

The Pentecostal

EVANGEL

January 20, 1957

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



Missionettes - 1 year old
"because we care - we serve"

A Life of Power

When a Christian believer is baptized with the Holy Spirit, a great spiritual battle begins. The enemy tempts him to feel satisfied and to stop praying. He knows that if he can keep that believer from walking in the Spirit, the experience of being baptized with the Spirit will be nullified; for God's purpose in filling us with the Holy Spirit is to endue our lives with spiritual power, which is a day-by-day process. We are like an electric cord; we are only conductors and we have no power when separated from the Source.

As Hudson Taylor said: "It is one thing for us to have had the Spirit given fully to us, and quite another for us to have surrendered ourselves to the Spirit. What is wanted is not that we should get more of the Spirit, but that the Spirit should get more of us. This is where our weakness comes in. We mind the things of the Spirit in some measure, instead of minding them continually and altogether."

The command in Ephesians, "Be filled with the Spirit," sets the standard for New Testament believers. This Greek verb speaks of a continuing action. The literal translation, according to Rotherham, is, "Be getting filled with the Spirit." Weymouth renders it, "Drink deeply of God's Spirit." Phillips has it, "Let the Spirit stimulate your souls." When we open our human spirits to become full of the Holy Spirit, we have a joyful spirit, a buoyant spirit, a zealous spirit, an aggressive spirit that results in a life of effective service for Christ.

Though the battle be fierce we need never faint. God will strengthen us with might by His Spirit in the inner man, and flood our souls with the love of Christ until we are "filled with all the fulness of God" (Ephesians 3:13-20). Oh, what a privilege it is to be temples of the Holy Ghost. We are hosts and hostesses to deity. The Spirit of God has come to dwell in us—not merely to visit us for a few brief moments of ecstasy but to abide in us forever. He only asks that we unlock all the doors of our being and give Him free access to the entire temple. Open every chamber of your heart to Him. Let Him explore every corner of your mind. Hold nothing back from Him but let Him permeate every area of your life with His pulsating, purifying Presence.

Are you tempted with some trait of the flesh? Let the Holy Spirit have control. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Galatians 5:16). Are you tempted to feel condemned, guilty, in spite of the fact that you are honestly endeavoring to please your Lord in all things? Turn a deaf ear to the accusations of Satan and trust in God's Word which positively affirms that there is "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). You can conquer through the Spirit. You can overcome every weakness of the old human nature and bear all the delightful fruit of the divine nature.

Oh, what vast resources of spiritual power are still untapped because God's people have merely tasted the Spirit instead of drinking deeply. The Holy Spirit is the Spirit of Life. He comes to give men the mighty life in Christ that was purchased at Calvary. He waits to put the life of God within you. He wants to give you abounding life, exhilarating life, overcoming life, redeeming life. Do not be content merely with receiving the Spirit. Keep drinking of the Spirit; keep filled with the Spirit; keep doing exploits for God through the mighty power of the indwelling Spirit.

THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

JANUARY 20, 1957

NUMBER 2228

ROBERT C. CUNNINGHAM, Editor

J. R. FLOWER, Executive Director LESLIE W. SMITH, Layout Editor
G. D. ANDERSON, Editorial Asst. R. G. CHAMPION, Circulation Mgr.

CONTENTS

The Man in Death Row	Dave Danielson	3
Speaking With Tongues	Carl Brumback	4
The Power God Has Promised	Marlin Maddoux	6
Your Questions	Ernest S. Williams	7
Foreign Missions News	Cyril L. Carden	8
This Present World	R. G. Champion	10
Home Missions News	Elva M. Johnson	12
Goal of \$15,000 for Literature	Frances Foster	13
The Christian Home		14
Israel's Message to the Church	Albert L. Hoy	18
Revivaltime News	Stanley Michael	20
Sunday School Lesson	J. Bashford Bishop	22
Opportunity Unlimited	C. W. Denton	23
News of Evangelism	Don Mallough	26
When the Spirit Came	A. T. Pierson	32

OFFICERS OF THE GENERAL COUNCIL

Ralph M. Riggs (General Superintendent), Bert Webb, G. F. Lewis, T. F. Zimmerman, J. O. Savell, J. R. Flower, Atwood Foster, Noel Perkin, D. H. McLaughlin, A. A. Wilson, C. W. H. Scott, H. S. Bush

... 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 repentance and 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.

