

The Pentecostal EVANGEL

JANUARY 29, 1956

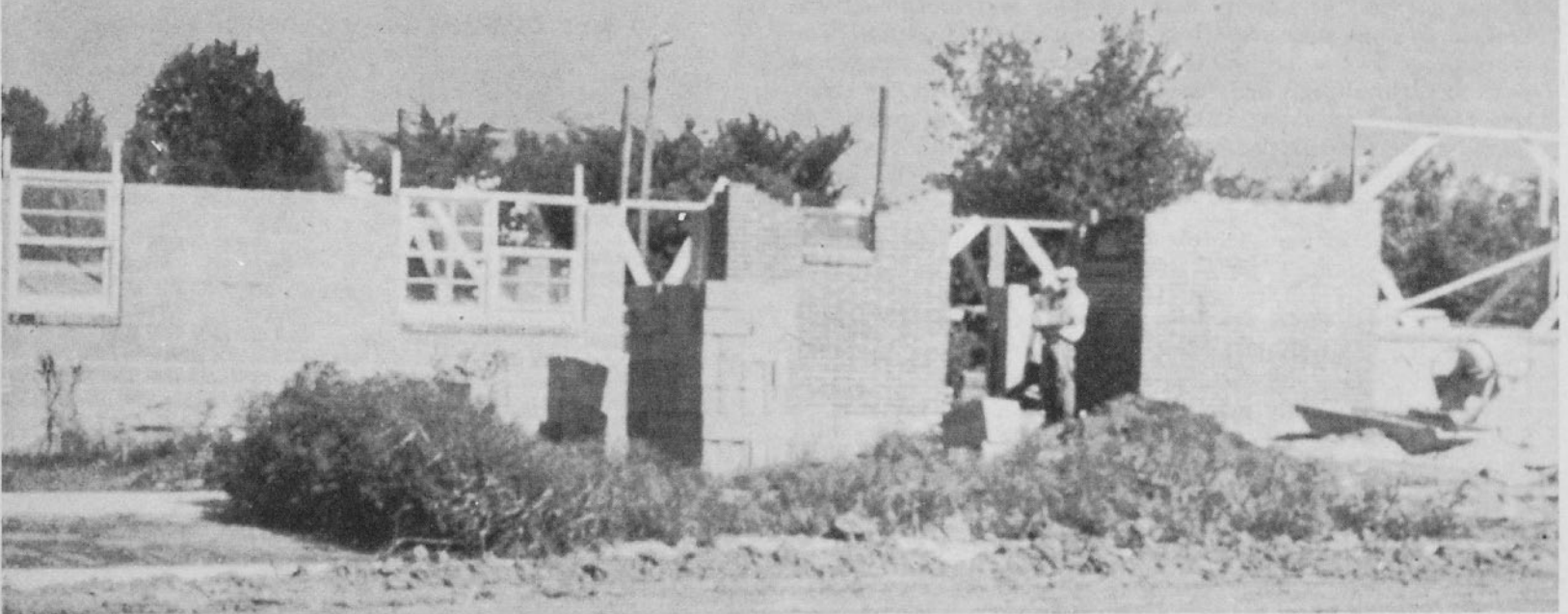
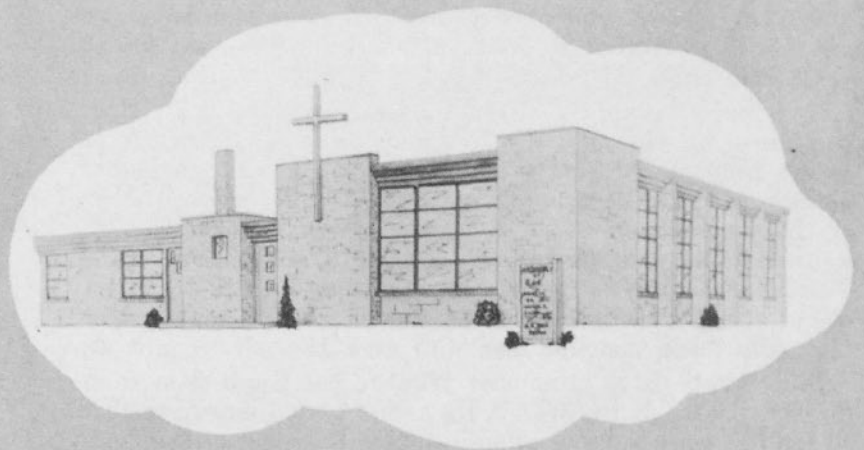
FIVE CENTS

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

A VISION BECOMES A REALITY

The building of this new church in Ada, Minnesota, brings the Assemblies of God one step nearer the goal of the 1,000-Church Crusade. This photograph shows the building under construction last summer. At the right is the architect's conception of the completed structure.

—See "Cover Photo," page 14



Every Church Help Start Another Church

READ THE LATEST EDITION OF "MISSION U. S. A."

—PAGE 16



"In Remembrance of Me"

Next Sunday morning, multiplied thousands of God's people will partake of the Lord's Supper. They will eat the bread and take the cup in compliance with the Scriptural pattern, remembering that we are bidden to perpetuate this sacred observance till Jesus comes.

In view of the importance of the ordinance it should have unhurried attention. It deserves a central place in the church service, not a secondary place, and it calls for careful heart preparation on the part of all who are present.

When Jesus, the night He instituted the Lord's Supper, broke the bread and gave it to His disciples, He said, "Take, eat... this do in remembrance of me." When He handed them the cup, He said, "This do ye, as oft as ye drink it, in remembrance of me." He did not say, "Do it in remembrance of my death, or of the redemption I purchased for you." He said, "Do it in remembrance of me." At the Communion we are told to remember a Person, not an event. We are to call Jesus Himself to our mind. We are to think of Him.

Is it not significant that the only memorial Jesus asked us to observe for Him was the Communion? He did not ask us to celebrate His birth. He did not ask us to mark any other observance in His memory. He only asked us to remember Him at the Communion table. Evidently this is the picture He wanted to hang in our minds. A picture, not of a brilliant Teacher, though He was that, but of a loving Friend. A picture, not of a mighty Miracle Worker, though He was that, but of One who loved mankind and who gave Himself to save us.

Jesus wants us to remember Him as the Lamb slain from the foundation of the world. He wants us to remember that all His life was a sacrifice offered to God in behalf of mankind. It was not only at Calvary that His body was broken. It was broken, in some measure, when He over spent His strength in ministering to the multitudes and found Himself weary and worn at nightfall. His body was broken, in a measure, by sleepless nights spent alone with His Father in secret prayer. In Gethsemane He wrestled with Satan in prayer until His sweat was as great drops of blood. His was a living sacrifice. His entire life from day to day was poured out in loving service to others.

At the Communion table our Lord wants us to get that picture of Him, in order that we who long to be like Him may know what He is like. He showed His death to His generation. Now He wants us to show His death to our generation. He demonstrated God's love toward mankind by going about and doing good, healing the sick, teaching the way of righteousness, pointing people to eternal life. He wants us to follow in His steps. He wants us to teach by deeds as well as words—to teach God's mercy by showing mercy, to teach God's grace by being gracious. If Christians do not show an unselfish concern for the welfare of a man, how will he ever learn that God is concerned about him?

"This do in remembrance of me," He said. When you take the bread, remember His broken body and say to Him, "Yes, Lord, I thank Thee for giving Thy body to be broken for me, and I now present my body to Thee. Let it be a living sacrifice. I will go after the men and women for whom you died. I will do what I can to bring them to Thee." When you take the cup, remember His shed blood and say to Him, "Dear Lord, I do thank Thee for cleansing me through Thy blood. I have not yet resisted unto blood, striving against sin, but by Thy grace I will resist the enemy of men's souls and wrestle in prayer until Thy victory is seen." If you will make the Communion service a time of dedicating yourself to God, He will make it a time of empowering you to do His will.

THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

JANUARY 29, 1956

NUMBER 2177

ROBERT C. CUNNINGHAM, Editor

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... *we believe* the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations. WE BELIEVE that the only means of being cleansed from sin is through faith in the precious blood of Christ.

WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the Baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

IN THIS ISSUE

Twofold Meaning of the Communion .. Don Mallough	3
The Godhead .. E. S. Williams	4
Healing Testimonies ..	5
The Genesis of the Pentecostal Movement .. J. R. Flower	6
Foreign Mission News .. Cyril Carden	8
This Present World ..	10
Blessings in Disguise .. Leslie Flynn	11
Help Another .. Victor Trimmer	12
Mission U.S.A. .. Elva Johnson	16
Daily Devotions ..	18
Boy Healed in Pioneer Revival ..	19
Sunday's Lesson .. Emil A. Balliet	33
Revival News .. Don Mallough	24
Mission to the Missionaries .. Mildred Smuland	26
Blind Man Receives Sight ..	27



Three Lions photo of painting by Ernst Zimmermann

The Twofold Meaning of the Communion

by DON MALLOUGH

THE ORDINANCE OF THE COMMUNION is very familiar to most of us, for we have witnessed it or partaken of it from childhood. In spite of that familiarity there may be some of us who do not entirely understand what we are doing when we partake of the sacred emblems. If we just go through the form of a ceremony without knowing the meaning behind it, we lose its entire significance and benefit.

Let us consider the basic meanings of the sacrament and thus have a clearer understanding of that which was instituted by our Lord.

There are two emblems upon the communion table—no more, no less. This fact cannot be overemphasized. You may not be conscious of any group's being guilty of having more or less than two, but oftentimes that has been done. The early Corinthian church was guilty of having a huge banquet in the church; and along with their delicacies they served the wine and the bread of the sacrament. If they were questioned about this practice, they would rationalize their act

by saying that they were commemorating the Lord's Supper. Paul rebuked them for this: "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? . . . I praise thee not" (1 Cor. 11:22). They had been guilty of having too many things upon the Lord's table.

On the other hand, I know of churches which, as far as their communicants are concerned, have only one emblem.

But there are two emblems on the communion table—the wine (usually grape juice) and the bread. Each has its definite meaning and represents a distinct part of Christ's work for us.

What does the wine represent? We do not need to make conjectures, for Christ makes it very plain: "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). The wine which we drink is representative of the blood of Christ that was shed for the remission of our sins. As we drink of the cup we are made to realize that it is only

through His shed blood that we are saved.

And the bread—what does it signify? Again a clear statement is made by our Lord: "This is my body which is broken for you." In unmistakable clarity He informs us that the bread speaks of His body and that it was broken for us.

In 1 Cor. 10:16 we read words that further substantiate these meanings: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Let us pause for a moment and consider the broken body of our Lord. After the so-called trial of Jesus He was taken to the Praetorium, where He was mocked and ridiculed. They platted a mock crown and put it on His head. They spat in His face. They scourged Him with a heavy whip or cat-o'-nine-tails. In an unmerciful way they beat His bare back to a veritable pulp. Isaiah, looking through the telescope of prophecy, had

—Continued on page twenty-one

THE GODHEAD

by ERNEST S. WILLIAMS

CANST THOU BY SEARCHING FIND OUT God?" (Job 11:7). It is beyond the power of finite man to explain the infinite, but it is not beyond his power to declare what is revealed.

1. GOD IS ONE

"Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4). The word for "one" here is *echad* in the Old Testament and *heis* in the New Testament. "That God is one, and there is no other, that He has no equal, is the forceful testimony of above fifty passages of Scripture. No other truth of the Scripture, particularly of the Old Testament, receives more prominence than that of the unity of God" (Cerdo). "The nature of the divine unity, however, does not exclude the idea of a plurality of persons in the Godhead" (Evans).

The oneness of God seems, therefore, to refer rather to unity and quality than to personality. Some scriptures where these same words (*echad* and *heis*) are used tend to prove this. "And they [husband and wife] shall be one flesh" (Gen. 2:24). "The people is one" (Gen. 11:6). "He that planteth and he that watereth are one" (1 Cor. 3:6-8). "That they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us" (John 17:21).

2. GOD IS A PERSON

"The elements of personality are power of feeling, power of thinking, and power of willing" (Pardington). "Personality exists where there is intelligence, mind, will, reason, individuality, self-consciousness, and self-determination" (Evans). The Scriptures reveal these qualities to be in the Father, in the Son, and in the Holy Spirit.

3. PERSONALITY OF THE HOLY SPIRIT

There seems no need for giving texts to prove the personality of the Father, and we know our Lord Jesus is a person. We shall therefore only give scriptures indicating the personality of the Spirit. The Spirit is eternal (Heb. 9:14), omnipotent (Luke 1:35), omniscient (1 Cor.

2:10, 11), omnipresent (Psalm 139:7-10). The Holy Spirit knows (1 Cor. 2:10-13; 12:8), wills (1 Cor. 12:11), searches (1 Cor. 2:10), teaches (John 14:26), speaks (Acts 13:2), testifies (John 15:26), may be grieved (Eph. 4:30), insulted (Heb. 10:29), lied to (Acts 5:3), rebelled against (Gen. 6:3), resisted (Acts 7:51).

A. *Jesus Emphasized the Personality of the Holy Spirit.* "He may abide with you for ever" (John 14:16). "He dwelleth with you, and shall be in you" (John 14:17). "He shall teach you all things" (John 14:26). "He will testify of Me" (John 15:26). "He will reprove the world" (John 16:8). "He will guide you into all truth" (John 16:13).

B. *In Every Instance Where Jesus Referred to the Holy Spirit, He Referred to Him as Another Than Himself.* "He shall give you another Comforter" (John 14:16, 17). "But the Comforter, which is the Holy Ghost, whom the Father will send in my name" (John 14:26). "But when the Comforter is come, whom I will send unto you from the Father" (John 15:26). "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7).

4. DISTINCTION BETWEEN THE FATHER AND THE SON IS CLEARLY TAUGHT IN THE NEW TESTAMENT

A. *In the Ministry of Jesus.* He ever emphasized the person of the Father as distinct from Himself, "I thank thee, O Father" (Matt. 11:25; Luke 10:21). "Father, forgive them" (Luke 23:34). "Father, into thy hands I commend my spirit" (Luke 23:46). "The Father himself which hath sent me hath borne witness" (John 5:37). "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (John 17:5).

B. *All the Writers of the New Testament Emphasized the Distinction Between the Father and the Son.*

(1) *The Salutation of Paul in All of His Epistles.* "Grace to you, and peace, from God our Father, and from the Lord Jesus Christ" (Rom. 1:7; 1 Cor.

1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; Philemon 3; Heb. 1:1, 2).

(2) *The Salutations of James, Peter, John, and Jude.* "James a servant of God and of the Lord Jesus Christ" (Jas. 1:1). "Blessed be the God and Father of our Lord Jesus Christ" (1 Peter 1:3). "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Peter 1:2). "And truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3). "He is antichrist, that denieth the Father and the Son" (1 John 2:22). "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father" (2 John 3). "To them that are sanctified by God the Father, and preserved in Jesus Christ" (Jude 1). "The revelation of Jesus Christ, which God gave unto him" (Rev. 1:1).

5. THE TRINITY IS IMPLIED IN THE OLD TESTAMENT

"In the beginning God (Elohim, a plural noun) created" (Gen. 1:1). "Let us make man in our image, after our likeness" (Gen. 1:26). "Let us go down, and there confound their language" (Gen. 11:7). The triune benediction (Num. 6:24-26) and the triune praise (Isa. 6:3) imply the Trinity. "In all their affliction he [the Father] was afflicted, and the angel of his presence [the Son] saved



THEREFORE, LET US PRAY

The victories won by prayer,
By prayer must still be held.
The foe retreats — but only when
By prayer he is compelled.
Their fortune standeth sure,
Unconquered they abide,
Who plead the precious, saving
blood
Of Christ the Crucified.
Something happens when we pray,
Powers of evil lose their sway;
Sin, disease and fear give way;
Therefore, let us pray!

Healing Testimonies

them. But they rebelled, and vexed his Holy Spirit" (Isa. 63:9, 10). "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there I [the Son] am: and now the Lord God [the Father] and his Spirit, hath sent me" (Isa. 48:16).

6. THE TRINITY IS CLEARLY TAUGHT IN THE NEW TESTAMENT

A. *Jesus Emphasized the Doctrine of the Trinity.* His baptism proves the Trinity (Matt. 3:16, 17; Luke 3:22). His teachings concerning the Holy Spirit prove the Trinity (John 14:26; 15:26). His instructions on baptism prove the Trinity (Matt. 28:19).

B. *All the Writers of the New Testament Believed Fully in the Trinity.*

(1) *Paul.* "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man" (Eph. 3:14-16). "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God" (Heb. 9:14). "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all" (2 Cor. 13:14).

(2) *Peter.* "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2). "For Christ also hath once suffered for sins, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18).

(3) *John.* "And this is his commandment, That we should believe on the name of his son Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 3:23, 24).

(4) *Jude.* "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ" (Jude 20, 21).

(5) *Revelation.* "Grace be unto you, and peace, from him which is, and which was, and which is to come [the Father]; and from the seven Spirits [signifying fullness of perfection] which are before his throne; and from Jesus Christ [the Son]" (Rev. 1:4, 5).

7. BELIEF IN THE TRINITY MUST NOT OBSCURE THE DEITY OF CHRIST

Jesus, although the Son, is nevertheless

—Continued on page twenty

HEMORRHOIDS AND GOITER DISAPPEAR, AFTER PRAYER

For the glory and praise of our wonderful Lord Jesus Christ I want to give my testimony of healing. I hope it will help someone to have more faith in His love and power.

For ten years I had suffered from hemorrhoids. Sometimes I was not able to work on my job. Also, for about seven years I had had a goiter on my throat at the base of my neck, which gave me a lot of misery.

Then in October 1955 the Lord brought Evangelist W. V. Beauford to Nob Hill Assembly of God for meetings. Our Lord filled my wife and me with the blessed Holy Ghost.

One night, when the power of God was especially manifest, Brother Beauford said in a loud voice, "If any of you want deliverance from anything, believe on Him who died for you and He will deliver you." Those words stuck in my mind. I looked up and prayed, "O God, You know how I have suffered from my piles." Then, praise His name, it happened! God healed me by His power. No one was praying specifically for me or laying hands on me at the time; I was just kneeling at the altar with the others who were seeking the Lord.

