

FILE COPY

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

The Pentecostal Evangel

Weekly Voice of the Assemblies of God

FIVE CENTS NUMBER 2161

OCTOBER 9, 1955

DOLLAR DAY IS OCTOBER 16

Speed-the-Light Printing

sets off a Mission Field

CHAIN REACTION

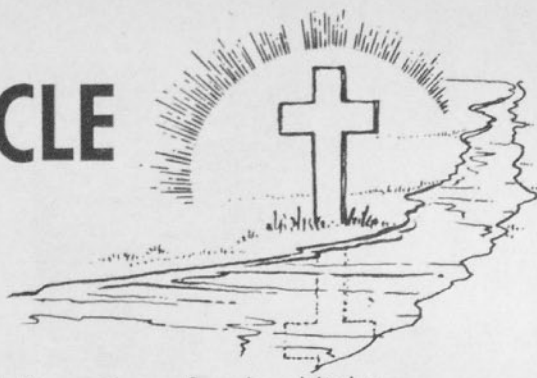
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Kwere n Onye-nwe-ayi Jisus agazo puta kwa
gi gi onwe-gi na ezi-na-ulo-gi
Olu Ndi Ozi 16:31

The Continuing MIRACLE

The miracle river of God's grace flows by the altar of Calvary and "everything shall live whither the river cometh."



D. L. SANDERS at the General Council on Sunday Night

JULIAN, A ROMAN EMPEROR OF THE third century, decreed that all Christians must recant or die. His guillotines were soon made full from over-use, and his prison grounds grew soggy with the blood of Christian martyrs.

But when he himself was dying, the cruel emperor asked, "What progress have I made in destroying Christianity?" He was told, "There are more Christians now than when you started your campaign of persecution."

Whereupon the old despot admitted defeat. As he stared with glassy eyes toward the dark valley, he was heard to speak these last weak words: "Thou hast conquered, O Galilean."

Jesus said that He would conquer, and He did. He boldly prophesied, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). In spite of despots and demons, Christ has drawn men.



D. L. Sanders

In spite of the Caesars, the Lenins, the Hitlers, and in the face of death and deprivation, men have been drawn irresistibly to Christ. Many of us have been caused to shout joyfully, "Draw me, we will run after thee" (S. of S. 1:4). Christ draws by His death on the Cross. He draws because He was lifted up to die.

As a babe in Bethlehem He drew a few shepherds and wise men to His crib. As a mature teacher and healer He drew large crowds from Judea and Galilee. But as the gibbeted Redeemer He draws all men of all nations, tongues, colors, creeds—men of every stratum, of every age. This is the phase of the gospel story that is feared and fought the most by Satan and his followers. The Devil frantically tried to destroy Jesus before He could lay down His life as the Lamb of God, and before He could become our great High Priest offering His own blood for the sins of the whole world. In desperation Satan offered Christ the whole world if He would forget the cross.

In Palestine, throughout the centuries,

men have marveled at the Dead Sea. Despite all the wonderful life that is brought down from the Sea of Galilee by the Jordan River and emptied into it, the Dead Sea remains dead. It is one of the wonders of the world. But a greater wonder is going to occur, for the Dead Sea, like the dry bones in Ezekiel's vision, shall live again. The thrilling promise is outlined in Ezekiel 47 and Zechariah 14. During a millennium yet to come, a miracle river will begin in the Holy of Holies in the Temple at Jerusalem, and flow gently out by way of the altar—out into the wilderness, and finally down into the Dead Sea. The prophets declared the Dead Sea shall live at last. What the Jordan River (representing the Law of Moses) could not do, the Miracle River (representing the Grace of God) shall accomplish in bringing life wherever it comes.

* * *

Now we are told plainly that the waters become a mighty river only AFTER they have flowed by the altar. The Dead Sea lives only after the Miracle River has flowed by the altar. The desert blooms, the fish thrive, blessings unnumbered redound to mankind, but only after the stream flows by the altar. From a tiny

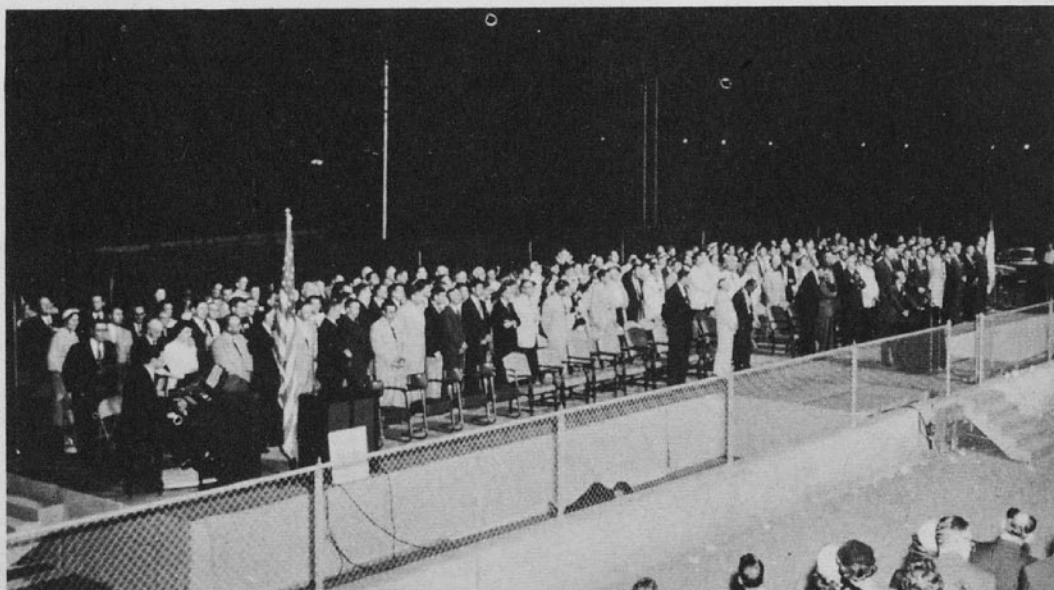
beginning the Miracle River broadens until it becomes a great sea of life, an ocean of blessing.

We know, of course, that this illustrates the fountain which was opened in the house of David, when Jesus was born in Bethlehem of Judea. The sweet waters of life trickled merrily along until they came, at last, to the ALTAR of Calvary (the cross—God's altar with His lamb on it). There the eternal sacrifice was made. There the Lamb of God was lifted up, just as He said He would be. From thence the stream became a Miracle River. Passing by the altar of Calvary, the waters quickly increased. The Man of Nazareth promised that ALL men would be drawn to Him.

On the day of Pentecost, the river became "waters to swim in, a river that could not be passed over." As it poured forth into the wilderness of the world, it eventually reached the whole great dead sea of humanity. Gospel nets were spread on banks where fish had never been caught before.

Equally as strange as Ezekiel's vision of fishermen's boats and nets on the sloping shores of the erstwhile Dead Sea, is the Bible's picture of Paul spreading his gospel nets in Athens and Rome

The evangelists and the Oklahoma City pastors were on the platform Sunday night.





Over 12,500 people attended the Sunday night rally at the Fair Grounds in Oklahoma City

and Ephesus, or Philip enclosing a multitude of fishes in Samaria.

This Miracle River—flowing from the presence of God; flowing by the eternal altar of Calvary; producing life wherever it flows, until the world is turned upside down—is the ultimate fulfillment of Christ's promise, "I, if I be lifted up, will draw all men unto Me."

But, praise God, it is a continuing miracle! Wherever and whenever the eternal altar of Calvary is exalted and the Lamb of God is lifted up, the little stream of God's love and life breaks forth to water that wilderness! And presently, where there was only a little gospel mission, a simple revival tent or an old abandoned church rented and re-opened by believers, the river is flowing; many are getting saved and there are waters to swim in.

Praise God for this River of Grace that is flowing in first-century fullness in this twentieth century! Unnumbered millions of unnumbered tribes and tongues have waded in by faith, and have been saved!

It is estimated that more than 23 million have gotten into the deeper waters, and have been baptized with the Holy Ghost—led by Mary, John, Peter, Paul, and a host from the first century. Praise God, it is "By My Spirit, saith the Lord." We may all enjoy this flow of life and more abundant life because Jesus was lifted up on God's eternal altar of Calvary.

* * *

The disciples feared that Calvary was a tragic end for their Master. With hopeless hearts they lamented, "We trusted that it had been he which should have redeemed Israel." All they could think of was that black, bitter, disillusioning scene of Calvary, stamped indelibly on their memory.

The black angel of the nether world

hoped desperately that he could make this apparent triumph for his infernal tribe a lasting victory. But, try as he would, he could not wipe away those haunting words of Jesus, "If I be lifted up, it will be a victory, not a defeat. I will draw all men unto me."

We know that Napoleon met his Waterloo long before radio, television and the airplane sped news throughout the world. Just the same, anxious eyes turned toward the battlefields, and desperate wives and mothers waited for any snatch of tidings.

History says that in foggy old London, the crisis had come and a crowd surged on the streets below the State Building where war bulletins were posted as they came in from the battlefield. The fog was settling down with startling swiftness, but they strained to read the new bulletin being spelled out high above them. . . W-E-L-L-I. Already they knew the first word would be the name of their General, the Commander of all allied forces—Wellington. The second word . . . D-E-F-E-A-T-E-D! They could see no more. The fog had closed in, like a horrible cloud blotting the last ray of sunshine from the sky forever! Wellington defeated! They wept in despair! They fainted! They turned and stumbled away in a stupor. But—when the fog was finished with its sinister prank and its misty veil floated away, the full message was read, and tears of despair turned into tears of elation. "Wellington Defeated Napoleon," it said. And the free world chanted it as a hymn of joy: "Wellington Defeated Napoleon."

