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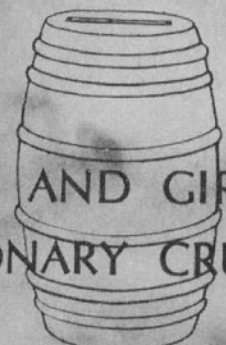
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PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

A Psychologist's Advice

Dr. George Crane, the noted psychologist, believes in Sunday School. In his syndicated newspaper column he recently said: "Many parents will spend a dollar a week on their child's music lesson, but forget altogether his 'conscience lesson' on Sunday morning. Music is desirable, but morality, ethics, the various habits which are called conscience, need far more stress. Every child should be in Sunday School every week."

Franco Wins Pope's Favor

The Pope has bestowed on Generalissimo Francisco Franco, head of the Spanish Fascist state, the Supreme Order of Christ, the highest Pontifical decoration. It is said that the reward was conferred on Dictator Franco as a result of the signing of a concordat between Spain and the Holy See which recognizes the Roman Catholic Church as "the only true religion of the Catholic nation of Spain."

Protestant Indians Lose Out

The Protestant residents of the Indian community of Pueblo de Jemez, in New Mexico, have lost their struggle for religious liberty. Their request for a guarantee of religious freedom under the U. S. Constitution was turned down by Federal District Judge Carl A. Hatch, on the grounds that he does not have jurisdiction in the case. The attorney for the pueblo claims it is a matter for the Indian Bureau.

The pueblo is predominantly Roman Catholic. The 90 Protestant Indians charged that the pueblo council refused to permit a Protestant church in the community, or to let Protestants hold prayer meetings or services in their homes, and threatened non-Catholics with "loss of our birthright, homes, personal property and shares in the community work" if they did not embrace Catholicism.

Setting the Stage for Antichrist

World events are setting the stage for Antichrist. The eminent historian, A. J. Toynbee, has analyzed the situation in such a way that one would think he had been reading the Book of Revelation in regard to Satan's Superman who will one day rule the world. The London Times (Nov. 7, 1953) quoted Professor Toynbee as saying:

"By forcing on mankind more and more lethal weapons and at the same time making the whole world more and more inter-dependent economically, technology has brought mankind to such a degree of distress that we are ripe for deifying any new Caesar who might succeed in giving the world unity and peace."

Store Tithes its Sales

The Mercantile Store in Buhl, Idaho, recently had what it called a tithing day. In recognition of the community's financial obligation to support local churches, ten per cent of the price of each purchase was passed on to the church designated by the customer.

Sale of Contraceptives Banned

The sale of contraceptives in vending machines has been ruled illegal by the Appellate Division of the New Jersey Superior Court. A Trenton man was fined \$100 for placing vending machines with prophylactics in gasoline station rest rooms.

Glorying in Their Shame

The words of Philippians 3:19—"Whose glory is in their shame"—came to mind as we read of a celebration staged by a certain New York publisher. According to *The American Mercury*, this publisher recently threw a "literary cocktail party" to launch their newest "author"—a "madame" who wrote a book about her experiences in running a house of ill fame. This woman, called Birdie, tells her experiences in evading the law and ruining lives and souls in her brothel.

"The publishers of this current literary garbage are obviously proud of their business acumen in helping her [Birdie] write the book and get it distributed for profit," comments the writer in *American Mercury*.

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"Anyone who thinks we haven't set our national feet on the same dizzy, dissolute downgrade that proved to be the road to ruin for ancient Rome's great civilization, hasn't been reading the signposts right lately."

Court Considers Church Dispute

The pastor and congregation of a Baptist church in Cincinnati, Ohio, still refuse to give the "hand of fellowship" to a woman whom the church expelled from its membership seventeen months ago, even though the Common Pleas Court has ruled that she was not given a fair and impartial hearing or trial and for that reason should be restored to membership.

The church insists that the court has no right to dictate to it concerning church policy and membership rules.

Israel's "George Washington" Retires

David Ben-Gurion, 67, who has been called the "George Washington" of Israel, has retired from his office as Prime Minister of the new Jewish State, due to extreme fatigue. He will continue to be a member of the Knesset (Israel's parliament). The new Prime Minister is Moshe Sharett.

Mr. and Mrs. Ben-Gurion decided to settle in the Negev desert community of Sdeh Boker, where the residents have all things in common. The former Prime Minister will help till the soil, his wife will work in the kitchen, and Mr. Ben-Gurion will turn his Knesset salary over to the common purse.

Impressions of the Far East

Methodist Bishop William C. Martin of Dallas, Texas, after visiting American troop installations in Japan and Korea at Christmas, made two significant statements. He said that the most amazing bit of natural philanthropy he has ever seen is the generous manner in which American G. I.'s have voluntarily assumed responsibility for the care of orphan children in Korea. And the most depressing aspect of his tour, he said, was the great disparity he saw between the bountiful resources that are available to our military forces and the slim resources that are available to the missionaries, for carrying on their respective jobs in Korea and Japan.

Amish Parents Jailed

Some of the Amish people, who are sometimes referred to as the "Pennsylvania Dutch," are really "in Dutch" with school authorities at Lancaster, Pa. The Amish parents refuse to let their fourteen-year-old children attend high school for fear the worldly influences of high-school life will harm the young people, whom they have reared on very strict religious principles. The Amish are endeavoring to work out a program of home study whereby the children, upon reaching the age of fourteen, can fulfill the state educational requirements without going to high school. Fourteen parents chose to go to prison in December rather than pay a small fine.

Is it necessary to Speak in an Unknown Tongue?

A Vital Question and a Scriptural Answer

by J. R. Flower

General Secretary, Assemblies of God



DOES ONE EVER receive the Baptism with the Holy Spirit without speaking in an unknown tongue?

What about the experiences of such men as Dwight L. Moody and Charles G. Finney?

This question has been asked by perplexed young people who are attending Christian colleges of liberal arts. The faith of our young people enrolled in these evangelical colleges is being challenged. They need to be strengthened not only by a personal experience of the Baptism in the Holy Spirit, but also by a clear understanding of God's Word on the subject. This article is written to help these young people and all others who may have encountered difficulties in dealing with godly evangelicals who have not been enlightened to the truth of Pentecostal experiences and possibilities.

UNDERSTANDING THE WORD "BAPTIZE"

Evangelicals are more or less ambiguous in using the term "baptism" for all of them do not have the same conception of the meaning of the word. Few of them will admit that the experience of the disciples on the day of Pentecost is a normal experience for all Christian believers. They give various reasons for this attitude, including the premise that the gift of the Spirit to the Jews (Acts 2) and to the Gentiles (Acts 10) was dispensational, and therefore that it is impossible for "Pentecost" to be repeated in any other age. The fact that hundreds of thousands of believers in the twentieth century have received a Baptism in the Holy Ghost with the same accompanying sign as that given at "Pentecost" (i.e., speaking in other tongues as the Spirit gave utterance) seems to mean nothing to them. They must have what they consider to be Scriptural warrant for a change in their belief before they will accept our view.

The great question in the minds of many evangelicals has to do with an understanding of the word "baptism," due

to the fact that 1 Corinthians 12:13, 14 reads: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." Because the word "baptize" used here is the same word used in Matthew 3:11, Acts 1:5, and Acts 11:16 the typical evangelical presumes that the Holy Spirit, in this initial experience, was given primarily to the Church as a body rather than to individual believers; and the reasoning is that all believers who are subsequently baptized by the Spirit into the body of the Church are automatically baptized with the Holy Spirit. If that were true, we might conclude that many receive the Baptism with the Holy Spirit without speaking in other tongues.

WHAT IS THE SOURCE OF DOCTRINE?

In an effort to prove their view, evangelicals point out the obvious fact that nowhere in the Epistles do we find an admonition to believers to seek for a "baptism in the Holy Ghost." They tell us that the Epistles are the source of doctrine, and that if our Pentecostal teaching were a doctrine of the Church surely the writers of the Epistles would have included such an admonition. The nearest approach to such an admonition is found in Ephesians 5:18—"Be filled with the Spirit." Most evangelicals will concede that all believers should seek to be filled with the Spirit, but they hold that this admonition does not imply that we should seek for a "Baptism" in the Holy Spirit evidenced by speaking in other tongues as the Spirit gives utterance.

As to the "how" of being filled with the Spirit, few evangelicals will attempt to inform us. They choose to overlook the obvious deduction that if Acts 2:4 says, "They were all filled with the Holy Ghost, and began to speak with other tongues," it follows that if we are "filled with the Spirit" as admonished in Ephesians 5:18 we too shall "speak with other

tongues."

