

The Pentecostal Evangel

Weekly Voice of the Assemblies of God

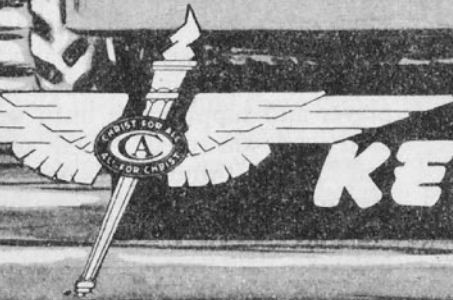
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NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD



OUR MISSIONARY CARAVAN OF SPEED-THE-LIGHT VEHICLES, TRAVELS AN ESTIMATED 600,000 MILES A YEAR—ON BUSINESS FOR GOD

KEEP 'EM ROLLING!



Pentecostal Principles

James D. Menzie at the General Council

Scripture Reading: Acts 1:4-14; 2:1-4.

WE HAVE a goodly heritage. Our spiritual fathers made a marvelous discovery at the beginning of this century when they uncovered the revelation of the Baptism of the Spirit that had been lost in the temple of ecclesiasticism. Their discovery led them to a new evaluation of the Book of Acts. This new understanding caused them to seek for Pentecostal experiences, and resulted in what we now know as the early days of the "latter rain" outpouring.

All of us thrill when we think of those early days, and of the spiritual hunger that was manifest throughout the Christian world. Almost simultaneously God answered their prayers. People were filled with the Spirit both here and in many other countries.

No longer was the Bible just a book of history. It became a living message for present-day living. I shall never forget the tremendous impact of the truth as it dawned upon my own Presbyterian heart. When I heard the Pentecostal message for the first time, I thought it was unscriptural. I was awed by it, but I said, "It can't be true."

As I went home with my older brother, who had taken me to the meeting, he asked, "What did you think of that preacher?"

I said, "He is a good preacher, but he didn't preach the Bible."

"Oh," he said, "he was quoting the Bible all the way through his message."

I said, "Yes, I know he was quoting a Bible, but that's not in our Bible." But when I searched my mother's Bible, I found the Pentecostal message was there, and I was totally disarmed.

Well, friends, that is the discovery our spiritual fathers made. The whole Bible became alive and they were able to read it with new understanding. They have handed down to us this rich heritage, and I think that in order to perpetuate this Pentecostal revival we need to examine some basic principles. There were certain basic conditions that were necessary, from the human standpoint, before God could pour out His Spirit as He did in Jerusalem, as recorded in Acts 2. And I believe that those principles are basically the same for our Pentecostal movement and for the lives of Pentecostal persons today.

Brother Menzie is Pastor of the First Pentecostal Church (Assembly of God) in New Castle, Pa.

OBEDIENCE TO CHRIST'S COMMAND

Christ gave His followers a threefold command. First, He told them not to depart from Jerusalem. That was an explicit command, and the Scriptures are careful to tell us how implicitly they obeyed it. Friends, one of the secrets of a life that counts for Jesus is carefulness to obey Him implicitly. Never be satisfied to do something *similar* to His command. Always obey Him exactly.

Brother Holloway related an incident that occurred here in Wisconsin many years ago. God told a certain man to go to a certain address in the city. He did not know who lived there, and he did not know why God wanted him to go, but he obeyed. As he was looking for the proper number on that street, he met another man who also was looking for that number. They entered into conversation and discovered that God had told both of them to come to this same house, and had so timed their actions that they arrived at the very same moment.

Together the two men went to the door and knocked. Upon inquiry they found that someone was very seriously ill. Then they knew why they had been sent. They went in and prayed the prayer of faith, and this woman was wonderfully healed of God. Friends, God wants to lead His people, but we can't have these unique experiences unless we implicitly obey the leadings of His Spirit.

DEPENDENCE ON GOD

In the second place, Christ told His followers to "wait." The word "wait"

was characteristic of the early Church. It has been characteristic of this Pentecostal movement. We need to wait upon God.

We used to have what we called "waiting meetings." We may still have them today but we name them differently. As long as we spend time waiting on God—as long as we experience prayer services such as we have had these mornings at the General Council—we may continue to expect to have Pentecostal blessing. Luke used the word "tarry." He wrote, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). I find that this word "tarry" means literally to "sit down." They were to sit down until they were endued with power from on high.

The whole tenor of our worship, at least in former days, was one of waiting. When we assembled, it was not uncommon to see people waiting upon God at the altar bench, or at their seats. During the service there was that same atmosphere of waiting. There was not the hurried atmosphere that we sometimes find in our services these days. Our services were not programmed. We may have planned certain items but it didn't matter too much if those plans were not carried out; the program was not written, anyway. People were there to wait upon God.

In this attitude of waiting we have a very important principle set forth—the principle of dependence. We must depend upon God. The thing that has made us what we are is not our natural ability, but it is our conscious need of God and of His Spirit, His power, His blessing, and His help. "Wait," the Lord said. Let us retain this attitude of waiting expectantly in the presence of God and keeping open to the movings of His Spirit.

PERSONAL EXPERIENCES WITH GOD

Thirdly, the Master commanded them to "wait for the promise of the Father." And this they did. "These all continued with one accord in prayer and supplication," until the promise of the Baptism of the Holy Ghost had been fulfilled in them.

There was a time when we heard a great deal about "praying through." The term is not so common now. Perhaps we pray through but we describe it in some other way. By that term we meant that we had taken a certain matter to the Lord in prayer and had continued in prayer and supplication until we felt that God had answered. Then we said we had "prayed through." In fact, a frequent greeting among God's people in the early days was, "Have you prayed through today?"



JAMES D. MENZIE



Some of the Executive Presbyters of the Assemblies of God are shown in the above pictures which were taken during the recent General Council. Top row, left to right: Brother and Sister Fred Vogler, Brother and Sister J. R. Flower, the Bert

Webbs, and the Noel Perkins. Bottom row: Brother and Sister J. O. Savell, the D. P. Holloways, Bartlett Peterson, Gayle F. Lewis, Charles W. H. Scott, and Wilfred A. Brown.

Here then we have the principle of personal experience. Obedience to God and dependence upon God lead to an experience with God. And that is the thing that makes our movement stand out among all the evangelical movements. Others place the emphasis upon doctrine, but we place the emphasis upon experience. We have a clear testimony that God does things for us.

Very recently I had a rare experience with a man in a hospital who was suffering from cancer. I leaned over this dear man and said to him quietly, "Are you a Christian?"

He replied, "Can a person know that?"

"Yes," I answered, "a person can know that he is a Christian."

"How can I know that?" he asked. Friends, that is the twofold question that is still unsettled for the majority of people. "Can a person know that he is a Christian?" And if so, "How can I know that?" I had the privilege of going to that man's home later and leading him to Christ. Thank God for the power of the Holy Ghost that leads to definite, personal experiences with the Lord.

POWER FROM ON HIGH

Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." This was a twofold promise and it had a twofold fulfilment. Let me call your attention to that briefly.

First of all, in the second chapter of Acts we are told that suddenly there came a sound from heaven as of a mighty rushing wind. "A sound from heaven" speaks to us of the source of our Pentecostal resources. Naturally we have been poverty stricken. We have been extremely poor in

every way, but we have access to remarkable resources that have made the accomplishments of this movement possible. And God has marvelously met in every turn of the road, supplying our needs and helping us personally as we preached the gospel. Our resources come from heaven. "Suddenly there came a sound from heaven."

On the front page of our EVANGEL we have carried through these years a scripture that I hope shall never be dropped from it: "Not by might, nor by power, but by my Spirit, saith the Lord."

It says that a rushing, mighty wind filled the house where they were sitting. Not only was the house filled, but the people in the house were filled too—"they were all filled with the Holy Ghost." This is the secret of our strength.

A newspaper reporter endeavored to evaluate the secret of a certain preacher's success. He slipped into a meeting and tried to ascertain how this man was able to draw such large crowds. He came to this conclusion: "It's not in oratorical ability, for he is not even an average speaker. It is not in personality, for there is nothing particularly attractive about his personality. There is something I can't define. This man has something which I can't lay my finger on but which causes the people to come back again and again." You and I know what it is. It is that remarkable power that God gives to those who are filled with His Spirit, that spiritual power which takes timid farmers and mechanics and miners and sends them out to boldly declare the full gospel. The secret of this Movement's strength and growth and influence upon the world is due to the fact that we have known,

to some extent, the reality of the statement, "They were all filled with the Holy Ghost."