Three worlds anxiously watched the battle being waged between the Saviour and the serpent on Calvary; the bruising of the Lamb's heel and the bruising of the serpent's head.

When Jesus died, the universe was draped in mourning. The earth shuddered

and broke open in convulsions of sympathy. As the infernal fog was closing in, Satan quickly posted his bulletin—"Jesus Defeated." Women wept, men crumpled, angels folded their wings. It was three days and nights before history's worst fog was lifted and the world read the whole truth, "Jesus Defeated Satan!"

How does He draw men? By His love; through His Spirit; using men as His instruments.

Michael, the archangel, might have said, "I'll lead the armies of heaven, and with swords of fire and cannon of thunder we will force men to come back to God." God's answer would have been, "Michael, if men were forced against their wills, neither they nor I would be satisfied."

Gabriel might have suggested, "With heaven's choirs we will enchant men and entice them to return." God's reply—"Without a change of heart, they will never enjoy My presence again."

The Son of God stepped forward and volunteered to walk down those starry steps, all the way to Bethlehem, to take on the likeness of sinful flesh, to be a good Samaritan, and stoop down into the dirty ditch where fallen humanity lay, to lift them up and restore them to life.

Jesus volunteered to go down to earth and manifest God's love by offering Himself as a sacrifice for their sins on the eternal altar. And God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life.

Catch a glimpse of the eternal God dying for mortal man; the Creator dying for His creatures. Realize they didn't take His life, He gave it. Look at such unmatched love—and you, too, will be drawn unto Him!

—Continued on page eleven

W. A. Brown Called "Home"

Wilfred A. Brown, General Treasurer of the Assemblies of God, went to be forever with his Lord very early on Monday morning, September 19. With his homegoing our Assemblies of God fellowship lost one of its best known and best loved brethren.

Our General Superintendent expressed the feelings of all who knew Brother Brown when he said, "Our church has suffered a heavy loss in his passing." Although Brother Brown had not been in good health for several months, and had not been strong enough to attend the General Council in Oklahoma City, his death came as a great shock, an unexpected blow to all of the friends who were praying for him. They fully expected him to recover his strength once he had a good rest.

He cancelled some of his camp meeting engagements this summer, but faithfully attended to all of his multitudinous office duties at headquarters until the middle of August, at which time he went to the State of New York to rest. He returned to Springfield on Saturday night, September 17. The next day he seemed to be feeling fairly well. He was up and around—and even walked across the road to the campus of Central Bible Institute. He examined the new building that is under construction—W. I. Evans Hall. As chairman of the Board of Administration at C.B.I., as well as a member of the Board of Directors, he had taken a leading part in planning for the new building. Many an evening he had spent with the C. B. I. alumni officers working and praying for the beginning of the structure, and as he saw W. I. Evans Hall rising to its full height he had a sense of deep satisfaction. A part of his vision for C. B. I. was being fulfilled at last!

That evening he became quite sick and soon afterward suffered a stroke. Within four or five hours he was gone—a comparatively young man, only 49 years of age, but one who had borne an extremely heavy load of responsibilities.

Brother Brown was a New Englander, having attended public schools in Hartford, Conn. and Newport, R. I. Later he attended Bible School at Rochester, N. Y. and Newark, N. J. Following graduation from Bethel Bible Institute in 1926 he assumed pastoral duties, first in White Plains and then in Pleasantville, N. Y. In 1930, while pastoring at York, Pa., he received ordination at the Eastern District Council.

His next pastorates were in Atlantic City, N. J. and at Buffalo, N. Y. By this time he was serving as Treasurer of the Eastern District and was gaining the experience needed to equip him for his future ministry as General Treasurer of our movement.

In 1937 he became pastor of the Pentecostal Tabernacle in Lancaster, Pa. taking the place of Brother Walter I. Palmer who had recently gone to heaven. While pastoring at Lancaster he was named Secretary-Treasurer of the Eastern District.

In 1942 he moved to Pennsburg, Pa. and the following year he became pastor of the Calvary Full Gospel Church at Rochester, N. Y. After three years of ministry in Rochester he moved to Gary, Indiana, and became pastor of the Gary Full Gospel Tabernacle. The brethren of the newly formed Indiana District quickly took advantage of Brother Brown's experience as a district officer in the East, and elected him to be Treasurer of the Indiana District.

In 1947, when the General Council decided to divide the office of General Secretary-Treasurer into two offices, Brother Brown was elected to the newly created post of General Treasurer, and he held this office until the time of his death. He was re-elected for another two-year term at the General Council in Oklahoma City last month.



WILFRED ALLAN BROWN
1905-1955

As General Treasurer Brother Brown had responsibilities that increased every year with the growth of the fellowship. He was executive director of the Finance, Benevolence, and Radio Departments. The task of supervising the financial affairs of Revivaltime, our national radio program, was a heavy load in itself. In addition, he served as Revivaltime speaker following the death of Brother Wesley R. Steelberg. For a period of seventeen months his voice was heard every week over scores of radio stations, proclaiming the unsearchable riches of Christ—until December, 1953, when C. M. Ward was called to be full-time radio speaker and Revivaltime was made a live network broadcast.

Brother Brown loved to preach, and the people loved to hear him. Many a weekend he would leave his office duties and go out of the city to preach in one church or another, be it large or small. Wherever he went, his warm spirit and jovial disposition won him many friends. His fervent preaching and expository Bible teaching brought him into wide demand as a camp-meeting speaker. He shall be sorely missed.

The funeral service was at the Central Bible Institute chapel on Thursday morning, September 22. His body was laid to rest at Springfield, Missouri, until that joyous moment when the voice of the archangel and the trump of God shall announce the resurrection of the just.

Brother Brown is survived by his wife, the former Miss Anna Johnson; one daughter, Mrs. Audrey B. Dummit; two sons, A. Allan and Donald A., all of Springfield, Mo.; and one sister, Mrs. Clare Worledge of St. Petersburg, Fla.

THE PENTECOSTAL EVANGEL

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The PIONEER of LIFE



VICTOR TRIMMER
at the General Council

This death is a spiritual separation from God. Isaiah tells us, "Your iniquities have separated between you and your God, and your sins have hid his face from you." Listen, my friend, when you live in sin God is not with you. When you live in sin you are without God, without hope, without peace, without faith, without a foundation, without the Way, without the Truth, without Life, without redemption, without joy, without rest. There's no heaven for the man in sin. There's no forgiveness, pardon, or mercy while you live in sin. When you live in sin, you're dead in your trespasses and sins.

When sin entered the world there came with it a spiritual death, a separation from God. But that wasn't all. God said, "Dust thou art, unto dust shalt thou return." "It is appointed unto men once to die." There came with sin the curse of physical death. Friend of mine, death is not an accident. Death is an appointment with God, an appointment that you're going to keep because of sin.

Man is born to die. We spend our lives in the shadow of death. Oklahoma City's morning paper on the first three pages listed fifty-one people who had died. Every day we're reminded of death—by the funeral parlor on the corner, the graveyard, old age, the passing of our friends and loved ones.

Everywhere you go you see the sting of death. We've tried to take the sting out. Educators have told people that death is the end of man. Preachers have lied about the plan of salvation. We have beautiful, soothing funeral services. We have our lovely flowers. We read our beautiful poems. But, my friend, the sting of death is still there.

When you stand in the death room with parents who've lost their last child, you see and feel the sting of death. When you stand with children who are alone because the parents have been taken by the grim monster of death, you see the sting of death.

What has God said? "The sting of death is sin." Jesus said, "If ye believe not. . . , ye shall die in your sins." Brother, when a man dies without God, when a man takes the step out of this life into the next in his sins, it is a terrible thing.

Listen, friend, sin brings death. But it isn't all of death to die. God's Word tells us, "The soul that sinneth, it shall die." It must be terrible to live without God. It must be terrible to pillow your head at night and not know where you'll spend eternity. It must be terrible to awake in the morning and start your day not knowing that you have Jesus Christ with you. But it's going to be more terrible there on that eternal day when God says, "I never knew you: depart from me, ye that work iniquity."



Victor Trimmer

No wonder Paul wrote, "By one man's offence death reigned." Death reigns in this world. Friend, man lives in sin. Death reigns over him spiritually, physically, and will reign over him for eternity. Men in sin are slaves under the dominion of death.

Sin promises life, but it's a liar. It cannot give life. It can only give death. The judgment of sin is death. The wages of sin is death. The fruit of sin is death. Death is the damnation of sin. Death is the finished work of sin.

But I have good news for you: the kingdom of death has been invaded by the Pioneer of Life! He who was in the beginning with God, He who created all things, He in whom was LIFE—He became flesh and dwelt among us. And He cried in victory, "I am come that they might have life!" Glory to God!

How could He make dead men live? By becoming sin for us. God made Him to be sin for us although He knew no sin. He was innocent. He was pure. Jesus was the guiltless Son of God, but He became the "Lamb of God, which taketh away the sin of the world." Though He was rich, yet for our sakes He became poor. Though He was pure, for our sakes He became sin. Though He was innocent, He took our guilt.