At this point we would pause for a moment to consider the premise that the Epistles are the only source of New Testament doctrine. All Scriptures are given to us for profit and are the source of correction, reproof, instruction in righteousness, as well as doctrine (2 Timothy 3:16). That New Testament doctrine is found in the Epistles is above question, but are the Epistles the only source of doctrine? For instance, where in Paul's Epistles do we find the doctrine of the New Birth? Justification by faith is described in Paul's Epistles to the Romans, but Justification is not synonymous with the New Birth. Peter uses the term "born again" once, but Paul not at all. The doctrine of the New Birth is found in the Pauline Epistles only by inference. We are dependent upon the apostle John in his Gospel and his Epistles for any mention of the New Birth. If the Epistles are silent on the doctrine of the New Birth, and the New Birth is found in them only by inference, why should it seem strange that there is no admonition in the Epistles that the believer should seek to be "baptized" with the Holy Spirit?

ANOINTED BY THE SPIRIT

Even though the Epistles are silent as to a definite doctrine of the Baptism in the Holy Spirit, the entire New Testament does describe a Holy Spirit-anointed ministry, first on the part of the Lord Jesus Himself, and then on the part of the apostles and others as well, including Stephen, Philip, and Barnabas. This Spirit-anointed ministry began, in the case of the apostles, with their initial experience of being "filled" with the Holy Ghost on the day of Pentecost (or, in the light of Matthew 3:11, Acts 1:5, and Acts 11:16 we may describe their experience as being "baptized" with the Holy Ghost). The anointing continued upon believers throughout the apostolic period, and on into the patristic period, as the writings of the early fathers have testified.

We need the entire New Testament to teach doctrine. We cannot discard any part of it. It is possible to stand so close to the trees that one fails to see the entire forest. It is well to back off, as it were, and to view the entire New Testament, and let it testify as a whole to the truth of this and any other question.

He who reads the Acts of the Apostles should interject the Epistles in their proper place in the Acts record. The Epistles must not be isolated from the historic record for they are explained in a measure by the circumstances which caused them to be written. The practice of the apostles, first of all, was to present Christ crucified and risen from the dead as the only means of salvation. Secondly, they expected the new convert to receive the Holy Spirit. The receiving of the Holy Spirit was not considered a crowning experience for the believer—the culmination of Christian perfection—but an initial experience. Christian perfection can come only through the ministry of the Word as it is applied by the Holy Spirit. One must yield himself to follow on with Christ as divine truth is revealed to him.

“THE PROMISE OF THE FATHER”

This observation is confirmed by the admonition of Peter on the day of Pentecost. The disciples had been instructed to tarry in Jerusalem until they received “the PROMISE of the Father” (Acts 1:4). When the multitude came together, Peter assured them that “the PROMISE is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:39). The multitude which believed had every reason to expect that the PROMISE of the Holy Spirit meant a “baptism” in the Holy Spirit such as the disciples had received, and that it would be accompanied by the same evidence of speaking with other tongues as the Spirit gave utterance.

When we follow through a study of the Acts of the Apostles we observe this practice again and again. At Samaria the apostles came down from Jerusalem and “prayed for them, that they might receive the Holy Ghost; (for as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost” (Acts 8:16, 17). (Are we to infer here that the witness of the Spirit to one’s salvation is received through the laying on of hands, and not rather that through the laying on of hands the Holy Spirit was imparted as an experience subsequent to the New Birth?)

Here is another incident: “Ananias went his way, and entered into the house; and putting his hands on him said,

Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost” (Acts 9:17). (Does the use of the word “brother” imply that Saul had already experienced the New Birth? Was he already a converted man? If so, then the filling with the Holy Spirit was a subsequent experience.) That Saul [Paul] did receive an anointing or baptism with the Holy Ghost—if we may be permitted to use the word “baptism”—is evidenced by the operation of the Holy Spirit which accompanied his ministry wherever he went.

RECEIVING THE HOLY SPIRIT
The principle is made quite clear in Acts 19:2: “He said unto them, Have ye received the Holy Ghost since ye believed?” The apostles expected that after a convert had believed on Christ he should have a definite experience of “receiving” the Holy Ghost. In this particular instance there is justification for using the term “baptism” as synonymous with “receiving,” due to the same effects—“the Holy Ghost came on them; and they spake with tongues, and prophesied” (Acts 19:6). However, there is a difference in meaning between the terms “receiving”
(Continued on page eleven)

A God-Given Sign

God’s sovereign act of chartering the New Testament Church by the phenomenal outpouring of the Spirit on the day of Pentecost marks an epoch in history. Among other things that took place, Christian experience was standardized. The record of Acts 2:4 indicates a standard that had not hitherto been reached. God gave an unmistakable sign so that men would not be left in doubt as to when they reached the standard.

It is admitted by Bible students the world over that speaking with tongues as the Spirit gives utterance is a sign. Suppose we ask the question, “Of what is it a sign?” The answer is found in God’s own Word, for we find that the sign accompanied the reception of the Holy Spirit when God standardized New Testament Christian experience.

It follows logically, then, that only those who have spoken in tongues can lay claim to a normal New Testament experience. All others, regardless of what they profess or claim, are below par.

Shall we question the wisdom of God in giving this sign at the time, place and connection He did, by saying as some do, “What is the use of tongues?”

The speaking in tongues is the scriptural sign indicating that God has taken sovereign control of the human body and made it a temple of the Holy Ghost. Salvation from sin through the Saviour’s Blood has to do with our soul and spirit; therefore the Spirit bears witness with our spirit that we are the children of God. The Holy Ghost in a peculiar sense has to do with our bodies. Your body is the temple of the Holy Ghost. No one but God could have devised so appropriate a sign to announce His coming into a body in the power of the Holy Ghost. The scripture says that every kind of beast and bird and fish can be tamed, but the tongue can no man tame. When God takes possession of a human body

and so controls it that the unruly member that no man could tame is tamed and used absolutely by God, it is the greatest announcement that could possibly be. It indicates that some power above the power of man has tamed what man could not tame; and not only tamed it, but used it to speak a language of the glory world.

Much better for us to recognize the wisdom of God in what He has done than to find fault. “Who art thou that repliest against God?”—R. E. McAlister.

The Post-Christal Evangel

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ROBERT C. CUNNINGHAM, Editor

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THE SUPERNATURAL: A Priority in Pioneering

J. Robert Ashcroft

IN THE PAST two years the Assemblies of God have opened about 700 new churches. This is an outstanding record, and the future holds even greater victories.

As we face this task of pioneering, new reinforcements are available. We can count on a supernatural power with which to do a supernatural work. Jonathan Edwards said, "When God has something very great to accomplish for His church it is God's will that there should precede it the extraordinary prayers of His people for the extraordinary power."

The Book of Acts is a historical digest of incidents which become symbolic of God's plan for us. It is evident from this record that it is God's plan to honor pioneer effort with the supernatural.

In Jerusalem the outpouring of the Holy Spirit and the healing of the lame man became signs to the unbelievers. The council conferred among themselves and said, "That indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it" (Acts 4:16).

In Samaria, God wrought special miracles through Philip. The people gave heed seeing the miracles which he did (Acts 8:6).

In Lydda, Aeneas was cured of palsy which was of eight years standing. "All that dwelt in Lydda and Saron saw him and turned to the Lord" (Acts 9:35).

In Joppa, Dorcas was raised from the dead, and "it was known throughout all Joppa; and many believed in the Lord" (Acts 9:42).

In Phenice, Cyprus, Cyrene, and Antioch "the hand of the Lord was with them" (Acts 11:1-23). This reminds us of Peter's prayer, "Lord... stretch forth thy hand, that signs and wonders may be done in the name of thy Holy Child Jesus."

In Iconium the Lord "gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands" (Acts 14:3).

Finally, observe that at Lystra the impotent man was healed. Paul had difficulty restraining the people. Truly the Lord went with these pioneers, confirm-

ing the Word with signs following. Such a historical digest seems to prove that God especially desires to support His ministers with the supernatural who are preaching in new areas. If you do so expect God to bless, He will. God's power is often more manifest among those who have never heard the full gospel than those who are veteran hearers of this message!

Let us consider one of the aforementioned cities and its first evangelist, and notice how he was backed by the supernatural power of God. The story is found in Acts 8:1-40.

There must be unusual significance attached to the story of Philip and his first evangelistic mission, for it takes a very prominent place in the Book of Acts. The entire eighth chapter is devoted to this man and his exploits. He was a layman. He must not be confused with Philip, the apostle.

Philip is the only person called an evangelist in the Scriptures. He was the first to open a home missionary project after the day of Pentecost. What a distinction! And to think this honor was given to one who was not an apostle. Could it be that this distinction, that he should be called an evangelist, was due to his first missionary project?

THE PERSON

Philip was one of those deacons chosen by the apostles to serve tables, but the Lord also called him to preach the gospel. Sometimes we think that only full-time ministers should work for God. Alas, there is so much to be done, that were it left to the clergy, or those duly appointed to missionary activity, the tremendous task would never be achieved.