Two or three nights later at our supper table I noticed that my wife kept staring at my neck. I asked what she was looking at. She said, "Your goiter, where is it?" I felt my neck, and found that the growth had disappeared too. I truly praised God when I made this discovery. — Alvin Brown, 907½ Alexandria, Colorado Springs, Colo.

(Endorsed by Roy L. Brooks, Pastor, Nob Hill Assembly of God, Colorado Springs, Colo.)

DELIVERED FROM ARTHRITIS

When I lived in sin I was spiritually blind. I lived in darkness. I had no rest or peace. I was sick in soul and body. Now, praise God, He has saved my soul and healed my body.

I was a faithful Catholic all my life (about 67 years), but I never knew the Lord Jesus as a Friend and personal

Saviour. One day a friend took me to an Assemblies of God church, where I heard the Word of God preached. I was hungry for something they had, so I kept attending a few months.

One day Sister Higgins (the pastor's wife) came to see me, and while I was visiting with her, my legs suddenly "popped" and I found myself unable to walk. I had to be helped into the house and put to bed. Sister Higgins and her daughter prayed for me that day, but I had to use crutches for a while. The doctor took X rays and said I had incurable arthritis.

For many years I had been unable to use my voice, because of a bronchial condition, and I hadn't worried about that; but now that my legs gave out I knew this was my last warning from God. I began checking into my life; I knew I must do something now. So I began to pray, asking God how I could be healed. Praise His holy name, my answer came from above: "Repent of your sins, and be born again." Then I started to repent, and the Lord Jesus healed my legs so that I could walk; but I was not able to kneel for a while. I praised Him and humbly prayed for strength and faith to kneel to praise Him and thank Him for the wonderful healing. My Lord answered my prayer; then I really did pray and praise Him.

The Lord also completely healed my voice. Now I am able to sing—something I hadn't done for years.

I love my Lord Jesus every day more and more, for He has given me new life, peace, happiness, and health. He has been merciful to me—healing me, saving me, and baptizing me in the Holy Ghost. I shall praise Him forever. Glory to His holy name.—Marie Wellons, Highway 80, El Cajon, Calif.

(Endorsed by Mrs. W. J. Higgins, Assistant Pastor, Assembly of God, Bostonia, Calif.)

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.

Hear C. M. Ward on REVIVALTIME . . .

LEFTHANDERS (Judges 3:21)

SERMON SUBJECT FOR JANUARY 29

SUNDAY 10:30 P.M. ABC NETWORK





The Genesis of the Pentecostal Movement

Opening Address at the World Conference, Stockholm

by J. ROSWELL FLOWER

ON THE 22ND OF MAY, 1955, MRS. Flower and I attended services in the Bethel Pentecostal Church of Newark, N. J., and were handed a copy of the current number of THE PENTECOSTAL EVANGEL. We observed on page 15 a notice of the death of a pioneer Pentecostal minister, Howard D. Stanley, at the age of seventy-nine (79) years.

The passing of Howard D. Stanley would have been without particular significance if it were not for the fact that he was one of the students at Bethel Bible College in Topeka, Kans. who experienced a glorious baptism in the Holy Ghost on the 3rd day of January, 1901. It was at Bethel Bible College the momentous decision was made by the student body (not by the faculty, but by the student body), from its study of the Book of the Acts of the Apostles, that the Scriptural evidence of the baptism in the Holy Ghost is the speaking in tongues as the Holy Spirit gives the utterance.

This was not the first time since Apostolic days the Holy Spirit had been outpoured, accompanied by spiritual manifestations including prophecy and the speaking in tongues, as has been noted again and again and recorded in such books as "With Signs Following" by Stanley H. Frodsham. There were many such instances among the early Quakers, the early Methodists, among the Readers (the followers of Lasare), in Sweden in 1841-43, in the Irish Revival of 1858 and the Irving Movement in England in 1830-32, a hundred and more years ago.

In the United States of America there were also similar movings of the Holy Spirit as early as the year 1854 in New England, among those who were known as "The Gift People." At Moorehead, Minn. in 1892, under the ministry of John Thompson, a minister of the

Swedish Mission in that city, the Holy Spirit was outpoured and those receiving the Spirit spoke in new tongues. The influence of that revival remains with us to this day. Then, we learn from the Church of God that the Holy Spirit was outpoured in the early days of that church at the Shearer School House in Cherokee County, N. C. and those who were baptized in the Holy Spirit spoke in tongues, others prophesied, and miracles of healing occurred.

But it must be noted that while there were notable movings of the Holy Spirit in which speaking in other tongues, prophecy, and the healing of the sick were experienced, none of these revivals grew into a Pentecostal Movement, such as resulted from the outpouring of the Holy Spirit which took place at the turn of the century in an obscure Bible College in the state of Kansas. It is evident that when the students at Bethel Bible College decided from their study of the Scriptures that the scriptural evidence of the baptism in the Holy Ghost is the speaking in tongues, and then proceeded to tarry and expect that experience, the time had arrived for the inauguration of a movement which in five decades was to encircle the world and to become entrenched in every continent and in al-

GOLDEN JUBILEE

This year is the Golden Jubilee of the Pentecostal outpouring on Azusa Street in Los Angeles. The many churches of the Assemblies of God will commemorate that occasion at the consummation of simultaneous revivals on Pentecost Sunday, May 20.

most every nation on the face of the globe.

We are living in the age in which science has succeeded in smashing the atom, and we hear much of nuclear fission and chain reaction. It would seem there is a parallel between the discovery of the secrets of the atom and the outpouring of the Holy Spirit which occurred on the first day of January, 1901. On that day, a young woman, a student at Bethel Bible College in Topeka, Kans. requested that hands be laid upon her that she might receive the Holy Ghost, according to the pattern as set forth in the Acts of the Apostles. Although the leaders of the college had misgivings as to the authority they possessed, they responded to the request and did lay hands upon her, and God honored her faith by baptizing her in the Holy Ghost, and she spoke in tongues and glorified the Lord. It was as though a spiritual atom had been exploded, which produced a spiritual mushroom effect, the activated particles spreading out throughout the State of Kansas, into Missouri, then to Texas and finally Los Angeles, Calif. From there it spread to all parts of the earth, for (with the possible exception of the Church of God and the Girls' Home in India operated by Pandita Ramabai) every Pentecostal unit in existence today can be traced back to that obscure beginning in the State of Kansas.

The newly baptized students were inspired to launch out first in the vicinity of the school, then to neighboring towns including Lawrence, Kansas City, Galena, Kans. and Joplin, Mo. The story of the Pentecostal revivals in Galena, Kans. in 1903, in Orchard and Houston, Texas, in 1904 and 1905, is recorded in "With Signs Following" and is well worth reading again.

The outpouring of the Holy Spirit in Los Angeles, and the revival at the Azusa Street Mission (which many mistakenly have thought was the birthplace of the Pentecostal Movement) was in fact one link in the chain and one effect of chain reaction. William J. Seymour, a colored Holiness preacher, came under the influence of the Apostolic Faith

Movement (as the Pentecostal Movement was first known) in Houston, Texas, and, although admonished by the brethren in Houston not to go to Los Angeles until he had received the Pentecostal baptism, nevertheless felt impelled to accept the invitation which had been given to him. The result of his going to Los Angeles is well known, for in Los Angeles, Calif. on the 9th day of April, 1906, when the first persons in that city received the Holy Spirit according to the pattern, another spiritual atom was exploded, which scattered the Pentecostal message to the ends of the earth.

The brilliance of that Pentecostal explosion (if we may use that term) was so great, that many were unaware of the links in the chain. It can be traced back to Houston, Texas, where a great Pentecostal revival was still in progress, and still farther back to the Bethel Bible College in Topeka, Kans., which had been closed soon after that initial outpouring of the Spirit. The Apostolic Faith Movement which was centered in Houston, Texas, was steadily growing in spiritual power and influence. It has been estimated that at that time there were approximately one thousand persons in the Midwest who had received the Pentecostal Baptism, and sixty or more recognized Pentecostal ministers. The original Apostolic Faith Movement in the Southwest was destined to form the nucleus of the Assemblies of God some years later. It should be noted that in the December 20, 1913, issue of *The Word and Witness*, a Pentecostal periodical published in Malvern, Ark., a list of 352 recognized ministers of the Movement was published, most of whom were laboring for Christ in the midwestern states.

The great impetus to the spread of the Pentecostal message worldwide, came from Los Angeles. It was from Los Angeles the good news was spread abroad by word of mouth and the printed page, and it was to Los Angeles that hundreds of ministers came, received the Holy Spirit in Pentecostal fullness and then scattered out with the message to all parts of the United States and Canada. The periodical, *Apostolic Faith*, published in Los Angeles, was also instrumental in bringing the message to many hungry Christians, who, inspired by what was happening elsewhere, sought the Lord diligently, thus spreading the Fire in communities which had not been touched with personalities from Los Angeles.

C. H. Mason, a colored Holiness minister, left his home in Memphis, Tenn., and came to Los Angeles in 1906. There he received the Pentecostal baptism and returned to Memphis to spread the message among his own people. He was the founder of the Church of God in Christ,

—Continued on page twenty-eight



A new book by C. M. Ward

What Are They Saying About Divine Healing?

Read the opinions of doctors, the press, and ministers of other denominations on this vital subject.

It is a fact other denominations are showing more and more interest in spiritual or divine healing.

Dr. Braden, professor of history and literature of religions at Northwestern University, says of cancer cases reported cured: "In almost every case the informant declared that *the diagnosis had been made by a competent doctor and that there had been medical attention for a longer or shorter period.* One case of cancer of the lungs had persisted two years and had been properly diagnosed and treated by a physician. After the healing . . . X-ray tests disclosed that the condition had cleared; and in a period of six months prior to the time of reporting the case there had been no recurrence. *The minister was an Episcopalian in an eastern city.*"

Dr. Gotthard Booth, medical expert and an associate of the Seminar on Religion and Health at Columbia University says, "The negative attitude of the majority of contemporary scientists and educated laymen should not be taken for a scientific verdict that spiritual healing is impossible."

Dr. Arthur Pool, former physician superintendent of the Retreat in York, England, has said, "It is most significant that the record of Christ's ministry does not mention one instance where Christ either refused, or failed to heal. It does, however, state 'He did not many mighty works there because of their unbelief' (Matt. 13:58) —suggesting that the only limitation placed on His power is human unbelief."

WHAT ARE THEY SAYING? Brother Ward says, "I have taken many months to collect the information contained in this printed sermon. *The news is startling.* This Bible message of healing is revitalizing the church."

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**Azande
Land
in
Belgian
Congo**

**THE
OTHER SIDE**

by EDITH M. MacLENNAN



Africa is a land of beautiful scenery—but also sick bodies and darkened hearts.

AZANDE LAND IS A PLACE OF CONTRASTS. It is a land of waving palm trees, tall elephant grass, forests and rippling streams. The sunsets are beautiful and the moonlit nights peaceful. Truly "the heavens declare the glory of God, and the firmament showeth His handiwork" in Azande Land. But in the midst of such beauty and natural peace there is another side.

In the lovely forests one finds a land of witchcraft, dark and sinister. There at the base of a tree is a vessel containing water and a bowl with food for the sustenance of the god of the village. The nights are often pierced by the sounds of tom-toms calling the natives to dance and drink. Weird native chants ascend on the night air as the villagers drink and make merry, giving themselves over to Satan. In spite of its beauty, Azande Land is full of darkness, fear and heathen rituals.

A dusty road in the northeast section of this territory leads to the village of Bodi. Located on a hill is a large mud and thatch building—a church school.

Nearby are three smaller buildings of similar construction, and on the next hill is another large building. This is a dispensary. Looking down into the valley one sees six neat rows of native huts. This is the leper colony.

As if to emphasize this fact, a native hobbles up the hill. His feet are bandaged, and his face—well, it is very apparent he is a leper. But there is something else in that face, as well as the dread disease. It is a look of despair, of hopelessness, but also a questioning look. Is there hope for him? In the neat rows of huts live 144 more lepers who have traveled many miles to this new Assemblies of God Mission at Bodi to seek physical aid, but who have found more than that—they have found spiritual help which is of far greater worth.

Let me tell you about Mongamo. Today he walks without a limp; gone is the look of despair, and instead his face is lit with joy. He has found the Saviour! He came seeking healing for the body but found healing for the soul as well. Mongamo is only one. There are many

of these lepers who have reached out from the darkness to grasp the truths of eternal life. Will you pray for them?

Others tread the dusty road up the hill to the Mission. They come seeking physical help for their many sicknesses. What a joy to listen each morning as Nangbala, the native student nurse, himself a healed leper, gives the Word of Life to these villagers who are still in darkness on the other side. Only yesterday eight of these villagers gave their hearts to the Lord. Praise God!

Now the sun has risen high. It is one o'clock in the afternoon. The sound of singing comes from the church school. The songsters are seventy-five boys who are just starting their day's studies. Four of them have been baptized in water. A number of fine young men are in this group. How we covet them for the Master's service.

Each day the boys hear more of the Word, and each day they learn a little more of the art of writing. Yes, the harvest is ripe, but the laborers are few. We are looking to these Congo

boys, as they grow in grace and knowledge, to carry the Gospel to the many villages that are still on the other side, where Satan and his powers still hold full sway.

The challenge of the other side in Azande Land affects us. The burden lies heavily upon our hearts. In this beautiful country, with its terrible bondage and fear, revealing the depths of depravity into which human souls can sink, there is hope—the hope of the Gospel which can transform the lives of the twenty thousand souls still on the other side. Help us meet this challenge by earnest prayer and support.



Evangelist F. Segara and Wayne Turnbull at the farewell service at Boni

CHURCH PARTICIPATION IN MISSIONARY GIVING

November 1955

	Total Churches	Participat- ing Churches	Participa- tion Percentage
1. Nebraska	83	78	94
2. South Dakota	46	41	89
3. Montana	66	57	86
4. North Dakota	50	43	86
5. Michigan	161	137	85
6. Kansas	154	131	85
7. New England	88	74	84
8. Eastern	215	181	84
9. S. Missouri	304	254	84
10. Minnesota	141	116	82
11. New Jersey	89	73	82
12. Ohio	168	136	81
13. Oregon	192	155	81
14. Northwest	260	209	80
15. Wis.-N. Mich.	134	107	80
16. Potomac	159	126	79
17. Rocky Mtn.	124	98	79
18. New York	136	107	79
19. South Idaho	54	42	78
20. West Central	216	167	77
21. Illinois	192	148	77
22. Wyoming	34	26	76
23. N. Carolina	66	50	76
24. N. Calif.-Nev.	325	229	70
25. South Florida	145	101	70
26. Louisiana	131	88	67
27. West Florida	133	89	67
28. West Texas	114	76	67
29. S. California	340	216	64
30. Indiana	143	89	62
31. South Texas	250	152	61
32. Kentucky	61	37	61
33. Texas	496	297	60
34. Tennessee	95	56	59
35. Alabama	247	145	59
36. Oklahoma	481	274	57
37. Appalachian	65	37	57
38. Arizona	77	41	53
39. Mississippi	89	46	52
40. South Carolina	51	26	51
41. Georgia	116	59	51
42. New Mexico	77	39	51
43. Arkansas	443	183	41

GREAT SPIRITUAL MOVE in the Dominican Republic

by WAYNE TURNBULL

NOVEMBER WILL LONG BE REMEMBERED as a month of revival here in the Dominican Republic. In just three weeks scores have accepted Christ as their personal Saviour and 447 have been filled with the precious Holy Spirit. (Later report raises the number to 600.) Our pastors are declaring that this is the greatest move that has ever come to our Dominican churches. In the church we visited yesterday, forty-seven had received the Baptism in the Holy Spirit in ten days.

It all began in the San Pedro Assembly early in the month, when Evangelist and Mrs. Segara of Puerto Rico came to hold special meetings. The afternoon tarrying services were of great blessing to the church, as was the anointed ministry of the Segaras. By the end of the week many had been saved and eighty-two had been filled with the Spirit.

Wherever the Segaras went the same results followed. In Hato Mayor they

were stoned, but in spite of the persecution twenty-five were filled with the Spirit there in one day. In the large evangelistic center in Ciudad Trujillo, thirty were baptized in the Spirit during the first service and by the end of the week the number had grown to 192. Pastor Lizardo joyfully states that they are not afraid of the fire going out—it is spreading too rapidly. Praise God!

This revival has not been confined to the Assemblies of God believers, but Methodists, Baptists and Adventists have been among those who were filled with the Spirit in our churches. The beginning of a great spiritual surge is evident on every hand, and the end is not in sight. The new zeal which has been born in the hearts of our people is sending them out to bring in the lost and dying to a forgiving Saviour.

The Ciudad Trujillo Evangelistic Center. Thirty were saved at this Sunday service. There were great results in every meeting.

Back row, left to right: Mrs. Wayne Turnbull, Mrs. Segara, and District Superintendent Enrique Suarez



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THIS PRESENT WORLD . . . NEWS AND NOTES ON OUR TIMES

Churches Asked to Collect Poll Taxes

Mayor Pratt Remmel of Little Rock, Ark. shocked some people when he suggested to a group of clergymen that they sell poll tax receipts in their churches. He explained, however, that his motive was to interest church members in city government.

"To get good government, the proper people have to vote, and the proper people have to be elected to office," he said. Preachers like to stay out of politics, he observed, but since poll tax receipts can be purchased at beer parlors and schools why can't the same thing be done in churches, he asked.

Bible Quiz Sponsored by Cleveland Newspaper

Newspaper readers in Cleveland, Ohio, participated in an unusual Bible Quiz during the month of December. The project was sponsored by the Cleveland Press in an effort to "sharpen up the people's knowledge of the Bible."

Each evening in December the Press printed a sketch of some Bible scene in which some particular person, object or geographical location is involved. A brief story gave additional clues. All the readers had to do was to identify the person or object or place pictured, when called on the telephone by a newspaper representative. Up to 25 calls were made each night until the correct answer was received. The first person each night to answer correctly received a beautiful Bible.

Ancient Bible Discovered in South Carolina

A few weeks ago eleven-year-old Sandra Windham of Florence, S. C., uncovered a 110-year-old Bible in a small shed attached to the rear of her home. It is an illustrated volume measuring 9 by 13 inches. Printed in 1846, it is remarkably well preserved.