—Continued on page thirteen

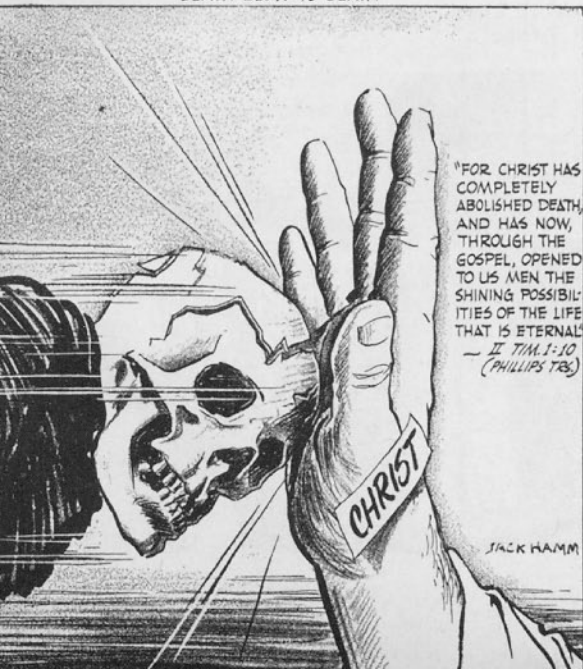
THIS SUMMER WHILE WE WERE RIDING along in our car during a camp meeting tour, my wife was reading aloud from Montgomery's translation of the New Testament. I was impressed with Acts 3:14, 15, and that is my text tonight. In the King James Version it reads, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed THE PRINCE OF LIFE, whom God hath raised from the dead; whereof we are witnesses." The Montgomery translation reads like this: "The PIONEER OF LIFE you put to death." I want to talk to you tonight about the Pioneer of Life.

Life, not death, was and is God's purpose for man. In the beginning when the Lord formed man out of the dust of the ground, He breathed into him the breath of life, and man became a living soul. God has said in His Word, "I have no pleasure in the death of him that dieth." In 2 Peter He tells us, "The Lord is . . . not willing that any should perish, but that all should come to repentance."

Whence comes this death that we find everywhere? Through Adam, who sinned, who disobeyed God, who transgressed God's will and purpose for his life. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." God told Adam and Eve, "In the day that thou eatest thereof thou shalt surely die."

Physical death did not come to them immediately. But, my friends, there's something worse than physical death. God tells us of a spiritual death. We read in Ephesians 2:1, 5: "We were dead in sins." Colossians 2:3 says, "And you, being dead in your sins. . . ."

DEATH BLOW TO DEATH



"FOR CHRIST HAS COMPLETELY ABOLISHED DEATH, AND HAS NOW, THROUGH THE GOSPEL, OPENED TO US MEN THE SHINING POSSIBILITIES OF THE LIFE THAT IS ETERNAL!"
— II TIM. 1:10
(PHILLIPS 1786)

JACK HAMM

PRINTING PRESSES

SPEED THE LIGHT



Gospel Literature Is Helping Our Missionaries to Reach Vast Multitudes for Christ

INK-STAINED HANDS AND GREASY PRESSES perform an important function in the Assemblies of God missionary program. A noisy print shop may not be as dramatic as a shining new car, or a stubby jeep; nevertheless it constitutes an effective Speed-the-Light vehicle. By the printed page the hearts of heathen may be readily opened to the gospel.

In most countries literacy has grown by leaps and bounds. As people learn to read they grasp for any type of reading matter. This opportunity for propaganda has been exploited in many areas by Communism and religious cults. Assemblies of God missionaries in a number of strategic fields have taken great strides toward meeting the challenge effectively.

Many fields require literature printed in languages other than English; in some cases legal barriers prohibit the importing of literature. The only solution has been to establish publishing facilities in foreign lands. This has been done by our missionaries. During the past few years, outstanding progress has been made with the assistance of Speed-the-Light funds provided by the Christ's Ambassadors.

BRAZIL

In Rio de Janeiro, Brazil, a modern publishing plant is in its eighth year. Nearly 50,000 copies of the bi-weekly publication *Messenger of Peace* are printed regularly for Brazilian readers. Seventy-



A Sunday School quarterly printed in Italy and a Pentecostal magazine printed in Brazil—these help to speed the light.

five thousand Sunday School quarterlies are now being produced each quarter. The work has progressed to the point where nationals are capable of running the plant, thus giving American missionaries freedom to evangelize—but now with the added help of Pentecostal literature.

GERMANY

Similar progress is being made in Europe, but we have barely scratched

the surface of the possibilities. The need for more printing equipment is great.

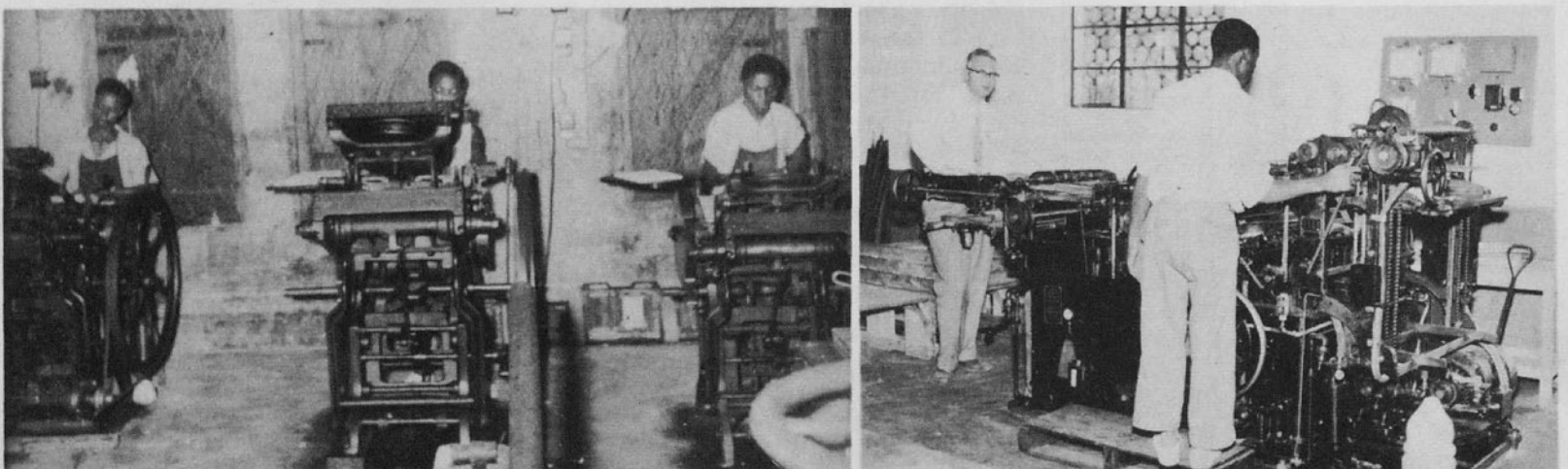
Like many other countries, Germany received a visitation of the Holy Spirit at the turn of this century. More than forty years later, some of our American brethren began to lend assistance to the German brethren in the evangelizing of their country. They found that no Sunday School literature was being published by the Pentecostal people in Germany; and, furthermore, no other adequate literature was available. A quarterly was prepared in mimeographed form and sent to interested teachers. Now a printed quarterly with colored flannelboard figures is being used by nearly 500 teachers.

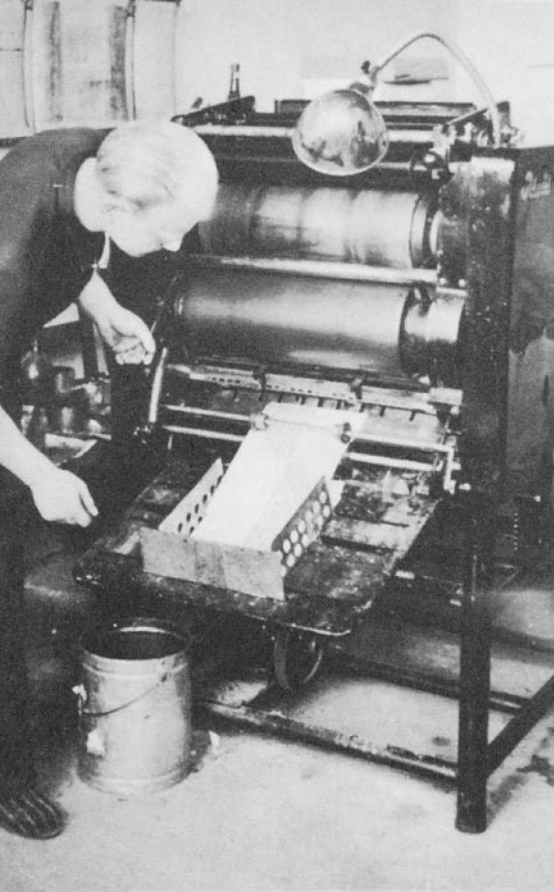
A small offset press, purchased with Speed-the-Light funds, is running daily, turning out Sunday School periodicals and other gospel literature. Three magazines are being published. In the past few months 150,000 tracts have been printed. Several books are being prepared for printing, to help satisfy the great hunger for the gospel in Germany. With added help from Speed-the-Light this publishing house gives promise of expansion in the months ahead.

ITALY

A similar story is unfolding at present in Italy, and another printing facility is about to come into being. The growth of the Assemblies of God work in Italy has been phenomenal. Within eight years

LEFT: Part of the Assemblies of God press in Nigeria. RIGHT: Missionary M. I. Lund inspects automatic press just installed at the Emmanuel Press, South Africa.