The work of laymen oftentimes becomes outstanding and achieves just as great success as that of a duly appointed clergyman. The eyes of the apostles literally must have bulged when they visited the city of Samaria where Philip had seen this great revival. This table server had become a city-wide evangelist! See what he had accomplished for God!

Philip was motivated by an outward persecution and an inner compulsion. It was the persecution at Jerusalem which drove many of the believers away from that city; but they had an inner compulsion which made them witness for Christ wherever they went. Philip went down



to Samaria and preached Christ. He passed through all the cities, preaching Christ to all the people.

THE PLACE

Samaria was about forty miles north of Jerusalem. It was an important community because it was the hub of a number of small urban areas lying round about. It was similar to a large county seat. Perhaps Philip said to himself, "Christianity has been successful in Jerusalem; let's see what it will do in Samaria!" Glory to God! It worked!—and it always does!

Though Samaria had its geographic advantages, it did not offer an easy situation. The people there were usually hostile to the Jews. In the past they had been stung by the Jews' actions, and frequently they refused them passage through their country. Occasionally they would waylay the Jews who would pass through. This could not stop Philip! Neither could Simon the Sorcerer. The people were under the sway of Simon's magic. It might well be reasoned by an evangelist that a city so influenced by such a force would be a hopeless field in which to preach the gospel. Furthermore, Samaria had aggravated the apostles. You may recall how they desired to call down fire upon these people for their attitude toward Jesus in an earlier day; but none of these things could deter Philip. He must invade Samaria! It was God's place for him! God's man in God's place will have God's missionary results!

THE PURPOSE

Philip had a driving purpose! Whether to preach in a city, or to preach to a single man in a chariot, he had a passion and purpose to preach Christ! He was among those "seven men of honest re-
(Continued on page thirteen)

Message given at the Home Missions Representatives' Seminar which was held in connection with the General Council in Milwaukee, Wisconsin, in August, 1953.

There's Power in Printers' Ink

Leslie W. Smith

The Boys' and Girls' Missionary Crusade is putting tons of power-packed literature in the hands of our missionaries all over the world

WHEN MARTIN LUTHER nailed his ninety-five theses to the church door in Wittenberg, Germany, little did he realize the power his words were to generate for the future freedom of Christian religion. One single act set off a chain reaction of events that confounded the church of Rome and swept thousands of people into the kingdom of God.

Wherein lay the secret of the Reformation? In the bold heroic act of Luther? In his fearless preaching and brilliant lecturing? Not only there. Those who have studied history tell us that the printed word was a dominant factor, one of the most effective instruments of spreading the truth. The latent force of the Protestant's printed objections to religious tyranny germinated and scattered the seeds of truth in every direction. And the seeds found good ground, for the people of Europe hungered for truth and longed for freedom: England, France, Italy, the entire continent was influenced mightily toward righteousness. The weapon of victory was literature—for Luther's pen became mightier than a sword, spoiling anti-Christian powers, and bringing to light the lost truths of the Bible.

Luther wrote prolifically. The great reformer gave his beloved Germany its most treasured translation of the Scriptures, which to this day is esteemed by that people as we esteem the King James version of 1611. His doctrinal tracts cut a deep swathe into the evil heart of Rome—tracts that gave humble peasants the pure gospel for the first time in their lives. This widespread dissemination of Truth in an age when Bibles could hardly be bought by the laity, became a unifying force in the great army of the Reformer's followers.

A fair-minded student of history must admit that the much maligned Waldensians had worked the ground for decades prior to the Reformation. And the ground was prepared with blood as well as with tears, for scores of those faithful saints were martyred for their testimony. The Waldensians apparently paved the way for Martin Luther by their writings.

There is power in the printed page. Good men have realized this, and evil men too: Hitler, Stalin, Mao Tse Tung and others early discovered the power of

print and used it generously and wisely. For instance, consider China. Mao Tse Tung knew that if he could reach the masses of China with the radical doctrine of Marx and Engles, he could conquer the entire country with a minimum of effort. Why was there so little bloodshed in the "emancipation" of China, in contrast to the Mongol invasion? The answer is easily found inside the Chinese universities. A systematic sowing of the insidious seeds of Russian communism began in the universities as far back as the early twenties. True, much of this propaganda was disseminated "underground," but it was widely circulated nevertheless, in spite of Nationalist government bans.

While you read this, in Indonesia nearly all of the schools are using Communist-planned textbooks, and especially the high schools. One of our own Assemblies of God school teachers is right now teaching in the only high school where he can live an honest Christian life. Out

of 13 schools in Jakahta, only one sanctions anything but Communistic literature.

So there you have it. When the time comes for the Communists to take over a country and its government, the fore-runner, literature, has already worked wonders. Then follows a greater sowing, openly and in earnest. Yes, literature plays a major role with the Communists.

Today in China, the Chekiang Teachers College in Hangchow is studying the application of Marxian-Leninism to classical Chinese literature; and during the past three years the People's University in Peiping has translated over 58 million words of Soviet teaching and reference materials into Chinese. They have 150 translators at work, most of whom are also doing either teaching or research work in the line they are called upon to translate.

Can we not learn from these things? Why are we so slow to understand the power of print? Certainly our missionaries of the past century established a church in China, and it will doubtless struggle through its present undeserved dilemma—for the gates of hell shall not prevail against it—but did we do all we might have done, before the door slammed shut? Might not the situation be different today if the Western church had fully realized the power there is in the written word and had published more gospel literature in the Chinese language?

Let it be known that according to reports in *Time* and *Christian Century* "virtually every [Chinese] Christian leader of importance has at one time or another

THE SOWERS



made public confession of his errors in thinking. . . . Such sins as the 'religion-above politics' mentality and the 'love-America complex' are confessed, as well as 'misconceptions' concerning Communism and Russia. . . . Church attendance, although not forbidden outright, has been cleverly discouraged. . . ."

There is no need to say more. Our hearts well may bleed for China. Thank God, we still can pray. But we can do little more than that for the people behind the Bamboo Curtain. It is useless to spend time and strength in regrets. Let us be workers, not wishers, sowing down with tons of gospel literature those fields which are still open.

* * *

Warren Denton and I entered a heathen village about noon. The long journey across the narrow paddy paths was hot and tiresome; we were glad to get out of the broiling sun and under the inviting banyan branches in the marketplace. We laid our heavy bundles of tracts at our feet and waited for the curious Chinese to gather in the giant tree's shade. While they were arriving one by one, I sauntered toward an old Chinese grandfather leaning against an old brick building. He straightened as I approached, bowed and smiled weakly.

I inquired of his age, and learned that he was one year short of a century.

"Have you ever heard of Jesus?" I asked, pointing to the small tract in my hand.

He didn't answer me. Instead, it seemed there came a faraway look in his old eyes—a wistful, almost pained expression. I scanned the wrinkled face for understanding, but he just shook his head, and stared off in another direction with unfocused eyes as if he were trying to recall something he ought to have known. But he couldn't find an answer, because he had never heard of Christ our Saviour.

I told him the sweet story of Jesus right there under the banyan tree, pointing to God's Word at intervals. The old man's eyes filled up with tears. And the tears rolled down his leathery cheeks onto his ragged coat. I left him then to join Brother Denton who had already commenced the service.

Following the service, we opened the bundles of tracts. Never shall I forget how the hungry people wrested those tracts from our grasp. In a few seconds we had disposed of thousands of copies.

The light of the noonday sun filtered through the branches of that friendly banyan tree, and played on the dark features of those simple peasants as they read God's Word, many of them for the first time. We knew that if the seed sank deeply into good ground, perhaps some day those same people would find Christ as their own Saviour, and a Light brighter than the sun would shine in their darkened hearts.

Brother Denton and I looked back many times as we walked away from that scene across the fields. We could see them; some were standing, others walking, some sitting, but all heads were bent in reading. There was a mingled sense of sadness and satisfaction in the sight. They were still reading the Word of God when we boarded our sampan and disappeared out of sight around the bend of the canal. I have wondered about them since, and somehow feel that among them God had some prepared ground for the seed of Truth. Had we not seen tears in the eyes of some as they read the Word of God? Certainly that in itself spoke volumes—for the Chinese seldom weep.

The printed message of God's love can be read over and over again, long after the echo of our voice has died out. Then why not learn from this, and place millions of tracts into the hands of the heathen in the lands that are now open to the gospel message? Certainly there is power in print. Every tract, pamphlet and Testament is a potential missionary for Christ if we would only lift them from our stock shelves and put them to work for the kingdom.

Our present Assemblies of God Chinese Christians number in the thousands. In many cities and towns of the Orient our churches are carrying on as well as they can. But let it be known they worship under restriction and threat in many areas—and some have died for the gospel's sake.