WITNESSES FOR CHRIST

The Bible says, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." As remarkable as was the speaking with other tongues, that was not an end in itself. That anointing which caused them to speak in tongues that day was to cause them to speak in the days to come in their own tongue and to be witnesses for Christ at home and abroad. The sound of the gospel went to the ends of the earth, even in their generation.

Friends, the filling of the Spirit and Pentecostal blessing is given to equip us for the tremendous task of evangelizing, of getting the gospel out to every part of the earth. I am glad that "Evangelism" is the theme of this General Council. I feel that in following this theme we are coming to a new comprehension of Pentecostal vision and Pentecostal purposes.

May God help us to follow these simple Pentecostal principles. By doing so we can be New Testament Christians. We can have Pentecostal blessing in our individual lives and in our churches, and the success of the early Church can be duplicated today.

A Bible teacher was asked to describe, in a word, his idea of consecration. He replied by holding out a blank sheet of paper and saying, "It is to sign your name at the bottom of this blank sheet of paper, and let God fill it in as He will."—Selected.

Retrospect and Prospect

E. B. Crump at the General Council Memorial Service

And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people (Genesis 25:7, 8).

ABRAHAM WAS an old "pioneer," a term befitting most of the ministers and missionaries who have gone to heaven in the past two years. Many of these that we are honoring this morning had spent many years in the ministry; others had spent only a few, but God rewards us according to how well we live, not how long. Many crowd much more into a few short years than some do into even ninety or a hundred years.

Methuselah lived 969 years, Abraham only 175, yet there is much more in Holy Writ about Abraham than about Methuselah. The reason is that Abraham crowded into his life a fullness and a faithfulness that God could commend.

Let us notice the phrase, "an old man, and full of years." I want you to notice that the words "of years" are in italics. That shows they have been added by the translators. In its correct sense, "full" in this case does not refer to old age or length of life. The Hebrew word is *savea* and means *satisfied*, or *full*. So we might well consider the words, "an old man and full." Full of what? Full of faith. Full of hope. Full of good deeds. Did not the writer of Romans tell us that experience maketh hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost? Abraham had lived a full, well-rounded life.

God expects every Christian to reach a place of fullness before he is translated to that eternal city above. Our Saviour reached that place at thirty-three. Our Brother Steelberg found it at fifty. Others may have longer or shorter lives than that, but God measures our lives by fullness, not by years.

Brother Crump is Secretary of the Texas District Council.

I would liken Abraham to a man who is invited to a feast. He sits down to the table and is served a well-rounded meal. Then he pushes his chair back and says: "I am satisfied. I have had enough. This has been a wonderful meal." And so Abraham had sat at the table of life for 175 years, and now when he faces the end of the journey he says, "I'm full. I'm satisfied. I've had enough." Hallelujah.

Old men are accused of living in the past. Well, why shouldn't they? Abraham had reached the summit of life. He was going down the slope on the western side. It is only natural that a man should pause to look back over the road that he has traveled, and relive those years of activity, summing up his life's accomplishments. Those of us who have passed the brow of the hill and are beginning the descent on the other side can look back and see some of our fondest dreams lying buried. Many things we had hoped for have slipped away from us. We have learned to hold to God's unchanging hand. The poet said, "Time is filled with swift transitions; naught of earth unmoved can stand. Build your hope on things eternal; hold to God's unchanging hand." Brethren, Abraham had held to God's hand, and it cost him a lot to do it. In spite of what some people think, it costs something to live for God, but it pays in the end.

Abraham sat down in the evening of life, to look back over his life. First he thought of his youth when he had taken the beautiful Sarah to be his bride. The God of heaven had told him to leave his kindred and the land of his nativity and go out into a land which he knew not. That cost Abraham something. He could still remember packing up his little suitcase and starting out, not knowing where he was going. I think that might be comparable to the experiences of our pioneer ministers. In those early years when we had few churches, our movement was opposed everywhere. And yet those pioneers packed their few belongings, if they had any, and started

out to tell the world of God's visitation in these last days.

As he lived over those years again, Abraham thought of the time when he had fought the heathen kings and had conquered under God. He relived the days of privation and hardships as the commander of that army.

No doubt he also thought of the time when God had told him to take his only son to Mount Moriah and offer him as a sacrifice. Abraham sat there and contemplated the faithfulness of the Lord. Isaac had said, "Father, here's the wood, and here's the fire, but where is the sacrifice?" And with a heavy heart, though he trusted God, Abraham had said, "Son, God will provide Himself a sacrifice." In obedience to God he had picked up the knife as though he would plunge it into the heart of his own son, to offer him for a sacrifice. But the angel of the Lord had prevented him, saying, "Lay not thine hand upon the lad, . . . for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. . . . In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and in thy seed shall all nations of the earth be blessed." Ah, brethren, Abraham lived those years again.

He lived over the time when he came home to his tent and Sarah said, "I'm sick." How saddened his heart had become! Finally the love of his youth, the sweetheart of all his years, lay dead in the tent. Abraham recalled this with sorrow. Then he could see himself as he had gone out to buy the cave of Machpelah for a burial place in which to lay her away until the morning of the resurrection.

"It's been a long time now," Abraham thought, "since I buried my wife. A good many years I've been a lonely old man; I've had my full share of joys and sorrows. I feel that I've had enough. I have eaten at the table of life until I'm satisfied."

So Abraham "died in a good old age, an old man, and full of years; and was gathered to his people." Did you hear that word? "Was gathered." Some people think that death merely separates. This doesn't say, "separated from," but "gathered to." Hallelujah! He was gathered to his people. You see, Abraham had been a sojourner and a pilgrim here on earth. He had given up his home, his parents, and his brothers and sisters

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ROBERT C. CUNNINGHAM, EDITOR

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to go looking for a city "whose builder and maker is God." Always in this life he had been separated from his kinsfolk. He had taken very little part in building and planning the civilization of his day. He had given up the fellowship of even his nephew Lot, when a quarrel arose.

Abraham had said, "Now Lot, we are here among unsaved people, and we are brethren. I won't fuss with you. You just look the land over and take what you want. I will take what's left."

Abraham thought of all those days
(Continued on page fourteen)



FAMILY WORSHIP and the Promise of Power

Norman V. Williams*

ONE OF the greatest blessings of the family altar is that of power. Jesus said, "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:18-20).

I think Jesus had in mind the little praying families. He was looking down the vista of time at all those families that would daily gather together in prayer. That power which was promised to praying families is infinitely greater than that which any earthly potentate could ever claim.

God didn't make the course and destiny of nations and of individuals dependent on the decisions of Congresses and Parliaments,

nor did He lay this power in the hands of rulers and kings; but rather God placed it in the praying family. This is why the devil cannot ruin nations or men until he has destroyed the homes of prayer. That's why Satan hates the family altar. But for those homes and families that will not be discouraged there will be the daily manifestation of the apostolic power of God to bind and loose, to "ask and it shall be done. . . ."

A family on its knees, agreeing on specific matters of prayer, has power to claim anything within the will of God for nations, or individuals, or for the Church.

In verse 19 God reveals that it is the agreement that is the key that releases the power of God. Where are we as likely to find such thorough-going agreement between minds and hearts as in the little Christian family, where hearts and lives are joined together by many cords of love, understanding, and shared experiences? Family altar homes are the first line of offense against the strongholds

of the devil and are the last line of defense against complete chaos in nation, home, school, and the souls of men!

If we would get the families of believers back to the family altar, we would soon see the powers of darkness "bound" in Communism, modernism, and in the Church, and the strongholds of Satan falling everywhere! We would see the Holy Spirit loosed to bring the showers of revival blessings to the Church and spiritual awakening to the world! The fact is . . . this is the principle of revival.

Often a mother or father will tell me that everyone in the family prays and reads God's Word, but not together. "Isn't this all right or just as good?" they ask. And the answer is "No." Notice verse 20 as to the condition for claiming this power. "For where two or three are gathered together in my name, there am I in the midst of them."

Years ago, a man by the name of Thomas Boston was burdened over the cold spiritual state of his church. It was not only cold, but practically empty. He decided that the way to bring revival to his church and community was to establish the family altar in every home. He went from home to home, leading people to Christ and establishing family altars. After nearly three years, revival fires were burning in his church, and multitudes of rejoicing saints and seeking sinners would crowd the church every Sunday!