Small offset press in Germany purchased with Speed-the-Light funds turns out Sunday School literature, visual aid, and other, gospel publications.

there have been over 50,000 converts. As late as 1944 there were no Assemblies of God churches organized in Italy, but today there are over 350 churches and as many Sunday Schools. Our missionaries report that Italy needs printing equipment more than anything else. Literature is the medium that goes the farthest in its scope and effectiveness. Gospel broadcasts are not permitted on the air, but printed matter can and does reach the population that cannot be reached in any other way.

For this publication work in Italy there is only one press—an antiquated model which is very slow, turning out only 600 copies an hour. Much of the Italian literature used by our people has to be printed in commercial print shops at a very high cost. Speed-the-Light has pledged funds for a new automatic press for the benefit of the Assemblies of God churches in Italy this year.

NIGERIA

Use of printed matter in Africa has been most encouraging and challenging. In Nigeria, for example, the Assemblies of God has an efficient gospel press. Five years ago this operation began with one piece of equipment. Two other presses and related equipment, such as a paper cutter and stapler, have been added and the output has been multiplied amazingly in five short years.

There is an insatiable demand for read-

ing matter of any kind, especially among the younger people. Our missionary states:

“Our Sunday School literature has been a real blessing in getting our Christians well established in sound doctrine; and this is certainly important, for the country is being flooded with every kind of false doctrine. Some cults have grown rapidly, even without missionaries, as a direct result of their literature which is sent to Africa by the ton.

“A printed tract in Nigeria is not taken lightly. The person who receives it will read it again and again, then he will pass it on to others to read. It is surprising how far our literature has gone, just by being passed from one individual to another. We have heard from other countries in Africa where some tract or pamphlet printed in Nigeria has gone. How they reached so far I do not know, but the situation challenges us. Literature gets around far better than a missionary can.”

Our Nigerian press employs sixteen nationals, all of whom are fine Christian young men active in the local church, Sunday School, and Christ’s Ambassadors. In addition to tracts and pamphlets they print the monthly “Nigerian Evangel” and tons of Sunday School literature in three different dialects or vernaculars. A new Monotype typesetting machine will be added this year with Speed-the-Light funds, which will nearly double the volume and increase the efficiency of this work.

SOUTH AFRICA

The printing of gospel literature at the Emmanuel Press in East Transvaal is an important phase in the development of the Assemblies of God missionary effort in South Africa. The Emmanuel Press had its humble beginning in 1930 on a mission station at Shingwedze, North Transvaal. A little printing house was built in native fashion with walls of mud and poles, roof of grass, and floor of stamped mud. Into this house a little hand-operated printing press and a few trays of type were brought, and printing began. In 1938 the press was moved to Nelspruit, and since that time many improvements have been made. This printing enterprise has grown to such an extent that the present ninety-foot-long brick building is no longer large enough.

Through the years an automatic type-casting Monotype plant, an automatic paper folder, and a large cylinder press have been installed. These machines were purchased with Speed-the-Light funds. Needless to say, they have transformed the operation and greatly multiplied the output. In 1954 the Emmanuel Press printed 41,000 books and booklets, 938,000 tracts, and 85,000 gospel papers. There is evidence that the opportunity to reach the multitudes of Africa by

This Week’s Cover

The picture on the cover page shows colored hands pulling a proof in a print shop. To the American, these words in Ibo, an African dialect, have little meaning—“Kwere n’onye-nwe-ayi Jisus agazo puta kwa gi, gi onwe-gi na’ ezi-na-ulo-gi-olundi ozi.” To the African, however, they convey the message of life, for they say to him, “Believe on the Lord Jesus Christ and thou shalt be saved” (Acts 16:31).

Printing equipment purchased with Speed-the-Light funds is enabling our missionaries to reach the people of many tribes and tongues with the Full Gospel. Since printed materials are so highly prized in foreign lands, a tract is often passed from friend to friend, from neighbor to neighbor, until it is worn out. Each tract or printed message has the potential for setting off a spiritual chain-reaction.

means of the printed page was never greater than it is today.

* * *

From these few scenes one can realize that printing is an important phase of Speed-the-Light. Alongside the automobile, airplane, and motorcycle, an ink-stained and unimpressive printing press is fully within character. It speeds the process of evangelism as death’s shadows lengthen and darkness closes in over earth’s unsaved masses.

—BY DICK FULMER
NATIONAL C. A. SECRETARY

HEART CONDITION HEALED

I was at death’s door with a heart condition. The doctor said there was nothing he could do for me. I was in such extreme pain that I just lay in bed screaming and tearing out my hair.

My son and daughter-in-law went to the Lennox Assembly of God one night to request prayer for me. The pastor and the congregation anointed a handkerchief, prayed over it, and then it was brought to me. But I was healed before it reached me. At the very time the folk were praying for me at the church all my pain left me. I just relaxed and went to sleep. I have felt wonderful ever since that night.

I have been back to the doctor since my healing, and he has given me a thorough examination. He said he could find nothing wrong with my heart. Praise God—to Him be all the glory.—Mrs. Connie Horton, Lennox, Calif.

(Endorsed by Pastor O. D. Burkett, 10909 Doty Ave., Lennox, Calif.)



A Missionary Meeting

EXTRAORDINARY

An account of the Sunday Afternoon Service at General Council, Oklahoma City

DOWN THE AISLES THEY CAME WHILE the organ played martial music—a host of missionaries in native costumes. It was more than a procession of men and women in colorful garb; it was a challenging picture of a world of people represented by these servants of the Lord who had returned from ministering in the regions beyond. It seemed the whole world picture was presented to us, and the Presence of the Lord made it more than a parade—it became a graphic message to our hearts—a message of a need and a call to world evangelism. Yes, the Missionary Meeting on Sunday afternoon, September 4, 1955, was a memorable occasion.

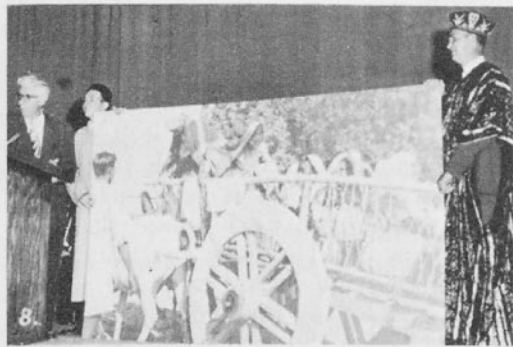
As the service progressed one could sense the growing fervency of the vast audience filling the auditorium. Our Executive Director of Foreign Missions, Noel Perkin, had the missionaries from the various fields stand. First, those of Africa stood with their Secretary, Everett Phillips. Then the colorful group from Asia rose with Maynard Ketcham, Field Secretary for Southern Asia. The Latin American division stood next with Melvin Hodges—and finally the missionaries from Europe and the Middle East rose to their feet with George Carmichael, Field Secretary for the Middle East. Soldiers of the Cross—co-workers of the Lord—veterans from the front lines who had dared

to invade the strong enemy territory to snatch souls from Satan's grasp!

Awards were presented by Philip Hogan, Promotional Secretary, to the districts and churches having the highest figures in missionary giving. Southern California District led with \$761,389.64. The district with the highest per capita giving was New Jersey with \$21.55 per capita. The individual church with the record missionary offering was Glad Tidings Tabernacle in New York City with the sum of \$95,016.77—and the next highest was the Assembly of North Hollywood, California, with \$60,726.90. This was followed by the First Assembly in Cleveland, Ohio, with \$55,414.52. Churches having the highest per capita awards were: (1) Hartline, Washington, \$430.50 per capita; (2) Davenport, Washington, \$195.95; (3) Riggins, Idaho, \$161.71. The members of these churches and districts are to be commended for giving such whole-hearted support to World Missions.

Lillian Trasher, "Mother of the Nile," and beloved by all, gave a farewell message before returning to her work in Egypt. She told of the way God had undertaken for her work. She was twenty-three years old when she went to Egypt—this was before the General Council of the Assemblies of God was born, of course. No money was guaranteed but

1. Missionaries and executives assembled on the platform
2. Miss Lillian Trasher and R. M. Riggs
3. and 4. Awards given to districts and churches for missionary offerings
5. Eugene Bascue, soloist
6. Glenn Horst speaker of the afternoon



God was with her. During her stay in Egypt 926 children had been cared for both physically and spiritually. It was thrilling to hear her state that the orphanage children and grandchildren now grown were carrying on the message of the Gospel. What a bulwark in that land of unrest!

Children are accepted into the orphanage before the matter of beds and food is provided. For thirty-five years they did not know where the food would come from, but were able to trust the One who never failed them. Over \$1,500,000 had been spent in this work and there were no debts.

Brother Riggs, our General Superintendent, remarked that Sister Trasher had put the Assemblies of God "on the map" in Egypt.

The presentation of the work of Speed-the-Light was the next feature of the great service. Four huge murals were carried on the platform depicting the original bullock-cart mode of travel and going on to the jeeps, motor launch, etc. One mural showed printing presses which were furnished by Speed-the-Light, and which were turning out gospel literature in native tongues. Brother Ketcham was the narrator for this exhibition.

Before the message of the afternoon, Donald G. Foote gave the report of the offering for W.E. Day. Up to that time a total of \$33,094.92 had been received in cash and pledges from the churches. Additional thousands have been received since then. An offering of \$8,500.00 was received in the afternoon service.