Could it be true that the doctrines of Christ are on the defensive against Communism because of neglect on our part? One thing is true: according to the China Bulletin, more than 10,000,000 copies of Joseph Stalin's works have been published in China since 1949 and distributed among a people whose hunger for centuries was for the Living God alone. It is also reported that to date 13,832 Pentecostal Chinese Christians have voluntarily signed the Christian Manifesto issued by the Communist government. And the total number of signatures from every denomination is now 400,222. The procedure is clear: indoctrinate the universities, high schools, and grade schools first, and the power of the printed page works on from there.

The church ought to learn a clear lesson from China. Mao Tse Tung knows the power of print; but we know also that there is a thousand times more power in the Word of God. When will we wake up! Must the world blow up with atomic bombs around us before we realize that we are pitted against Communism? It is one spiritual force against another—and we have been placed on the defensive, because our sword is forever sheathed. I say it to our shame. And millions are going to hell, having never heard the message.



More backdated Sunday School Literature sent to Pentecostal Christians in other lands. The demand for outdated material, which is precious and new to them, is increasingly great. Though many countries cannot use English literature they can use the pictures and visual aid. BGMC has been able to meet much of this need. Orders are filled daily but the requests are numerous. There is still much more to be done.

More translated gospel literature and portions of scripture. Sunday School quarterlies and papers are now being printed in many languages. Translation usually must be done by missionaries in their spare time. A great deal has already been done through BGMC funds for this phase of the program but it is only a small beginning compared to the numerous possibilities of translated literature.

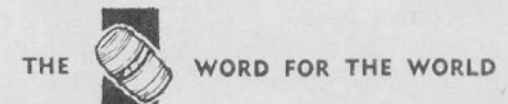
More tons of paper sent to our missionaries for use in their printing plants. Many missionaries are printing their own literature for distribution among the natives. In some countries paper for printing is very expensive or almost impossible to buy. In other countries where it is available and not so expensive it is more practical for BGMC to send funds for purchasing it.

More will be done by BGMC with your help and co-operation. If your Sunday School is not already a member of BGMC, write to the **National Sunday School Department, 434 West Pacific Street, Springfield 1, Missouri**, for your free BGMC packet of sample materials.

February 7 is National BGMC Day!

THE WORD FOR THE WORLD

THROUGH THE BGMC



**A BOOK FOR MISSIONARIES
AND MISSIONARY STUDENTS**

Several months ago Melvin L. Hodges, missionary, teacher and writer, was asked by the Foreign Missions Department to take time out from a busy ministry in Central America to provide a book on indigenous church principles. He spent several months early this year working at the headquarters office of the Foreign Missions Department of the Assemblies of God, until the manuscript was completed. The book, entitled, "The Indigenous Church," is now off the press.

The author defines the term "indigenous" as follows: "'Produced, growing, or living naturally in a country or climate; not exotic; native; hence figuratively, inherent.' Applied to missionary work, the word **indigenous** means that, as a result of missionary effort, a native church has been produced which shares the life of the country in which it is planted and finds within itself the ability to govern itself, support itself, and reproduce itself."

In his foreword to the book, Noel Perkin, Foreign Missions Secretary, says: "It is felt that the writer has very ably opened up the 'indigenous' subject, emphasizing basic principles which should be observed universally. He has also given practical suggestions. . . . The book is designed primarily for missionaries and missionary students. But all who are interested in the establishing of local churches, particularly in other lands, will read it with profit."

During General Council at Milwaukee "The Indigenous Church" was introduced to the public. Already there have been numerous favorable comments.

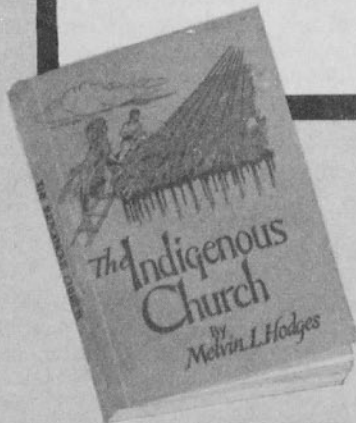
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Marginal headings for quick grasp of subject matter. Questions at the close of each chapter. Attractive paper binding. 157 pages.



India's Home Minister Allays Fears

NEW DELHI (RNS)—Fears of foreign Christian missionaries that the Indian government planned to restrict their evangelistic activities have been allayed in parliament by the home minister, Dr. Kailash Nath Katju.

Dr. Katju, referring to the administration's attitude toward foreign missionaries and mission organizations, said the government would not interfere with their internal operation.

Although other assurances on the government's attitude toward missionaries had been given recently, Dr. Katju's statement was regarded as most significant.

It was he who raised doubt about their status last April by telling Parliament that the government expected foreigners to limit themselves to "uplift work," leaving evangelism to India citizens exclusively.

His April statement was made during Parliamentary protest over the "proselytizing" activities of some foreign Christian missionaries in parts of India.

Since then Christian leaders have objected that some Christian families at Karsoura in the Mathura district of Uttar Pradesh were forcibly converted to Hinduism.

In a press statement on that incident Dr. Katju said he was "distressed that Indian Christians . . . are being maltreated on the ground of their religion."

Stressing the importance of freedom of religion, he declared:

"I am aware that in many villages there are Harijans (low caste people) who have become converts to Christianity. That is a matter entirely for them to decide."

In October foreign missionaries were encouraged by an address given by Rajkumari (Princess) Amrit Kaur, Minister of Health and the only Christian member of the Cabinet, at an International Leprosy Conference at Lucknow.

She said the government placed no restriction on purely religious and welfare activity of foreign missionaries. The government wants only that missionaries keep themselves "aloof from political propaganda and carry out only social welfare and religious work," she said.

TO ALL CHURCHES

YOUR CHURCH WILL SOON BE RECEIVING INFORMATION WHEREBY THE MAGAZINE

"MISSIONARY CHALLENGE"

MAY BE OBTAINED ON A TRIAL BASIS FOR 6 MONTHS FOR ONLY 50 CENTS

(in bundles of 5 or more)

MISSIONARY News Notes



Word has reached us that Mr. and Mrs. Vivian Smith have arrived in French West Africa.

* * *

Timothy Charles joined the family of Mr. and Mrs. Julius Olsen, in Brazil, on December 11. Congratulations!

* * *

Trella Hall returned from Colombia, South America, in December.

* * *

Word has been received from India telling of the safe arrival of Mr. and Mrs. Fred Merian and Mr. and Mrs. Kenneth Weigel.

* * *

Mr. and Mrs. Ted Schultz and family returned from the Gold Coast during December.

* * *

A cable has been received from Japan telling of the safe arrival of Mr. and Mrs. Paul Berg and family.

* * *

Mr. and Mrs. Leonard Bolton sailed to their new field of labor in Pakistan via Calcutta on December 23.

* * *

Mr. and Mrs. Warren Denton and son returned to the Philippine Islands on December 30 for another term of service.



Sarah Johnston baptizing new converts in Singapore

MALAYA

From Singapore, Sarah Johnston writes: "A week ago last Sunday we had the joy of seeing a number who recently accepted the Lord baptized in water. After final instructions to the candidates the Spirit moved upon our hearts until almost everyone was melted and broken before the Lord. At the beach a ring meeting was held for the benefit of the bystanders who gathered to witness the baptismal service. At the invitation, without the least hesitation, first one and then another stepped out into the ring for the first time in their lives to give testimony."

TAIPEI, TAIWAN

Ruth Melching writes: "Our hearts are indeed full of gratitude as we glance back over the past years. The Lord has done great things for us whereof we are glad. Since our last letter to you God has wonderfully answered prayer. One of the most outstanding answers was the Youth Conference in Tamsuy conducted by the Formosan Assembly. They very graciously invited our small group to join them. Evangelist Harvey McAlister came from Japan and his nephew, Bob, from the Philippines just in time to be guest speakers. The Baptism of the Holy Spirit was the burden of their message and God enabled them to give it forth in simplicity and much assurance. The result was that forty-two received the Baptism in the Holy Spirit in Tamsuy and forty-

four later in meetings that were held in Taipei. Four of our own group attended that service, and what a blessing this visitation has meant to our assembly!"

EL SALVADOR

Arthur Lindvall writes: "The Lord has helped us abundantly. Since the school began we have been enabled to send and take the students into 22 new places to preach. Souls have been saved in 15 of these places and it is probable that students will continue on as pastors in at least ten of these new towns.

"As the student is located in a new place we try to find someone living there who will give him a place to preach and sleep, and something to eat while he is there. Then during the daytime he goes from house to house with gospel literature, inviting people to attend the services. (The students have sold over \$500 worth of gospel literature since they came to school.)

"Thank you so much for your prayers and financial help."

THE OLDEST SURVIVING CHURCH

In Kharput, Central Turkey, is a decrepit building which is believed to be the oldest Christian church standing today. The date A. D. 179 is written in Aramaic on one of its heavy doors.