Published weekly by the Gospel Publishing House, 434 West Pacific Street, Springfield 1, Mo., U.S.A.—J. O. HARRELL, General Manager

ADDRESSES IN U. S. AND U. S. POSSESSIONS:

SINGLE SUBSCRIPTION—\$2.50 for one year—\$4.75 for two years—\$7.00 for three years. SPECIAL INTRODUCTORY OFFER—\$1.00 for twenty weeks. BUNDLES of 4 or more copies to a single address—5 cents a copy—65 cents for 13 weeks—\$2.25 for a year.

CANADIAN ADDRESSES:

SINGLE SUBSCRIPTION—\$3.00 for one year—\$5.75 for two years—\$8.50 for three years. BUNDLES of 4 or more copies to a single address—6 cents a copy—78 cents for 13 weeks—\$2.75 for a year.

FOREIGN LANDS (except Canada and PUAS countries*)

SINGLE SUBSCRIPTIONS—\$4.25 for one year—\$8.25 for two years—\$12.25 for three years. BUNDLES of 4 or more to a single address—7 cents a copy—91 cents for 13 weeks—\$3.50 for a year.

*PUAS—U.S. rates apply to all countries in the Postal Union of the Americas and Spain.

Entered as second-class matter June 25, 1918, at the Post Office in Springfield, Mo., under the Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103 of Oct. 3, 1917, authorized July 3, 1918. Printed in the U.S.A.

The Man in Death Row

*The tragic story of John Gilbert Graham of Denver,
a young man condemned to die this month for a heinous crime*

BY DAVE DANIELSON

GRAHAM WILL GO OUT WITH A curse!" These were the words of his neighbor in death row at the Colorado State Prison. Sentenced to die in the gas chamber, Graham had to face the blunt reality of paying for his crime with his life.

On a fateful day of a few months ago he had carried out his infamous plans and had retired for the night. But his mother and 43 other innocent victims had been bombed out of the sky that afternoon. In the darkness of the night a shrill ring of the telephone awakened him to a nightmare of law officers, interrogation rooms, cell bars, court rooms and ultimately the gas chamber.

We have in John Gilbert Graham a modern prototype of the ancient king Belshazzar who was faced with a horrifying verdict: "*Thou art weighed in the balances and art found wanting.*" Let us observe the truth of these startling words. They represent in the final analysis the condition of all men outside of the grace of God.

SINGLED OUT! "Thou . . ."

Graham was just another boy who grew up in Colorado, unknown to the world around him. He had side-stepped society several times and had identified himself with the world of crime. He was known only in his own circle of friends and enemies. As time went on, however, the finger of searching turned slowly in his direction.

Then one day all the bitterness and greed in his heart was concentrated in one act. Suddenly he was seized by the authorities and his life was thrust into the open where everyone could see.

Few are guilty of crimes so brazen as Graham's but there is a finger of searching which singles out every human soul. You may feel that you are just another person among the teeming millions on the surface of the earth. Never-

theless, God's eye singles you out as an individual apart from everyone else. We feel that we are lost in the maze of the throng only because nothing has happened to remind us of our individuality before God and others.

The *Andrea Doria* was just another ship plying the seas until one day her name made headlines in newspapers the world over. She had been known to only a few but now she will long be remembered with another ship of like fate, the *Titanic*.

Man also is just one in his society until the time comes when it is his turn to be singled out. Never forget, God's "Thou art weighed in the bal-

ances" and "Thou art the man" are as real today as in the day of Belshazzar and David.

TRIED OUT! ". . . art weighed in the balances. . . ."

The convicting and sentencing of this mass murderer was conducted in a just and equitable manner. Many people were angry when they learned that excellent attorneys had been appointed to plead his case and to test the courts in his behalf. Officials had to protect him at all times from the revenge-seeking crowds. Still it was his privilege to have every right to be acquitted that justice could afford.

He began the trial proceedings with a burst of confidence and defiance, declaring his innocence. As the weeks passed his mask of false pretense wore thin and the true Graham was revealed. He had not realized that his wife had openly and honestly related to authorities the details of that day as it had unfolded. She knew nothing of the danger and had nothing to hide. But innocently she had contributed to the already sufficient supply of evidence against him. His deeds had been tried on the scales of truth and they had lacked sufficient weight to tip the balances.

God has said: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Corinthians 3:13). In the light of this searching truth we dare not take lightly to our own hearts the words of the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me" (Psalm 139:23, 24). Graham was tried before men and God, but we shall all be tried in the hearts of men and before God!