Glenn Horst brought the message of the afternoon, basing his thoughts upon Acts 2:38, 39. He called it the "Climax to Conquest." He spoke of our 739 missionaries carrying on in sixty-nine countries, and mentioned the fifty-two Bible

Schools scattered throughout the nations. The message was divided into three sections: (1) The Promise of revival; the prophetic preaching by the Holy Ghost so that all can understand and feel it in the heart. It is the preaching of the Cross! (2) The Power of revival; the miraculous manifestation of the Spirit; not worldly drunkenness but that which was spoken of by Joel. This miraculous manifestation is still going on. The signs that follow mean hope and power-packed lives. (3) The Permanency of revival. There is no record of a "fizzling out" of Holy Ghost moving. God has not changed! Illustrations of this were given: one of a dental student in the Philippines being won to the Lord after witnessing God's healing power; another of a demon-possessed man who was delivered in one of the meetings; a third illustration of a woman healed of goitre. She then witnessed to a neighbor woman who also had goitre and who was healed while the story was being told her.

Brother Horst said Christ would return to a victorious church. Revival is not by one man or among a small group. Where there is revival the gospel spreads and carries on continually. We must call on God to send His fire upon our sacrifice, to purge the dross, to fill and to use. When the job is done, Jesus will return! The climax comes when the gospel is taken to the ends of the earth and when those of every tongue, tribe, kindred and nation gather together with Christ. This is the climax toward which we must move!

What a God-given privilege to belong to such an aggressive missionary organization, one that will have unbounded trophies for the Master at the Climax of Conquest!

—by Cyril Carden



7. Missionaries at prayer before the service
8. Speed-the-Light mural of an oxcart—early mode of travel
9. Mural of missionary printing presses supplied by Speed-the-Light
10. Discussion in the Foreign Missions booth
11. Missionary displays
12. Question-and-answer time regarding missions
13. Regional World Missions Conventions booth
14. The missionaries' luncheon on Saturday afternoon



Daily DEVOTIONS

BIBLE READINGS BASED ON NEXT WEEK'S SUNDAY SCHOOL LESSON

...they searched the Scriptures daily

MONDAY, October 10

THE GOSPEL FOR THE GENTILES—Acts 10:25-35

“God hath shewed me that I should not call any man common or unclean” (v. 28).

Man is a remarkable creature. He is a physical wonder. The artist sees him as a thing of symmetry and beauty. The scientist sees him as the most amazing machine ever designed. The human mind is a phenomenon yet unexplained. What is a thought? By what process does a thought come into being? How are thoughts stored and recalled again when needed?

Spiritually, man is an enigma. Profound thinkers have tried almost from the foundation of the world to explain spiritual conduct and aspirations. Some have denied that there is such a thing as spirit. But there is much that cannot be explained unless man is spirit. So new theories are developed continually and old ones are cast aside as inadequate—until God and His creative power are accepted in the thinking.

And so it is that men—all men everywhere, men of all races and shades of complexion, men of all cultures and creeds, even men in the lowest estates of this world—all bear in many ways the identifying marks of their Creator. For this reason no man can be called “common or unclean.” The grace of God has been provided for all men alike—both Jews and Gentiles.

No wonder one great preacher of a century ago wrote that he could not look upon a fellow human without an overwhelming sense of God. “Everyone,” he said, “even the man who lies in his own filth in the gutter and in whom the image has been marred and distorted by sin, bears still so many marks of his Maker that I love him, weep at his injuries, and want to lift him back to the place where he belongs.”

—WILLIAM E. PICKTHORN

TUESDAY, October 11

THE GOSPEL FOR THE GENTILES FORETOLD—Isaiah 60:1-9

“And the Gentiles shall come to thy light” (v. 3).

To Israel pertained the adoption, the glory, the covenants, the giving of the Law, the service of God, the promises. Theirs were the fathers, the patriarchs—of whom, as concerning the flesh, Christ came. But Christ was given also “for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house” (Isa. 42:6, 7). It was said, “In his name shall the Gentiles trust.”

Three times in the Book of Acts Paul turned from unbelieving and Christ rejecting Jews to the Gentiles. The last passage (28:28) is pivotal and dispensational: “The salvation of God is sent unto the Gentiles, and . . . they will hear it.” The Gentiles by nature are “without Christ, being aliens from the commonwealth of Israel, and strangers from the

covenants of promise, having no hope, and without God in the world.” But now, through believing in Jesus Christ, they have had their eyes opened, and have turned from darkness to light and from the power of Satan unto God. “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph. 2:13).

—LELAND R. KEYS

WEDNESDAY, October 12

PETER'S SERMON TO THE GENTILES—Acts 10:34-43

“Of a truth I perceive that God is no respecter of persons” (v. 34). There seems to be a note of surprise in Peter's voice, as he makes this confession before the audience in Cornelius' house. Being a Jew, with his attitudes shaped by the belief that the Israelites were God's elect, he seemed somewhat amazed to stand before a crowd of Gentiles and discover that God was interested in them also.

In this day of widespread exaltation of certain individuals as the sole possessors of God's gifts and powers, it is well to remember again the eternal and oft-repeated truth that came from Peter's lips on this occasion: “God is no respecter of persons.” There are some things even God cannot do. God cannot die; He cannot lie; nor can He show partiality. The lowliest believer is assured the same loving care and tender treatment at the hands of his God as the most widely publicized preacher in the world. For the Scripture says, “And if children, then heirs.” God is utterly unable to show “parental partiality.” Every child of God is also a full heir of God.

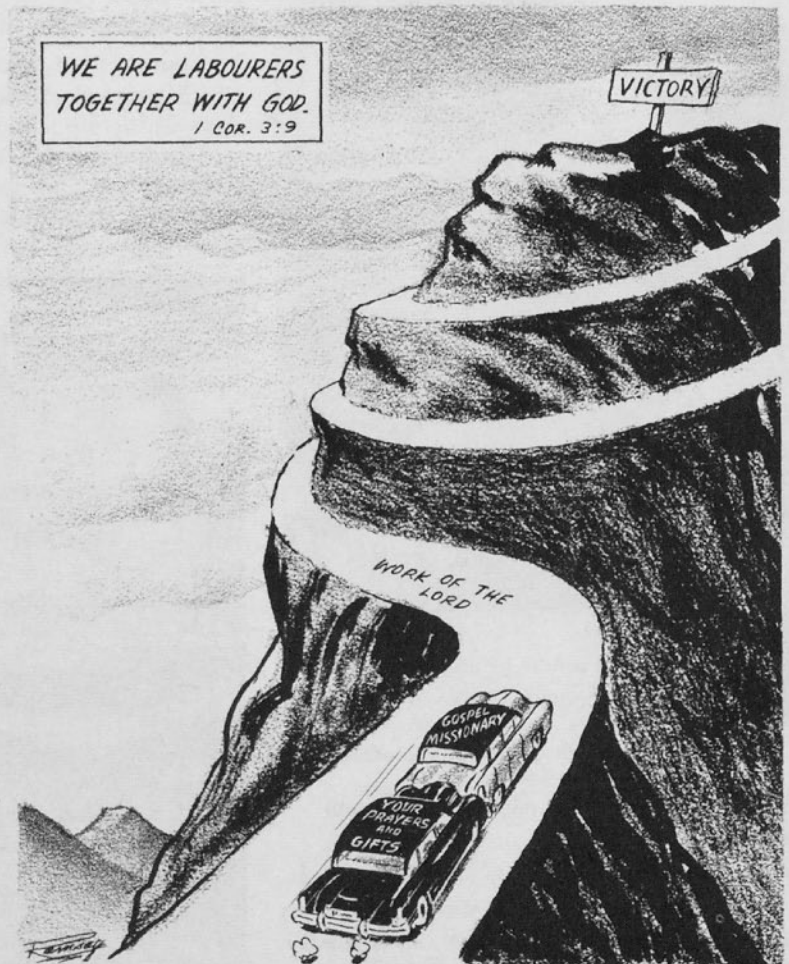
—ARNE VICK

THURSDAY, October 13

JEWS REJOICE THAT GENTILES BELIEVE—Acts 11:1-4, 18-21

“When they heard these things, they . . . glorified God, saying, Then hath God also to the Gentiles granted repentance unto life” (v. 18).

THE MISSIONARY CAN'T MAKE IT ALONE



**FIND YOUR PLACE
IN SUNDAY SCHOOL**

OCTOBER 9

*There's a Place for You
—a Place to Learn—*

For many centuries the Jews knew those outside the commonwealth of Israel only as strangers, foreigners, "dogs." They believed the Gentiles were incapable of receiving anything from heaven. In their eyes the people of other nations were unlovely and unwanted; they were neglected and forgotten by the Jews concerning the faith of Abraham. Would God even notice these outcasts, these unbelievers?

Now the Jews were rejoicing that God had included the Gentiles in His great plan of redemption. Hallelujah! The middle wall of partition was broken down, the enmity done away in the sacrifice on Calvary. There at the Cross both Jew and Gentile were cleansed in the blood of the Lamb.

We can well follow the example of these Jews who formed the first Christian church. Rejoice, Christian, when the unlovely, despised, neglected stranger is granted repentance. Glorify God, Jewish believers, when a Gentile comes into the faith of Abraham! Glorify God, converted Gentiles, when a Jew accepts Jesus as his Messiah! Whatever our descent, age, sex, or station in life, let us all rejoice with the angels in heaven over every sinner who repents!

—RUTH RACHEL SPECTER

FRIDAY, October 14

THE CHURCH WATCHES OVER THE FLOCK
—Acts 11:22-30

The aftermath of a revival is always interesting and revealing. It has been said that the first prayer meeting in the church following a revival effort is a true indication of the results of the revival.

Whether the converts be many or few, all are assured pastoral care, encouragement, and instruction from the various ministries that God has given to His Church. When one considers the many and varied ministries involved in the establishing of a convert, then he realizes the extent of God's concern for each new babe in Christ.