It used to be that fifty per cent of professing Christians had a daily family altar of worship and prayer. When these praying families came together in church it was like "adding power to power," with the result that there was a mighty spirit of revival prevailing—souls were saved, the saints were blessed and edified, backsliders were restored, and the whole community was shaken and brought under the convicting power of the Holy Spirit.

Nowadays it is estimated that only five per cent of professing Christians maintain daily family worship. It isn't enough that the churches we go to exalt Christ and teach the Word; the homes we come from must likewise exalt Christ and teach the Word. Families which ignore God and His Word six days a week will not be likely to know God in "the power of His resurrection" on Sunday.

FAMILY ALTAR SUNDAY

In recent years, the second Sunday in October has been observed as Family Altar Sunday in many evangelical churches. Let's emphasize the importance of family worship, in all our Assemblies, and covenant with God that we will set aside some period every day for reading His Word together and praying as a family. Not only will it strengthen the church, but it will sweeten home life and enrich home relationships as nothing else can do.

*Director of the Family Altar League, Chicago, Ill.

Active Ambassadors

Intense C. A. activity was in evidence throughout the General Council in Milwaukee. The National C. A. Department was granted the privilege of preparing and distributing the official programs for the Council. Some 5,000 copies, with pictures of the evening speakers and the executives, were given to eager delegates who visited the C. A. booth. In addition each one obtaining a program also received a quiver of "C. A. Arrows." In it were pamphlets, folders, tracts, and periodicals to provide ideas and helps for those interested and active in C. A. work.

The opening service of the General Council on Wednesday, August 26, was a Christ's Ambassadors rally. Well over 4,000 people gathered for that service. From the first song one could sense the unusual presence of the Lord. A musical highlight was the rendering of "The Battle Hymn of the Republic" by the fine choir made up of C.A.'s from the Milwaukee churches and an orchestra of local musicians. Bernice Kovacs directed the choir, and the orchestra was under the baton of Joseph Wannemacher.

Evangelist Ralph Wilkerson, the speaker of the evening, brought a challenging message based on the word THINK. The message could well be termed a keynote for the whole Council because it was alluded to by several other speakers. In keeping with the theme of the Council, "Evangelize," an evangelistic invitation was given at the close of the meeting. The response was most remarkable. Not only on the opening night but in the other evening services souls were saved and filled with the Spirit.

The General Council this year was characterized as one of exceptionally fine preaching. Many have felt it was the very best. What was true of the Council as a whole was very true of C. A. vesper services. The brethren who graciously responded to an invitation to speak in the vespers were James Swanson of Hayward, California; Benny Birkeland, Ellensburg, Washington; Ernest Reb, Dallas, Texas; James Cockman, St. Louis, Missouri; Murray McLees, Rawlins, Wyoming; and G. L. Johnson of Corsicana, Texas. The hearty response and appreciative words expressed testify to the real good that came out of the C. A. vesper services.

An interesting feature of each vesper service was a brief visual presentation emphasizing the various facets of the Christ's Ambassadors program. A large target stood on the platform with printed words, "Win the Lost." Each evening a preliminary speaker took five minutes to tell of various phases of our youth work. As he stood to speak he would attach an arrow to the display so that it was hitting the target. The arrow indicated the part of the work being pre-

sented that night. When the presentation was complete the arrows were all in place depicting the lost being won "Through Rallies and Camps," "Through Literature," "On the College Campus," "Among Servicemen," "Abroad Through Speed-the-Light," and "In the Local Groups." All of these endeavors hit the bull's eye of evangelism.

On Friday, August 28, there was a luncheon in the Schroeder Hotel for all district C. A. presidents and other officers. Seventy were in attendance. Thirty-one out of the 43 district C. A. presidents were present at the Council.

There was also activity in the Servicemen's Division of the C. A. Department.

Ernest Kalapathy, Servicemen's Correspondent, was at the Council to meet and confer with those interested in that work. A special luncheon was held for chaplains and contact pastors who represent the Servicemen's Division and minister in military bases and V. A. hospitals throughout the nation. A total of 60 were in attendance at the luncheon.

An honored guest at the General Council was Army Chief of Chaplains, Major General Ivan L. Bennett. The Servicemen's Division made the arrangements for a special banquet at the Wisconsin Hotel, honoring Chaplain Bennett. All of the executive presbyters of the General Council were in attendance and many Assemblies of God chaplains or former chaplains.

Christ's Ambassadors are young, alert, and aggressive. The challenge of their program for winning youth everywhere goads them on to ever increasing activity. —by Don Mallough.

Sunday Morning at the Council

Sunday morning will stand out in our memory as a time when "heaven came down our souls to greet, and glory crowned the Mercy Seat." It was a hallowed occasion—a memorial service to honor the memory of those warriors who have laid down their armor, and a time for us who are left to renew our consecration to the Master whom they loved and served.

Mrs. Gene Martin played the organ as the people were gathering. The Executive and General Presbyters took seats on the platform and Pastor Ray Soper of Dallas opened the service. Pastor James Cockman of St. Louis led the congregation in a few songs and choruses, including "A Wonderful Saviour is Jesus, My Lord." Then W. F. Garvin led in prayer, after which the congregation repeated "The Lord's Prayer" in unison.

Brother Perkin read the names of four missionaries who had gone on to be with the Lord since the last General Council, and Brother Flower read the names of 84 other ministers, including Wesley R. Steelberg, former General Superintendent of the Assemblies of God. The congregation stood in silent tribute to these departed brothers and sisters.

Brother Lewis asked Wesley P. Steelberg, pastor in Redwood City, Calif., to say a few words about his father. Wesley said:

"Many have asked me, 'Isn't it sad that your father was cut off so soon?' I have always answered, 'No, the ways of the Lord are best.' Men measure time by years, but God measures time by intensity. My father had a full life. About the last thing he said was this: 'Remember, son, the things that count are the eternal things. The Lord Jesus Christ is returning soon. Wesley, keep yourself ready for His coming.'"

Joseph Wannemacher played a beautiful violin solo which he dedicated to Brother Steelberg.

The preaching was done by E. B. Crump, Secretary of the Texas District. (His sermon appears elsewhere in this issue of the EVANGEL.) Brother Crump's son-in-law, Herbert L. Corpany Jr., gave a vocal solo, "Beyond the Sunset," after which there was a great Communion Service. Brother Vogler presided over it. The Executive Presbyters served the General Presbyters, and the General Presbyters served all the members of the great congregation.

Following the Communion Service the regular Sunday Morning Worship Service began with the singing of "Down at the Cross." W. I. Evans led in prayer. The sermon was delivered by Bartlett Peterson, President of Central Bible Institute. He read Acts 1:6-14 and took for his text Matthew 16:18 ("...and the gates of hell shall not prevail against it"). There were three main points to his message: (1) the introduction of a great church; (2) the power of the great church; (3) the victory of the great church.

Brother Peterson gave an excellent illustration of the reason why Stephen did not "cave in" when subjected to persecution and martyrdom. He said it was something like a football which the boys kick about and subject to merciless abuse. The football does not collapse because the pressure on the inside is greater than the pressure from the outside. Similarly, he said, the reason why God's people can withstand opposition and persecution so victoriously is because the force within us is greater than the force that is against us. The Saviour said, "Greater is He that is in you than he that is in the world."

—by Helen E. Stauffer.



KEEP 'EM ROLLING!

The story of Speed-the-Light today begins with a horse in Cuba and concludes with an airplane flight in South Africa. It reaches into Germany, Italy, India, and the Philippines, and takes us for a thirty-mile bus ride to church on the beautiful island of Oahu in the Hawaiian Islands. In effect, our story in picture is a representative view of the many vehicles in use in sixty-four countries today.

Horses bear title deeds down in Cuba, much as automobiles do in the States. Due to the rough mountainous terrain, they are the chief means of transportation in many places. Even old Spot has difficulty traversing some of these narrow trails and high passes; but faithful as his rider, Pable Rodriguez, he makes it possible to reach eight or more outstations with the gospel each week. Thanks to the South Carolina Christ's Ambassadors for his title deed.

Speed-the-Light activity in South Africa has produced a "first" in our Christ's Ambassadors record books. The smile on the face of Vernon Pettenger as he presents a shiny new bicycle to Phillip Molefe, an African preacher, is most significant. This Speed-the-Light project originated in South Africa as a result of the "first" C. A. rally for white young people in that area.