No physician ever weighed out medicine to his patient with half so much care and exactness as God weighs out to us every trial; not one grain too much does He ever permit to be put in the scale.

NURSE WANTED!

A nurse is urgently needed in the Leper Colony at Uska Bazar, India. A registered nurse would be preferable, with at least some experience in Bible School work. Please communicate with the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Mo. (M. L. Ketcham, Field Secretary).

Send all foreign missionary offerings to:
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT
434 W. Pacific St., Springfield 1, Mo.



Mr. and Mrs. L. G. Bolton
Pakistan



Mr. and Mrs. Warren B. Denton
Philippines

SUNDAY'S LESSON

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

DISASTROUS REVELRY

Lesson for February 14

Mark 6:16-28

Everyone who was healed by Jesus became a witness of His power. As the twelve apostles went out, they "cast out many devils, and anointed with oil many that were sick, and healed them" (Mark 6:13) in the name of Jesus. Certainly they testified to the greatness of their Master. Many reports were circulating about this Nazarene. Who was He? So great was the impression made upon Herod, as he learned of His fame, that he thought surely John the Baptist had risen from the dead. Some conjectured that Jesus might be Elijah or one of the other prophets risen from the dead.

Even today there is much speculation concerning our Lord Jesus. Man will attribute to Him almost any other power except the primary purpose for which He came—that He might become the Saviour of fallen man. Man dislikes confessing himself a lost sinner who needs to humble himself before the presence of God and plead for mercy. But no matter what opinion men may hold about Jesus, unless they accept Him as their Saviour they have missed everything.

1. A GUILTY CONSCIENCE

a. *A Despot King.* Herod was a despotic ruler. At his command, without trial or jury, John was beheaded. But Herod had to live with himself. No position, however important in the eyes of men, can save a man from his reason, memory, conscience, and emotions. Many prominent men despise themselves in their own hearts. Self-respect and the peace of God are the richest blessings that can come to man.

b. *A Fearful Ruler.* The effects of a gnawing conscience are varied and often peculiar. There was not a drop of Jewish blood in Herod's veins, nor did he believe any of the teachings of Judaism—not even the resurrection. He was a pagan at heart. But when reports of Jesus' ministry came to him, he plainly was terrified. He was afraid that John the Baptist, whom he had beheaded, was risen from the dead.

c. *A Sad Memory.* Herod's conscience never gave him any rest about the slaying of John. He would be at ease for a short while perhaps, but soon memory would go to work. Although a king, Herod was haunted by the scene of his betrayal of John and the sight of his head in a charger. God save us from an accusing past by helping us to live a righteous

present. "Be sure your sin will find you out"—not only will it bring you into final judgment, but it will often stab your conscience as well.

2. A BIRTHDAY SUPPER

a. *A Hateful Woman.* John the Baptist had boldly told Herod that it was unlawful for him to marry Herodias, his brother Philip's wife. Herodias hated John for telling him this, and ever afterward carried a grudge against John. Had it been possible, Herodias would have killed John, "but she could not: for Herod feared John, knowing that he was a just man." She was an iniquitous woman who hated to be corrected for her sin.

Even within the church there is much ill will. Harboring of such feelings acts like cancer to the soul; it eats away all joy and blessing.

b. *A Convenient Day.* When Herod's birthday arrived, Herodias considered this "a convenient day" for the carrying out of her subtle plans. Herod made a great supper to which he invited many guests. Wine was plentiful and mirth was displayed. But with it all was intrigue, designed by Herodias to effect the execution of John. She planned to have her daughter dance before him and please him while he was excited through wine. Thus she hoped to realize her evil desire.

3. A DANCER'S REQUEST

a. *A Hilarious Time.* Herod and his guests were undoubtedly well intoxicated when the daughter of Herodias came in and danced before them. In the manner of her appearance, Herodias' daughter probably laid aside all modesty and became disgraceful in her dancing. The whole court was debauched; shame had taken wings and fled. But the King, in his drunken state, looked on in rapture, immensely pleased by her display. Delighted with the beauty of the dancer and charmed with her agile and graceful movements, he promised to give her whatever she asked.

A Bloody Petition. The dancer countered with the request that John's head be given to her immediately in one of the banqueting platters. The mother and daughter were united in their plan for the head of John the Baptist. Herodias had planned carefully, and at last she had obtained her desire. Little did she care that she had taken advantage of the king, and had dragged her daughter down to shame.

4. A SLAIN PREACHER

a. *An Action Against*

Conscience. As soon as the daughter of Herodias requested the head of John the Baptist, Herod "was exceeding sorry." He knew that John "was a just man and an holy, and observed him." The word observe, as used here, means that Herod had been protecting John from the evil designs of Herodias. But now he was caught in the trap which she had laid. He had sworn before all the guests, and he was too proud to break his word, but immediately he began to regret his drunken deed.

b. *An Unhappy Birthday.* Reluctantly, Herod gave the sentence that John should be slain. For him the joyous supper, with all its pomp and wine, was turned into a nightmare of woe.

c. *The Burial of John.* Herod gave the head of John to the dancer, and she carried it to her mother. When John's disciples heard about this execution, they came and laid his body in a tomb.

THIS WEEK'S LESSON

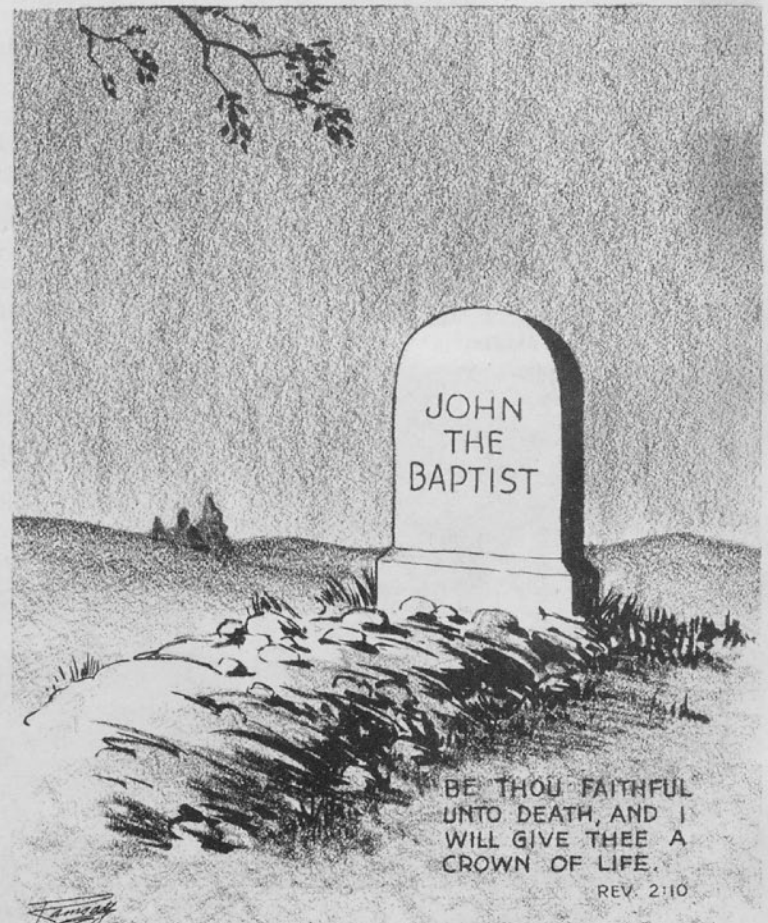
Touching His Garment (lesson for Sunday, February 7). Lesson text. Mark 5:25-34; 6:54-56.

WORLD DAY OF PRAYER

Friday, March 5, 1954, has been designated as World Day of Prayer. Observance of the day will be encouraged by various church associations, evangelical and otherwise.

Be careful lest, after climbing to the top of the ladder, you find it has been leaning against the wrong wall.

THE COST OF FAITHFULNESS



HEALED

If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to the Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo.

ARTHRITIS

I suffered with arthritis for seven or eight years. Sometimes the pain was so great I could hardly bear it. Ministers prayed for me several times but I was only free from pain a little while each time. I took dope in capsule form continually to help me bear the pain. Sometimes my hips felt as though they were out of joint. I became discouraged and thought there was no hope; but when I came to the end of myself, then God began to work.

On Sunday night, December 27, 1953, I was at the Assembly of God in Edenton, N. C. We had a glorious service and the presence of the Lord was so real. The pastor felt impressed to pray for the sick after the altar service was over. He asked all those who needed a healing touch in their bodies to come forward. I was one who went forward for prayer. When they prayed for me, my body was charged with the power of the Lord and my hips were healed. Praise His name!

In two weeks I was able to walk two blocks to visit one of my sisters in the Lord. I am praising God all the time for such a great deliverance. I hope my testimony will encourage others who are suffering with arthritis to trust the Lord for healing.—Mrs. J. H. Mitchell, 107 E. Church St., Edenton, N. C.