Thank God for the evangelists, pastors, teachers, and other Spirit-filled ministries in operation today to bring men to God, to establish them in the faith, and to train them for a life of Christian usefulness.

ness. Under the ministry of capable pastors the Word of God can be made milk for babes in Christ or strong meat to others who are continuing in the faith and progressing toward spiritual maturity.

A life dedicated to a mature walk with God is a tribute to the many ministries within the Church for the care and development of its own.

—ANDREW STIRLING

SATURDAY, October 15

PETER DELIVERED FROM PRISON—Acts 12:1-11

Prayer changes things! "The effectual fervent prayer of a righteous man availeth much." When Peter was in prison, the Christians went to prayer for him, and the Lord sent His angel and delivered him. Satan, like Herod, seeks to capture and destroy God's people, but God's angels are on hand to deliver them (Psa. 34:7).

The opening of the prison doors for Peter was a physical demonstration of the gospel of deliverance, which, by the way, is not something recently revealed. It is as old as the age of grace, and has been manifested for nearly twenty centuries. It will continue until every sleeping saint is raised to life and Satan is banished forever.

Peter was sentenced to die, but God delivered him. We too were under the sentence of death, eternal death; but we have put our trust in Christ, "who delivered us from so great a death [at Calvary], and doth deliver [by His life-giving, indwelling Spirit]: in whom we trust that He will yet deliver us [at the rapture and the resurrection of the Church]."

Rejoice, for the Deliverer has come to open the prison doors, to set at liberty them that are bound, and to proclaim the great year of Jubilee for God's redeemed! Brethren, let us keep praying the effectual fervent prayer. It will avail much.

—W. B. McCAFFERTY

Sunday School lesson for October 16, 1955—
"The Gospel for the Gentiles" (Acts 10:25-35).

Continued from page three—

The Continuing Miracle

Whom does He draw? "All men!"

Rugged fishermen like the sons of Zebedee and the son of Jonas. Intellectuals like Dr. Luke, and influentials like Saul of Tarsus. The desperate, like the restless Samaritan woman who was married five times. And the Ethiopian politician who was irresistibly drawn.

Sacred history says that the glamorous Queen of Sheba came from afar to see Solomon and his glory. But a greater than Solomon has come. The prosperous and the poor alike are drawn; the healthy and the afflicted throng Him.

In answer to the Greeks who implored the disciples, "Sirs, we would see Jesus," the Master promised, "If I be lifted up, I will draw ALL men unto me."

As He promised, He draws the Jew and the Greek; the African and the Asian; the European and the American—ALL men!

* * *

Why do all men not yield to His drawing? It isn't that they do not need Him.

I heard a Cincinnati radio reporter philosophize: "American women today have more of everything than they have ever had before—except happiness."

In this most God-favored land, where everybody has enough to eat and more comforts than the rest of the world dreams of, we use 19 million sleeping pills a day to try to cure our headaches and our sleeplessness. Yet, Jesus said to us Americans along with the rest of the world, "Come unto me, ALL ye that labor and are heavy laden, and I will give you rest."

There are twice as many barmaids in the U.S. as co-eds! Twice as many of our lovely American girls majoring in serving liquor to the careless, the coarse, the vulgar, as those majoring in developing a better ability to be a good wife, a good mother, a good citizen.

Some attempt to find help through substitutes. During the less prosperous years of a generation ago, a Socialist was lecturing on the merits of Socialism. He dramatically promised the poor, shabbily dressed men that Socialism would put a new coat on every man in America. He said, "Can anyone here offer something better?" To the surprise of all, a man stepped forward and shouted, "Yes, I can offer something better than Socialism which you promise will put a new coat on every man in America. Christianity is the answer! Christ can put a new man in every coat in America!"

There is no other right way, my friend, but the way of the cross. Don't be afraid nor ashamed to join the penitent throng that has been drawn to Calvary's Christ.

* * *

When Alexander the Great was sweeping up the world into his great empire, no city or people withstood him long. When he neared a walled city or enemy bastion, he would quickly send an ultimatum: "They must surrender or die," he warned. Alexander's messenger informed them that at the great General's pleasure, a torch would be lighted and the enemy must open their gates in surrender before the torch burned out. If they refused, the battering rams would beat down their walls, demolish their city, and their men would be slain. Alexander's message demanded, "Open the gates—surrender and live; rebel, procrastinate—and die."

—Continued on next page

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| (The) March Of The Three Kings | O Come All Ye Faithful |
| Shepherds Shake Off Your Drowsy Sleep | Silent Night |
| O Little Town Of Bethlehem | Star Of The East |

LORIN WHITNEY—Pipe Organ, Bells, Chimes 27 EV 19165

| | |
|--------------------------------------|---------------------------------|
| (The) First Noel | It Came Upon The Midnight Clear |
| Angels From The Realm Of Glory | Joy To The World |
| Hark! The Herald Angels Sing | O Come All Ye Faithful |
| O Little Town Of Bethlehem | Silent Night |
| While Shepherds Watched Their Flocks | |

LORIN WHITNEY—Pipe Organ, Bells, Chimes 27 EV 19166

| | |
|------------------------------|-----------------------------|
| Angels We Have Heard On High | As With Gladness Men of Old |
| Dashing Through The Snow | Fairest Lord Jesus |
| God Rest Ye Merry Gentlemen | Jingle Bells |
| Luther's Cradle Hymn | We Three Kings |
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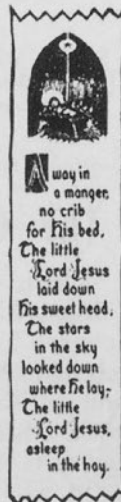
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In like manner, God has served an ultimatum on mankind. He fashioned a torch out of an old rugged cross—a Roman gibbet—and set his fire of loving grace to burning high on the mountain of Calvary. As long as you can still see that torch alive with the flame of God's grace and mercy, you may throw open the gate of your fortress, the door of your heart, and live.

But—one day the torch will go out. "My Spirit shall not always strive with man," God has warned. One day, the bulletin must be posted for all men of all ages to read, "Jesus conquered Satan."

Every demon of hell must be stopped from tormenting men; every evil spirit must be locked up in the lake of fire to be eternally tormented. Every human knee must bow and every mortal tongue must confess that "Jesus conquered Satan."

When the torch of Calvary goes out and the General of the ages says to His angels, "Set up the battering rams, rebellious men must be broken"—what a frightful scene that will be!

God's battering rams will be a great sword; a plague of famine; a scourge of disease. Men at last are in the hands of an angry God.

"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (Rev. 9:6).

"And the rest of the men which were not killed by these plagues yet repented not" (Rev. 9:20).

So God moves up bigger battering rams. No water is left to drink or use. The seas, rivers and fountains of waters are turned into blood. With no water, men must now endure a plague of scorching heat, a foretaste of the hell to which they are going. And there is not a merciful Lazarus to dip his finger in water and cool their swollen, feverish tongues.

Next, the sun is blotted out and the world is plunged into unpiercable darkness: and men gnaw their tongues for pain. But, believe it or not, they still blaspheme God and repent not.

So, God's big battering rams continue to strike, until this old universe, the seat of rebellion against God, starts to crumble. "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. The cities of the nations fell... and every island fled away, and the mountains were not found."

No flag of surrender is run up. The Antichrist and his forces lead rebellious men to a cataclysmic day of judgment.

But at last, praise God, General Jesus breaks through with His armies of salvation. Satan, the Antichrist, and the false prophet are captured alive and thrust into the bottomless pit with a thousand-year sentence on them.

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The Son of David requires that the King's gate be opened at Jerusalem, and He leads the victorious army of the redeemed into the millenium.

If you are wise, my friend, you will throw open the gate of your rebellious heart while God's torch of Calvary's grace still burns. May it never be necessary for him to turn His battering rams of judgment against you.

Continued from page five—

The Pioneer of Life

God made Him to become the sacrifice for sin.

Calvary was God's divine plan to provide a remedy for sin. Jesus, the innocent One, died in our place, bearing our sins in His own body. He who knew no sin took our place, took our judgment, took our guilt. My friend, God's Son died. God's Son suffered the agony, the torment, the judgment, the guilt, and the penalty of man's sin.

They were glad when He was dead. They were glad when His body was taken from the cross and laid in a sepulchre. The stone was rolled against the door. The command was given to the soldiers, "Make it as sure as you can." The best trained soldiers of Rome's great army sealed the rock and stood guard.

Death sat there, grinning in victory. Death was there exulting in triumph. The Son of God was dead! This was the greatest victory that death had ever wrought. The Son of God—He who was in the beginning, He in whom was life—God's Son had died! But—

*Vainly they watch His bed;
Vainly they seal the dead.*

*Death cannot keep his prey;
He tore the bars away.*

*Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.*

He arose! He arose! Hallelujah! Christ arose!

His followers came that morning, and the angel met them with the message, "Why seek ye the living among the dead?" Kill the Pioneer of Life? The writer of Acts said, "It was not possible that he should be holden of [death]." Listen to His cry of victory in Revelation 1:18, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Oh, praise God!

Brother, His death was not defeat. Jesus was "made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death

for every man." He died "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

They said, "We're going to hurt him. We're going to beat him with stripes." They didn't know that while they were hurting Him they were providing our healing.

They said, "We'll make sure that He dies. We'll take from His body every drop of blood." They didn't know that His shed blood cleanses us from all sin:

They said, "We'll take His life." They didn't know that no man could take His life. He had come to lay down His life, hallelujah; and His poured-out life paid the price of redemption, purchased our pardon, and promised us His peace.