Among the mementos between its pages she found: a lock of hair from a baby born in 1872; a faded flower; a report card for a Civil War era student, Mary Ulmo; and an entry reading, "Julius H. Ulmo went to Nassau on the steamer *Nina*, the first year of the (Civil) War, has never been heard from. It is supposed he was lost at sea."

Sandra's mother is trying to locate descendants of the Ulmo family. Failing in that, she will present the ancient Bible to a state historical society.

Evangelicals Jailed in Spain

Two Spanish sailors, members of the Brethren Assembly at Vigo, Spain, have been sentenced to two years in prison for the "crime" of refusing to kneel at Catholic mass. The sentence was imposed by a martial court of the Spanish Navy. *Missionary News Service* said that the condemned sailors appealed to the higher Court of Justice in Madrid, which confirmed the sentence.

According to law, the men will be required to fulfill two years more of military service after serving their two years in prison. If they again refuse to kneel at mass, the probable sentence will be two to four years in prison for repeating the same offense. Thus is set in motion a cycle which could result in the Protestants either going against their religious convictions or else spending their entire lives in prison.

Soviet Attitude Toward Religion

In Moscow, Nikita Khrushchev explained the official attitude of the USSR toward religion. He said: "We (Communists) remain atheist, and we do everything we can to liberate a certain part of the people from the opium attraction of religion which still exists. But every person can practice the religion that pleases him, and care is taken never to annoy priests. Now that Soviet power has become so great, most priests have stopped their opposition to the Soviet government."

A statement by Archbishop Boris of Moscow, made during his visit to western Canada recently, bears out Khrushchev's statement. The Archbishop said he had no complaints about the system of government in Russia since the revolution. He said he was brought up under these conditions and they didn't disturb him.

Freedom of Religion Assured in Quebec

Absolute freedom of worship, assembly, and conscience was assured all Canadians in a unanimous ruling handed down by the Supreme Court of Canada. The court victory was won by Jehovah's Witnesses but it affects all religious groups in the Dominion.

The court's decision upheld a damage action brought by a member of the sect against three policemen in Quebec, Canada's predominantly Catholic province, who broke up a religious meeting in his home. It awarded Esymier Chaput \$2,000 and called the police action unlawful and criminal. Canada has no official state religion, the court said, and no religious group may impose its will on a minority. Police officers have no right to interfere with religious gatherings except to prevent an infraction of the law.

The police officers' defense had claimed that they were only obeying the orders of their superiors and had therefore acted in "good faith." But Justice Robert Taschereau, a Roman Catholic, wrote in the court's opinion: "It would be distressing to think that a majority might impose its religious views upon a minority and it would also be a shocking error to believe that one serves his country or his religion by denying in one province to a minority the same rights which one claims for oneself in another province."

Graham to Conduct New York Crusade in 1957

Evangelist Billy Graham accepted an invitation from the Protestant ministers of the city to conduct a six-to-eight week evangelistic campaign in New York City in 1957. His team will begin no later than May 1, 1956, on the year-long preparation for the crusade.

The evangelist said he viewed the campaign as "the number one challenge" because, "in a sense, New York is the world's capital." He said he would enlist several preachers from various parts of the world, with at least one or two from Africa, in order to reach the "diversity of national groups living in New York."

A recent survey shows that New Yorkers are 47.6 per cent Roman Catholic in background, 26.4 per cent Jewish, 22.8 per cent Protestant, 1.6 per cent other faiths, and 1.6 gave no religious preference.

*That which seems to be misfortune
often proves to be providential*

THE LONE SURVIVOR OF A SHIPWRECK, marooned on an uninhabited island, managed to build a hut in which he placed all he had saved from the wreck. He prayed to God for rescue and anxiously scanned the horizon every day to signal any passing ship. One day on returning from a hunt for food he was horror-stricken to find his hut in flames. All his possessions gone up in smoke! What a tragedy! The next day a ship arrived, "We saw your smoke signal yesterday," the captain explained.

Accidents do not happen. What may seem an accident today may prove a blessing tomorrow. Apparent tragedies, broken bones, missing a train, sickness, affliction, storms, and unexpected death, have resulted in conversions, calls to the ministry and mission field, the saving of life, Braille, and volumes of Christian literature, including some of our finest hymns.

When a French steamer sank in mid-ocean some years ago, a mother whose four children drowned was rescued. She wired her husband, a Chicago lawyer, "Saved . . . alone." He reacted, "It is well . . . the will of God be done." Later musing issued in the beautiful hymn of trust, "It Is Well With My Soul."

A brilliant young man, informed by doctors that his eyesight would be completely gone within six months, broke the bad news to his fiancée by letter. She replied that she could not go through with the wedding. Reminiscence of this broken romance produced a hymn extolling God's unfailing faithfulness, "O Love That Will Not Let Me Go."

One insignificant accident may set up a chain of far-reaching events. In the 1870's a wealthy retired planter, returning from the Irish Derby, missed his cross-channel boat by a mere five minutes. Forced to remain in Dublin overnight, he strolled down the main street where he noticed over a theater the names Moody and Sankey. Wondering what vaudeville company this was, he entered to receive the surprise of his life. The singing and preaching so gripped him that he remained over several days until he was converted!

On his return to England he won another wealthy retired planter to Christ, Edward Studd. He in turn won his sons, among them C. T. Studd, noted English cricketer, who became a missionary to many countries and founded the World-Wide Evangelization Crusade.

BLESSINGS IN DISGUISE



by LESLIE FLYNN

When he inherited over \$100,000 from his father's estate, C. T. Studd read the story of Christ and the rich young ruler, and gave away his fortune, nearly \$25,000 dollars of which went to Dwight L. Moody, and with it he started the Moody Bible Institute. Who would have guessed that such an insignificant accident as missing a boat by five minutes after the Irish Derby, would years later issue in a gift which would finance the start of a great Bible school?

Lazarus' death stunned Mary and Martha. Four days later they knew why Jesus had allowed their sorrow. The ignominious death of Christ brought consternation to the disciples. Three days later their perplexity was dispelled. The death of Lazarus and the Cross of Christ were not accidents, but God planned.

Had Paul not been jailed we might never have been enriched with his prison

epistles, Ephesians, Philippians, Colossians and Philemon; nor might some of Caesar's own household have been converted, for it was the constant association with Paul, as they were chained to the indefatigable missionary, that brought them under the sound of the Gospel. Were it not for Bedford Jail where John Bunyan spent a dozen years, we might never have had Pilgrim's Progress.

When promising young people just started on a career in God's work are cut short by sudden death, people exclaim, "What a tragedy!" But even death may play an integral part in God's program. The martyrdom of John and Betty Stam in China caused thousands to ask, "Why?" But it also caused hundreds of young people to respond to the missionary call, at least a partial answer to the puzzle.

Stephen was stoned to death. Standing by was a keen young zealot who watched every move and heard every word. The matchless spirit of the martyr in the hour of death doubtless provided one of the pricks against which Saul was finding it difficult to kick before his conversion on the Damascus Road. "The blood of the martyrs is the seed of the church." Another beneficial result of Stephen's death was the scattering of believers who previously had been bunched in Jerusalem. Now they went everywhere preaching the Word.

God's ways, which are past finding out, make all things (even death) "work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). If it were not for the night, we would not see the stars.

—Selected

The readiest way to escape from our sufferings is to be willing they should endure so long as God pleases.

—John Wesley

All Things.

HE hath done all things well. Mark 7, 37.

AND we know that all
things work
together for good to
them that love GOD, to
them who are
the called according to
HIS purpose.

Romans 8, 28.

HELP ANOTHER!

by VICTOR TRIMMER



WE READ IN MARK, THE TENTH chapter and forty-fifth verse, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." These words give to us the motivating spirit of Jesus. If we are to fulfill God's purpose and meet the challenge that faces the Church today, we must be motivated by this same spirit.

The Lord would tell us again to lift up our eyes and look on the fields. The pagan population of this world is increasing annually about six million faster than the Church is winning the pagan to Christ. Over one half of the world today is yet without a preacher. In these United States of America there are 10,000 villages without a church—and 30,000 towns without a resident pastor. According to the 1956 Yearbook of American Churches, the population of our nation is 161,762,000. The total Sunday School enrollment is 37,623,530. This means that there are 124,138,470 who are not enrolled in any kind of Sunday School. Our total Protestant church membership is 57,124,142 but a recent survey showed that only 25% of this number are faithful in church attendance. The harvest is great!

We need a new vision of a lost world. We need a revival of evangelism in every Christian and in every church of the Assemblies of God. We have plans and programs—we have procedures and methods—but oh, that God by the Holy Spirit would fill our hearts with a new passion and bring to each one of our lives a greater burden for the lost. We must be about our Father's business, and His business is saving men from sin.

The task of the Church is to take the gospel of Jesus Christ to the lost. Future events of this world are not going to be determined by the actions of the United Nations as much as by the actions of the Church. Our diligence or slothfulness in evangelizing the world will hasten or delay the end of this age. Christ said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." But more than this, the eternal destiny of the souls of men will be determined by what we do to HELP ANOTHER.

If we are going to fulfill God's purpose, our attitude and our spirit must be the same as His—not to be ministered unto, but to minister, and to give to HELP ANOTHER. For soul winning means giving — going — helping — sending — doing — seeking — ministering — losing — denying — sacrificing — dying — preaching — praying.

IT'S A MAN'S JOB!

The starting of a new church often calls for some heavy manual work. That's a man's job! If there's a building to be erected, or a dilapidated structure to be renovated, the Men's Fellowship of a nearby established church can do much for the Lord by organizing a work crew and tackling the job. Many hands make light work, and God's work makes light hearts.

But the ministry of laymen is not limited to menial tasks. After all, the men usually carry the pocketbooks and many of the needs of an infant church are of a financial nature.

Probably the best plan is for the Men's Fellowship to assume financial responsibility for a specific project. For example, every highway entering the city should have a roadside sign giving the church location. The men can procure and erect those signs.

Another possibility is suggested by the example of the men of Willmar, Minnesota, and other places. For a long time the Willmar men carried the responsibility for conducting the midweek services of a new church in the neighboring town of Spicer. They gave the Spicer church a much-appreciated lift. Every new church would profit by support like this.

Visitation work also offers men a real challenge. When a new church is opened, the people of the community need to be made aware of it. One or two cannot go from door to door and do the visitation work as efficiently as an organized team of men from the Men's Fellowship of a neighboring church can

The theme for the 1956 Home Missions Church Extension effort is, "Every Church HELP Start ANOTHER Church." We have approximately 7,000 Assemblies of God churches in our nation; but if we are to reach our goal of one church for every ten thousand people, we must have at least nine thousand more churches. Churches, local churches, are the strength of every phase of our evangelistic efforts. Foreign Missions, Home Missions, Bible Schools, Revival-time, C.A.'s and Sunday Schools are only as strong as the number of local churches we have participating in soul-winning efforts.

The best method of church extension is for a local church to HELP start ANOTHER church. Someone says, "Help another? We are the ones who need the help!" But the divine principle of giving

do it. A corps of men can make a mighty impact on a community.

They can conduct street meetings, too. Any open-air meeting will have its effect, but when the people of the town see red-blooded men witnessing for Christ they are impressed with the reality and the importance of the gospel.

One of the objectives of Men's Fellowship is to utilize more fully the manpower of the church. The opening of a new church in a neighboring community offers an excellent opportunity to do this.

—Don Mallough

THE WOMEN WILL HELP

When a new church is opened, the pastor can count on the women of the "mother church" to help. The Women's Missionary Councils are playing an active part in the opening of new Assemblies all over the country by fund-raising, visiting, teaching, sewing, and above all, by praying.

In one District, the WMC's have recently taken the full responsibility of opening a new church. They have purchased a lot and are erecting a building. The minister, already appointed, will be supported by them until the church can pay its own way.

The Women's Missionary Council of another District has provided a large gospel tent for use in opening up new Home Mission projects.

The women of many districts are saving pennies, nickels, or dimes for missionary work. At the annual meeting each WMC group brings its savings;

will work in this business of extending the kingdom of God as well as in our personal lives. God said in His word, "Give and it shall be given unto you . . . good measure . . . (Luke 6:38). In Proverbs 11:25 we read, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty." They said of our Master, "He saved others, himself he cannot save."

Churches and pastors in ever-increasing numbers are proving that a willingness to help start another church has brought revival and strength and even numerical gain to the "Mother Church." For instance, here is the testimony of Frank J. Fratto, pastor of the Central Assembly of God in Cumberland, Maryland. In 1945 his church helped start a church in Bedford Valley, Pennsylvania. Later,

after this church was established, they started a church in Fort Ashley, West Virginia. When this church was established, their next effort was in Carpenter's Addition, across the river from Cumberland.

They then assisted in starting a church in Morantown—then in Green Spring, West Virginia, and also in Springfield, West Virginia. Brother Fratto and his church in starting these other churches have contributed \$20,000 in addition to workers, members, effort and time. However, Brother Fratto states that offerings taken over a period of time in the outstations invariably meet this initial outlay of funds by the "Mother Church."

They have proved that God's Word is true: "Give and it shall be given unto you." In 1940 the Central Assembly of God in Cumberland had a Sunday School

attendance of approximately 100. In December 1953 after assisting these six new churches and contributing many workers to the various outstations, the average attendance of the Cumberland Central Assembly Sunday School was 342. Add to this the average of the churches which they helped to start, and there was a combined Sunday School attendance of approximately 700. They have built a new church and are completing construction of a Sunday School annex and prayer room.

Read the words of Jesus again. *He came not to be ministered unto, but to minister and to give.* If we are to be the vessels that God uses to reap the fields that are white unto harvest, His Spirit must motivate our church activities. Every church HELP start ANOTHER church!

and the combined total, amounting to hundreds or even thousands of dollars, is placed in the District Home Missions Fund.

Here are some other ways in which the WMC's of a "mother church" may help the pioneer workers:

1. By scrubbing, painting, redecorating the building.
2. By sewing curtains and drapes.

3. By arranging linen showers, grocery showers, etc.

4. By providing clothing for families who otherwise could not attend church or Sunday School.

5. By visiting from door to door in the new community.

6. By teaching in the new Sunday School.

7. By interceding in prayer.

The last point, of course, is the most vital. Souls must be saved. God's power must be demonstrated. The pastor's hands must be upheld. Only through prevailing prayer can the spiritual victory be won. WMC's have greater opportunity to engage in united prayer than other groups in our churches.

May local WMC groups everywhere take up the burden for specific communities and feel the responsibility of interceding in behalf of souls in that place, until a vigorous Assembly is established there.

—Mildred Smuland

the burden of the meeting alone and it's not easy.

Remember the old saying, "A crowd draws a crowd." Even the presence of a group of young people at the new church from time to time will attract other young people to the services.

Yes, the C.A.'s can do a lot to help start a new church. But a word of caution would be in order here. Suppose all the young people happened to visit the new church on the night of a regular meeting at the "mother church," and the pastor found there were not enough remaining to form a choir or orchestra. Wouldn't it be a pity if, in helping a new church, you were to cripple the old one?

So, instead of leaving it up to individual whims, why not organize the visits to the new church? Let the C.A. leader talk it over with his own pastor and draw up a schedule. The singers and musicians could take turns at visiting the new church. Or perhaps the entire C. A. group could visit the new church some night when there is no meeting at the "mother church."

If the pastor of the new church knows ahead of time that the C.A.'s are coming, he can advertise the music and other special features.

There are many other ways the C.A.'s can help, of course. They can take up offerings for the new church. They can provide and distribute hand bills. They can assist in visitation. They can have grocery showers. Food showers provide security for a hard-up pastor, if they come regularly. Each C. A. group in the section could take its turn at showering the new pioneer parsonage with groceries.

One of the best projects any C. A. group could adopt in 1956 would be to help start a new church.

—Grant Wacker



JOIN IN THIS
MINISTRY OF PRAYER

Northwest Regional
Prayer Sunday

JANUARY 29

Pray for World-Wide Revival Now!

MAKE IT A C. A. PROJECT

Nothing will help a new church more than the lively support of the C.A.'s from the "mother church." There is nothing quite like the zeal of Christian youth to inspire people to serve God.

Think what it means to the pastor of a new church, where there is very little musical talent locally, when a group of C.A.'s visits the meeting and furnishes special music.

What a blessing it is to have a visit from Spirit-filled youth who will give their testimony and who will open their hearts to pray and worship. So often the pastor of a new church has to carry

I'm busier than ever, but

I LIKE MY JOB

by MR. \$HARE PLAN DOLLAR

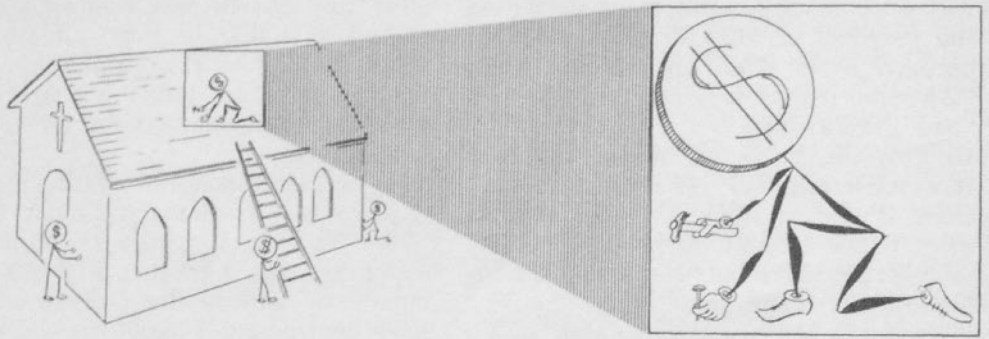
Until about a year ago I didn't have a job. I didn't even have a name. I was just anybody's dollar who happened to have me, doing odd jobs that a dollar could do. I didn't usually stay very long in one place, and sometimes I was glad I didn't, for I had some rough times. I even got into the hands of a bootlegger once. I knew the milkman should have had me that time, but what could I do?