(Endorsed by Pastor James H. Anderson, Edenton, N. C.)

BRAIN CONCUSSION

On October 14, 1953, my family and I were in an automobile accident. I tried to miss some cows in the road, and went into the ditch, turning over three times. My wife and children were not hurt, other than minor bruises; but I was thrown out of the car and knocked unconscious.

On arrival at the hospital the doctors told my wife that I could not live. They did not expect me to live through the night. X rays showed that I had an extreme brain concussion and a broken jaw. A brain specialist was called in, but he said he would not operate as it would only hasten death.

The next day paralysis developed in my right side, arm, and leg. The doctor said that if I did live, I would never walk again. There was no hope for me at all,

but God stepped in and did what doctors could not do. Many friends and churches were praying for me. Among those called to pray were Evangelist A. A. Allen and the students and faculty at Southwestern Bible Institute in Waxahachie, Texas.

I was unconscious for 23 days. When I regained consciousness, I began to use my right side at once. Before the accident I had severe headaches every day, but now I have no pains at all. My jaw was X rayed again, and they found that it had healed up perfectly; even my teeth were in line.

When the doctor released me, he said I had made a most amazing recovery. His name is Dr. Dirbshire of Sante Fe, N. Mex. and he will vouch for my healing.

Today I am back at work, using my right side just as I did before, and without pain. I want to sincerely thank everyone for their earnest prayers in my behalf. I know God truly worked a miracle in healing me so completely.—Verdis V. Pack, Los Alamos, N. Mex.

(Endorsed by Pastor J. G. Crittenden, Los Alamos, N. Mex.)

Speak in an Unknown Tongue?

(Continued from page four)

and "baptism," and it is possible for one to receive the Holy Spirit without being "baptized" in the Holy Spirit.

We should not stop with the instances of speaking in tongues which are recorded in the Book of Acts. We are all familiar with the happenings at Jerusalem (Acts 2:4), at Caesarea (Acts 10:45, 46), at Ephesus (Acts 19:6), and at Samaria (Acts 8:17). In the latter case it is inferred that there were spiritual manifestations accompanying the receiving of the Holy Spirit which aroused the interest of Simon the sorcerer, and the inference is clearly that this manifestation was the speaking in other tongues. But Paul went to Corinth, and while the record in Acts does not inform us that the believers at Corinth experienced a gift of the Holy Ghost subsequent to the New Birth, yet the Epistle to the Corinthians informs us in no uncertain manner that Paul followed the same practice in Corinth that he followed in other cities. The Corinthian church was endowed with the Holy Spirit. Spiritual manifestations such as prophecy and speaking in other tongues were quite common in their meetings. (See I Corinthians 1:5-7 and chapters 12, 13, and 14.) The fact that there were abuses of the operation of the Spirit in the church at Corinth is beside the point.

1954 ?

Not much longer -

Secrets are hard to keep! You can be sure that as soon as everything is all set, you'll be given a firsthand view of ONE-EIGHT. If your C.A.'s have lost interest, your group bogged down, ONE-EIGHT is the answer. Or if they're active, alive, and "raring to go," ONE-EIGHT will give them "somewhere to go" with a purpose! Watch for more!

NATIONAL C. A. DEPARTMENT

EPISTLES LINKED WITH ACTS

When Paul and Barnabas visited Asia Minor, there were mighty manifestations of the power of God; but the record in the Book of Acts does not state that the Galatians received the Holy Spirit as an experience subsequent to the New Birth. There are inferences, however, that there was no difference between the experience of the believers in Galatia and the experience of believers in other places. We read, "The disciples were filled with joy, and with the Holy Ghost" (Acts 13:52). (See also Galatians 3:2, 3, 5.) In his Epistle to the Galatians Paul asked, "Received ye the Spirit by the works of the law, or by the hearing of faith?" "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the PROMISE of the Spirit [or, the PROMISED HOLY SPIRIT] through faith" (Galatians 3:14).

Much could be written in explanation of the use of the term "baptized" in I Corinthians 12:13 as compared with its use in Acts 1:5, Acts 11:16, etc. It is

WOMEN'S MISSIONARY COUNCIL

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Local Groups



36,000
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We Minister as unto Christ

A Labor of Love for Missions



Elva Vanderbout, shown here with nine-day-old twins, says:

"God bless the WMC's! I'll tell you frankly, if it were not for them I would not be able to keep the homeless boys and girls that I have here at our mission station. The only clothing they have is what we receive from you precious women at home."

Elva Vanderbout is caring for about thirty children, ranging in age from babies to sixteen years of age at Tuding in the Philippines.

In the picture she holds Donald and Ronald.

* * *

Honor the women of your assembly for their ministry in prayer, and their practical service to the church and missions.

Send your WMC Day offering for our national WMC work to the Women's Missionary Council, Edith Whipple, Secretary, 434 West Pacific Street, Springfield, Missouri.

National WMC Day February 14

sufficient for the present to state that the use of the same word in each case does not necessarily imply that the same experience is described. The Scriptures speak of a baptism in water, a baptism with suffering, a baptism into the body of Christ, and a baptism in the Holy Spirit. Each baptism is different. The baptism in the Holy Spirit is an endowment with the power of the Holy Ghost, which the disciples experienced on the day of Pentecost, and which was repeated in the house of Cornelius and on other occasions. It is a bestowal of spiritual power for Christian service. A baptism into the body of Christ by the Holy Spirit is something quite different.

DEGREES OF PERSONAL SURRENDER

The question is before us, "What about the experiences of such men as Dwight L. Moody and Charles G. Finney? They were mightily filled with the Holy Ghost in the past, and yet (as far as we know)

they did not speak in other tongues." As we read the stories of these men we learn that they did experience a time of definite consecration, followed by an endowment with the power of the Holy Spirit, even though they may not have spoken in other tongues. Furthermore, every born-again believer in Christ is a partaker of the Holy Spirit.

It would seem that there are varying measures of the Spirit experienced by believers; apparently some are filled to a greater degree than others. Is it possible for one to receive a greater measure of the Holy Spirit than another?

This is a vital question for all of us. Let us answer it by saying that there are varying degrees of consecration on the part of Christian believers. The Holy Spirit is permitted to have possession of one person to a greater degree than another. The extent to which the Holy Spirit can take possession of a person is determined by the willingness or ability of the person

to yield to the Holy Spirit's possession and control. Consequently, according to our faith, the Holy Spirit comes into the individual believer when he accepts the Lord Jesus Christ as his Redeemer and is "born from above." The Holy Spirit then witnesses with the believer's spirit that he is a child of God (Romans 8:16). Following this experience of the New Birth, many a believer has experienced a time of deeper consecration, or surrender to the whole will of God, to which the Holy Spirit witnesses by coming into his life in a new and vital way. Testimonies to such an experience are many. These people may claim to have been "baptized" in the Holy Ghost at this time.

THE NEW TESTAMENT PATTERN

It would be decidedly wrong for such a consecrated believer to declare that he had not received the Holy Spirit, even though he had not spoken in other tongues. However, his experience, definite and glorious though it may be, still is somewhat short of the pattern as set forth in the Acts of the Apostles and of the Spirit-filled life which is described in the Epistles. Without denying anything that God has done for him in the past, the individual may yield still further to the Holy Spirit so that the blessed Holy Spirit can come upon him as a mighty endowment of power. In such an experience there will be inspired utterance such as is described in the Book of Acts and in I Corinthians 14. Such an experience is a "baptism," a pouring upon the individual of the Holy Spirit as an endowment, an overwhelming power. This experience must be distinguished from an "inbreathing" of the Holy Spirit, which may not be evidenced by outward manifestation. In other words, the Holy Spirit will take control of an individual to whatever extent the individual is able to yield to Him.

The coming of the Holy Spirit upon the individual in power is an endowment, and is an act. The experience of being filled with the Spirit logically follows the endowment, and is a state.

With the above truths clearly set before us, we can answer the question without equivocation. When an individual believer receives a baptism in the Spirit that is in accord with the New Testament pattern, he will speak in other tongues as the Spirit gives utterance. If he has not been enlightened and has no expectation of the fullness of the Spirit according to the New Testament pattern, he may resist the Holy Spirit and come short of the full manifestation. To declare that under those circumstances he does not have the Holy Spirit would be definitely wrong, but to declare he has not received according to the Scriptural pattern would be definitely right. And the testimony of hundreds of thousands of believers will bear witness to this truth.

The Supernatural

(Continued from page five)

port, full of the Holy Ghost and wisdom" (Acts 6:3). He was an associate of Stephen, and was faithful like him in witnessing until "the number of disciples greatly multiplied in Jerusalem" (Acts 6:7). Here it is implied that those who are avidly witnessing for Christ in their home communities will find success in witnessing for Christ in other towns.