John Gilbert Graham—still unrepentant

(Continued on page twenty-one)

Speaking With Tongues

CARL BRUMBACK, WELL-KNOWN PENTECOSTAL AUTHOR,
CORRECTS SOME STATEMENTS MADE BY ONE OF
AMERICA'S WELL-KNOWN RADIO PREACHERS

ARE TONGUES ONLY FOR IMMATURE BELIEVERS?

1. *Not Limited to the Corinthian church*

You write on page 8: "... let me remind you that the gift of tongues was most prominent in the most carnal of all the churches. God gave the gift to the weakest, most immature, childish believers at Corinth until they should grow up and become mature and have no more need of special manifestations. It is a significant fact that there is no more mention of tongues made in any other of the Epistles of Paul, but only in this Epistle to the Corinthians. *Tongues evidently were limited to the carnal infant church at Corinth.*"

Later, you modify this statement slightly, by describing the Church at Corinth as "the only one to whom God in any great measure gave these peculiar and definite gifts of the Spirit" (p. 16), and you also refer to tongues as "a common gift" (p. 19). However, on pages 21 and 22 you reiterate your belief that "the sign of tongues was a gift of the Holy Spirit to the Corinthian Church particularly. . . . It was more prevalent in Corinth than any other church if not exclusively present in Corinth."

The above quotations make it clear that, while you cannot state positively that speaking in tongues was confined to the Corinthian congregation, it is

Reprint copies of this article will be offered for sale if enough readers request it.

your purpose to associate it in the minds of your readers only with this "carnal infant church." Any student of the Scriptures would immediately question the *evidence* upon which you build your assertion: "Tongues *evidently* were limited to the carnal infant church at Corinth."

(1) The sacred record itself can be cited against your assumption. At least three other churches were recipients of this miracle of utterance: Jerusalem (Acts 2), Caesarea (Acts 10), and Ephesus (Acts 19). It is difficult to understand why you have omitted from your entire booklet any mention of the occurrence of tongues in the two latter instances.

(2) Signs and wonders were universally present in the first-century Church. Paul himself wrote that "God hath set . . . in the church" these spiritual gifts which you describe as "real and genuine and profitable" (p. 4). *In the church!* Not merely in a local assembly, but in the Church everywhere! Why should "diversities of tongues" be excluded from this universal distribution of miraculous gifts to the Early Church? The Scriptural fact is that this vocal phenomenon had occurred not only among the carnal Corinthians, but also among the believers in the headquarters church in Jerusalem, and among the members of the Ephesian church, the most mature church of all.

(3) If tongues had been restricted to Corinth, the circulation of the Corinthian Epistle would have created considerable bewilderment among the uninitiated in the churches elsewhere.

(4) The supposed absence of the mention of tongues in other Pauline Epistles would not necessarily signify that the gift was present only in Corinth. Paul's only direct mention of the Lord's Supper is in the First Corinthian letter, and it appears there because a situation arose that required his corrective teaching. But do you infer, from this sole reference in his Epistles to the ordinance, that the Corinthian Church alone observed it? No! Then, why not, by the same token, conclude that the gift of tongues was exercised in the other churches, and that they, too profited from Paul's instructions to the believers at Corinth?

(5) George Barton Cutten, the non-Pentecostal author of *Speaking With Tongues*, believes that "spiritual songs," referred to by Paul in Ephesians 5:19 and Colossians 3:16, are tongues in the form of a song (see 1 Cor. 14:15), and he includes "Quench not the Spirit" (1 Thess. 5:19) in this general statement: "If these are references to tongues, as seems likely, then the gift of tongues was not confined to Corinth, but was somewhat widespread, as indeed we should expect it to be. All of these cases were evidently the same kind that Paul knew so well at Corinth, and the phenomena were so well known and so well defined as to require no description or comment" (p. 20).

(6) It is evident that you must look elsewhere to substantiate the premise that speaking in tongues was only for the immature in the Early Church. To give the impression that tongues were limited to the church at Corinth is to falsify the facts. The overwhelming majority of Bible scholars believe (with you—p. 19) that speaking in tongues was "a common gift."

2. *A Sign to Them That Believe Not*

"Tongues in Corinth were for folks with weak faith. Paul says so in verse

November 28, 1956

Dear

I have been a constant listener to (your broadcast) from almost its first network appearance. Your good, solid Bible teaching has been an excellent source of information and inspiration to me through the years.

