESVILLE, VA.—Assembly of God, May 24; Evangelist Pete Saleskey, Keyser, W. Va.—by W. T. Norman, Pastor.

HOMER, ALASKA—Gospel Tabernacle, May 3; Evangelist Stafford Anderson, Milwaukee, Wis.—by Ralph Wilson, Pastor.

CORNING, N. Y.—Assembly of God Tabernacle, May 12-31; Evangelists Mildred Holler and Cordelia Donnell.—by Norman Love, Pastor.

BLOOMINGTON, IND.—May 19-31 or longer; Evangelist J. Haskell Woodbridge.—by Dale C. Zink, Pastor.

MEDFORD, OREG.—May 24-June 7 or longer; Mathan Musical Evangelists, Kansas City, Mo. (J. Manchester is Pastor.)

ALTOONA, PA.—Bethel Assembly of God, May 19-31; Evangelist Eva Hagans.—by Richard B. Yunker, Pastor.

BRITTON, OKLA.—First Assembly of God, May 24-June 7 or longer; Evangelist and Mrs. E. C. Lagmay. (E. D. Lockhart is Pastor.)

CHICAGO, ILL.—Ebenezer Full Gospel Assembly, May 10; Evangelist and Mrs. Harry Hodge, Waxahachie, Tex.—by Paul S. Bredesen, Pastor.

BELLEVILLE, ILL.—Full Gospel Tabernacle, May 24-June 7 or longer; Evangelist Eugene C. Bishop, St. Louis, Mo.—by T. M. Kimberlin, Pastor.

BASSETT, NEBR.—Assembly of God, May 26-June 14; Evangelist and Mrs. Neale Shenneman, Oxford, Nebr.—by Herman H. Rohde, Pastor

GRANITE CITY, ILL.—First Assembly of God, May 19-June 7; Evangelist and Mrs. W. Fletcher Duncan, Bagdad, Fla.—by W. Roscoe Russell, Pastor.

RAPID CITY, S. DAK.—Bethel Assembly of God, May 27-June 14; Evangelist and Mrs. L. C. Sloan, Joplin, Mo.—by Earl Harper, Pastor.

SEATTLE, WASH.—Northwest Bible College, May 18; Evangelists Carl and Edna Goodwin, Pomona, Calif. (Charles E. Butterfield is President.)

GRAND RAPIDS, MICH.—Woodmere Gardens Tabernacle, May 19-31; Children's revival, Evangelist and Mrs. Norman Pearsall, Plymouth, Mich.—by Harvey A. Krist, Pastor.

GALESBURG, ILL.—Union tent meeting, Highway 150, near airport, May 24-June 14; Velmer Gardner Evangelistic Party, Springfield, Mo. (George W. Clark is pastor.)

FARGO, N. DAK.—First Assemblies of God Church, May 24-June 7; Evangelist and Mrs. Joseph Talley. Hear them on radio daily over station KFGO at 11:45 a.m. and Sundays at 1:30 p.m.—by Milton Barfoot, Pastor.

CHAMPAIGN-URBANA, ILL.—Union tent meeting, May 21-June 7; Bennie R. Harris and party, Fort Collins, Colo. Full Gospel churches of area co-operating. For information write Harold F. Richardson, 305 S. Randolph, Champaign, Ill.

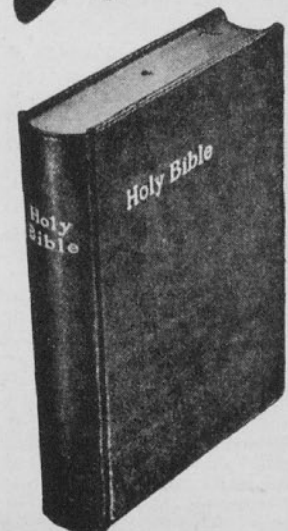
ITALIAN BRANCH ANNUAL CONVENTION—Christian Pentecostal Church, 1800 Broadway, Camden, N. J., June 4-6; Noel Perkin, Springfield, Mo., speaker. For reservations write A. A. Caprino, Host Pastor, 1800 Broadway, Camden, N. J.

NEW ENGLAND DISTRICT COUNCIL—Framingham, Mass., June 8-11; A. Newton Chase, Superintendent of Eastern District, speaker. Convention Theme: "Greater Growth in 1953." Credentials Committee meeting Monday, June 8 at 2 p.m.—by Lyle W. Butler, District Secretary.

COLUMBIA, MO.—Dedication of new church and Fellowship Meeting, May 25. B. B. Compton, Assistant District Superintendent, speaking at 2 p.m.; Hilton Griswold, District C. A. President, speaking at 6:30 p.m.; T. E. Gannon, District Superintendent, speaking at 7:45 p.m.—by Charles A. Parker, Pastor, Assembly of God, 8th and Alton Sts.

NEW ENGLAND BIBLE INSTITUTE GRADUATION EXERCISES—Baccalaureate on Sunday, May 24, 3 p.m. at Park Street Baptist Church, Framingham, Mass. Bert Webb, Assistant General Superintendent, speaker. Commencement on Saturday, May 30, 3 p.m. at Nevins Hall, Framingham, Mass. Katherine Rhinchart and Ernest Steffenson, speakers.—by Lyle W. Butler, Dean.