Then I fell into the hands of an Assemblies of God layman who took me to a sectional Home Missions Rally on February 7, 1955. The service was new to me, but very interesting. When the leader began talking about money, all the quarters and nickels in the pocket with me came to attention. I think they expected to be placed into the offering plate when it came around. Never having been to church before, I didn't know what to expect, so I just kept listening.

The leader of the meeting told the people about a wonderful plan developed by the Assemblies of God Home Missions Department. It was called the MISSION U. S. A. SHARE PLAN, and the idea was that the money given in this rally and in all the rallies being held that night all over the nation would be placed in a Revolving Loan Fund for helping to build new Assemblies of God churches. Although a dollar isn't supposed to think, I felt that if I could only be used to help build more churches where people seemed as happy as they were in this church, I would consider myself mighty useful. I had been a "rolling stone" so long that I was tired of just aimlessly wandering through life and suddenly longed to be a part of a team.

And then my owner reached into his pocket where the quarters and nickels were—and I waited for his decision. To my delight, he chose me! Just as he dropped me into the offering plate, I heard him whisper to his wife that he thought it would be good to invest a dollar where it would be used over and over again instead of just once.

In the course of time I was combined



with the other money received in the offering and sent to the Home Missions Department, 434 West Pacific Street, Springfield, Missouri.

A pleasant young lady opened the envelope and said something that sounded like, "Praise the Lord, here are more SHARE PLAN dollars." A man they called "Brother Trimmer" said, "God is good. Do you realize that we have received about \$14,000 for the SHARE PLAN LOAN FUND from these 1955 sectional rallies? Of course, some has come in through individuals too, and that is included in this amount."

Another young lady opened a letter and read it aloud. It was a request for a loan with which to erect a new Assemblies of God church in Ticonderoga, New York. Well, that was my first mission. I felt wonderful. For the first time in my life I wasn't just anybody's dollar. I was a SHARE PLAN DOLLAR, working with a team and charged with the job of helping build a new Assemblies of God church. I wish you could have seen that pioneer pastor's face light up when he saw us SHARE PLAN DOLLARS! Nobody had ever acted so glad to see me before, and I decided it was because I was now part of a team instead of being just one lonely dollar.

We had scarcely finished our job there when I was sent back to Springfield

along with some other dollars which made up the first payment on the loan. Although I found it quite exciting to travel in the interest of new churches, I thought perhaps they would give me a rest when I got back to Springfield. But rest was not in the program for me. They sent me out again and again—I traveled to Utah, to Wisconsin, to Indiana, to North Carolina—even up to Wyoming. All in all, I made eight round trips to help new churches in 1955.

All of this makes me quite happy, of course, because at last it seems I've found my place in life. One thing I know for sure—SHARE PLAN DOLLARS DON'T DIE! WE JUST KEEP ON WORKING FOR NEW ASSEMBLIES OF GOD CHURCHES.

There's one thing I'm disturbed about, though, and I don't know just what to do about it. All of us 14,000 SHARE PLAN DOLLARS are working just as hard and fast as we can to get churches built, but it's plain to be seen that there just aren't enough of us.

Hundreds of new churches are being started every year, and we only helped eight of them in 1955. That was the best we could do, working full time.

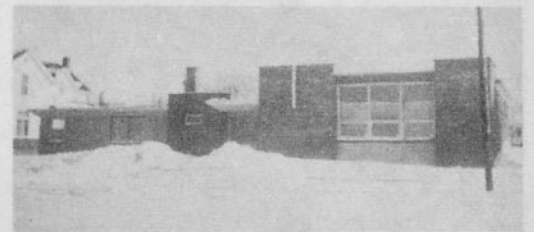
Once while I was in the Home Missions Department, waiting for my next assignment, I overheard Brother Lewis

COVER PHOTO

This week's cover shows the new Assemblies of God church at Ada, Minnesota. Glenn Rich began the work at Ada, a county seat in northwest Minnesota, in the fall of 1954.

A. V. Gustafson, a minister of the Minnesota District, was asked to design and oversee the construction of the building. Brother Gustafson has given invaluable assistance in this type of work in Minnesota.

Construction was begun in the summer of 1955 and today the congregation is using the beautiful brick and block building. A comfortable two-bedroom apartment is provided for the pastor. The building is heated by a hot water system. Valued at over \$30,000, the entire project was completed for less than \$15,000.



New Church in Ada, Minnesota

Valuable assistance has been given the new Assembly by the section and the WMC's. Special commendation is due Pastor Floyd Beckstrand of the neighboring town of Crookston. Pastor Beckstrand spearheaded the opening of the work even though it meant sacrificing two fine families from his own small church. Pastor Beckstrand and his congregation believe in the 1956 Home Missions theme: EVERY CHURCH HELP START ANOTHER CHURCH.

say to Brother Trimmer, "Listen to this letter from a pioneer pastor who wants a loan from our SHARE PLAN FUND: 'We have about 37 in Sunday School and nearly all stay for morning worship. We hold our Sunday morning services in one of the city school auditoriums for which we pay \$20.00 each service. Our evening and midweek services are held in a home. We have purchased two lots in a good location and hope to start building soon. We need a loan to help us get started. . . .'"

Well, I got all ready to go, for that sounded like my type of assignment, but Brother Trimmer soon stopped me. He checked the number of us SHARE PLAN DOLLARS on hand, and sighed, "There simply aren't enough dollars to make up even a small loan. These dollars are doing all they can, but we need more SHARE PLAN DOLLARS if we are go-

ing to meet the need. That is only one of the many worthy requests we receive for loans to pioneer churches and are unable to grant."

I didn't listen any more, but I did some thinking—if a dollar can think. Anyway, I knew they were planning hundreds of Home Missions rallies to be held on February 6 this year. I remembered that I got my start in such a Home Missions Rally, so I asked for the privilege of giving a message to the people of the Assemblies of God. Even if money isn't supposed to think, most people agree that money TALKS—so here is my message:

WE DOLLARS DON'T SEEM VERY VALUABLE BY OURSELVES. WE CAN'T DO MUCH ALONE. BUT IF YOU WILL PUT MORE OF US TOGETHER IN THIS REVOLVING-LOAN FUND CALLED THE SHARE

PLAN, WE'LL HELP YOU TWO WAYS:

FIRST, WE'LL GO TO WORK TOGETHER TO BUILD NEW ASSEMBLIES OF GOD CHURCHES. SECOND, WE'LL NOT ONLY BUILD ONCE, BUT WE'LL BUILD OVER AND OVER AGAIN!

GIVE US A CHANCE TO WORK TOGETHER FOR YOU IN THIS MISSION U.S.A. SHARE PLAN, AND WE'LL BUILD MORE NEW ASSEMBLIES OF GOD CHURCHES THAN YOU EVER THOUGHT POSSIBLE. YOURS OVER AND OVER AGAIN,
S. P. DOLLAR

(Kindly send your Share Plan Dollars today to the National Home Missions Department, 434 West Pacific Street, Springfield 1, Missouri.)

NEW CHURCHES BUILD FOR GOD

A survey of 165 new Assemblies of God Churches (which were started in 1954) revealed some very significant facts about the activities and influence of new churches. These churches, at the time of the survey, had been in existence an average of only 7.3 months (less than 8 months) and yet six of them already had organized Men's Fellowships, 34 already had WMC's, 53 had CA groups, and all of them had active Sunday Schools. Best of all, 1,542 had been converted and 407 had been baptized with the Holy Ghost in the first seven months of their existence.

It is evident that when new churches are built, every department of God's work is strengthened. The results of the survey are shown by the chart below.



FORECAST—Mostly clear; skies brightening with the promises of God's Word.



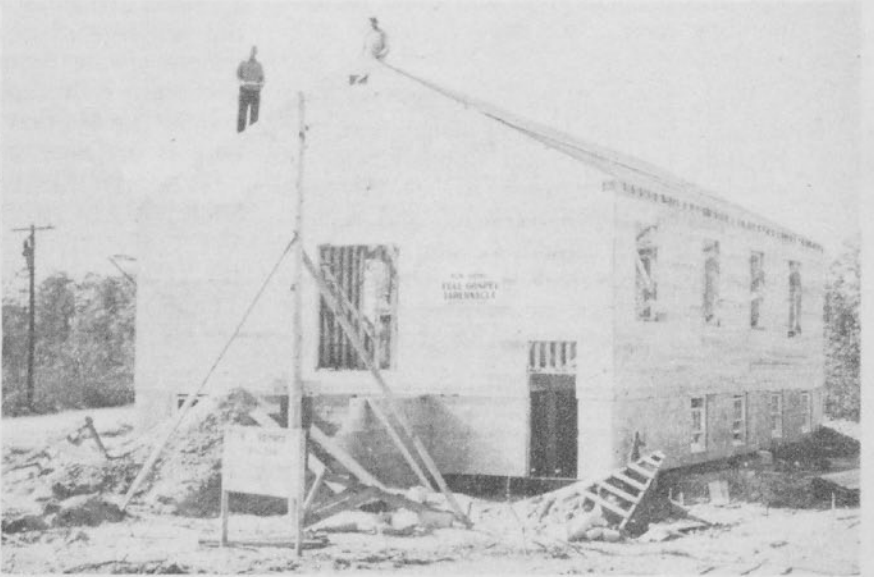
MISSION

"Preach the gospel to every creature"

Springfield, Missouri.



Pastor Rudolph Grecco of the new Point Pleasant church is handed a check by a member of the Neptune church who purchased a lot on which to build. Pastor Irving Meier of the mother church is at Pastor Grecco's right. The other three men are board members of the new church.



New church under construction at Point Pleasant, New Jersey.

Pioneering in New Jersey

TEN-MONTH-OLD CHURCH ALREADY SET IN ORDER

POINT PLEASANT, N. J.—An afternoon Sunday School opened just fifteen months ago in this fast-growing New Jersey community has developed into a thriving new Assemblies of God church.

The Full Gospel Church at Neptune "mothered" the new church for several months. Today the Point Pleasant church has its own pastor, and is worshipping in the basement of its own new building. Most of the members, including the official board, are new Christians.

Richard Bergstrom, District Superintendent, says, "In all my experience this has been one of the finest organized efforts to open a new church I have ever seen."

Pastor and Mrs. Irving Meier were busy enough in their ministry at Neptune. However, they lifted up their eyes and looked on the ripened harvest fields, and it was clear to them that a full gospel witness was needed in the fast developing community of Point

Pleasant. Because of the famous new Garden State Parkway, this region of New Jersey is blossoming out with new homes by the thousands.

The Meiers organized their Sunday School teaching staff into a team to spearhead the new effort, and opened an afternoon Sunday School in Point Pleasant in the fall of 1954 in a building which they obtained rent-free.

Almost immediately there were 38 to 40 attending the new Sunday School. Evangelist William Schell held some special meetings and about eight people were saved. Wednesday night services, known as "The Pastor's Class," were conducted by Pastor Meier. A good doctrinal foundation was laid for the new church in these services with the young Christians.

One family who attended the services from the beginning said they had prayed, even though they were not saved, that a church would be started in their community. They accepted the new

church as the answer to their prayers and soon accepted Christ as their Saviour.

Pastor Meier preached at the first two Sunday evening services which were begun in April, 1955. Both his messages dealt with the baptism of the Holy Spirit, and nearly everyone present said he was a candidate for the experience.

In July, 1955, nine months after the work was opened, the Sunday School teachers from Neptune were able to turn their tasks over to teachers from the Point Pleasant congregation.

In August the new church was organized and incorporated. A brother in the Neptune church purchased three lots in an ideal location and gave them to the Point Pleasant church as property on which the new church could be built.

An outpouring of the Holy Spirit in the Neptune church caused renewed hunger on the part of new Christians in the Point Pleasant church. Several visited the Mother Church and the Lord graciously met their desire by baptizing four of them in the Holy Spirit.

In September, Rudolph Grecco was called to pastor the new church at Point Pleasant, and to carry on the building program. Services are being held now in the basement of the new church, pending completion of the superstructure.

Pastor Meier says, "Joy mingled with a deep sense of satisfaction has come as a result of having had a part in 'mothering' the new church at Point Pleasant. There is always a degree of blessing when we are certain that we are doing God's will.

"A few folk who have been associated with the Neptune Church for many years will now be greatly missed, but they will be carrying on at Point Pleasant. The members of our Sunday School staff who began the school at Point Pleasant have been richly rewarded in their spiritual life, as well as Sister Meier and myself. I believe the entire congregation has also received a new impetus to reach out and 'go and grow and glow for God.'"

BULLETIN

On Monday, February 6, there will be a Mission U.S.A. rally in almost every section of every district in the U.S. The theme of the rallies will be, "Every church help start another church in 1956."

The goal of the Assemblies of God is to have a church in every town and a church for every 10,000 people in larger communities. At least 9,000 more churches must be started to meet this goal.



January 29, 1956

"Every church help start another church"

Tent Meeting in Texas

Neighbor Pastors Boost New Church

WACO, TEX.—Several Assemblies of God churches in this city co-operated in a revival effort last September designed to strengthen the new Oak Lawn Assembly in Bellmead, a suburb of Waco.

Hardie G. Weathers, pastor of the 18th and Pine Assembly, was the evangelist in the tent revival.

Not only was the new church helped. A revival broke out at the 18th and Pine Assembly also!

The tent and equipment were furnished without charge by a member of the 18th and Pine Assembly who is a lay preacher. The whole effort was aimed at building up the work of the Lord in the Oak Lawn Assembly, and strengthening its influence in the suburban community.

It succeeded in doing this. Ten souls were saved in the ten-day revival, and two received the Baptism of the Holy Spirit. Two more were saved shortly after the meeting closed, as a result of the revival fires that had been kindled.

New people were reached and the community became more aware of the Oak Lawn Assembly.

A strong bond was also formed between the suburban church and the city Assemblies. D. Sterling Chapman, pastor of the Oak Lawn Assembly, said: "The other Assemblies were a blessing to us during the revival and carried much of the burden of it. It has created a deep love in our hearts for the brothers and sisters in the other Assemblies who gave us a helping hand."

The co-operating Assemblies felt that the effort was well worth while. In fact, the 18th and Pine Assembly intends to continue such efforts in various places. "We have several new fields in mind, as well as some other small churches that we want to help," says Pastor Weathers. "We would like to encourage churches throughout our constituency to see what they can do along this line. We are enjoying a revival at 18th and Pine, all because we wanted to help someone else."



Pastors in the co-operative revival in Waco are seated on the left front row. Left to right are Danny Lane; A. C. Lane; Sterling Chapman, pastor of the Oak Lawn Assembly; and Hardie G. Weathers, who served as evangelist during the revival.



Interior of the MacPherson, Kansas Assembly of God

Teamwork in Kansas

True "Mother-Church" Spirit Shown

McPHERSON, KANS. — Thanks to the help a pioneer pastor received from two established churches in nearby cities, there is a new Assembly of God in McPherson.

Raymond Chappell and his wife will testify that the support of a "mother church" can spell the difference between failure and success in the early history of a new church. Central Assembly of God in Wichita and the First Assembly of God in Hutchinson did much to bring the new church through its first struggling months.

The Chappells were Assemblies of God ministers who had found it necessary to be inactive for some time. They lived in Wichita and were co-operative members of Central Assembly (J. Boyd Wolverton, Pastor). About two years ago the Lord directed them back into the ministry again—this time as pioneers. V. G. Greisen, then superintendent of the Kansas District, suggested the city of McPherson as an open door. Both Pastor Wolverton of Wichita and Pastor J. L. Boulware of Hutchinson endorsed the suggestion. The Chap-

pells began to make definite plans in that direction.

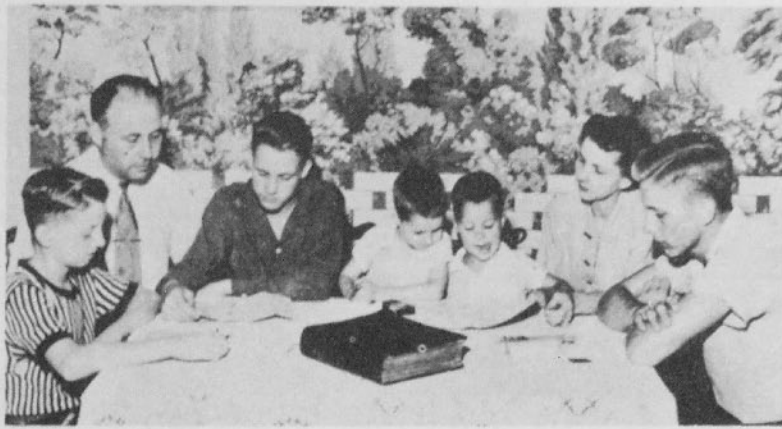
They were invited to speak in a mid-week service at the First Assembly in Hutchinson, where they presented the need in McPherson. The Hutchinson church surprised them with a shower of food. It also took up a love offering for them. Several pieces of furniture and some new clothing were donated too.

The Hutchinson pastor preached a two-night meeting at McPherson. Offerings during the meeting were given to the new Assembly. Help was given also toward providing concrete to floor the new house of worship.

The Wichita Central Assembly sent the Chappells money each month to help defray living expenses. They felt that more effective work could be done by the pioneers if part of the financial burden for their personal needs was met.

Money was pledged on some building needs both by individuals in Wichita and by the church as a whole.

—Continued on page twenty-eight



BIBLE READINGS BASED ON NEXT WEEK'S SUNDAY SCHOOL LESSON

DAILY DEVOTIONS

MONDAY, January 30

JESUS THE BREAD OF LIFE—John 6:31-38, 47-58

Life is a word full of spiritual significance. Men were dead spiritually, and they needed life. Christ came from heaven that He might give life to the world. There is no life outside of Him. "In him was life; and the life was the light of men" (John 1:4).

The manna in the wilderness was typical of Christ. It had sustained the lives of the forefathers of these Jews, even as Christ came to bring spiritual life. Both were sent from God. But it was not enough that this heavenly food should be given: it must be gathered and eaten. It contained all the elements for the preservation of life, but if they had refused to eat it they would have died. For forty years the Israelites ate this manna, and not one of them starved to death. They perished, but not for lack of bread.

Christ is the "bread of life," but we must partake of Him in order to have spiritual life. Even as the children of Israel gathered manna every day, so we each day must partake of Christ. Yesterday's supply is not sufficient for today. We need a fresh supply today, and tomorrow a new supply will be provided. Have you partaken of Christ today? Jesus said, "He that eateth me, even he shall live by me" (v. 57).