Now let us take a quick trip into Germany. We may be rather crowded as we squeeze into the little but economical Fiat car with Paul Williscroft. Small though it is, this Speed-the-Light automobile takes the news of spiritual freedom all the way to the iron curtain.

Next stop: Ceylon. "Most of these children come from Buddhist homes to our Sunday Schools," writes Ralph Elmore of Colombo, Ceylon. He states further, "It would be impossible to reach the many Buddhists, Hindu, and nominal Christian children in the villages without the aid of our Speed-the-Light Willys station wagon (jeep) which the Louisiana C.A.'s so graciously provided."

In Southern Italy and in Sicily several native workers utilize Speed-the-Light equipment. Motorbikes and motorscooters have



← Cuba



Africa ↑



← Germany

Ceylon →



→ Italy

Philippines ↑

→ Africa

Oahu ↑



proven to be most practical for these brethren. Here Nicola Sansonetti is ready to leave on a preaching mission.

In the Hawaiian Islands the wheels of the Speed-the-Light bus roll thirty miles in one trip to church. Traveling along the northwest coast of Oahu, it brings many to hear the message of the missionary.

Now to the Philippines and Antique Province. What have we here, an auto accident? No, this crowd is gathered to hear Missionary Warren Denton preach the gospel. With the aid of a jeep station wagon and a public address system he has effectively pioneered on the island of Panay. Between ninety and one hundred villages have been reached and hundreds have been saved. This equipment is now worn out and must be replaced.

It is a great day when the missionary comes from the sky to visit the isolated tribes in Basutoland. John Garlock writes, "This Speed-the-Light Piper Pacer airplane truly puts wings on the feet of missionaries in South Africa, where good weather, vast distances, and undeveloped roads emphasize the values of flying.

With these we catch a glimpse of our Speed-the-Light fleet in action. The wheels of missionary progress are literally rolling on every foreign field. The purpose of Christ's Ambassadors on this Dollar Day is to "Keep 'em Rolling."



W. E. DAY AT THE GENERAL COUNCIL



One of the most climactic hours at the General Council in Milwaukee was surely the immense Missionary Rally on Sunday afternoon. The audience was thrilled again and again as awards for missionary giving were presented, challenging messages on missions were given, and the offering goal for World-Evangelism Day was finally exceeded.

As the service began, one question seemed to be on the hearts of all: "Will the offering goal be reached?"

Long before the long-distance phones began ringing and telegrams began pouring in, the great tally console in the auditorium had been set up in full view of all. While the missionaries were costuming before the service, it was whispered that over \$22,000 had been reported already but the goal of \$100,000 seemed a long way off. Many were in earnest prayer concerning it and a vibrant atmosphere of expectation prevailed.

With fanfare of trumpets, the curtain rose upon the inspiring scene of over a hundred missionaries in costume, standing to sing the great anthem of the worldwide church, "All Hail the Power of Jesus' Name." A great shout of praise ascended as the missionaries raised banners representing the 66 countries where the Assemblies of God are working.

The theme of the great rally, "Evangelize our Generation NOW," was highlighted on a huge sign behind the assembled missionaries, challenging the audience throughout the service.

After the invocation by Mrs. Marie Brown of Glad Tidings Tabernacle, New York, Noel Perkin, the chairman, introduced six missionary speakers in quick succession.

Lawrence Olson of Brazil spoke on the importance of Bible Schools on the foreign field. He stated that such schools are the source of supply for national pastors and teachers. Without them the indigenous church could never be established. He said that the Assemblies now support over forty such schools in foreign lands.

Paul Pipkin of the Philippines emphasized the need for large Evangelistic Centers in the greater cities of the world. He showed that it was impossible to

begin to meet the need of the multitudes in these cities in any other way. He told of the success of the Center already completed in Tokyo, and of the progress made in establishing such centers in Manila and Calcutta, urging that more be done to reach the millions in other metropolitan areas.

J. Philip Hogan, Field Representative of the Promotions Division, discussed the power of radio to reach the unchurched and unevangelized. He stated that by no other method can we hope to reach all of the non-Christian world in this generation. He inspired the audience as he told what is being done, and challenged them with the uncompleted task.

Elizabeth Galley, instructor in Missions at Southwestern Bible Institute, discussed the need of more adequate planning in the use of literature. She told of our printing plants in various areas abroad; and showed how powerfully people in foreign lands are affected by the printed word. She revealed that millions of people are becoming literate and urged that their recently awakened minds be fed with Truth. She warned that Communism is competing fiercely for a hold upon them.

Glenn Horst, Promotions Secretary, brought to our attention the conquests of our young people through the Speed-the-Light program. He showed how the work of our missionaries is being assisted and speeded up through the use of vehicles. He further stated that the Assemblies of God have been in the vanguard in making use of this mechanized means of hastening the evangelizing of unreached areas.

Mrs. H. B. Garlock, in a short and concentrated message, brought home the truth that the Word must be preached. The missionary himself is the most vital part of the program, and must be prepared physically, mentally and spiritually to carry the message. Mrs. Garlock told of the sacrifice and courage of our missionaries, and inspired the audience with accounts of their heroism.

From time to time the service was happily interrupted with announcements of further offerings for W. E. Day. Every-

W. E. DAY SCENES: (1) Main speaker Charles E. Greenaway and Mrs. Greenaway. (2) Close-up view of costumed missionaries. (3) Drama and suspense at the booth—phone calls and telegrams kept four to five people busy for hours. (4) Donald Foote operates tally console while reports are furnished by Promotional Secretary, Glenn Horst. (5) Almost victory! A few moments later—over the top! (6) Missionaries raise their banners high, singing, "All Hail the Power of Jesus' Name!" (7) Floyd C. Woodworth of Southern California receives District award for total giving. (8) Mrs. Marie Brown, pastor at New York City, receives banner from Mrs. Fred Merian for a permanent possession. Her church retained first place in total giving. (9) Emil Balliet, pastor at North Hollywood, California, receives plaque award for second place in total giving. (10) India's representative, Mrs. Maynard Ketcham, bows low to present plaque to James Van Meter of Ohio. (11) Vast audience participates at W. E. Day missionary rally.

one was cheered when the amount passed the \$40,000 mark.

One of the most interesting portions of the program was the presentation of awards. Handsome plaques had been prepared for presentation to the assemblies which stood highest in the nation in total and per capita giving. There were further awards for the two districts which had attained first place in total and per capita missionary giving.

For each presentation, a lady missionary in costume came forward and offered the award according to the custom of the foreign land wherein she serves. This demonstration of giving and receiving delighted everyone.

Mary Orphan from Greece presented a plaque to Mrs. Marie Brown representing Glad Tidings Tabernacle of New York. Dressed in her colorful costume, Miss Orphan grasped Mrs. Brown's hand most cordially and kissed her on either cheek before presenting the award to her. Mrs. Maynard Ketcham of India, dressed in a beautiful flowing sari, knelt low on the ground, bowing her head to the floor before presenting her gift. In other instances givers and receivers of awards came with their 'servants,' and gifts were given and received through the 'servants' rather than directly. Thus the audience saw an actual picture of some of the unusual costumes used in other lands.

Rewards were made as follows for the two-year period ending July 31, 1953:

To Glad Tidings Tabernacle, New York City, for the Assembly highest in total giving (\$82,110.52).

To the Assembly of God in North Hollywood, California, a plaque for second place in total giving (\$59,961.73).

To the Assembly in Bakersfield, California, a plaque for third place in the total missionary giving (\$50,788.88).

To Wilson Creek, Washington, for the assembly highest in per capita giving (\$278.58 per member).

To Riggins, Idaho, the award for second place in per capita giving (\$240.73 per member).

To Sunnyside, Washington, third place award for per capita giving (\$193.27 per member).

(If the plaques are to retained permanently by any church or district they must be earned three consecutive times.)

By this time, the reports on W. E. Day

giving showed a further climb. When Brother Greenaway arose to give his message, the total which had been announced was over \$66,000. This still was far from the desired goal, but faith was rising and all present were praying constantly.

The message of the afternoon was a stirring appeal as though from the very heart of dark Africa. With the aid of an African tom-tom, Brother Greenaway punctuated his message appropriately. He told thrilling stories of salvation, miraculous cases of healing, and challenging reports of missionary courage, to illustrate his sermon.