His death was a sacrifice sufficient to secure the forgiveness of all our sins. They sought to shame Him, but His shame became our salvation. They set out to mock Him, but His mockery brought us the miracle of a new birth. We were reconciled to God by the death of His Son.

Our Saviour Jesus Christ has abolished death, and has brought life and immortality to light. That's what happened at Calvary. Now He says, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." What did the Pioneer of Life bring? He brought spiritual life. "You hath he quickened [made alive], who were dead in trespasses and sins."

What is the cry of the gospel? I know that I have passed from death unto life, for "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Hallelujah. We walk not alone. He is with us always.

Death holds no terrors for the blood-bought one; for the Pioneer of Life, Jesus, has invaded the kingdom of death. My friend, through death He conquered death. By His death He brought death to death. He brought to us life, spiritual life, and gave us a hope beyond the grave.

There's a strange case recorded in the courts of Kings County, New York. Charlie Petillo was on trial for the murder of Frank Faletta over a \$20 debt. Charlie was pleading guilty to second-degree murder, which does not carry the death penalty. The judge turned to the widow of the murdered man and told her the decision would be left to her—whether Charlie should be allowed to plead guilty to second-degree murder, or whether he should be charged with first-degree murder and die.

Mrs. Faletta, with tears running down her face, said, "I don't feel that two wrongs can make a right. My husband's gone. Sending Charlie to the electric chair won't bring him back. I feel sorry

for Charlie. I feel sorry for his mother. I know what it's like to lose someone. He'll have to answer to God for what he's done."

The judge called Charlie before him and said, "You ought to get down on your knees and kiss the hem of the skirt worn by this good woman. Every morning and every night in your cell in Sing Sing you ought to thank God you met such a kind person. Remember, Charlie, she saved you from the electric chair."

Friend, you ought to get down on your knees and thank the Lord Jesus Christ for paying the penalty for your sins. If you've never accepted Christ, it's a matter of life and death. "He that hath the Son hath life; and he that hath not the Son hath not life." If you've never accepted Christ as your personal Saviour, sin will bring death to you. When sin is finished with you it will separate you from God for all eternity. It's not a matter of church membership. It's not a matter of your sincerity. It's not a matter of your position. It's not a matter of your wealth or poverty. It's a matter of your relationship with Jesus Christ.

Right now you can have life. Here and now you can know the forgiveness of sins. You can know Christ as your own personal Saviour. You can know that you're a child of God, that heaven is your home, that God is with you, that you have eternal life, if you will turn away from your sins and ask the Lord to save you.

COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the Evangelist is made up 19 days before the date which appears upon it.

BESSEMER, ALA.—Assembly of God, begins Oct. 11; Evangelist and Mrs. Nelson E. White, Fort Myers, Fla. (George E. Harden is Pastor.)

FORT SMITH, ARK.—Faith Assembly, Oct. 17—30; Evangelist and Mrs. Carl Perry.—by Ray Wilkerson, Pastor.

LORAIN, OHIO—Lorain Gospel Tabernacle, Oct. 9—23; Evangelist John C. Potect. (Keith A. Smith is Pastor.)

RUSSELLVILLE, ARK.—First Assembly of God, begins Oct. 9; Evangelist Jean Lucy and Vera Riley. (J. C. Dickinson is Pastor.)

WINDSOR, PA.—Pentecostal Lighthouse, Oct. 11—23; Evangelist J. B. Woolums, Carlisle, Pa. (John S. Palmer is Pastor.)

KANSAS CITY, KANS.—Victoria Tabernacle, dedication revival of new tabernacle (1500 seats), Oct. 16—23; Evangelist Velmer Gardner. (H. W. Barnett is Pastor.)

YAKIMA, WASH.—Stone Church, Oct. 18—23; children's revival with Evangelists Virgil and Edythe Warens, Fullerton, Calif. (C. L. Hobson is Pastor.)

AINSWORTH, NEBR.—Assembly of God, began Sept. 27; Evangelist Evelyn Bethurum.—by J. M. Peck, Pastor.

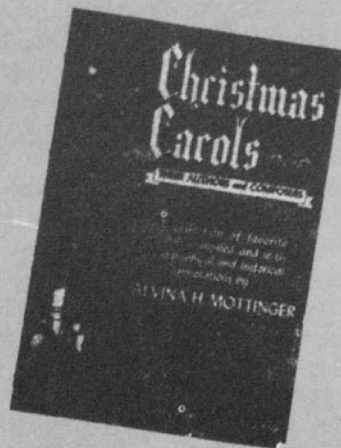
SUMTER, S. C.—Columbia and Sumter Sectional Fellowship Meeting at First Assembly of God, Oct. 10. Services at 3 and 7:30 p.m. Speaker: A. T. Hickman, Presbyterian.—by L. L. Whittaker.

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

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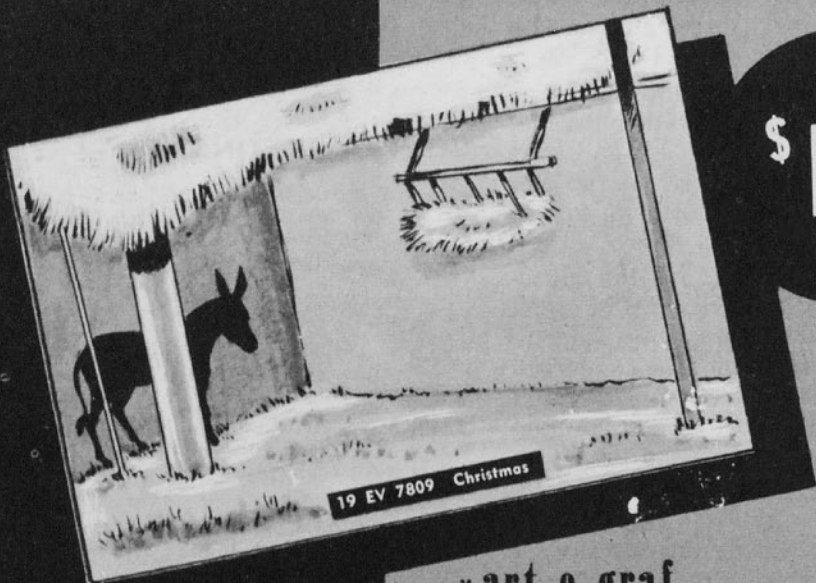
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GULFPORT, MISS.—Begins Oct. 16; Evangelist Quentin D. Edwards, Garland, Tex. (Jeff Gibbs is Pastor.)

MORDEN, MANITOBA, CANADA—Oct. 18—30; the Tanner Team, Willmar, Minn.—by C. F. Cairns, Pastor.

CAMBRIDGE, OHIO—Hill Chapel Assembly of God, Oct. 2—16; Evangelist Milton R. Searles, Mattoon, Ill.—by James Q. Baur, Pastor.

SPRINGFIELD, MO.—South Side Assembly of God, S. Broadway at Elm, Oct. 4—23; Evangelist Warren Litzman.—by Jack West, Pastor.

FRESNO, CALIF.—Easton Assembly of God, begins Oct. 9; the Foster Family.—by Ralph R. Hall, Pastor.

EDWARDSVILLE, ILL.—Assembly of God, Oct. 2—16; Evangelist and Mrs. James O. Johnson, St. Louis, Mo.—by Randol L. Mercer, Pastor.

FREEMONT, PA.—Gospel Tabernacle, 210 High St., begins Oct. 9; Evangelist and Mrs. John Brown, Buffalo, N. Y.—by Charles Shaffer, Pastor.

LAMAR, MO.—Begins Oct. 5; Evangelist and Mrs. L. L. Ammons, Dallas, Tex. (James Eastman is Pastor.)

CORPUS CHRISTI, TEX.—Full Gospel Tabernacle, 10108 Highway 9, Oct. 2—16; Evangelist and Mrs. E. H. Sherratt, Oakland, Calif. (O. F. Phillips is Pastor.)

WASHINGTON, D. C.—Calvary Gospel Church, 3213 "Q" Street N. W., begins Oct. 4; Evangelists Stanley and Ethel MacPherson. (Ben Hardin is Pastor.)

ELGIN, ILL.—Assembly of God, 400 N. Crystal Ave., Oct. 18—30; Evangelist Walter D. Lascelle, Seattle, Wash.—by C. Merrill Johnson, Pastor.

SHREVEPORT, LA.—Glad Tidings Assembly of God, 2120 Laurel St., begins Oct. 19; Evangelist Lolita Thompson, Springfield, Mo. (Charles Miller is Pastor.)

DALLAS, TEX.—Mt. Auburn Assembly of God, 703 S. Beacon St., Oct. 12—Nov. 30; Evangelist W. M. Stevens, Denver, Colo. (Lonnie R. Mullen is Pastor.)

DETROIT, MICH.—Evangel Assembly of God, 13881 Joseph Campau Ave., Oct. 16—30; Evangelist Robert Wallace, Portland, Maine.—Fred Smolchuck, Pastor.

LYONS, NEBR.—Assembly of God, Oct. 2—16; Evangelist Wesley Goodwin.—by R. D. Pick, Pastor.

QUAKERTOWN, PA.—Friendly Tabernacle of the Assemblies of God, N. 4th St., Oct. 2—16; Evangelist and Mrs. Paul Coxe.—by J. Wesley Clark, Pastor.