—J. NARVER GORTNER

TUESDAY, January 31

FEEDING THE FIVE THOUSAND—John 6:1-14

"He saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do" (vv. 5, 6). These revealing statements are just as important to us as the fact that He fed the five thousand. The answers of Philip and Andrew proved their inadequacy for the occasion (vv. 7, 9).

Discouragements arise in our minds from that same feeling of inadequacy. Paul's challenging question to the Corinthian church, "Who is sufficient for these things?" is so often reflected in our own thinking today.

But Jesus knows not only what the problem is; He knows also what He will do to solve it for us. We may not know the way, or the plan He has, but we will defeat discouragement and frustration by recognizing that the Lord already has a plan for our life and that, in the words of Paul, "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). Our sufficiency is not in

ourselves but in God, "who worketh in you both to will and to do of his good pleasure." He Himself knows what He will do. We can depend on that!

—MARK A. HINMAN

WEDNESDAY, February 1

BREAD FROM HEAVEN—Exodus 16:13-31

Bread from heaven? Yes. There was no other explanation for the manna. It was the heavenly Father's supply for His children—free, abundant, and never-failing. Day after day for forty years there was always sufficient for their need.

But it is interesting to note that God did not put the manna into their mouths. It did not appear on their tables or even in their ovens. God supplied the manna, but the people were required to gather it.

How often I have been intrigued and amused to observe the eager clamor of the little birds in the nest as a mother robin arrived to cram a worm down a waiting throat. These little nestlings have reminded me so much of some church members I have known who would have starved to death if they had not been regularly spoon-fed by the preacher.

How different are those robust, healthy Christians who have learned to gather manna for themselves from the Word of God. Every morning they gather a new portion and go out strengthened for the day's tasks. Bread from heaven? Yes, there is abundance for those who are willing to gather it.

—D. G. FOOTE

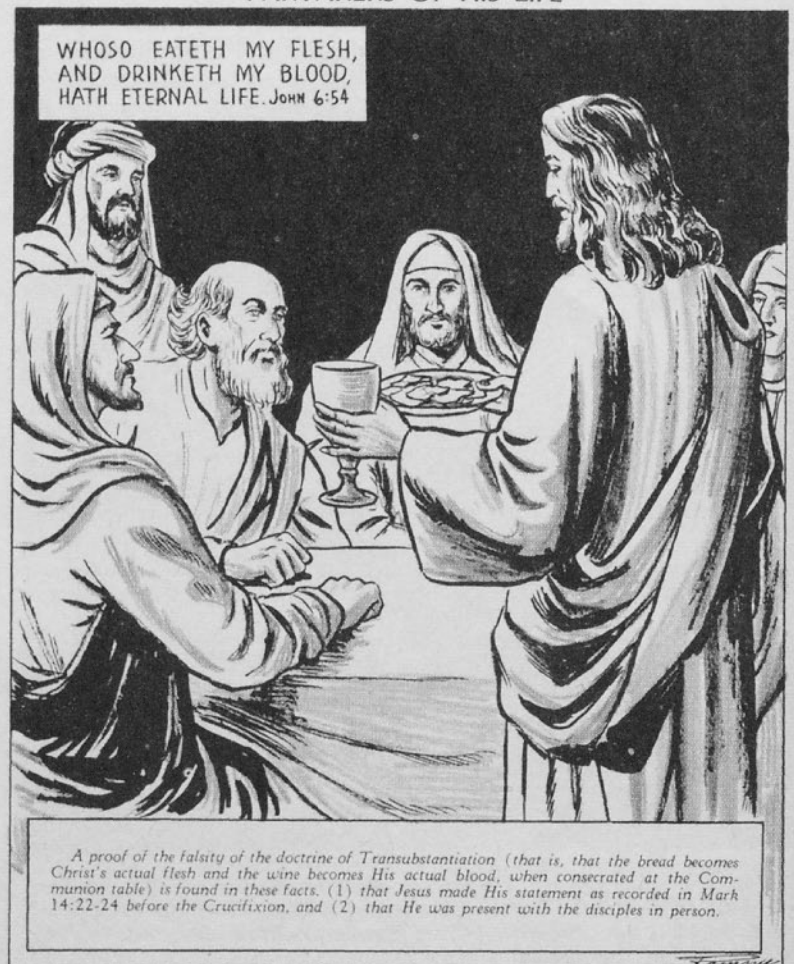
THURSDAY, February 2

THE BROKEN BREAD—1 Corinthians 11:23-34

"This do in remembrance of me" (v. 24).

Jesus promised us, "The Holy Ghost . . . shall teach you all things, and bring all things to your remembrance, what-

PARTAKERS OF HIS LIFE



A proof of the falsity of the doctrine of Transubstantiation (that is, that the bread becomes Christ's actual flesh and the wine becomes His actual blood, when consecrated at the Communion table) is found in these facts. (1) that Jesus made His statement as recorded in Mark 14:22-24 before the Crucifixion, and (2) that He was present with the disciples in person.

soever I have said unto you." How wonderfully does the Holy Spirit fulfill this ministry. He reminds us of the time when Christ was tempted to turn stones into bread, and He shows us that man cannot live by material things alone. God provided both physical and spiritual food in the Garden of Eden. Adam was to eat natural fruits for his body, but the Tree of Life was to be his spiritual sustenance.

If we feed only on material things—our successes, our victories, our self-chosen ways and ambitions, our growth, honor, and fame—we shall die; for this was our first father's sin. We must feed on Christ, who said, "Take, eat: this is my body, which is broken for you."

We stumble at the simplicity of the gospel; but at every communion table Jesus brings us back again to the sweet mystery of His death and resurrection; for by this alone is our redemption accomplished. What is so universal as eating and drinking? What is so common as bread? By eating, man got away from God. And by eating—partaking of Christ, the Broken Bread—man finds his way back to God.

—HATTIE HAMMOND

FRIDAY, February 3

A PROPHET RECEIVES BREAD—1 Kings 17:1-7

"And it came to pass after a while, that the brook dried up, because there had been no rain in the land" (v. 7).

Elijah saw that diminishing brook with varied emotions. He was evidently in the will of God, for the Lord had directed him there. The ravens had brought their contribution at God's command, and the prophet had been sustained. Yet now the judgment served upon idolatrous Israel had finally reached Elijah's hide-out. There was nothing he could do but hold steady in the face of failing supply, counting upon the faithfulness of yesterday's God to meet today's emergency.

The brook was dry before the Word of the Lord came; but the Word came, thank God, in plenty of time for the next move. It always does for each trusting heart.

*"Beloved, should the brook run dry,
And should no visible supply
Gladden thine eye, then wait to see
God work a miracle for thee.*

*"Thou canst not want, for God has said
He will supply His own with bread.
His Word is sure. Creative power
Will work for thee from hour to hour.*

*"And thou, with all faith's hosts shall
prove
God's hand of power, God's heart of
love."*

—ALICE REYNOLDS FLOWER



LEFT: Bobby Oehley, healed of an abscessed ear. RIGHT: Trinity Assembly of God of Morristown, New Jersey, mothered by the Elizabeth (New Jersey) church.

Boy Healed in Pioneer Revival

Pastor Allan A. Swift of Trinity Pentecostal Church (Assemblies of God) of Elizabeth, New Jersey, along with his congregation, mothered a new Assembly at Morristown, New Jersey. They began their work in a small chapel formerly used by the Lutherans.

The Elizabeth people gave freely to furnish the building which had been emptied of all furniture, including pews. The C.A.'s joined in a cleaning effort and the new chapel was made ready for services.

George Herrmann became the first pastor, but illness in his home prevented him from continuing.

The work was re-opened in April, 1955, with Norman Nethers as pastor. During the special meetings held by the District Superintendent (Richard Bergstrom) and another neighboring pastor (Donald Northrup of Rockaway, New Jersey) God blessed "with signs following." One of these signs was a miracle of healing which was performed on little Bobby Oehley.

Here in the words of Bobby's parents,

Mr. and Mrs. Charles E. Oehley, is the story:

"We praise God for what He did for our son Bobby. He is 3½ years old, and had an abscessed ear which caused him such pain that we had to take him to Memorial Hospital to have it lanced.

"We took him to our doctor for further examination on April 28, 1955. She told us that she wanted to see him again on Monday as it probably would have to be lanced again.

"On Saturday evening we were at the new Trinity Assembly of God in Morristown, N. J., and the pastor, Norman Nethers, asked if we would like them to pray for Bobby. We agreed, and took Bobby up front where prayers were made for him. Immediately upon coming from the service he said, 'Jesus healed me.' And it was so! On Monday, when we took him to the doctor, she looked in both ears to make sure, and said that she couldn't understand it. He was completely healed! And so we praise God for His wonderful goodness to us and our loved ones!"

SATURDAY, February 4

SPENDING FOR THAT WHICH IS NOT BREAD—Isaiah 55:1-5

"Ho, every one that thirsteth, come" (v. 1).

God's great invitation is here proclaimed to the whole human race. If He had said, "Ho, every one that breathes" the invitation could not have been more inclusive.

Man is a great bundle of desires and needs. None of us is self-sufficient. We are dependent upon external things—food, water, air—for our very existence. We also have social instincts; we need love and companionship. We thirst for understanding, for hands that will clasp ours.

But besides all these there are the higher thirsts of the spirit. Too often man will seek satisfaction for his soul from the wrong source. He will even squander his money for sham. He secures that which looks like bread, only to find it is a hard, unsatisfying stone. After he has spent all, he has found nothing to stop the gnawing pangs of of his starving soul.

God's offer is also made to the penniless, to him "that hath no money." What folly to refuse such an offer! We must recognize our penury and reject all ideas of trying to buy our own salvation. We must come, believe, and be filled and satisfied.

—ANNA C. BERG

START A BRANCH SUNDAY SCHOOL

Sunday Schools of the Assemblies are growing rapidly and some have become great empires—veritable monuments to the efforts of the leader to gather numbers into his realm. It is good to see a school become big. A large number of Spirit-filled people banded together in one unit of action can do more for the Lord than several small struggling groups that must spend much of their efforts just to exist. It would be well, however, to ask the question: "Is this a personal empire that is being built, or is it the Kingdom of God?"

How can a leader know when he is building a personal empire, and what can he do if he feels he is?

It is difficult to judge these hearts of ours—they are so deceitful—but there is a nearly certain way to determine if the growing Sunday School is building in the right way. That is to see if it is willing to help start a new church through a branch Sunday School.

Once it has been decided to branch out, a suitable meeting place must be found. The Men's Bible Class might pay the rent. Other classes could clean and equip the building. The community around the new School could be canvassed by the Sunday School workers. Supplies could be purchased for the new School.

Organization could be arranged in much the same manner as a new department within the larger School. The workers should be selected with care and instructed in the policies of the new work. They should know from the start how long to expect support from the "mother Sunday School" in order that the "weaning process" will be a smooth one. They should know that a progress report of activities is essential as long as they are supported by the "mother Sunday School."

What a thrill it would be to have a victory rally on the afternoon of the dedication Sunday. All the members of the "mother School" could then be invited to see the new church. It would give them great satisfaction to know that they have had a part in an unselfish, scriptural building of the Kingdom of God.

—Maxine Mitchell

person in the Godhead, but they teach us the unity and oneness of the Three persons in our great Lord God Almighty.

11. CONCERNING BAPTISM

When we see the difference in meaning of the words "in," as used in different places in connection with baptism, we believe this will help any who are perplexed as to the name in which they ought to be baptized.

Under "Synonymous Words" in the Newberry Bible, we find three different words which are translated "in" and which are used in connection with baptism. "And he commanded them to be baptized in the name of the Lord." The expression "in the name" here is *en to onomati*, which, according to the Newberry Bible, means "the authority." Hence when Peter baptized those of the household of Cornelius, and thus opened the church to the Gentiles, the term which he used was that which emphasized authority of Christ for so doing.

When Peter preached his great Pentecostal sermon, he said, "Repent ye and be baptized every one of you in the name of Jesus Christ for the remission of sins." Here he is addressing Jews and proselytes, people who had rejected and crucified their Lord. In this text the Greek words for "in the name" are *epi to onomati*, which the Newberry Bible informs us signifies in this connection the ground on which they are to be baptized. They are to accept Jesus as their divine Messiah, now risen and highly exalted, the only Name under heaven given among men whereby we must be saved.

When our Lord Jesus gave the great commission, instructing that baptism shall be in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28:19), the Greek words translated "in the name" are *eis to onoma*, which the Newberry Bible says here means the object, or result. The significance of baptism in this place, then, means that the object, or result, of baptism is to bring the candidate into a relationship with the Father, the Son, and the Holy Ghost.

Now Christian baptism fulfills all three of these terms. When one is baptized, it is done in the name of, or by the authority of, Christ. It is also done in the name of, or upon the ground of, His finished redemption. The believing candidate is also brought into a new relationship, which is with the Father, with the Son, and with the Holy Ghost.

(The above article is available in tract form from the Gospel Publishing House, Springfield, Missouri. Order tract number 4 EV 4658. Prices for this tract are: 20c per dozen; 35c for 25; 60c for 50; \$1.10 for 100; \$5.00 for 500.)

Continued from page five—

THE GODHEAD

less fully God. "And the Word was God" (John 1:1). "And Thomas answered and said unto Him, My Lord and my God" (John 20:28). "In him dwelleth all the fulness of the Godhead bodily (Col. 2:9). These scriptures do not, however, teach that the Son is the Father for the Word which was God was also with God (John 1:1).

8. CHRIST AS SAVIOUR

Were He not God, Jesus could not have become the Saviour of the world, for salvation was to come through Immanuel, God with us. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:22, 23). The divine sonship of Christ is eternal, therefore, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). As to His humanity Jesus was the son of Mary, but as to His deity He was the eternal Son of the Father, "the

brightness of his [the Father's] glory, and the express image of his person" (Heb. 1:3).

Jesus came into the world to reveal the Father, therefore could He say, "He that hath seen me hath seen the Father" (John 14:9). Had Jesus not been God, the Son of the Father, statements which He made would have been blasphemy. For example, "That all men should honour the Son even as they honour the Father" (John 5:23). Although our Lord Jesus was God, His relationship was not that of Father, but as Son with the Father. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

9. CHRIST AS MEDIATOR

Were our Lord Jesus the Father, He could not be mediator, since a mediator is a go-between—one who transacts between two contending parties in order to reconcile them. "A mediator is not a mediator of one, but God is one" (Gal. 3:20). "There is one God, and one mediator between God and men, the man Christ Jesus." (Thus our Lord Jesus is the peacemaker and intercessor between God and men.)

10. THE GODHEAD TRIUNE

The Scriptures do not teach us that there are three manifestations of one

The Twofold Meaning of the Communion

a vision of that scene and said, "His visage was so marred more than any man, and his form more than the sons of men" (Isa. 52:14). Jesus was so beaten that He was hardly recognizable as being a human. It is hard for us to realize the terribleness of the whipping that was meted out to our Saviour at that time.

Why did Jesus meekly allow Himself to be flailed? He could have summoned legions of angels to His aid, but He did not. Why did God permit such a thing to happen? He could have smitten those wicked men with death for daring to beat His Son. The fact that He did nothing implies that there must have been a divine purpose in all of Jesus' suffering. Jesus has stated that His body was broken for us. That means that He took all of this beating in order to benefit us.

In what specific way was His body broken for us? The general supposition is that it must have been for our salvation, but did He not shed His blood for that purpose? That is why we sing:

*What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.*

The blood of Christ alone is efficacious for the cleansing of our sin and the obtaining of our salvation. We are not saved because of the beating that Jesus took in Pilate's judgment hall, but by the blood that flowed from His riven side at Calvary. Thus we see that while His body was broken for us, it was not for our salvation. Christ took that horrible flailing for our physical healing. He suffered in His body that we need not suffer physically. He bore that excruciating agony that we might be free from pain.

Isaiah declares, "With his stripes we are healed." Peter repeats that statement in his Epistle but changes the tense of the verb. He says, "By whose stripes ye were healed." He was counting the work as being already done because Christ had already suffered for us.

Thus we see the significance of the two emblems upon the communion table. The wine represents Christ's shed blood, by which we are saved, and the bread represents His broken body, by which we are healed.

Many Christians suppose that the bread and the wine represent the same thing. When the cup is passed their way they thank God for real salvation through Christ's blood—which is as it should be.

When the bread is passed to them they again say, "Thank God for salvation." Unfortunately, they jumble it all together, and thus they have only one emblem in reality.

There are two verses in the eleventh chapter of Paul's first Letter to the Corinthians that have become somewhat controversial. There have been many strange ideas based on these verses. In reality the meaning is not hard to see by just a casual reading of the verses. Paul says, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the Lord's body*. For this cause many are weak and sickly among you, and many sleep." Notice particularly that key phrase, "not discerning the Lord's body." That is the one thing of which so many have been guilty. In plainer language, he is declaring that some individuals are carrying physical infirmities and afflictions in their bodies and some have gone to their graves prematurely because they

have not grasped the true meaning of the body of the Lord. They have not realized that His body was broken for their physical healing. Such persons do not appropriate what Christ has provided for them, and as a result they suffer. In Weymouth's translation of the New Testament it is even plainer: "For any who eats and drinks, *if he fail to understand the body*, eats and drinks to his own condemnation. This is why many among you are sickly and out of health and why not a few die." Could anything be plainer?

It is to our advantage to understand fully the things of God and to appropriate all that He has purchased for us. One of the first principles is to realize the significance of the emblems upon the communion table and the meaning of each. If the sacrament spoke only of salvation there would be wine, but no unleavened bread, upon the table of the Lord. Inasmuch as the bread is also present, we must realize that Christ has

HOME MISSIONS RALLIES

Listed below are the locations and speakers for the MISSION U.S.A. rallies to be held on Monday, February 6. Plan now to attend the rally in your section. Other districts are also planning sectional rallies on or around this date, but they had not reported to the Home Missions Department by press time.