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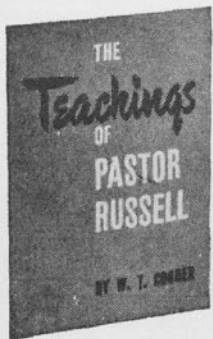
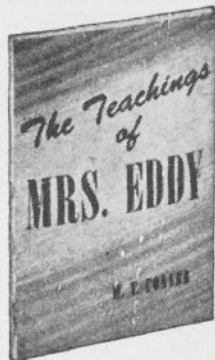
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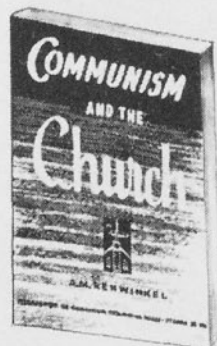
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MARYSVILLE, WASH.—Pentecostal Assembly of God, May 19-June 7 or longer; Evangelist and Mrs. Fulton Buntain.—by John A. Westman, Pastor.

EASTERN DISTRICT COUNCIL—First Pentecostal Church, Soles and Beaver Sts., McKeesport, Pa., June 2-4; J. O. Savell, guest speaker. C. A. Rally, Monday evening, June 1. For information write host pastor, Fred R. Diehl, 1208 Monongahela Blvd., McKeesport, Pa.—by Adolphus T. Smith, District Secretary.

MISSISSIPPI DISTRICT COUNCIL—Meridian Junior College Auditorium, Meridian, June 9-10; J. O. Savell, Assistant General Superintendent, guest speaker. C. A. Rally, Monday night, June 8. Accommodations as far as possible.—by E. E. Nolan, District Secretary-Treasurer.

HUNGARIAN BRANCH CONFERENCE—Hungarian-English Pentecostal Assembly, Freemansburg, Pa. (near Bethlehem), May 27 and 28. Guest pastors will speak. Business sessions morning and afternoon, also short devotional services. Evening services in both English and Hungarian. Mrs. Irma M. Raroha, host pastor.—by Victor A. Hudak, Hungarian Branch Secretary.

PLANS ANNOUNCED FOR ANNUAL FELLOWSHIP CONVENTION

The sixth annual convention of the Pentecostal Fellowship of North America will be in Charlotte, North Carolina, October 27 to 29, it was decided by the Board of administration last month.

It is hoped that many ministers and members from the various Pentecostal groups will attend this convention to make it the biggest and best yet. These conventions provide an opportunity to have blessed Pentecostal fellowship with members of all groups subscribing to the statement of faith. Denominational lines are forgotten when the glory of God descends upon the meetings.

One's heart is thrilled to learn how the Lord is blessing the various groups; and it is a privilege indeed to hear leading representatives of these groups speaking from the same platform, bringing forth treasures new and old from the sacred Scriptures.

Another important phase of these conventions is the opportunity they afford for ironing out any misunderstandings that may have arisen between participating groups. The enemy of men's souls never slackens his attempts to sow discord among the children of God. We should not be ignorant of his devices but should band ourselves together against him.

There is a Statement on Comity in the Constitution of the Pentecostal Fellowship of North America which, if remembered and followed by all ministers and churches, will enable the Full Gospel work to advance successfully and harmoniously in every field. The Statement follows:

"Inasmuch as we recognize that the Pentecostal Fellowship of North America is based primarily and fundamentally on Fellowship, we do not deem it wise or expedient to attempt to be a mediator or judge of the individual problems between co-operating organizations or churches. We do, however, recommend that any problems that do arise between individual organizations or churches be worked out on the basic principles set forth in our policies on comity, which are as follows:

"FIRST—that the leaders of the constituent bodies continue to encourage the district, state and local leaders to become better acquainted with the Constitution and By-Law of the Pentecostal Fellowship of North America and its objectives, and through this means find a basis for the promotion of Fellowship in their respective localities.

"SECOND—that for the promotion of fellowship between local congregations, no member bodies conduct tent revivals or build churches closer than three blocks or its equivalent of another Pentecostal church, without mutual consent of parties concerned.

"THIRD—that each member body of the Pentecostal Fellowship of North America refrain from endorsing or granting ministerial credentials to those of other groups, or receiving member churches or churches in fellowship with other groups, without an investigation of their character, conduct and reasons for leaving the group with which they have been affiliated."

By participating in these Fellowship Conventions and abiding by basic principles such as these we can have glorious success in "endeavouring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3).



OFFICERS OF THE PENTECOSTAL FELLOWSHIP OF NORTH AMERICA AND MEMBERS OF THE BOARD OF ADMINISTRATION

Front row, left to right: J. R. Flower, Assemblies of God; J. A. Synan, Pentecostal Holiness Church; H. L. Chesser, Church of God (Treasurer, P. F. N. A.); Gayle F. Lewis, Assemblies of God (Second Vice-Chairman, P. F. N. A.); Howard P. Courtney, International Church of the Foursquare Gospel (Chairman, P. F. N. A.); E. J. Fulton, Open Bible Standard Churches (First Vice-Chairman, P. F. N. A.); C. M. Wortman, Pentecostal Assemblies of Canada (Secretary, P. F.

N. A.).

Back row: Clayton Lawson, Church of God Mountain Assembly; Walter E. McAlister, Pentecostal Assemblies of Canada; Rolf K. McPherson, International Church of the Foursquare Gospel; Frank Smith, Open Bible Standard Churches; James Keillor, International Pentecostal Assemblies; T. A. Melton, Pentecostal Holiness Church; Zeno C. Tharp, Church of God; Houston R. Morehead, Church of God.



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