After the message, Brother Greenaway entered heartily into the raising of the offering. Several people stood to say that they would give a thousand dollars, and more responded to give sums of five hundred dollars.

The pledging was interrupted again and again to read more telegrams and report more telephone calls. The figures on the tally console leaped ahead, while shouts of praise ascended heavenward from the great audience.

After a time the tally showed \$97,000 and the meeting became hilarious. Further reports over the wires pushed the total giving past the \$100,000 mark. The audience arose en masse to praise and thank God for victory when it was reported that the offering from Nebraska pushed the amount over the goal.

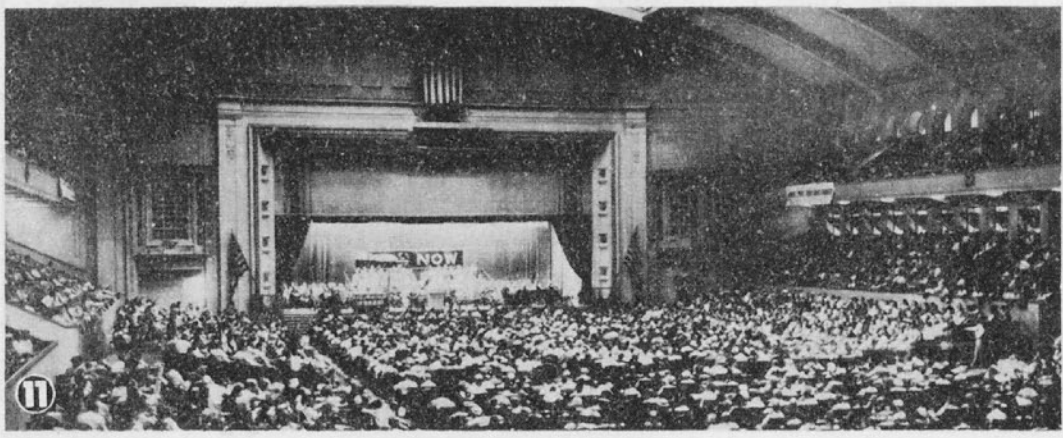
But there was no stopping the giving. Nine thousand dollars in actual cash was given when the receptacles were passed.

When the final count was made, \$113,000 was announced as the total amount of the W. E. Day offering; and even then indications showed that the actual giving would exceed this amount considerably. God be praised!

* * *

As the missionaries marched in the recessional along the two main aisles of the auditorium, all eyes focused on their interesting costumes and native paraphernalia. And hearts praised God for all the men and women at work on our missions fields throughout the world.

W. E. Day is now history, but it will be recorded as a great day of victory. The magnificent offering given will assist materially in spreading the gospel to the uttermost parts of the earth.—by Howard C. Osgood.



SUNDAY'S LESSON

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

JACOB WRONGS HIS BROTHER

Lesson for October 18

Genesis 27:22-34

In patriarchal times a special blessing was bestowed upon the oldest son by the father when the father felt that his time to depart from this life was near. At the time of this lesson Isaac's eyes were grown dim and his body feeble. He felt that he soon must die. However, the fact that Jacob and Esau united in his burial after Jacob's sojourn with Laban, shows that Isaac did not die for many years (Gen. 35:28, 29).

Jacob and his mother are inexcusable for the means by which they obtained the blessing for Jacob, when Isaac meant to bestow it upon Esau. The blessing and the birthright properly went together. Esau had already despised his birthright. If Jacob and Rebekah had left the matter to God, no doubt He would have intervened so that the blessing, too, would have gone to Jacob without their scheming. Probably Rebekah would have prevailed, had she simply said, "Isaac, do you remember the message from the Lord when I was with child? The Lord told me that I would bring forth the fathers of two nations, and that the elder should serve the younger. Do you remember how Esau despised the birthright? Thus, because of both God's promise and Esau's misdeed, the blessing ought to go to Jacob."

Carnal scheming does not usually get us much. Open sincerity and truth are better means of success. Yet the human heart is so prone to deception that only nobility of Christian character will refuse to stoop to things unwholesome and unholy. God carried out His plan as He had already promised, but the misdeed of mother and son brought to both of them many years of bitter disappointment and sorrow.

1. JACOB'S DECEIT

Rebekah's Awful Vow. When Rebekah laid before Jacob her plan for gaining the paternal blessing, Jacob shrank from it. He replied, "I shall seem to be a deceiver; and I shall bring a curse upon me, and not a blessing." There was law and government even in the patriarchal days. Jacob knew that "cursed is he that maketh the blind to wander out of the way" (Deut. 27:18), even though the law of Moses had not yet been given. He knew it was wrong to take advantage of his aged and dim-eyed father. Then his mother said, "Upon me be thy curse."

She would take the consequences if anything went wrong.

b. A Mother's Influence. Mothers have great influence in their family, whether for good or for bad. They live close to their children, and have constant opportunities to teach them.

This mother taught her son wrongly. During many years in which they had lived and labored together, she had shown some very commendable qualities. Jacob's confidence in her was complete; therefore, he yielded to her plan. Rapidly Rebekah prepared a savory dish. It was to be no ordinary meal. In those times, when men entered into covenants, they ate their meal in connection with the ceremony. This was to be a covenant meal. At the eating Esau was to receive the blessing. Rebekah determined to get Jacob there first.

Three things helped to contribute to the deception of Isaac: (1) godly raiment that belonged to Esau; (2) skins of kids upon Jacob's flesh; (3) savory meat.

Concerning the garments, some scholars have suggested that they were priestly garments which Esau wore on occasion and turned over to the care of his mother when not in use. Should this be correct, we may assume that Esau had until now believed that he would receive the blessing, even though he had sold his birthright. There are those today who have sold their godly portion for the things of this world, but still go on professing. Let this lesson remind us that such "thinking that all is well" is only deceptive. "Be sure your sin will find you out."

2. AN ILL-GOTTEN BLESSING

a. Isaac the Deceived. Encouraged by his ambitious mother, Jacob went to his father with fear and trembling. Isaac hesitated as his son drew near. He sensed that something was wrong, yet the evidence presented indicated that all was well. There are many baffling things which go on in the name of religion. There is so much that looks all right, yet the children of God have an inner sense of caution. They hardly know why they feel as they do. Let not this inner sense be ignored or discarded. Isaac was deceived because he turned from it to that which seemed conclusively to tell him otherwise.

b. God's Unfailing Purpose. Although God could not approve the method used, and severely punished both Jacob and Rebekah

for the way they had acted, the counsel of God could not be allowed to fail. The birthright and blessing had to be passed on to someone. Since Esau had proved unworthy, the Lord permitted the blessing to go to Jacob, who had shown his keen interest.

As we look about us, what imperfections we see! Do you think God does not see these things? He does, but He also sees His purpose for the Church. It must carry out His work. Its final destiny must come to pass. He will deal with the few who take to themselves unholy advantages, but His cause must go forward.

3. ESAU'S LOSS AND REMORSE

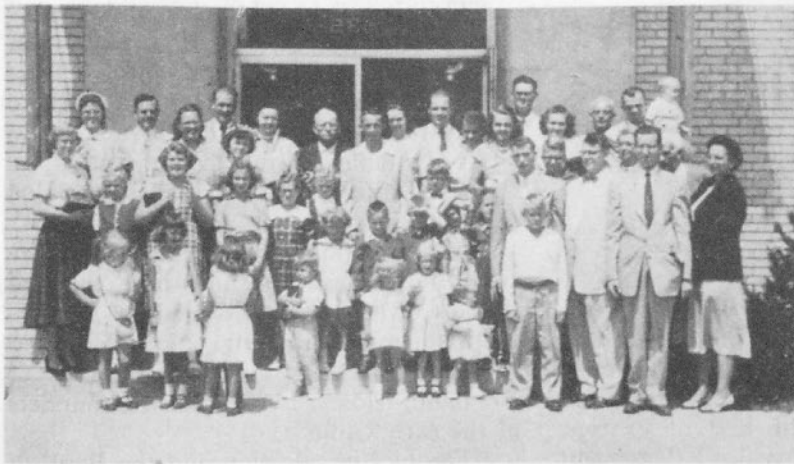
a. What Esau Lost. Esau lost that which belonged to the birthright and blessing. Biblical promises and Biblical blessings have come down to us through the descendants of Jacob, rather than through Esau. Esau suffered a loss that could never be regained.