ALABAMA

OPP (Opine Assembly), W. W. Holder; WEST GADSDEN, Daniel Mosier; BIRMINGHAM (First Assembly), Robert Gowins; GOODWAY, A. L. Shell, Sr.; PRATTVILLE, Troy B. Helms; GOLDEN ACRES, Emory T. Andrews; JACKSON, Lyman Broadhead; Newton, Elbert Jackson; MOBILE (eight mile), Jack Smith; TALLADEGA, Joe Waller; HUNTSVILLE (First Assembly), Horace Hamilton; SULLIGENT (Military Grove), Oscar M. Dykes.

APPALACHIAN

BIG STONE GAP, Va. (First Assembly), Claude McKeel; RAVEN, Va., T. M. Waldron; ROANOKE, Va. (First Assembly), W. Glenn West; BECKLEY, W. Va. (First Assembly); MIAMI, W. Va., Helen Funk.

ARKANSAS

WALNUT RIDGE (Midway), W. P. Campbell; MURFREESBORO, H. J. Murry; RISON (Rowell Assembly), Coy Cleghorn; CAMDEN (First Assembly), J. S. McMahan; EUREKA SPRINGS, Wayne Danner; CROOKED CREEK, W. N. Harris; CLARKSVILLE, B. Owen Yandell; SEARCY (Mission Assembly), Hubert Osland.

INDIANA

PLYMOUTH (First Assembly), Harold Clanton; ELWOOD, David Hogan; NEW CASTLE, Harold W. Duncan; BLOOMINGTON (Mt. Zion), Wm. Slavens.

KANSAS

(January 30)

LAWRENCE, Paul C. Samuelson; OSBORNE, Fred W. Prather; OBERLIN, James K. Richard; DODGE CITY, Claude J. Utley; PRATT, Owen C. Carr; WINFIELD, Robert R. Morrison; PITTSBURG, Glen Ahlf.

MICHIGAN

YPSILANTI, Parvin C. Lee; GRAND RAPIDS (First Assembly), Robert A. Rieben; BENTON HARBOR (First Assembly), A. T. Calvanico; OWOSSO, Ernest A. Manley; GAYLORD, J. Harold Evans; ALBION, E. D. Cooley.

MINNESOTA

MAHNOMEN; VIRGINIA (Gospel Tabernacle); CROSBY, G. Raymond Carlson and Ivan O. Miller; MONTICELLO, G. Raymond Carlson; WILLMAR, Ivan O. Miller; WINDOM; SHERBURN, Stanley H. Clarke; ROCHESTER, G. Schamberg.

NEW YORK

SYRACUSE (Grace Tabernacle), William Caldwell; CORTLAND, Almon Bartholomew; HILLBURN (Lighthouse Assembly), Kenneth Wilkerson; HUNTINGTON, Joseph R. Flower; ROCHESTER (Glad Tidings Church).

NORTH CAROLINA

HATTERAS; EDENTON, Andrew Stirling; COLERAIN (Perrytown Assembly), Andrew Stirling, February 13; WILMINGTON; DUNN, H. M. Harrison; GREENSBORO (Garden Homes), William J. Swain; HICKORY; MORGANTON (Calvary Assembly); FRANKLIN.

KENTUCKY

ARLINGTON; OWENSBORO; TAYLORSVILLE; LONDON; BROOKSVILLE; WEST PRESTONSBURG.

SOUTHERN MISSOURI

ST. LOUIS (Berea Temple), L. C. Ramsey; WINONA, Harry Jenkins; STEELVILLE, Cyril Carden; CAMPBELL, K. H. Lawson; KANSAS CITY (First Assembly), C. M. Ward; JOPLIN (Evangel Assembly); MOUNTAIN VIEW; DEXTER, D. V. Williams; ELVINS, James Kofahl.

TENNESSEE

KNOXVILLE (Forrest Ave. Assembly), Roscoe Oxendine; NASHVILLE (Belmont Assembly), Hilliard Griffin; KINGSPORT (First Assembly), Gene Golliter; SIMINGTON, Cameron Wilson; BROWNSVILLE, Clarence Cope; DYER, L. E. Calloway; McMINNIVILLE, W. C. Richardson, Jr.

WYOMING

LARAMIE (Glad Tidings Assembly), Clarence Brotzman; BUFFALO, W. Neil McDaniel; DOUGLAS, J. E. Overstreet; EVANSTON (First Assembly), M. W. McLees.

also purchased healing for our bodies.

A vivid picture of our twofold deliverance is provided in the account of the passover in the Book of Exodus. You will remember the detailed instructions that God gave the Israelites relative to the preparations for that day. Each family was to provide a lamb. It was to be a male yearling, a perfect specimen, having no spots or blemishes. The lamb was to be slain and its blood poured into a basin. Then hyssop was to be dipped in the blood and it was to be applied to the lintel and the two side posts of the door. God said, "When I see the blood, I will pass over you." The children of Israel were delivered from the slavery of Egypt and from the death angel because of the blood that was applied to the door posts of their homes. What a beautiful picture of our deliverance from the bondage of sin and from the power of death, by the precious Blood that is applied by faith to the door posts of our hearts!

But that is only one part of the passover. God gave just as specific instructions about the body of the lamb as He did about the blood. After the blood had been shed they were to follow the instructions in regard to the body. It was to be cooked in a certain way. It could not be eaten raw, nor could they boil it. It was to be roasted with fire. With their loins girded, their shoes on their feet, and their staffs in hand, they were to *eat the body of the lamb*, leaving no part of it till the morning (Ex. 12:7-11). Thus the body of the lamb was to provide them physical strength and sustenance for their journey from Egypt to Canaan. How gloriously that presents the truth concerning the body of our Saviour which was broken in our behalf.

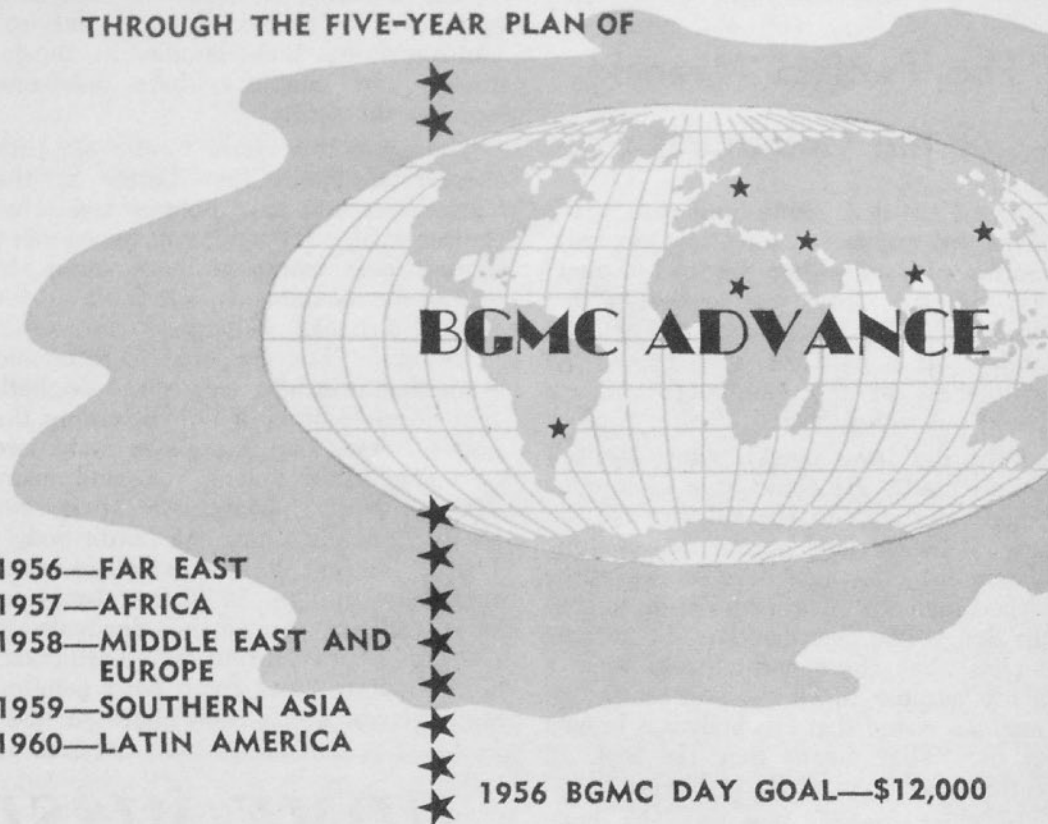
There were three million people in the congregation of Israel who left Egypt, and the Scriptures declare that there was "not one feeble person among their tribes" (Psa. 105:37). They had eaten of the body of the passover lamb and had believed God's promise, "I am the Lord that healeth thee."

The truth is wondrously epitomized in the New Testament statement that "Christ our passover is sacrificed for us." We have deliverance from the slavery of sin and the power of death through the blood of the Lamb. We have physical strength and health for our journey to the heavenly Canaan through the body of the Lamb.

The next time you partake of the communion, I trust you will fully realize the twofold significance of that beautiful ordinance. As you lift the chalice of wine to your lips, thank God from the depths of your heart for the Blood that cleanses from all sin. As you eat the bread, thank Him that "with His stripes ye were healed."

THE WORD FOR THE WORLD

THROUGH THE FIVE-YEAR PLAN OF



While we think of advancing to a million in our Sunday School enrollment in the next five years in **this** country, we haven't forgotten that there is a need for a forward move in **other** lands as well. The Boys and Girls Missionary Crusade is rising to meet this need with the FIVE-YEAR PLAN OF BGMC ADVANCE. Boys and girls under 13 years of age are joining hands to give an extra offering each year on BGMC Day for one of our mission fields. This is a special project in addition to the regular giving of the boys and girls each month. All adults in the Sunday School may help the children on this day each February.

The Five-Year Plan to give the "Word to the World" will follow this pattern: 1956—Far East; 1957—Africa; 1958—Middle East and Europe; 1959—Southern Asia; and 1960—Latin America. By the end of the five years, all of the major mission fields of the world will have been reached.

The Plan for this year will cover the Far East. The goal for the BGMC Day offering is \$12,000. Christian literature for Japan, the Philippines and other countries of the Far East will be printed with the money received.

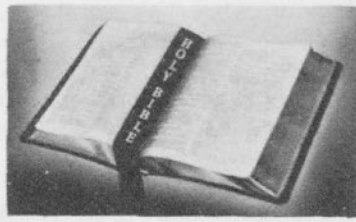
If your school does not now belong to the Boys and Girls Missionary Crusade, why not join on BGMC Day, February 5th? Sunday Schools all over the nation will be taking an offering for the spread of the Word of God on that day. Just write the National Sunday School Department, requesting to join BGMC, and stating how many children there are in your Sunday School under the age of 13. Full instructions and small wooden barrelbanks will be sent free of charge for each child to save his offering during the month. The total monthly offering should then be sent to the Foreign Missions Department where your church will be given missionary credit.

A booklet of BGMC Day plans, quarterly BGMC lessons, a poster to record your offering, a sample children's stamp album, a piece of literature printed in the Chinese language, and other helps will be sent each school joining BGMC.

Engage in this, one of the most important works on the mission field today—providing Christian literature for the thousands who are now learning to read and are anxious for something to satisfy the hunger of their souls!

**NATIONAL SUNDAY SCHOOL DEPARTMENT
434 W. PACIFIC ST., SPRINGFIELD 1, MO.**

SUNDAY'S LESSON



JESUS, THE BREAD OF LIFE

Sunday School Lesson for February 5

-John 6:31-38, 47-58

The feeding of the five thousand is the only miracle recorded by all four of the Gospel writers. The prominence given it in the Scriptures would give it tremendous importance. The teaching of our Lord which grew out of this miracle caused some of His disciples to turn from Him, and thus the event became a crisis in His ministry.

1. THE MIRACLE OF THE LOAVES (vv. 1-14)

At this point, Christ was at the height of His popularity. Great crowds surrounded Him wherever He went. G. Campbell Morgan translates John 6:2 to read, "And a great multitude were following Him, because they were beholding the signs which He was doing." Not merely on this one occasion, but constantly the crowds gathered around Him.

Here the crowd was even larger than usual because of the pilgrims who came to Jerusalem for the Passover. Luke tells us that Christ sought to retire from the crowd by going to a desert place, but they followed Him, and listened while He taught concerning the Kingdom of God (Luke 9:10, 11).

When the day came to a close, Christ told His disciples to feed the multitude. They were aghast at His command, because they had nothing with which to feed the people. Jesus asked Philip where they might buy bread for this great company. Philip's response was the answer of an accountant for he had forgotten *who* asked him the question! He quickly figured the cost if each one were to "take a little!" John wrote that *Jesus knew what He would do!* It was not His intention that each one would have but a *little!* His supply would be sufficient to satisfy the hungriest one present.

Practical Andrew spied the boy with the lunch. "There is a lad here which hath five barley loaves, and two small fishes." He used diminutive terms as he described the lad and the fish—a wee laddie, only five loaves, and two tiny fish! Andrew did not make this report in faith; he spoke almost in amusement, "What are these among so many!"

The Lord Jesus took the five loaves and the two tiny fish, blessed them, broke them, and multiplied them. And thus, supernaturally, the crowd was fed. Someone has beautifully written that

"'Twas 'springtime' when He blessed the bread,
'Twas 'harvest' when He brake."

2. A WRONG MOTIVE (vv. 15-29)

The miracle of the loaves had an electrifying effect on the multitude. With one consent they said, "This is of a truth that prophet that should come into the world" (v. 14). In their human enthusiasm they sought to take Him by force and acclaim Him as their Messiah. But the Saviour quietly withdrew into a secluded spot in the mountains (v. 15).

The next day the people sought Christ again. He ignored their question as to how He had crossed the sea of Galilee, and rather bluntly exposed their real reason for seeking Him. "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (v. 26).

They had been fed yesterday, and today they returned

for more! They had been thrilled yesterday, and today they were back again, looking for another thrill! What a revelation of the foolishness and the blindness of human hearts! They gloried in the miracle, and were blind to the Miracle-worker, Christ! They ate of the loaves and were filled, and failed to discern Him as the Bread of Life!

There is an old story about a world-famous violinist who owned and played a genuine Stradivarius violin. Everywhere he went, the news reporters wrote reams of copy about the violin, and the people raved about the beauty and the sweetness of the instrument's tone. The violinist decided that he would teach the people a lesson. He played a concert before a vast crowd. As they applauded and murmured about the Stradivarius, to their horror, the violinist broke his instrument over his knee! And as they listened in silence, he explained that the violin which he had ruined was *not* the Strad! It was only an ordinary instrument. And then the crowd realized that the sweetness of tone and the beautiful music which had thrilled them were the work of the master musician!

As the music lovers glorified the instrument, so the crowd that followed Jesus ate of the loaves and were satisfied. They were diverted from Christ *Himself* to that which He could do for them!

A. B. Simpson contrasted true and false attitudes in these lines:

"Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His Word;
Once His gift I wanted,
Now the Giver own;
Once I sought for healing,
Now Himself alone."

3. MANNA FROM HEAVEN (vv. 30-38)

After being rebuked that they followed Christ for the loaves, the crowd reminded Him that their fathers had eaten manna in the wilderness. The Lord Jesus used their reference to the manna to teach them who He was, and why He had come. "I am the bread of life," said Christ (v. 35). This is the first of the great "I am's" recorded in John's Gospel. The others are, "I am the light of the world" (8:12); "I am the door" (10:9); "I am the good shepherd" (10:11); "I am the resurrection, and the life" (11:25); "I am the way, the truth, and the life" (14:6); "I am the true vine" (15:1).

All of these "I am's" look back to that wonderful occasion when God revealed Himself to Moses at the burning bush, and commissioned him to go to Israel as their deliverer. Moses wanted to know, "When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" (Ex. 3:13). The Lord answered, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Ex. 3:14). "I AM THAT I AM" is a name both mysterious and majestic. In our lesson the Lord Jesus took that name given so long ago and linked it to simple necessities of life, so that all men might understand.

The manna in the wilderness is a beautiful type of Christ. It was given of God; it was a food suitable for all; it was to be gathered and eaten daily; it was a completely satisfying food. Christ is the bread from heaven, given of God to satisfy the needs of men. As the manna daily satisfied the keen pangs of hunger, so daily fellowship with Christ meets the inward, spiritual hunger of men. For forty years the Israelites found the manna to be a completely satisfying food; likewise, men who feed upon the Bread of Life have found Him to be the full, satisfying answer to every intellectual, emotional, and spiritual hunger.

—by Emil A. Balliet



Fagots From the Torch of Evangelism

Compiled by the Department of Evangelism, 434 West Pacific St., Springfield, Mo.

GRINNELL, IA.—Evangelist Ernest Shull and family of Iberia, Missouri, had good meetings in the First Assembly of God here. Souls were saved and one received the Baptism of the Holy Spirit.

—D. E. Skiles, Pastor

CLEBIT, OKLA.—The Assembly of God here just closed a very successful revival with Evangelist Jack Branscum, of Dallas, Texas. There were ten saved and sixteen filled or refilled with the Holy Ghost. The church was greatly blessed.

—E. L. Coleman, Pastor

BRISTOL, VA.—Recently the church here was privileged to enjoy the soul-searching ministry of Evangelist and Mrs. Benjamin Mack, of Jersey City, New Jersey. The hearers were stirred by both the preaching and the singing.

—Leon F. Sprinkle, Pastor

PARIS, ILL.—In recent evangelistic meetings with Evangelist F. R. Davidson, of Davenport, Iowa, several were saved or reclaimed and some were healed. Many were inspired to new consecrations. The meeting continued for two weeks.

—R. L. Farquhar, Pastor

COVINA, CALIF.—The blessing of the Lord rested upon a three-week youth revival conducted here by Evangelist and Mrs. Glen Shinn, of Fort Worth, Texas. Several found Christ as their personal Saviour and four young people followed the Lord in water baptism.

—J. B. Lindsey, Pastor

STAMFORD, TEXAS—The Wesley Evangelistic Party of Patterson, California, held three weeks of special meetings here recently. Their singing was a great inspiration and moved people to worship God. There was every evidence of this revival being ordained of God.