It was Philip's habitual purpose to witness for Christ; therefore, he did not find it strange, or uncomfortable, or inconvenient to preach the gospel when he was driven out of Jerusalem and found himself in the strange city of Samaria. He was a member of a church which was on fire for God. The Holy Spirit, who had given power to witness in "Jerusalem, in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8), was working with him. Samaria was included; this power was pressing the missionary purpose upon Philip's heart. The urge was to witness to the resurrection of Jesus Christ.

Furthermore, it was the purpose of Philip to preach the things concerning the Kingdom of God. What a challenge! What an opportunity! Would the sick

be healed in Samaria, as they were in Jerusalem? Would the lame walk in Samaria, as the lame man had walked at the Beautiful Gate? Would Satan be cast out of those who were possessed, as they were in Judea? Philip would be one who would find out!

THE POWER

Philip had power! The power was not of himself. Neither was it humanly acquired. The power he had was of a three-fold nature. All those who go forth in the mission of reaching others with the gospel may have this three-fold power with them.

In the first place, Philip had the power of the name of the Lord Jesus Christ with him. We read that he preached the things of the Kingdom of God and the name of Jesus Christ. D. L. Moody said, "If you want to see true spiritual results, and see a renaissance of apostolic Christianity, then you must return to the headwaters of the Christian faith. You must preach again the living God unto salvation. You must lift up the crucified and risen Lord that He may draw all men unto Him." This is the equipment with which Jesus sent out His disciples; in Mark 16:17 we read, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall

lay hands on the sick and they shall recover."

In Mark 16:20 we are told they went forth and preached everywhere, the Lord working with them, confirming the Word with signs following. Herein lies the second factor of the power which accompanied Philip. It was the power of the Word of God; and with the Word these early pioneers had results. A Pentecostal mission with Pentecostal power—they went everywhere preaching the Word. The Word is still the same force today. Heaven and earth shall pass away, but the Word of the Lord endures forever.

The third factor of this power is the Holy Spirit. What a trinity! The power of the name of Jesus Christ, the power of the Word of God, and the power of the Holy Spirit to accompany one in a home missionary project! Could there be defeat? Never! There is no defeat in Jesus! Philip need not fear the hostility of the Samaritans. He need not fear the competition of Simon. He need not fear the threat to his own life by those who would persecute. He need not fear the shame of failure. He had power to be an overcomer.

THE PRODUCT

What was the product? With God's help Philip had four "greats" in his work at Samaria.

A Suggestion offered to help

Build Easter Attendance

EASTER SOUVENIR TAGS WITH SCRIPTURE TEXTS

These colorful, impressive awards are an appropriate, but inexpensive way for the Sunday School or teacher to honor the children and observe the Easter occasion. These souvenir tags have been printed in four colors on a good quality card stock, and have a cord for tying. Each design has a fitting scripture text imprinted on it.

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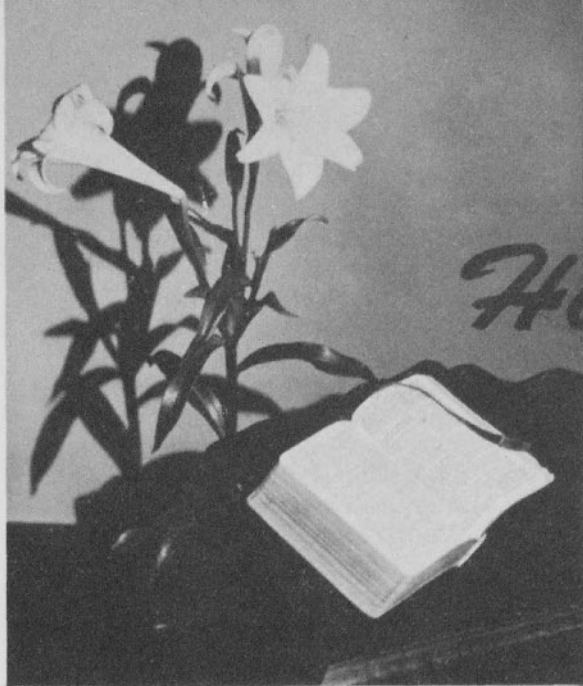
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A book full of Easter program material for Beginner, Primary, Junior, and Intermediate departments. Includes a one-act play, "The Life of the Saviour in Scripture and Song." Also graded recitations, a pageant, and a playlet for adults. Leaders and teachers of children's departments will find this book a great help in planning their special Easter programs.

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STANDARD EASTER PROGRAM BOOK NO. 6

An inspirational 32-page collection of program material to insure a most effective Easter service. Includes material for Beginner, Primary, Junior, and Intermediate departments. A playlet, and a pantomime for young people or adults with scriptures and Chorus.

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These Easter programs are offered as a service to our Sunday School teachers and workers. They contain purely suggestive material which we believe will be a great help to our many workers. However, it is possible that you may find a few suggestions that we can not wholeheartedly endorse. Nevertheless, we believe that our workers can use the good and overlook anything that would not be wholesome.

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First, there were great multitudes, for the Scriptures tell us that the people with one accord gave heed unto those things which Philip spake. The great multitudes were as one man to hear the message he brought. Many believed the gospel and were converted.

In the second place, Philip had great miracles. The same power that had accompanied Jesus, the same power that had been manifest through the apostle Peter, was now manifest through the ministry of Philip. Unclean spirits, crying with a loud voice, came out of many that were possessed with them; and many taken with palsies and that were lame were healed.

In the third place, there was great blessing, for the Scriptures record that there was great joy in the city. Few cities have experienced what Samaria enjoyed. Here the joy of the Lord was a city-wide experience. What a thrill it must have been to be in that town during that revival!

Fourthly, there was great power. Even Simon the sorcerer was brought under the sway of the message, for the Scriptures say that Simon himself believed, and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done.

No wonder the apostles were called from Jerusalem to observe this great manifestation of the Spirit of God. Even the apostles themselves became missionary-minded, for the Scriptures record that they, when they had testified and preached the Word of the Lord, returned to Jerusalem and preached the gospel in many villages of the Samaritans. There must have been great rejoicing in earth, as well as in heaven, over the work which God had accomplished through the layman, Philip!

Recall, if you will, the experience of Jesus in Gadara. "Then the whole multitude of the country of Gadarenes round about besought him to depart from them..." The demon-possessed man, now delivered, "went his way and published through the whole city how great things Jesus had done unto him. And it came to pass, that, when Jesus was returned, the people gladly received him: for they were waiting for Him!" Hallelujah—waiting for Him—God's manifest power opened the way. God's supernatural power makes the difference in pioneer efforts!

The lesson for us all in the entire story of Philip—though one may be a server at tables, though he may be a layman, though he may never travel to distant places—is this: God still has the person, He has the place, He has the purpose, He has the power! And when these elements are put together in a home

missionary project the product is still a New Testament revival. May God open our eyes to see the opportunities for Christian service that lie so near.

AMONG THE ASSEMBLIES

RICHMOND, MO.—We had a successful revival with Evangelist and Mrs. Ray Willis of Illinois prior to the Christmas holidays. The attendance was good. Several were healed, one received the baptism of the Holy Spirit, one was saved, and one reclaimed.—Thomas G. Skoog, Pastor.

WOODBURN, OREG.—God poured out His Spirit upon us during the one-week meeting with Evangelist and Mrs. David Godwin of Dallas, Tex. Souls were saved, a number were healed, and all who attended received a blessing from the Lord. We expect to have another meeting with Brother Godwin early in February.—Ernest Illum, Pastor.

WHEATFIELD, IND.—In January our church was benefited during a meeting with Evangelist and Mrs. Frank Fortier of Elkhart, Ind. The precious truths of God's Word were made real under the evangelist's anointed ministry. Seventeen sought the Lord for salvation.—John M. Washler, Pastor.

MOOSIC, PA.—The C. A. Rally of the North East Section was held here on New Year's day with Brother Hope Smith of Belleville, Ont., Canada speaking. Over 500 were in attendance and five received the baptism of the Holy Spirit.—David Laquintano, Sectional C. A. President.

VIRGINIA, ILL.—We are rejoicing over the good meeting we had with Evangelist G. L. McKinney of Joplin, Mo. Some were saved, others reclaimed, and a number baptized with the Holy Spirit. Several were delivered from the tobacco habit. New people attended the meeting practically every night. We hope to have Brother McKinney again in the near future.—Helen Cox and Mabel Brown, Co-pastors.

ST. LOUIS, MO.—For one week in December the Sunshine Evangelistic Party (Evangelist and Mrs. Bruce Thum and Charles Verness) of Covington, Ky. were with us. The anointed preaching, illustrated sermons, singing, and musical numbers on 20 different instruments were greatly used of God. The auditorium was packed night after night. Seventy-five people found Jesus as their personal Saviour, and entire families were saved in one night.