However, while Esau lost the Messianic provision, and the Saviour came through Jacob, let no one think that Esau and his descendants lost all consideration from God. The blessings pronounced by Isaac upon both Jacob and Esau were largely the same. See Gen. 27:27-29, 39, 40. The one great difference was that the blessing of Jacob included headship: "Be lord over thy brethren."

b. What This Means To Us. The lesson does not teach that Esau and his descendants were doomed to eternal damnation through the withholding of the blessing. It teaches that he and his de-

BEWARE OF THE DECEIVER





THE NEW CONGREGATION IN HAMMOND, INDIANA

Don Bond, pastor of Hessville Assembly of God in Hammond, Indiana, writes concerning this new work:

"We started with several families from the Hammond Gospel Tabernacle who have felt a burden for a full gospel witness in this particular area of the city, and they with the pastor's blessing have come to help. (This is not a factional group or split.) Having been started as a project of Hammond Gospel Tabernacle, it is now the sectional home missions project.

"God intervened for us by opening up a lovely Hall which seats 300. It will be available to us until we can provide our own quarters. We have had 48 in Sunday School both Sundays we have met here, and feel sure God is going to bless the work."



THE NEW CHURCH BUILDING IN LANGDALE, ALABAMA

In August, 1951, a Home Missions effort was launched in Langdale with the pitching of a small tent. When cold weather set in, a store building was renovated and used for worship for a little more than a year. During this time the new congregation started a building fund, and construction of their own house of worship was begun under the direction of the pastor, Joe H. Scott.

The building is valued at \$25,000 and thanks to the "Mother Church" plan in our District the debt is only \$4,500. The church is located on Highway 29 centrally between Montgomery, Ala. and Atlanta, Ga. The auditorium measures 38x56 feet. It has hardwood floors and pine finish at front and rear.

scendants would have a place inferior to that of his brother. While they would not be the means through which the blessings would come, there is no reason for believing that they might not share in the blessings when they came. Otherwise no descendant of Esau would have the hope of salvation, and John 3:16 would not be true.

THIS WEEK'S LESSON

Selling the Birthright (lesson for Sunday, October 11). Lesson text: Genesis 25:27-34; Hebrews 12:16, 17.



MORE NEW ASSEMBLIES!

We are happy to publish the names of more communities where new Assemblies of God churches are being established. The list below brings the total number reported for 1953 to 194.

Many of these new works are in need of special prayer and help from more established churches. The pastor of one of the works listed below writes: "Our new church is seven weeks old. Our Sunday School averages 38, for which we are praising God.

"At present we are holding services

in the school auditorium, but the Phillips 66 Chemical Company has given us two lots here on which to build. We are planning to begin our church building as soon as we can get sufficient funds.

"If there is a larger church somewhere that would like to be a 'Mother Church' to a small group just beginning, we know God would richly bless them. We are in need of such 'mothering.'"

We strongly urge established churches which are located near these communities listed, to take a special interest and help the work along. Grocery showers for the pastors, special help in the services, and "work days" to help with the building programs can be a great blessing.

If none of the works listed here are near your church, but you still would like to be a "Mother Church," why not write your district office for information concerning a new work which needs help? Or you may write the National Home Missions Department. Pastors who have tried the "Mother Church" plan are enthusiastic about it, and have found that it actually helps their local church. Watch the Pentecostal Evangel for stories of churches that have tried the Mother Church plan.

APPALACHIAN—Bluefield, Va.; Charleston, W. Va.; Pound, Va.; Roanoke, Va.

INDIANA—Dresser (Wm. Whitaker); Noblesville (Yale Roberts); Rockville (James Jones and Ed Fussell); Shelbyville (Wayne Coble.)

MICHIGAN—Bronson; Capac; Dowagiac; Milan; North Muskegon.

MINNESOTA—Beaver Bay (John Hammack); Buffalo (Edward Hollen); Chatfield (Mel De Vries); Glenwood (Bob Freisen); Minneapolis (Bloomington Assembly, Arvid Kingsriter); Mora

(Stanley Smedsrud); St. Paul Indian Chapel (Vera Eldridge and Eldeth Adkins); Staples (Ronald A. Snider).

NEW YORK-NEW JERSEY—Lomontville, N. Y. (Robert Vinson); Magnolia, N. J. (William Lofland, Jr.); Owego, N. Y. (Robert Argetsinger).

OKLAHOMA—Lexington (N. C. Pettit); Muskogee (Central Assembly, A. N. Burns); Waukomis (Andrew P. Murdy).

ROCKY MOUNTAIN—Denver (Amazing Grace Tabernacle, George H. Barr); Littleton (George T. Cummings); Rocky Ford (E. C. Phillips).

SOUTHERN IDAHO—Kuna (Linfield Crowder).

SOUTHERN MISSOURI—Higginsville (Lois Crittenden); Nixa (J. D. Woodall).

WEST TEXAS—Cactus (D. W. Hyatt).

WYOMING—Casper (Faith Assembly, H. R. Kennedy); Cheyenne (Faith Assembly, G. D. Alber); Greenriver (Robert Little); Laramie (2nd Assembly, Ralph Kay); Osage (Mr. and Mrs. Wendel Reed.)

"Pentecostal Power—Today!" will be the theme of the Sixth Annual Convention of the Pentecostal Fellowship of North America, to be held October 27—29 in the Charlotte Armory Auditorium. The Assemblies of God have joined with other Pentecostal groups in sponsoring this convention. All who can attend these meetings are urged to come expecting a gracious visitation from God.

"There is no better exercise for the heart than reaching down and lifting somebody up."



SAY--

did you see the pictures on page 7?

From horses to airplanes; from Cuba to Africa. Quite a story! When you look at the jeep load in Ceylon—or those natives huddled under the wing of the plane—it makes you think twice about Speed-the-Light, doesn't it? And that spread of pictures is only a tiny fraction of what Speed-the-Light has done. It has provided radio, printing and transportation equipment for hundreds of missionaries.



But, you know, even equipment dedicated to the Lord wears out!

My '49 Chev has 50,000 miles on it, just driving around the city. Speed-the-Light started in 1944, and lots of its equipment has seen constant use under the worst conditions.

After seeing those pictures I agree: We have to keep 'em rolling! So I'm giving on DOLLAR DAY!

THE NIGHT MEETINGS

(Continued from last week)

SATURDAY NIGHT

Saturday night was Home Missions Night, and many declared that the home missions presentation under the direction of Fred Vogler was the best of its type they had ever witnessed. Effervescent Harry Myers led a spirited song service, concluding with "Every Indian Ought to Know." Then Demetrio Bazan, Superintendent of the Latin-American District, prayed in Spanish, and the Milwaukee Choir sang "Battle Hymn of the Republic."

The home missions presentation began with a roll call of the districts. As Brother Myers read the names of the districts, representatives of the districts arose and held aloft large placards upon which the number of new churches established in the past eighteen months were written. The total number of new churches was five hundred.

H. B. Pencovic, head of the Jewish work, spoke briefly. "There are more Jews in New York than there are in Israel," he said. "There are five million Jews in the United States, and the Assemblies of God have only thirteen full-time missionaries among them."

Arvid Ohmell, supervisor of the Prison work, also spoke. He has been in prison work, Brother Vogler explained, since 1927, and has witnessed 32 executions.

Lottie Riekehof, teacher of sign language at Central Bible Institute, represented the deaf work of home missions. She stated that there are 500,000 deaf in the United States. Of course these cannot benefit from regular church services, she explained, and yet we have among them only twenty-five full time workers. Sister Riekehof demonstrated John 3:16 in sign language.

The Home Missions offering was taken in a miniature church, carried through the aisles by two Indians in costume. It amounted to more than \$2,200.00.

Speaker for the evening was B. Owen Oslin, Pastor of the First Assembly of God at Fort Smith, Arkansas. He read John 14:12,13 and 2 Corinthians 8:9 as a basis for the message which he entitled, "The Calling, Challenge, and Crowning of the Christian."

He told the story (2 Samuel 9) of David sending for a member of the household of Jonathan that he might show him kindness. When the crippled relative of Jonathan was found, David accorded him a place at the royal table for Jonathan's sake.

"This is a type of mercy and grace," said Brother Oslin. "It is a picture of salvation. God does not look at our deformities, nor at the fact that we are a defeated people, but He invites us to sit at His table continually and feast upon the good things which He has provided for Jesus' sake."