—H. E. Barnard, Pastor

SANDUSKY, OHIO—Much eternal good was accomplished in the special meetings conducted here by Evangelist and Mrs. Clarence S. Pansler of Dainville, Ohio. The meetings lasted for ten nights. The people were greatly stirred. Souls came to the altar for salvation and most of them evidenced a real experience in the Lord.

—A. L. Garlock, Pastor

BURLINGTON, IA.—The Glad Tidings Assembly of God just closed revival meetings with Evangelist E. C. Briggs, of Fort Worth, Texas. More than a score of people sought the Lord for salvation and many were healed by the power of God. Some received the Baptism of the Holy Ghost. The church has been in existence only two and a half years. All Sunday School records were broken during the special meetings.

—L. E. Coons, Pastor

COLUMBUS, GA.—John and Dorothy Casoria conducted a week of special youth meetings from November 27 through December 4, in the North Highland Assembly of God. God honored the faithful efforts and several persons were filled with the Holy Spirit. The spirit of revival continues even after the special meetings have closed. In one week more than a dozen young people have been filled with the Holy Spirit.

—Edgar W. Bethany, Pastor

LANCASTER, PA.—The Glad Tidings Evangelistic Center is successfully rounding out a year of intensive evangelism. The church was started in a pioneer effort in January, 1953, with nine in Sunday School beside the pastor and his family. Not until January 1954 did any marked evidence of revival appear.

A number of good evangelists have contributed to the spiritual growth of the church which has increased the Sunday School to a high of 132. Some of those who shared in this movement of God are Evangelists Gladys Buchwalter, Dorothy Brosey and Stanley Cooke, who were first to conduct the meetings when the attendance was very small. Later came the ministry of Rudy Cerullo and William Caldwell who continued for eight weeks. Later campaigns were conducted by the Al Reid Party, H. E. Hardt, A. E. Davies, Charles Dale, and A. R. Kennedy. To God be the praise for His blessings.

—Herbert L. Jones, Pastor

LOUISE NANKIVELL MEETING AT HAMLIN, PENNSYLVANIA

Here is a partial view of a Friday night service during special meetings conducted by Evangelist Louise Nankivell in the First Pentecostal Church, Hamlin, Pennsylvania. Pastor George W. Clement reports excellent interest and a high spiritual tide during the meetings.



CAMAGUEY, CUBA—Recently Evangelist Marlin Maddoux visited this city for a week of meetings. It was a wonderful time with more than one hundred expressing a desire to follow Jesus. Two received the baptism of the Holy Spirit and many were marvelously healed. There were a number of miracles among the deaf. Praise God for His blessing.

—Ezequiel Alvarez, Pastor

SALINEVILLE, OHIO—On December 4, two weeks of special meetings were brought to a close here under the leadership of Evangelist and Mrs. William Moorman of Bedford, Ohio. Sixteen came forward for salvation and others testified to healing. Many new contacts were made as visitors attended the church for the first time.

—E. C. Damiani, Pastor

PUNXSUTAWNEY, PA.—The church here has had a time of heart-searching and revitalization under the powerful preaching of Evangelist L. T. Stewart, of McKeesport, Pa. Brother Stewart, who has just recently returned to the evangelistic field, preached for three weeks. There were many outsiders in the meetings. Many testimonies of healing were given; and some were reclaimed or refilled. The revival continues in the regular meetings. New people are coming.

—Donald E. Berkey, Pastor

YAKIMA, WASH.—The Woll Evangelistic Party, of Cowiche, Washington, (Kenneth, Ethel and Joyce Woll) recently had excellent meetings in the Mead Avenue Gospel Tabernacle. As these young people sang, played and preached the old-time gospel several were saved, one was filled with the Holy Spirit and several were refilled. One of the outstanding things about the revival was that backsliders got back to God and a real unity was brought into the church. The meetings were the type that a pastor can really appreciate.

—P. C. Walcher, Pastor

CLAY CITY, IND.—The Assembly of God here just closed four glorious weeks of meeting with Evangelist Roy L. Buckley and family. At least twelve came to the altar for salvation and no accurate record was kept of the many who received the Baptism of the Holy Spirit. One particular evening folk received the infilling of the Spirit in all parts of the building. It was a wonderful service. Several were definitely and completely healed. Mrs. Buckley and Donna did the special singing, and Brother Buckley was unusually inspiring with his chart, "The Plan of the Ages."

—Glenn Perkins, Pastor



Evangelist Morris Cerullo is shown addressing a fellowship dinner for new converts, following his evangelistic campaign in Waterbury, Connecticut. Approximately a hundred persons were present. Seated on his left are Pastor and Mrs. S. T. Regnier of Waterbury.

SALVATION-HEALING CAMPAIGN HELD IN WATERBURY, CONN.

WATERBURY, CONN.—This typical New England city has experienced a gracious move of the Spirit of God in a Salvation-Healing Campaign under the leadership of Evangelist Morris Cerullo. In the wake of floods and hurricanes God poured forth showers of blessing from heaven.

The meetings were held in Temple Hall, the downtown civic auditorium, and over 200 people made a decision for Christ. Ninety per cent of this number were Roman Catholics from Waterbury.

It was a cosmopolitan group ranging from an exconvict to a corporation executive.

Brother Cerullo prayed for the sick nightly and there were many testimonies of healing. The deaf received hearing, a blind lady received sight, and the lame walked. One gentleman was healed of a skin disease of thirty years' duration. The meeting closed with a baptismal service and a banquet for new converts.

As a result of the meeting a revival center is being opened in Temple Hall.

—S. T. Regnier, Pastor

CHANDLER, ARIZ.—The Assembly of God here enjoyed a glorious revival with Evangelist Tom B. Myers of Antelope, California. Under his Spirit-anointed preaching a goodly number were saved and healed, and the people were moved toward God night after night.

—E. E. Franks, Pastor

CADILLAC, MICH.—Evangelist Jo Ann Jones of Dallas, Texas, was used of the Lord in a recent meeting here. In every sense of the word it was a real revival.

One young man of a denominational church, while driving by, heard the voice of the Lord telling him that if he would come in to our church God would have something for him. Three times this happened as he circled the block wondering. The third time he came in. At the conclusion of the message he ran to the altar, and in less than two minutes he was speaking in other tongues as the Spirit filled his soul.

Another young person was filled with

the Spirit with the evidence of speaking in other tongues as she quietly prayed at home in her bedroom. She didn't know what it was but she was assured in her spirit it was of God.

One young man saw a vision that showed many so-called Christians stepping over a brink into Hell. On the closing night of the meeting the altar was filled with souls crying to God for salvation.

—Alton C. Smith, Pastor

CLOVERDALE, CALIF. — Recently Sherman Cox, of Missouri, conducted a week of evangelistic meetings that were blessed of the Lord. The Jubilaires from Bethany Bible College also proved to be a real blessing to the church. All Sunday School records were broken with an attendance of 141. The average attendance last year was 81 and during the first ten Sundays of the new Sunday School year the average was 90.

—J. L. Jeffrey, Pastor

Mission to the MISSIONARIES



"Yes, praise the Lord, we had a big box of WMC rugs that suited perfectly." Surely the Lord foresaw this need and put it in the hearts of the WMC's to make the rugs.

Laboring under trying circumstances, but rejoicing in the Lord, are two other lady missionaries at INDIAN WELLS. They have no modern conveniences, and even have to haul water a distance of ten miles. Once a month they travel miles over dirt roads to buy groceries and do their washing.

"They were needing almost everything," explains Sister Gilman, "but their first wish was for gospel literature. We were so thankful that we had two boxes of literature for them. After lunch we went visiting with them, taking clothing to the most needy. School was starting in a few days, and some of the boys and girls had nothing to wear.

"An old Navajo woman and her family stood beside their little hogan waving both hands to us. As far as we could see them, they were still waving.

"One woman told us that before the 'Jesus girls' came, the way was so dark, but now it is light."

What a challenge! WMC's can have a vital part in helping to keep the light shining in these darkened places and to bring it to the areas where it has not yet reached.

Another stop was at CANYON DAY, where the church was only three months old. There, also, a revival was on, and ten had been filled with the Holy Spirit.

At this church was an organized Women's Missionary Council, its officers all Spirit-filled Indian women. Each week these WMC's set aside one day for visiting among their own people, inviting them to church. No wonder there was a revival! They also take charge of all clothing that comes to their reservation. In their weekly visitation they take note

The first part of this story appeared in last week's EVANGEL. Mr. and Mrs. Leo Gilman and their son (Mrs. Gilman, a Sectional WMC Representative in Oregon) were sponsored by the Oregon Women's Missionary Council in a "Good Will" visit to a number of Assemblies of God mission stations on Indian reservations in Arizona and New Mexico. With a large trailer, loaded with some 1,700 pounds of food, clothing, and other supplies provided by the Oregon WMC's, they traveled 6,400 miles and visited thirteen stations.

It was the privilege of the Gilmans to share with the missionaries in the blessing of bringing good tidings and publishing peace, as they traveled from reservation to reservation, preaching in the services and distributing supplies from their WMC trailer. Theirs is a story of sharp contrasts and mixed emotions.

They saw the results of sin and superstition—poverty, drunkenness, the heathenish beating of drums for the dying. In glorious contrast were the faithful gospel witnesses and those who have received their message. "The people which sat in darkness saw great light, and to them which sat in the region of the shadow of death, light is sprung up."

There are missionaries in remote places—accessible only by traveling over Indian trails and dry creek beds. They are lonely, to be sure, but rejoicing in the service of the King.

Fellowship with the missionaries and

Indian Christians was a blessed experience. Not only was it an encouragement to them, but it also served to better equip Mrs. Gilman for the WMC work in her section. She is determined to work harder than ever in stressing the need for intercessory prayer in behalf of this great mission field and increasing the flow of WMC material assistance into these needy areas.

In every place they found physical need—Indians without the bare necessities of life, and missionaries sacrificing to the utmost. Being able to open WMC boxes and supply some of these needs was a joy indeed, marred only by the realization that the help they brought was very meager in comparison with the need.

At WINSLOW they found a revival in progress during which seventeen had received the Holy Spirit. What a rich reward for faithful service!

The two lady missionaries at this station are brave soldiers of the Cross. One of them was ill when the Gilmans arrived, and some cherries in the box of groceries that they brought tasted especially good to her. She longed for green beans. Did you ever have a craving for some particular food when you were ill? And then, if you were able to get it, do you remember how good it tasted? How would you like to be the one who supplied green beans at such a time as this?

In their church they needed rugs around the altar. Says Sister Gilman,

LEFT: a group of Apache Indians on their way to church. RIGHT: Navajo Christians in Indian Wells, Ariz., where Helen Burgess and Arlene Wilkins are ministering. The three Gilmans are at the left. Mrs. Gilman is holding a baby Indian style.



NATIONAL WMC DAY — FEBRUARY 12, 1956 SHARE — BECAUSE YOU CARE

of the needs, report them to their WMC president, and distribution is made to the most needy.

These women were assisting the missionary and the other men in cutting down posts and peeling off the bark in preparation for building a fence. Typical WMC's—doing heartily what their hands find to do!

Though only a few of the thirteen places visited are mentioned in this account, they are typical, not only of the other ten, but of some thirty-five Assemblies of God Indian missions.

Not all can go to these places, as did the Gilmans, but all can pray and all can give.

WMC's desiring further information concerning the needs of these reservations may write to the Women's Missionary Council Department, 434 West Pacific Street, Springfield 1, Missouri.

A Navajo Christian family beside their typical Navajo hogan



Blind Man Receives His Sight

City Shaken by Mighty Miracle

DOGGEDLY, AS WAS HIS CUSTOM EVERY morning, the blind man made his way to his favorite stand. There, in winter's cold or summer's heat, he could always be found begging.

His face was lean and tan from long exposure. His sightless eyes were sunken deep in sockets framed with hollow cheeks. His scrawny hands were ever reaching up in pleading pantomime at every sound of feet scraping on the pavement, but seldom did he get much reward for his efforts. The people of the city had grown so accustomed to seeing him there that his plight had ceased to arouse much sympathy in their hearts. Occasionally, a passerby would cast a few pence into his hand; but some were too poor to help, while others had no time for the poor unfortunate and regarded him with repulsion. They wished the shabby beggar were barred from the streets.

But one day, between his cries of, "Help the blind; please help the blind," he caught snatches of strange and exciting conversation. He learned that a Prophet had appeared who was performing miracles. Miracles? He had often been told that the days of miracles were past, but he listened intently to all he could hear. He did not beg much that day lest his pleadings drown out some additional information about the new Prophet.

Day after day he listened, until he learned that the Prophet's name was Jesus. He heard that He was of the

lineage of David. Oh, how he wished that he could see! If only he could look upon this Man of whom so many wonderful things were being said!

Then one morning as he tapped his way slowly along the street he heard a tumult. He stopped, leaned on his cane, and inquired what the noise was all about; but his earnest inquiries were drowned in the excited din of the crowd. In the confusion he sensed that it must be Jesus, the Prophet of Nazareth.

Bartimaeus, the blind beggar, had heard wonderful reports of this Man. He realized that Jesus would not tarry long in one place, so he headed for the highway determined to be nearby when He departed from the city.

Carefully he tucked his ragged cloak about him, lest another rent be made. How badly he needed a new cloak. But then, his garments were never new; they were always castoffs that other people had discarded. He mused disconsolately on his miserable lot in life until a spark of hope appeared. Could it be that Jesus, the great Prophet, would see him sitting there and perchance do something to help him?

He strained his ears at the sound of approaching feet. Yes, a group was coming—a large group. As he listened the tramp, tramp on the sandy road became heavier and the sound of voices—many voices—floated on the breeze.

He cried out to ask what it all meant. "Hold your peace!" a gruff voice commanded.

But Bartimaeus could not refrain. Frantically he tugged at someone's coat and was informed that Jesus, the Prophet, was about to pass by. Immediately he arose, trembling with emotion, and with outstretched arms he pleaded, "Please, won't somebody take me to Him!"

But they only said, "Be quiet!"

The crowd was coming nearer now, and somewhere in that crowd was Jesus. Bartimaeus said to himself, "Jesus of Nazareth is passing by. I may never be this close to Him again. It is now or never." So he opened his mouth and began to shout at the top of his voice, "Jesus, thou son of David, have mercy on me!"

"Keep still!" some shouted back. Another grumbled, "Now we'll never hear what the Prophet is saying if that pesky beggar keeps yelling." A strong hand gripped his shoulder and shook him roughly. "You're making too much noise, Bartimaeus. Hush!"

But he cried out all the more, "Thou son of David, have mer—." And just then someone else began shaking him and saying, "Be of good comfort. Rise, He calleth thee."

"What! Jesus is calling me?" Bartimaeus quickly struggled to his feet. When the old tattered cloak tangled about his feet, he cast it aside. Eagerly he held out his hand, and they led him to Jesus.

A voice full of authority, yet kind and gentle, said to him, "What wilt thou that I should do unto thee?"

Realizing that he was standing before the Prophet of Nazareth, the blind man fell on his knees. What request should he make? Should he ask for a new coat? For food? For shelter? No, there was one thing he needed above all others.

With outstretched hands and uplifted face he cried, "Lord, that I might receive my sight."

And the blind man heard the Prophet say, "Go thy way; thy faith hath made thee whole."

Like the dawning of a new and wonderful world to Bartimaeus, his eyes were opened and he was beholding the face of a compassionate Saviour. As he gazed up into eyes of divine Love his soul overflowed with a delight even greater than the thrill of natural sight.

Can you not picture Bartimaeus as he held the hands of Jesus, his Lord, and kissed them gratefully, while tears of joy coursed down his cheeks?

Friend, are you, too, groping in doubt and spiritual darkness, full of fear and uncertainty? Unless you have looked to Jesus as your Saviour, you are even more blind than was Bartimaeus. But "be of good comfort, rise; He calleth thee." If you will come to Jesus as earnestly and sincerely as the beggar did, you will receive your spiritual sight.

Continued from page seventeen—

"Mother Church" Spirit

Many times the choir, C.A.'s, musical groups and other folks from Wichita went to McPherson to help in special services. The Wolvertons also held special services in order to give the new church a boost.

Today, after two and one-half years, there is a fine frame church in McPherson. The total property valuation is in excess of \$20,000 with a parsonage and other building available for church use and expansion.

During the year McPherson was being started, the Hutchinson church also "mothered" a new church in Sterling, Kansas. This they did by holding a short revival for them, putting all offerings raised during that time into the Sterling work. They also provided the Sterling Assembly with pews and a good church sign.

J. Boyd Wolverton, in writing of the part the Wichita Central Assembly had in opening the McPherson church, says: "The history of almost any church can hardly be credited to any one person or church. They are always the result of the heart-cry of people seeking to worship God in the fullness of spiritual conscience, and a burning urgency in men's hearts to sacrifice for their conviction of the will of God for their lives.

"I believe that such, even above the outside help given to the church in McPherson by Central Assembly in Wichita and First Assembly in Hutchinson, is the real secret of the success of the present church in that city."

Continued from page six—

The Genesis of the Pentecostal Movement

which, according to claim, rivals in number of constituents the largest of the Pentecostal groups of white people. C. H. Mason is still alive, and is highly revered by both white and colored Pentecostals for his work's sake.

G. B. Cashwell, a minister of the Holiness Association of North Carolina, went to Los Angeles in 1906, received the Pentecostal baptism and returned to his home in Dunn, N. C., where he rented a large warehouse and began meetings. G. B. Cashwell was the link in the chain which opened the southeastern states to the Pentecostal message. It is recorded that before the year 1907 was concluded, all, or nearly all, the ministers of the Fire Baptized Holiness Church had received not only the message, but also a personal experience of the Baptism in the Holy Spirit. Three groups in the Southeastern states, which had received the message through Brother Cashwell, later combined to form the Pentecostal Holiness Church.

A year after Cashwell's return to the Southeast, in January of 1908 he preached in Cleveland, Tenn., at the conclusion of the General Conference of the Church of God. A. J. Tomlinson, at that time pastor of the church in Cleveland, received the Pentecostal baptism. He had not at the first accepted the Pentecostal message although the Church which he served had been Pentecostal since the outpouring of the Holy Spirit at the Shearer school house in 1896. Brother Tomlinson was a strong personality and a capable leader, and was chosen to serve as moderator of the General Assembly the following year, 1909. The church was confirmed in its Pentecostal position and has throughout the years that followed contributed greatly to the spread of the Pentecostal message.