The last Sunday night of the meeting a letter of resignation from the pastor was read to the congregation, thus ending 27 consecutive years of ministry in Bethel Temple.—Henry Hoar, Pastor, Bethel Temple.

HOUSTON, TEX.—For the past few months we have been enjoying a mighty moving of the Spirit of God. Evangelist Melvin McKnight, a fine young man from our church, held a meeting for us. God blessed in a wonderful way. Souls were saved and baptized with the Holy Spirit.

Then Evangelist M. L. Davidson was with us for two weeks. I do not remember ever seeing a group of people so hungry for the Word of God. Each night they were eager to come to the altar for prayer. A number were saved and healed. We are looking forward to the time when Brother Davidson can be with us again.—O. L. Davidson, Pastor, Sunnyland Assembly.

DEADWOOD, S. DAK.—We thank the Lord for His blessings during the meeting with Evangelists Alice Peterson and Maryann Sitton. A goodly number sought God for salvation, and several testified to bodily healing.

An elderly lady attended the services and God met her need. She has charge of an apartment building and she is testifying to all in the apartments of God's power and grace. Through her testimony others have come, asking for prayer and light on God's Word.

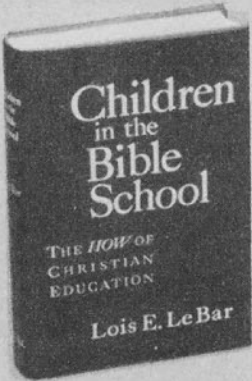
At the close of a service, a lady requested prayer for her headache, saying she had been very ill all day. We prayed for her and the next morning she phoned us, praising God for deliverance.

A local radio announcer came and wanted to know the way of salvation. We were happy to point him to Christ.—Ray Tilus, Pastor.

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AUGUSTA, ILL.—Since we accepted the pastorate here in February, 1953, the Lord has blessed us and a number of people have been saved, healed, and baptized with the Holy Spirit. The following evangelists were with us and helped in the growth and development of the church: Edna K. Jacks and her co-worker, Marguerite Mills, Walter D. Lascelle, Robey Herrick of Quincy, ILL., and the former pastor, Ralph Cimino.

The Lord is saving souls in our regular services, and we thank Him for these victories.—Harvey C. and Mrs. Anderson, Pastors.

WAYNESBORO, PA.—We praise God for His blessing upon our church. Last fall Evangelist and Mrs. Robert Wallace of Old Orchard, Me. were with us for two weeks. God blessed his ministry to our hearts, and the church was edified. Brother Wallace is a fearless preacher of the old-time gospel. His wife told how the Lord raised her up from a death bed and restored her to perfect health; this testimony was a great inspiration to our faith.

Byron Jones of Wilkesbarre, Pa. was with us for a few days' convention. His unusual ministry in expounding the Word, and bringing out rich truths night after night, was a great encouragement to the people. God's power was felt in every service as we sat together in His presence.—Fleming Van Meter, Pastor, Calvary Tabernacle.

COMING MEETINGS

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

WASHINGTON, IOWA—Sectional S. S. Rally, Washington Christian Tabernacle, Feb. 15; George and Billie Davis, Springfield, Mo., in charge.

MIDWEST CITY, OKLA.—Feb. 7—21 or longer; Evangelists Fred and Gladys Voight, Durant, Fla.—by N. A. Chambers, Pastor.

CARMICHAEL, CALIF.—Feb. 2—; Evangelist and Mrs. Carl Oney, Pleasant Hill, Mo. (Virgil E. Christian is Pastor.)

CONSHOHOCKEN, PA.—Assembly of God, Feb. 9—21; Evangelist Robert Wallace.—by James Donald, Pastor.

RICHMOND, MO.—Assembly of God, Feb. 14—28 or longer; Evangelist A. N. Trotter, Oklahoma City, Okla.—by Thomas G. Skoog, Pastor.

FRESNO, CALIF.—Bethel Temple, Jan. 31—; Evangelist Arne Vick, Hollywood, Calif.—by W. E. Opie, Pastor.

FAYETTE, ALA.—Assembly of God, Feb. 3—; Evangelist Nelson E. White, Ft. Myers, Fla. (Oscar Dykes is Pastor.)

LE MARS, IOWA—Assembly of God, Feb. 2—14; Evangelist and Mrs. L. N. Huffman, Des Moines, Iowa.—by Bernard H. Reece, Pastor.

MITCHELL, NEBR.—Feb. 14—28; Evangelist and Mrs. Gaylord Kindschy. (Robert A. Paul is Pastor.)

VISALIA, CALIF.—Full Gospel Church, Feb. 7—21; Evangelist C. H. Asher. (Harvey Mitchell is Pastor.)

TORONTO, CANADA—Glad Tidings Tabernacle, 833 St. Clair W., Feb. 7—28; Evangelist H. J. Ketner, Delhi, Calif.—by H. R. Pannabecker, Pastor.

MODESTO, CALIF.—South Modesto Assembly of God, Workers' Training Course, Feb. 15—28; N. B. Rayburn, instructor.—by J. W. Sandlin, Pastor.

KINGSBURG, CALIF.—Full Gospel Tabernacle, Feb. 14—28 or longer; James White, Irish Evangelist of Seattle, Wash.—by Gordon and Wanda Faye Jaus, Pastors.

DELTA, COLO.—Feb. 28—; Evangelist and Mrs. Neale Sheneman, Oxford, Nebr.—by Peter Pilot, Pastor.

AUGUSTA, GA.—Lakeview Assembly of God, Feb. 3—; Evangelist and Mrs. Bob McCutchen, Austin, Tex. (Glenn Utley is Pastor.)

JUNEAU, ALASKA—Bethel Temple, Feb. 9—; Evangelist Frank and Gladys Lummer, Davenport, Iowa. (H. I. Maley is Pastor.)

BETHLEHEM, PA.—Bethlehem Gospel Tabernacle, Feb. 16—28; Evangelist and Mrs. A. R. Kennedy of Texas.—by Frederick C. Bennett, Pastor.

DELTA, OHIO—Assembly of God, Jan. 24—; Evangelist and Mrs. Donald McDaniel, Baxter Springs, Kans.—by Evan P. Richards, Pastor.

GREENSBORO, N. C.—Assembly of God, Feb. 16—Mar. 7; Evangelist Fred Numrick, Springfield, Ill. (Carl Usher is Pastor.)

ELLENSBURG, WASH.—Assembly of God, Feb. 7—; Evangelists Fulton and Mrs. Buntain, Edmonton, Canada.—by B. P. Birkeland, Pastor.

WEST PALM BEACH, FLA.—Calvary Temple Assembly, Feb. 9—21; U. S. Grant, Kansas City, Kans.—by D. P. Holloway, Pastor.

NEW ORLEANS, LA.—Victory Temple, Harlem Blvd. at Metairie Rd., month of February; Lorne Fox Evangelistic Party—by E. G. Eskelin, Pastor.

GRANGER, WASH.—Assembly of God, Feb. 14—; Evangelist and Mrs. J. J. Wagner, Wilbur, Wash.—by W. W. Phinney, Pastor.

FORT MADISON, IOWA—Assembly of God, Feb. 16—; for two weeks or longer; Evangelist and Mrs. Earl Kelly.—by Fred R. Gottwald, Pastor.

ROCKAWAY, N. J.—Rockaway Pentecostal Tabernacle, 125 E. Main, Feb. 16—28; Morris Cerullo Evangelistic Party. Prayer for the sick each night. (Samuel Caughey is Pastor.)

LODI, CALIF.—First Assembly of God, Corner of Walnut and Washington Sts., Feb. 7—; Evangelists Mark and Huldah Buntain of Canada. (Kelsey C. Prinzing is Pastor.)

TUCSON, ARIZ.—Northside Assembly of God, Feb. 16—21; Workers' Training Course and Youth and Children's revival with Evangelist Virgil and Edythe Warens. Southside Assembly cooperating. (Spencer A. Weddle is Pastor.)

SOUTHERN CALIFORNIA DISTRICT COUNCIL—Full Gospel Tabernacle, Divisadero and "U" Sts., Fresno, Calif., Feb. 9—12. Speakers, I. J. Harrison, Marcus Gaston, and Gene Martin. F. C. Woodworth, District Superintendent, in charge of entire convention. (Floyd L. Hawkins, host pastor.)

MISCELLANEOUS NOTICES

WANTED—Educational director (young married couple) to direct choir and youth program.—O. M. Montgomery, Pastor, Hope Gospel Tabernacle, 107 W. Avenue C., Hope, Ark.

NOTICE—We are pastoring the Assembly of God in Tamaqua, Pa. If you would like us to visit your friends in this area, please send us their names and addresses.—Pastor and Mrs. R. L. Lafferty, 656 Arlington St., Tamaqua, Pa.