It is with regret, therefore, that I find myself in such complete disagreement with you on your series of messages, *SPEAKING IN TONGUES*, which I now have before me in printed form.

On page 11 of your booklet you state: "To those, therefore, who claim that the 'Pentecostal' tongues are still for today, I would like to ask sincerely and honestly this question. . . ." Undoubtedly this statement represents your attitude toward the whole subject of Tongues, and since I am numbered among those to whom the question was directed, I am confident that you will examine carefully the enclosed discussion of your position toward Tongues. I shall be happy to hear from you at your convenience.

Let me assure you that, despite my disagreement with you on this particular matter, you have my earnest prayers and best wishes for the continued success of your labors for the Lord Jesus Christ.

Yours in His service,
CARL BRUMBACK

(The article enclosed with the above letter is reproduced on these pages of the *EVANGEL*.)

22: 'Wherefore tongues are for a sign NOT to them that believe, but to them that believe NOT.' We must stop right here, because these words are important and hold the key to the entire situation. First of all, Paul is talking only about born-again believers . . . no unconverted person can have the genuine gift of tongues or any other gift of the Spirit, for it is a spiritual gift, and the unbeliever is spiritually dead. So let us remember that he is talking about born-again believers only.

"But he divides these Christian born-again believers into two groups: 'Those saints who believe' and 'Those saints who believe not.' . . . The word 'Faithless' is a translation of the same identical word as the expression in 1 Corinthians 14:22 concerning those that 'believe not.' It is 'apistos.' The word translated 'faithless' and 'believe not', therefore, does not mean that they were not saved and did not have saving faith. But it means instead that these believers

were still weak in their faith and did not fully trust the Lord" (pp. 16, 17, 18).

It is obvious that, in your desire to prove that tongues are only for the immature, you have permitted yourself to be led aside from your usual sound practices of Bible interpretation. This view of "them that believe not" is not supported by any reputable Bible scholar, and its confused and contradictory arguments are exposed by the Word itself.

(1) Why did you seek to bolster your interpretation of "them that believe not" by appealing to the translation of "apistos" in John 20:27 as "faithless," rather than to Paul's own use of the word throughout his First Epistles to the Corinthians? Every occurrence of the word in this letter (6:6; 7:12, 13, 14, 15; 10:27) is a clear reference to an *unsaved person*. Why then, should Paul suddenly give a vitally different meaning to "apistos" in chapter 14? The logical answer is that Paul was *not* re-

ferring to immature believers ("those saints"—your word, not Paul's—"who believe not") but to exactly the same group that he so designated by the same word elsewhere in the same Epistle—the *unsaved!*

(2) The chief reason you advance for the abrupt change in Paul's meaning of the word "apistos" is that "no unconverted person can have the genuine gift of tongues." I agree that tongues, like the other gifts, are for believers, but this fact is no argument for your position. A person need not manifest a gift of the Spirit, in order for it to be a sign to *him*. The Bible is replete with examples of miraculous signs serving as the divinely-appointed means to awaken the sinful and ungodly. At Pentecost speaking in tongues was a sign to unbelievers, causing them to cry out, "What meaneth this?"

(3) It is obvious from Paul's language that the "unlearned or unbelievers" are separate from "the whole church" which has "gathered together." It is also clear that these "unbelievers" (apistos) considered the disorderly exercise of tongues as madness; whereas, if your view were correct, these unbelievers (apistos), who "did not fully trust in the Lord," would have reveled in even an extreme display of tongues.

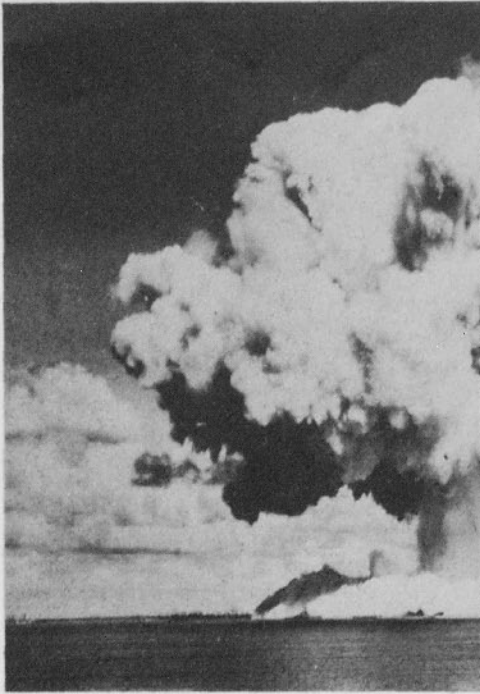
(4) When you advance this strange interpretation of "them that believe not," you must classify the apostle Paul as "faithless," one of them "who still doubt," one of them who do not "fully trust the Lord!" Do you really feel qualified to thus judge Paul?