Brother Oslin used a number of scriptural illustrations to show how the call of God, when it is answered by a faithful man, results in fiery power. He cited the falling of God's fire in the lives of Abraham, Moses, Isaiah, and the founders of the early Church.

"The fact of salvation and the Baptism in the Holy Spirit—the fact of our calling—presents us with a challenge," Brother Oslin declared. David accepted the challenge when his cause was challenged by the Philistines. The giant was typical of sensationalism, which was a tool of the Philistines. David despised such a tool. He knew that the power of God was sufficient, so he accepted the challenge in complete dependence upon supernatural strength. We purpose to rise to the challenge of our hour, not by carnal strength, not by sensationalism, but as David, by dependence upon God!"

Again messages in tongues and interpretations accompanied the preaching of the Word. Souls were saved, and Christians were uplifted.

SUNDAY NIGHT

Emil A. Balliet led in the singing of gospel songs, with Keith Hill at the organ and Mrs. Bert Webb at the piano. Again the singing was in the revival manner, with the multitude of voices blending joyfully in "He Took My Sins Away," "You Can Look For Me, For I'll Be There," "In the New Jerusalem," "Oh, I Want to See Him," and "He's Coming Soon."

Unique among musical specials was the next feature on the program—the eight Kolenda brothers singing together, "Come Whosoever Will." There was a number by the choir and orchestra, then a trumpet trio, and a solo by George Hardcastle, "We Shall Shine as the Stars."

Evangelist Martin Luther Davidson preached on "Death That Is Sleep and Death That Is Damnation." (See last week's EVANGEL, page 3). When the altar call was given, numbers came to seek the Lord for salvation and others knelt at their seats; the entire auditorium was turned into a great prayer room with thousands lifting their hearts and voices to the Lord in dedication, prayer and worship.

MONDAY NIGHT

The Monday night crowd was exceptionally large, and everyone joined in the singing of gospel choruses under the direction of Keith Hill. The Sunshine Trio, with Bass viol, trumpet, and accordion, played and sang "The King's

Highway." Then, after the congregation had stood and sung together, "What a Friend We Have in Jesus," E. S. Williams led in prayer.

Other musical numbers of the evening included an organ solo by Keith Hill, and vocal solos by Rose Canova—"The Holy City"—and Lil Sunberg—"There is a Balm in Gilead." Then the service was turned to H. P. Courtney, Chairman of the Pentecostal Fellowship of North America, who brought the message of the evening.

Brother Courtney read for his text Luke 19:10. "The Son of Man is come to seek and to save that which was lost." "Concentrated in this verse," he said, "we have the soul of the gospel. Jesus came so that lost men and women can be saved."

Throughout the message emphasis was placed upon the one word, *lost*. "We cannot comprehend the full meaning of the expression, *lost*," Brother Courtney declared. "If you were to walk across a battle scene where 100,000 casualties lay, wounded and dead, in blood and agony, you might get some idea of what is meant by *lost*! If you had been at the scene of the flood and had looked into the terror-stricken face of the last survivor as he clung in his death grasp to the last support in sight—if you had heard his final scream of horror as he disappeared beneath the swirling water—then you might have some idea of the meaning of the word, *lost*."

He went on to declare that people today are in this awful state of being lost. "They are lost in sin, and there is no human remedy. Jesus Christ hanging on the Cross is the only remedy for sin."

After those who wished to seek salvation had gone into the prayer room, Aaron Wilson, of Kansas City, came to the pulpit to lead in a divine healing service. He called to remembrance the story of Peter in his fishing boat, saying to the Lord, though he had caught no fish all night, "Nevertheless, at Thy word I will. . . ." And when Jesus promised the centurion that He would come to visit the sick one in his household, the centurion said, "If Thou wilt but speak the word. . . ."

"The word has been spoken!" declared Brother Wilson. "You can be healed by accepting His word."

When the invitation was given many persons went forward to ask for prayer. They filled two rows across the front of the auditorium. Ordained ministers were called to join with the presbyters in laying hands on the sick, while the organ played "There Is Power in the Blood" and all the believers united in prayer.

TUESDAY NIGHT

Ministers and delegates decided that it would be wise to hold a business session on Tuesday night so that Council could

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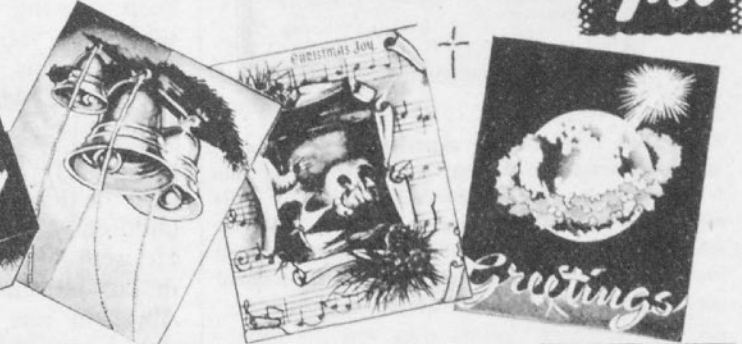


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be adjourned a day early. Therefore the program which had been planned was omitted and that which had been designed for the C. A. Vesper Hour was substituted.

At exactly 7:30 the orchestra began to play and the Milwaukee choir marched in. These two musical groups had already won the admiration of the congregation, so well had they performed their services; but somehow on this night—the last night—it seemed that folk had a new appreciation of their performance, and as the music began, a definite murmur of appreciation arose from the crowd.

Don Mallough, National C. A. Secretary, was in charge of the service, and Wayne Fagerstrom, Publicity Director for Central Bible Institute, led the singing.

After a season of rousing songs and choruses, including "Sunlight, Sunlight," "Victory in Jesus," and "My Wonderful Lord," Leon Miles, New York-New Jersey District C. A. President, led in prayer. Then the Evangelairs Quartet, a party of evangelists from California, sang "Alone With Jesus."

Special feature of the evening was the joint presentation of the orchestra and choir, "The Hallelujah Chorus."

The evening speaker, Pastor G. L. Johnson of Corsicana, Texas, was introduced as "The Texas Tornado." He began his message with the remark, "I think this has been the most spiritual convention I have ever attended. It seems that the Spirit of God has swept over this place like a tornado of heavenly fire."

He proceeded to speak upon the theme of the second coming of Christ, using as scripture texts 1 Corinthians 1:51 and Revelation 3:2, 3. Point of emphasis was that Jesus will return as a thief. The allegory was built around these statements: (1) a thief comes in darkness as Jesus will come at a dark hour in history. (2) a thief comes at night when folk are sleeping as folk will be spiritually sleeping when Jesus comes. (3) A thief comes for valuable treasures, as Jesus will come to make up His jewels. (4) A thief comes by surprise, as the coming of Jesus will take the earth by surprise. (5) After a thief comes it is too late for burglar protection, as it will be too late to repent after Jesus comes.

The service was climaxed with an altar call and closed appropriately with old-time altar-call songs, the last of which was that old favorite, "Lord, I'm Coming Home."—Reported by Billie Davis.

Sell 1954

Messenger
SCRIPTURE TEXT
CALENDARS



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RETROSPECT AND PROSPECT

(Continued from page five)

when he was a pioneer and had little fellowship. But now he was being gathered. Gathered where? To his people. Does that mean his earthly kinsfolk? Oh, no, his people were those who had lived the same faithful life that he had lived, had thought the same righteous thoughts that he had thought, and had enjoyed the things of God as he had enjoyed them. He was gathered to his people. There may seem to be a separation here, but there's a great reunion on the other side.

God never allowed Abraham to stay in one place very long. He wanted him to keep moving. God's not going to let us be too satisfied in this world, either. He wants us to pray for, and long for, that home which is eternal.

Jesus will come back when God's people cry out for him. When God saw the tears and heard the cries of the children of Israel in Egypt's bondage, He sent the deliverer. A lot of people in our movement today are self-satisfied. Abraham was an old pioneer; he never stayed anywhere very long. He was looking for a city whose builder and maker is God. He said, "Here we have no continuing city, but we look for one to come."

I'll never forget when I made the consecration to God and packed by little suitcase. It's been a long journey. There have been a lot of tears and disappointments along the way. I've been disappointed in some folk and I guess some folk have been disappointed in me. And we've all had our discouragements. I think this life is like the scaffolding that carpenters put up when they begin to erect a building. The ugly scaffolding is all one can see for a time. But the building is taking shape inside, and finally, when the scaffolding is removed, the real structure appears. Sometimes all we see in our brother's or sister's life is the scaffolding, and we may misjudge by that. We won't see the real man or the real woman until, like Abraham, we are "gathered" to our people, and we shall know even as we also are known.