Others were influenced by G. B. Cashwell, including two evangelists by the name of H. G. Rodgers and M. M. Pinson. These men carried the message into Georgia, Alabama and Mississippi. They also carried it to south Florida. Later, these two men joined in the call for a General Council and both were instrumental in bringing into the Assemblies of God a number of churches which had been created under their ministry in the Southeast.

In the meantime, the Pentecostal fire was being carried into Canada by R. E. McAlister, Brother and Sister Hebden of

Toronto and A. H. Argue of Winnipeg, and it was not long until the Pentecostal message was spread throughout the Dominion.

The outpouring of the Holy Spirit in Los Angeles can be likened to the bursting of an aerial bomb, for from Los Angeles the message was scattered almost simultaneously to all parts of the world. Miss Ivy Campbell, a woman of profound piety, received the Baptism in the Holy Ghost in Los Angeles and carried the message to Akron, Ohio.

In the summer of 1907 a glorious camp meeting was held at Beulah Park camp ground in Cleveland, Ohio, in which many of the ministers and laity of the Christian and Missionary Alliance came into the Pentecostal experience. Some of these later aligned themselves with the Assemblies of God. Others remained with the Alliance, modifying their views somewhat on the question of speaking in tongues in conformity with the Alliance position on that subject.

The years 1906, 1907 and 1908 were notable years because it was during those years the Pentecostal message was spread all over the world. Los Angeles and the Azusa Street Mission became symbols of Pentecost. The Movement, however, was soon out of hand, for new centers were being established which gave no particular allegiance to the Azusa Street Mission. Periodicals began to appear following the early periodical published in Houston, Texas, the *Apostolic Faith*, and the second periodical bearing the same name, the *Apostolic Faith*, which was published in Los Angeles. Periodicals such as *The Bridegroom's Messenger*, published in Atlanta, Ga., the *Way of Faith of Columbia, S. C.*, *The New Acts, Alliance, Ohio*, the *Latter Rain Evangel and Pentecostal Testimony*, Chicago, Ill., *The Church of God Evangel*, Cleveland, Tenn., *The Pentecostal Holiness Advocate*, Franklin Springs, Ga. All these contributed to spread the Movement so that it was out of hand so far as the leadership of the Azusa Street Mission or the Houston, Texas, group was concerned. The *Apostolic Faith* Movement had indeed become a Pentecostal Movement, and a force to be reckoned with in the religious world.

But the spread of the Movement was not to be confined to the United States and Canada. It was to spread overseas, to every continent, and the rapidity with which the chain reaction took place was startling indeed.

Who can understand the leadings of the Lord! Who would have imagined the outcome of the decision made by Pastor T. B. Barratt to visit the United States in the year 1906. Pastor Barratt, a minister of the Methodist Church in Christiania, Norway, decided to visit

—Continued on page thirty

T F

- 1. God is not a person.
- 2. Man is incapable of sin, sickness and
- 3. The Godhead consists of three persons.
- 4. It makes no difference what you believe. No go to the same place.

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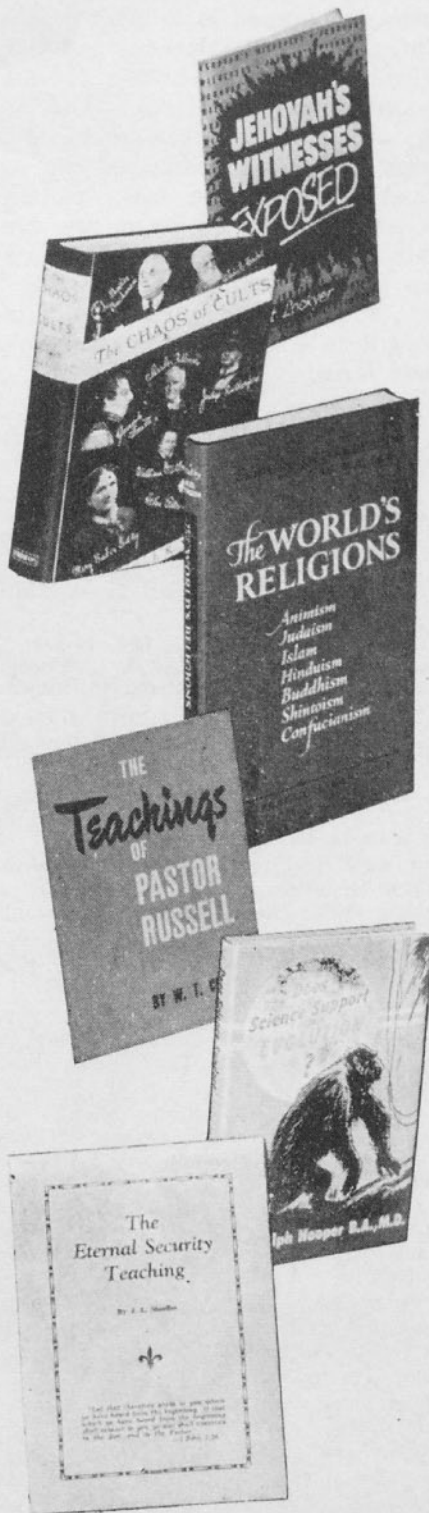
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America for the purpose of soliciting funds for the opening of a large city mission in the nation's capital. His fund-raising mission was not too successful—but he did come in contact with the Apostolic Faith Mission in New York City, was brought under conviction for his spiritual need, opened his heart and tarried for and received the Pentecostal baptism, October 7, 1906. He returned home and under his ministry a revival broke out in Norway in January, 1907.

Christiania, later to be named Oslo, became the center for a chain reaction which carried the Pentecostal message to Sweden, England, Denmark and many places on the continent. Pastor Lewi Pethrus read of the Barratt meetings in a Stockholm newspaper in January of 1907, and went to Oslo. Through this contact, the Pentecostal message was introduced into Sweden. A. A. Boddy, rector of All Saints Episcopal Church at Sunderland, England, spent four days with Pastor Barratt, and then returned home. Under his ministry, showers of Latter Rain began to fall in Sunderland in September of 1907. The first city in Scotland to experience the Latter Rain baptism was the city of Kilsyth, also in the year 1907. Two missionaries were sent from Oslo to Switzerland, bringing the Pentecostal message to that country in the year 1908.

South Africa was visited with a Pentecostal revival early in 1908. Thomas Hezmalhalch came from Los Angeles to Indianapolis, Ind., in March of 1907. He and his party then went to Zion, Ill., where God gave them an outstanding Pentecostal ministry. The work in Zion had been opened by Chas. F. Parham, the leader of the Apostolic Faith Movement of Houston, Texas, in 1906, so that the ground was well prepared for the ministry of the Hezmalhalch party. Following this meeting, the party returned to Indianapolis and plans were laid for the outfitting of a party to go to South Africa. The party, consisting of Thomas Hezmalhalch and wife, John G. Lake and wife, J. O. Lehman, Louis Schneiderman and others, left for South Africa in the spring of 1908, and went directly to Johannesburg. The same signs which followed the ministry of the Word in the U.S.A. were experienced in South Africa, and the Apostolic Faith Mission was born. Later, these American workers returned to America, but the seed they had planted continued to germinate until the Apostolic Faith Mission has reached its present proportions.

What more can we say! Early missionaries went to China and to India. A book written by Miss Minnie Abrams entitled "The Baptism of the Holy Ghost and Fire," which described the revival which had been experienced in the Girls' Home operated by Pandita Ramabai, fell

into the hands of W. C. Hoover, a Methodist missionary in Chile, in 1907. As a result the Holy Spirit was outpoured in Chile under the ministry of Brother Hoover in July, 1909.

During those first few years, the Pentecostal message was to be carried by a spiritual chain reaction into Germany, the eastern European countries, Russia, Bulgaria, Hungary, Italy, Egypt, many parts of Africa, India, China, Japan, Central and South America, Australia and New Zealand. It would be impossible to tell the whole story. Thousands upon thousands, perhaps millions of souls, have been enlightened as to their privilege in Christ of a full salvation, and have received the baptism in the Holy Ghost according to the pattern. The Acts of the Apostles has been repeated on a grand scale which surpassed the fondest expectations of the early participants. What the end shall be no one can possibly know. But the expectation is that this great outpouring of the Holy Spirit is a forerunner of the advent of our Lord Jesus Christ. *Even so, come quickly, Lord Jesus.*

COMING MEETINGS

Notices should reach us a full month in advance due to the fact that the Evangel is made up 23 days before the date which appears upon it.

BONIFAY, FLA.—Begins Feb. 6 with Evangelist and Mrs. Jack Fowler. (I. A. Cadenhead is Pastor.)

CROOKSTON, MINN.—Jan. 24-Feb. 12 at Assembly of God; Evangelist H. L. Moody, Minneapolis, Minn. (F. Beckstrand is Pastor.)

BILOXI, MISS.—Began Jan. 17 at Central Assembly of God; Evangelist and Mrs. Jimmy Brown, Mobile, Ala. (Douglas Carroll is Pastor.)

LAS CRUCES, N. MEX.—Began Jan. 22 at First Assembly of God; Evangelist Bob Willis.—by Kenneth D. Barney, Pastor.

BARRY, ILL.—Feb. 5-19 at Assembly of God, 762 Mortimer St., Evangelist Walter D. Lascelle, Seattle, Wash. (Earl S. Henning is Pastor.)

AUSTIN, TEX.—Begins Jan. 29 at First Assembly of God, 503 W. 37th St.; Evangelist Bill Durbin. (W. E. Craig is Pastor.)

DAYTONA BEACH, FLA.—Jan. 22-Feb. 5 at First Assembly of God; Evangelist Quentin D. Edwards, Garland, Tex. (Ralph Francis is Pastor.)

OVERTON, TEX.—Begins Jan. 24 at First Assembly of God, 406 Henderson St.; Evangelists Smith and Rogers, Granite City, Ill.—by A. L. Todd, Pastor.

HUTCHINSON, KANS.—Begins Jan. 29 at First Assembly of God, 17th and Main Sts.; Evangelist George Hayes.—by J. L. Boulware, Pastor.

LEWISTON, IDAHO.—Jan. 25-Feb. 5 at First Assembly of God; Evangelist Christian Hild.—by Norman L. Gardner, Pastor.

PRATT, KANS.—Begins Jan. 29 with Evangelists Moses and Ruth Copeland, Holton, Kans.—by David L. Richards, Pastor.

WRIGHT CITY, OKLA.—Jan. 22-Feb. 5 at Assembly of God; E. C. Lagmay, Filipino Evangelist.—by Herbert Davis, Pastor.

ZANESVILLE, OHIO.—Jan. 31-Feb. 12 at Assembly of God; Evangelist Niels P. Thomsen. (David Wilson is Pastor.)

SAN GABRIEL, CALIF.—Begins Jan. 29 with Evangelist O. R. Ball, Ripley, Tenn. (J. A. Higgins is Pastor.)

GAYLORD, MICH.—Begins Feb. 6 at Assembly of God; Evangelist D. A. Lewis, Mitchell, S. Dak. (Herb Kolenda is Pastor.)

NILES, OHIO.—Jan. 31-Feb. 12 at Assembly of God; the Tanner Team, Willmar, Minn.—by Carl E. Ladd, Pastor.

NACOGDOCHES, TEX.—Jan. 30-Feb. 12 at Assembly of God; Evangelist and Mrs. Jim Anderson. (A. M. Freeze is Pastor.)

OPELIKA, ALA.—Feb. 5-19 at First Assembly of God; Holcombe Brothers, Columbiana, Ala.—by C. E. Simms, Pastor.

PISMO BEACH, CALIF.—Feb. 5-19 at Assembly of God; Evangelist Erling Saxelid, Ceres, Calif. (Ted Masters is Pastor.)

GREENSBURG, KANS.—Jan. 31-Feb. 12 at Assembly of God; Anspaugh Chord Makers, Naponee, Nebr. (Claude A. Malan is Pastor.)

BLACKWELL, OKLA.—Begins Feb. 5 with Evangelist and Mrs. Wayne Brashear, Tulsa, Okla.—by J. B. Essary, Pastor.

TULSA, OKLA.—Jan. 25-Feb. 12 at Bethel Temple, 1202 S. Boulder; Evangelist and Mrs. A. R. Vanderploeg.—by G. A. Uldin, Pastor.

ROBINSON, ILL.—Began Jan. 17 at Assembly of God; Evangelist D. C. Ogden, Memphis, Tenn.—by H. E. Murray, Pastor.

ANDREWS, TEX.—Begins Jan. 29 at First Assembly of God; George Gospel Team, Hobbs, N. Mex. (Raymond Schaeffer is Pastor.)

OCEANSIDE, CALIF.—Jan. 31-Feb. 12 at Assembly of God; Evangelist N. L. Ballew, Citrus Heights, Calif. (W. E. Davis is Pastor.)

BISMARCK, N. DAK.—Began Jan. 22 at Assembly of God; Evangelist D. V. Helle, Grand Forks, N. Dak. (Kenneth Olson is Pastor.)

LOGANSPOUT, LA.—Began Jan. 22 at Assembly of God; Evangelist McKnight. (Charles Wigley is Pastor.)

WEST POINT, ILL.—Begins Feb. 5 at Assembly of God; Evangelist Billy Wolfe, Davenport, Iowa. (Raymond W. Schaible is Pastor.)

BRAWLEY, CALIF.—Begins Feb. 5 at Assembly of God, 7th and "C" Sts.; Evangelist Ronnie Wiseman, Los Angeles, Calif.—by Henry A. Fowler, Pastor.

THIEF RIVER FALLS, MINN.—Jan. 31-Feb. 12 at Assemblies of God Tabernacle, 315 N. Duluth Ave.; Evangelists Joel and Esther Palmer. (Robert M. Abbott is Pastor.)

BATTLE CREEK, MICH.—Began Jan. 17 at Church of the Four Fold Gospel, 303 Capital Ave. N. E.; Evangelist L. B. Lewis, Wilmington, Calif.—by E. A. Manley, Pastor.

HOUSTON, TEX.—Jan. 29-Feb. 12 at Park Place Assembly of God, 7805 Kimble Ave.; Evangelist Virgil R. Jackson, Mt. Vernon, Mo.—by Paul W. Klinger, Pastor.

FORT WORTH, TEX.—Began Jan. 22 at Hemphill Heights Assembly of God; Evangelist Clarence G. Mitchel, Fort Worth, Tex.—by E. R. Anderson, Pastor.

HARTFORD, ILL.—Begins Feb. 2 at Hartford Assembly of God, 105 E. Watkins St.; Evangelist T. T. Ward, Waxahachie, Tex.—by Roy B. Warner, Pastor.

LOCKPORT, ILL.—Jan. 29-Feb. 12 at Romeo Community Church; Evangelist and Mrs. A. J. Wells, Dixon, Ill. Neighboring Assemblies invited to co-operate. (James S. Mason is Pastor.)

GRESHAM, OREG.—Begins Feb. 5 at Assembly of God, Lawrence and Kelly Sts.; Evangelists Frederick and Sarah Byers, Pomona, Calif.—by Tom H. and Lola Fuller, Pastors.

MEDFORD, OREG.—Feb. 5-19 at Medford Assembly of God, 1108 W. Main St.; Evangelist William Devereaux, Los Angeles, Calif.—by F. Wildon Colbaugh, Pastor.

BETHLEHEM, PA.—Jan. 29-Feb. 12 at Assembly of God, 4th Ave. and Schaeffer St.; Evangelist C. F. Ward, Holly, Colo.—by Frederick C. Bennett, Pastor.

MISCELLANEOUS

CONTACTS WANTED—We have started an Assemblies of God church in Crosby, Tex. If you have friends in this area, kindly send us their names and addresses.—T. J. Kinard, Box 267, Crosby, Tex.

Teacher!...

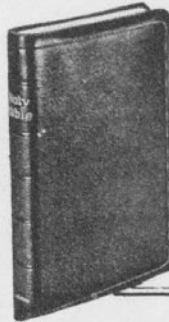
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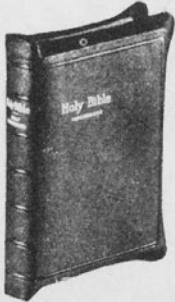
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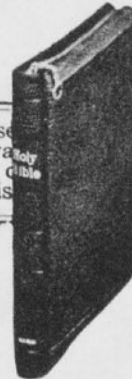
e-hoi'-ä-chin¹ was eigh-
rs old when he began to
and he reigned in Jeru-

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a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 28.

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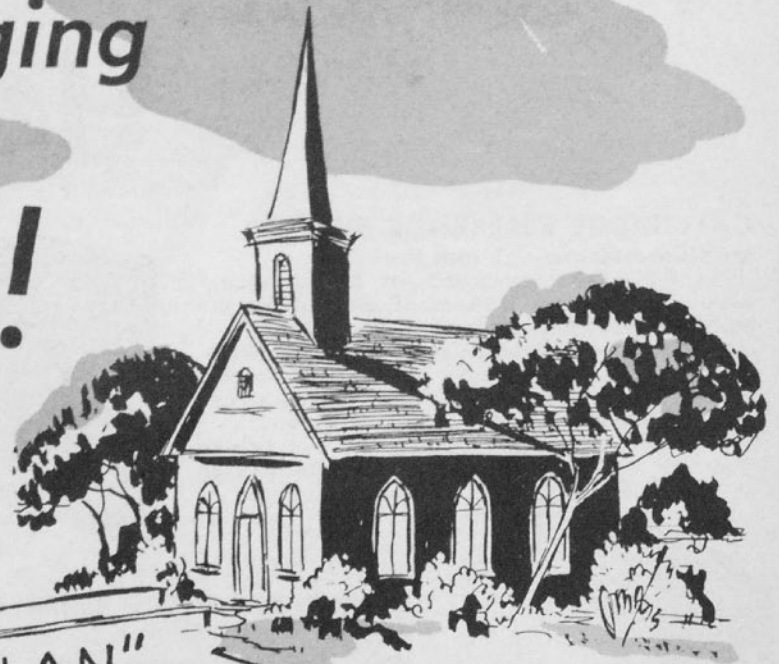
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