(5) According to the Lord Jesus Christ, to speak with new tongues is not rather a sign of a lack of faith, but rather an evidence of the presence of faith: "And these signs shall follow them that believe; In my name . . . they shall speak with new tongues" (Mark 16:17).

3. *Did Paul Speak With Tongues?*

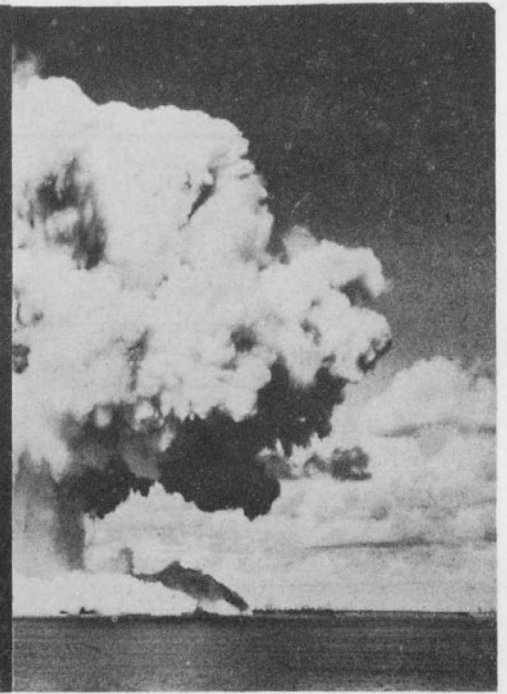
"The apostle Paul knew what he was talking about. He too spake in tongues. In fact, he excelled them all in this gift, for he says, 'I thank my God, I speak with tongues more than ye all.' 1 Cor. 14:18" (p. 13).

(Continued on page twenty-five)



The Power God Has Promised

BY MARLIN MADDOUX
Austin, Texas



WE ARE LIVING IN A STRANGE AND fabulous world. The age of automation has raised our living standards tremendously until we wonder if it's all real or just a dream. While the machine age was still in its infancy a new era dawned—the age of atomic energy—and the world was introduced to a power of staggering proportions.

The destructive power of the atomic and hydrogen bombs is frightening. Some 60,000 people were killed by a single bomb at Hiroshima, yet the H-bomb is far worse. A single explosion in the Pacific testing area caused an island to disappear and left a crater roughly a mile in diameter. The blast caused complete annihilation within a radius of three miles, severe to moderate damage out to seven miles, and light damage as far as ten miles.

To match these tremendous forces in the physical world God has given to men a spiritual power of limitless force. The Lord Jesus said to His disciples, "Ye shall receive power, after that the Holy Ghost is come upon you (Acts 1:8). He told them that the dynamic power of the Holy Spirit would come upon them and make them mighty witnesses for the Truth. He said they should not depart from Jerusalem but remain there until they received this endowment with power from on High.

This was the glorious Pentecostal power that enabled those early church members to remain true to Christ. They gladly gave their lives for Him whom they loved. They went to the stake rather than give up their testimony for

~~~~~  
**Before leaving His disciples Christ said, "Wait for the promise." He knew they would need an endowment with power from on High; therefore He provided a heavenly Dynamic for every one of His followers.**  
~~~~~

Jesus Christ. Though they were dragged from their homes and threatened with horrible forms of death, they refused to deny their Lord for they were empowered with the mighty baptism of the Holy Ghost.

For three hundred years after the first Pentecostal outpouring of the Spirit these tremendous persecutions would flare up intermittently. Many of the Christians were killed by stoning, by strangling, or by other cruel methods. Some were torn to pieces with red-hot pincers. Others were thrown upon the horns of wild bulls. Night after night they were turned into human torches to light up the arena at Rome. The crowds jeered as the Christians marched to the stake; they mocked and laughed as the fagots were heaped about the believers and the torch was applied; but the followers of Christ died with rapt expressions on their faces and the praises of God upon their lips. They were endowed with a Power from on High that the pagan crowds knew nothing about.

The Lord wants all His followers to receive this mighty Baptism. He said: "John truly baptized with water; but ye shall be baptized with the Holy Ghost. . . . I will pray the Father, and

He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you" (John 14:16-18).