When I was a pastor I could stay at one church only long enough to begin feeling that I was a part of the citizenry of that city. By the time the different people of the city, the schools, and the churches, had begun to call on me, and when we had arranged the parsonage to our liking, and we had set the flowers in the yard to bloom in the springtime, God said, "Move on." I did not understand that. There have been times when I have been a little rebellious. But I've since learned a good many lessons along that line. We are sojourners and strangers here. We are in the world, but not of the world. And so Abraham was gathered

to his people; he belonged to the other world.

Brethren, we have the greatest fellowship on earth. I say it from the bottom of my heart this morning. When I looked at the precious brethren just behind me here—the presbyters, officials, and leaders of this great Assemblies of God movement—then at the people sitting in front of me, I just thought, "Well, no wonder heaven will be a happy place, because just such folk as these are going to be there."

I don't know of anything that would be more miserable to me than to be thrown out with the ungodly, with no Christian friends. I wouldn't be happy. I like to be with MY people. Thank God, I have cast my lot with the Christians and I have burned all the bridges behind me. Come what may, I'm going through, and some day I will meet my loved ones in that eternal city where congregations will never break up and nobody will ever say "Good-by."

COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the Evangelist is made up 15 days before the date which appears upon it.

BUCKEYE, ARIZ.—Assembly of God, Oct. 18—Nov. 1; Evangelist R. E. Henke.—by L. H. Gundlach, Pastor.

LA MESA, CALIF.—La Mesa Gospel Tabernacle, Oct. 18—Nov. 1; Evangelist Fred Numrick, Springfield, Ill.—by Gene Forrest, Pastor.

MOORHEAD, MINN.—Oct. 20—Nov. 1; Ivor H. Hugh, Welsh evangelist. (Alex Karmarkovic is Pastor.)

FREERPORT, TEX.—Tent meeting, Sept. 27—; Evangelist Kenneth Berry and Party. (E. C. Allen is Pastor.)

OVERTON, TEX.—First Assembly of God, Oct. 11—18; Evangelist F. E. Kennedy, Marshall, Tex.—by O. E. Tidwell, Pastor.

ALABASTER, ALA.—Assembly of God, Oct. 19—Nov. 1; Evangelists Joel R. and Esther Palmer, Lake Wales, Fla. (G. E. Walters is Pastor.)

ROCHESTER, N. Y.—Bethel Full Gospel Church, Oct. 18—25; Evangelist Danny Hope.—by Sarah P. Strazzeri, Church Secretary. (Warren B. Straton is Pastor.)

WEATHERFORD, TEX.—First Assembly of God, Oct. 18—Nov. 1; Evangelists Everett and Betty Burns, Fort Worth, Tex. (Ollen Sommerville is Pastor.)

ANNUAL CONVENTION, Pentecostal Fellowship of North America, will be held in the Armory at Charlotte, N. C., October 27—29. For information write the Secretary, C. M. Wortman, 50 Euston Ave., Toronto 6, Canada.

PAWNEE, ILL.—First Assembly of God, Oct. 4—; D. C. Ogden, artist-evangelist of Memphis, Tenn.—by J. W. Ellsworth, Pastor.

NEWARK, N. J.—Bethel Pentecostal Church, Oct. 11—25; Evangelist and Mrs. Ernest Berquist.—by F. D. Eide, Pastor.

ELK CITY, OKLA.—Oct. 11—; Surratt Brothers, Taloga, Okla. (J. S. Murrell is Pastor.)

GREAT BEND, KANS.—Oct. 11—; Evangelist and Mrs. James A. Call, Trenton, Mo. (J. O. Rosenberg is Pastor.)

WAYNESBORO, PA.—Calvary Tabernacle, Oct. 18—Nov. 1; Evangelist and Mrs. Robert Wallace, Portland, Me.—by Fleming Van Meter, Pastor.

JENKS, OKLA.—Assembly of God, Oct. 11—25; Evangelist Paul Glover, Tulsa, Okla.—by James Bright, Pastor.

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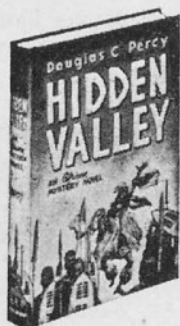
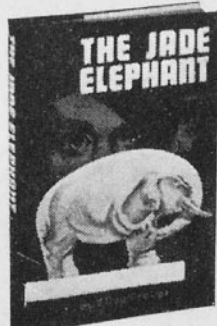
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TORONTO, CANADA—Glad Tidings Tabernacle, Oct. 11—; Evangelist G. W. Hocker, Cottage Grove, Oreg.—by H. R. Pannabecker, Pastor.

JEANNETTE, PA.—First Pentecostal Church, Oct. 11—25; Evangelist Stanley P. MacPherson. (Kenneth D. Baker is Pastor.)

PINE BLUFF, ARK.—First Assembly of God, Oct. 18—; Evangelist and Mrs. Bob McCutchen, Austin, Tex. (F. C. Cornell is Pastor.)

EL PASO, TEX.—First Assembly of God, Oct. 18—Nov. 8 or longer; Musical Mathans of Kansas City, Mo. (Odis O. Shipley is Pastor.)

PASADENA, MD.—Pentecostal Assembly of God, Oct. 18—Nov. 8; Evangelist Wesley R. Hurst, Iron River, Wis.—by Harold L. Zuch, Pastor.

DETROIT, MICH.—Gospel Tabernacle, 1467 S. Fort St., Oct. 20—Nov. 1; Evangelist and Mrs. Dan Kricorian, Boston, Mass.

WASHINGTON, D. C.—Missionary Convention, Full Gospel Tabernacle, Oct. 14—18; Paul Pipkin, Mary Martin, Hilda Meyrick and Mr. and Mrs. Paul Davidson, speakers.—by Lloyd Christiansen, Pastor.

PENNSVILLE, N. J.—Missionary Convention, Assembly of God, Oct. 8—11; Mr. and Mrs. J. E. Barrick from India, and Jay V. Ruth from Dominican Republic, speakers. Neighboring assemblies urged to attend.—by Samuel Weidler, Pastor.

FORT WORTH, TEX.—Fostepco Heights Assembly of God, Annual Homecoming and Pastor's Anniversary, Oct. 11. Services at 10 a.m., 2 and 7:30 p.m. with dinner on the grounds. All former members, pastors and evangelists invited.—P. C. Loftin, Pastor.

4TH ANNUAL HOMECOMING of Central Bible Institute, Springfield, Mo., Oct. 20—22. All alumni and friends invited. Night speaker is Watson Argue, Pastor, Calvary Temple, Seattle, Wash. Morning speakers are Bartlett Peterson, President, and W. I. Evans, Dean. For accommodations write Alumni Secretary, Wanda Lewis, 434 W. Pacific St., Springfield 1, Mo.

RADIO PROGRAMS

COATESVILLE, PA.—“The Word of Healing,” station WCOJ, 1420 kc., Saturdays at 9:45 a.m.—C. E. Strauser, Pastor.

WICHITA, KANS.—“Prayer time,” station KJRC, 950 kc., Mondays through Fridays, 8:45 a.m. Sponsored by Central Assembly of God.—J. Boyd Wolverton, Pastor.

CARROLLTON, ALA.—“Family Altar Program,” station WRAG, Sundays at 3 p.m. Sponsored by Liberty Assembly of God, Millport, Ala.—F. L. Davis, Pastor.

FLORENCE, ALA.—“News with Religious Views,” station WOWL, 1240 kc., Sundays at 1:15 p.m. Sponsored by Florence Assembly of God.—Ernie Camery, Pastor.

TOLEDO, OHIO.—“The Church by the Side of the Road,” station WSPD, 1370 kc., Sundays at 8:30 a.m. Also “Ye Ole Camp Meetin’ Time,” Sundays at 11:15 p.m. Conducted by Calvary Assembly of God.—Edwin Anderson, Pastor and Director.

BATTLE CREEK, MICH.—Station WBCK, 930 kc., Monday, Wednesday, Friday at 8:45 to 9 a.m., and Sunday at 8:30 to 9 a.m.—E. A. Manley, Pastor, Church of the Four Fold Gospel.

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