MARTINSBURG, W. VA.—Assembly of God, Oct. 11—23; Evangelist Niels P. Thomsen. (H. M. Strickland is Pastor.)

PRINCE FREDERICK, MD.—Full Gospel Tabernacle, Oct. 4—16; Evangelist William F. Voodre, Durant, Fla.—by M. E. Wolfe, Pastor.

TEXHOMA, OKLA.—Assembly of God, Oct. 2—16; Evangelist Dora Lanc.—by H. E. Silvius, Pastor.

ALBANY, GA.—Faith Temple Assembly of God, Homecoming, Oct. 9.—by Mrs. J. S. LaGrone, Pastor.

TRACY, CALIF.—Began Sept. 27; Evangelist George E. Elrod, Tracy, Calif. (J. Kirk Soper Jr. is Pastor.)

HOT SPRINGS, ARK.—Central Assembly of God, began Oct. 2; Evangelist D. C. Ogden, Memphis, Tenn.—by H. A. Still, Pastor.

FRONT ROYAL, VA.—Bethel Full Gospel Church, began Oct. 2; Evangelist Wendel Cover, Bedford, Pa.—by Orville K. Thomas, Pastor.

BELOIT, WIS.—Assembly of God, Oct. 11—23; Evangelist and Mrs. Joel R. Palmer, Beaverton Ala. (E. C. Scharnick is Pastor.)

FORDYCE, ARK.—Assembly of God, Oct. 16—30; Evangelist O. R. Ball, Ripley, Tenn. (Roba Harrison is Pastor.)

SUSANVILLE, CALIF.—Oct. 9—23; Evangelists Bessie L. Fisher and Nell Gaines Cheek, Memphis, Tenn. (Kenneth R. Carney is Pastor.)

LARAMIE, WYO.—First Assembly of God, 312 S. Seventh St., Oct. 16—30; Evangelist Peggy Bolam, Seattle, Wash.—by Currell Muirhead, Pastor.

HARRAH, WASH.—Assembly of God, Oct. 11—16; Children's revival with Evangelist Virgil and Edythe Warens. (Cornelius Rientjes is Pastor.)

HAMILTON, ONT., CANADA—Bethel Gospel Temple, begins Oct. 7; Evangelists Frank and Gladys Lummer, Oceanside, Calif. (G. R. Stewart is Pastor.)

ENNIS, TEX.—Assembly of God, begins Oct. 5; Evangelists Leslie C. and Oleta Eldridge, Bakersfield, Calif. (H. L. Bayless is Pastor.)

SALEM, OHIO—Assemblies of God Tabernacle, West State and N. Howard, Oct. 4—16; Evangelist and Mrs. Steve Bogdan, Philadelphia, Pa. (Roy W. Armstrong is Pastor.)

TYLER, TEX.—First Assembly of God, Beckham at Ferguson St., began Oct. 2; Thomas Evangelistic Party, Tulsa, Okla.—by R. R. Odom, Church Secretary. (B. L. Greene is Pastor.)

PORTLAND, OREG.—Evangel Temple, second anniversary revival, Oct. 16—30; Murray McLees, pastor in Rawlins, Wyo. will preach.—by Helen and Joseph Dunets, Pastors.

HAZELTON, PA.—Faith Assembly of God, 14th and Locust Sts., Oct. 9—30; Evangelist and Mrs. Bob Cavallini, San Francisco, Calif.—by R. G. Mohrman, Pastor.

MIAMI, FLA.—Central Assembly of God, 885 N.W. 27th Ave., Workers Training Course, Oct. 9—14; D. N. Asbury Jr., teacher.—by R. S. Peterson, Pastor.

BAKERSFIELD, CALIF.—Bethel Assembly of God, 4040 Niles St., begins Oct. 9; Evangelist and Mrs. Benny H. Sapp, Santa Ana, Calif. (H. A. Wallace is Pastor.)

NEW ALBANY, MISS.—First Assembly of God, South Central Ave., began Oct. 2; Evangelist and Mrs. Charles Ogdon, Muldrow, Okla.—by C. V. Thomas, Pastor.

MILES CITY, MONT.—Assembly of God, Cor. Leighton Blvd. and Center St., begins Oct. 12; Evangelist and Mrs. J. F. Pepper, San Pedro, Calif.—by Eric Seaberg, Pastor.

CORSICANA, TEX.—First Assembly of God, Missionary Convention, Oct. 5—17. Speakers: Mr. and Mrs. C. B. Anderson, India; Mr. and Mrs. Lee Roy Ward, Liberia.—by Guy Phillips, Pastor.

ST. LOUIS, MO.—Kingsland, Theater Building, 6600 Gravois Ave., Oct. 9—30; Evangelist H. E. Hardt, York, Pa. Other churches co-operating.—by J. A. Brooks, Pastor, Riverview Gardens Assembly of God.

KANSAS DISTRICT COUNCIL—First Assembly of God, Lincoln and South Main Sts., Wichita, Kans., Oct. 17—20; Thomas F. Zimmerman, guest speaker. Opens with C. A. Rally, Monday evening at 7:30.—by Paul C. Samuelson, District Secretary.

WILMINGTON, DEL.—The Pentecostal Church, 23 and Pine Sts., C. A. Rally, Oct. 10 at 7:30 p.m. in conjunction with Eastern District Prayer Conference. Russell Williams, Altoona, Pa., speaker.—by James W. Miller, Sectional C. A. Leader.

ANNUAL CONVENTION, Pentecostal Fellowship of North America, to be held in Cooke's Presbyterian Church, Toronto, Canada, Nov. 1—3. Opening service Tuesday night; Thos. F. Zimmerman, speaking. For further information write W. E. McAlister, 50 Euston Ave., Toronto 6, Ontario.

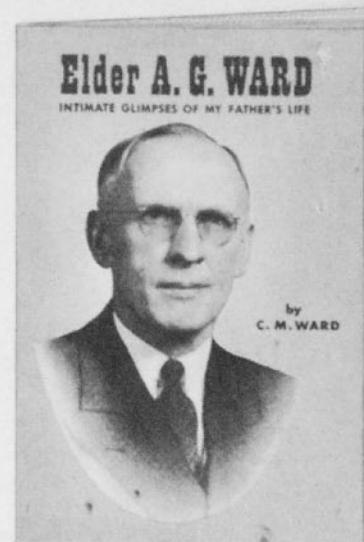
MISCELLANEOUS

NEW CHURCH—On Oct. 2 we opened a new church at 922 N. San Dimas Ave., San Dimas, Calif. We have a new building on a 140 x 186 lot.—Ben E. McEntyre.

WANTED—Musically talented couple to assist in opening of downtown evangelistic center. For further information write Central Assembly of God, 804 4th St. S.W., Cedar Rapids, Iowa.—Donald J. Bogue, Pastor.

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Another Fire in Alaska

Church at Sitka Needs Rebuilding Before Winter

by Alice W. Cappleman, National Home Missions Department



The unfinished exterior of the church building at Sitka, only partially rebuilt since fire broke out in 1954. Costly materials are needed to enclose it for cold weather use.



James M. Reb, missionary pastor at Sitka, surveys the task of rebuilding. If you will help it will be possible to finish the task before winter. Only five pews of the former furnishings were salvaged from the fire.

"Why are there so many fires in Alaska?" is a question often asked. Perhaps you yourself have wondered about it.

In an attempt to answer this question, one might state that the buildings in Alaska are generally of frame construction. Because of the dampness, it is not wise to construct concrete and brick buildings. In times of extreme cold, buildings are often over-heated. This in itself is a fire hazard. Then, too, it is very difficult to fight fire in freezing weather. In many cities in Alaska there is no fire protection whatsoever. In other cities where fire-fighting facilities are available, there is a lack of water supply. For instance, at one time Fairbanks had only three fire plugs. The fire code specified twenty-nine for a city of its size. This situation has been remedied in Fairbanks, but it still exists in other places.

Because of these conditions, fire insurance is very costly. Our Pentecostal missionaries in Alaska labor at great sacrifice to themselves in order to put every available dollar into the mission stations. Many times there is inadequate insurance coverage on the mission buildings simply because the church does not have sufficient funds to purchase insurance.

Fire is always tragic. Property is destroyed; sometimes lives are lost. But in the event of a church fire there is the added tragedy that it scatters the congregation. This has happened in Sitka. The church was damaged by fire in March of 1954. Since that time the work has suffered because the congregation has not had a church of its own in which to worship. In the near future the members must even surrender the facilities which they are now using. The missionary realizes that in order for the work to thrive again, the church building must be restored.

Although the former thirty by thirty-two foot structure was partially covered by insurance, the coverage was far below

the cost of the new building. The mission facilities were crowded to capacity before the fire. Now it is necessary to build a new forty-by-fifty-foot building.

Progress has been made, but the building is not yet fully enclosed. All the plumbing is exposed. If the church is incomplete when winter arrives, the plumbing will freeze. The mission will be at a standstill for many more months unless the building is finished immediately.

We appeal to you. Won't you help the people of Sitka to have a place in which they can worship God in Pentecostal fashion? Designate your gift "Sitka Building Fund" and send it to:

HOME MISSIONS DEPARTMENT
434 WEST PACIFIC STREET
SPRINGFIELD, MISSOURI

Sitka, Alaska, with Mount Edgecumbe in the background. Sitka is the oldest settlement on the west coast. It is much older than Los Angeles or San Francisco, having been founded in 1799 by Russia. When the United States forces found it in October, 1867, it was just an Indian village of about one hundred log huts. Today it is the world's leading port for king salmon, and harbors many small fishing boats.