The promise is all-inclusive, not reserved for any select group nor confined to any particular age. "If any man thirst," said Christ, "let him come unto Me, and drink. He that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit . . ." (John 7:37-39). To make the promise even more direct, Christ compared it to the relationship of a father and child. "If ye then being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that *ask* Him" (Luke 11:13). God wants us to *ask* Him for this Baptism of the Holy Spirit.

The apostle Peter told the multitude that they could experience the same endowment of Power that he and the other disciples had received. "The promise is unto you," he said, "and unto your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

The Holy Spirit Baptism is yours, but you must claim it. You must ask God for it, and you must tarry in prayer until you receive it. All God's promises must be validated by some action on our part. It was so in the case of the people of Israel, to whom God promised

the land of Canaan. It was only as they marched into the promised land that it became theirs. "Every place whereon the soles of your feet shall tread shall be yours," they were told (Deuteronomy 11:24). They had to march against the giants of the land and possess their inheritance. So must we. Every promise of the Bible that we will put our feet upon will be made good to us.

The walls of Jericho did not tumble until after the children of Israel marched around them. The water did not flow until Moses smote the rock. Israel did not receive healing until they looked at the brazen serpent. God repeatedly gave them a promise and then said, "Meet the conditions and it will be yours." Thus God offers you the promise of a Spirit-filled life, a life of joy and power and fruitfulness, but it will not be yours until you reach out and take it.

That is the reason why people receive the Holy Spirit's fullness when they are praising God, and not while they are begging Him. Praise is the result of living faith that God will do for you what He has promised. The fertile plains of this Spirit-filled life are yours if only you will go in and possess them. This fruitful land will belong to you if you will act as Caleb did and, by faith, drive out the "Anakims" of unbelief that dwell there. This victorious life is yours if you will claim it in Jesus' name.

Persistent faith will win. Let nothing discourage you. Don't stop praying. Keep an attitude of expectancy. Settle it in your mind once for all that God's promise will be fulfilled, and praise Him for the assurance. You assuredly will receive the Baptism of the Holy Spirit, and you will speak with other tongues, just as the followers of Christ did in apostolic times.

"The promise is unto you"—so don't be slack about receiving this great Promise of Power. Between you and your possessions there may be many enemies, but you can gather strength through prayer and attack them. Turn the guns of faith and praise against the obstacles. Don't give up until you have vanquished the enemy and claimed the blessing. The extent of your inheritance depends on how much land you walk on. Go in and claim your possessions. Jesus says to you, "According to your faith be it unto you" (Matthew 9:29).

If you will believe and receive, God will baptize you with the Spirit this very instant.



Your Questions

ANSWERED BY ERNEST S. WILLIAMS

How were the children of Israel baptized unto Moses in the cloud and in the sea (1 Corinthians 10:2)?

This verse is figurative and means that the Israelites became followers of Moses. They were baptized unto Moses' leadership when they passed through the sea. They were baptized unto him in the cloud, in that the cloud became their guide under the leadership of Moses.

* * *

If we must endure unto the end to be saved (Matthew 24:13), why is it taught that we can be saved now?

In this verse Jesus is showing that troublous days will come as we near the end of the age. He is exhorting to faithfulness in such a time, urging us not to allow sorrow or sufferings to overthrow our faith and fidelity.

There are two phases of salvation. The first is the salvation of our souls. This we receive when we accept Jesus as our Saviour. "Receiving the end of your faith, even the salvation of your souls" (1 Peter 1:9). "The Spirit himself beareth witness with our spirit, that we are the children of God" (Romans 8:16). These, and many other scriptures, assure us that when we give our hearts to God we are saved in the present.

The second phase is the fullness of redemption, when we receive our glorified bodies. "Kept by the power of God, through faith, unto salvation ready to be revealed in the last time" (1 Peter 1:5). This will take place at the rapture of the Church, at the secret appearing of Jesus Christ.

* * *

What is the sin unto death for which Christians are not to pray? (1 John 5:16)

This is a hard question, on which we may get some help if we go to Jewish law. For sins of ignorance "against any of the commandments of the Lord" an atonement was provided (Leviticus 4:2). There were, however, civil laws by which the people were to be governed in their national life. To violate some of these laws brought the death penalty.

For example, murder was punishable by death.

If we make this application to what John wrote, the meaning would be that there is forgiveness for sins against the commandment of the Lord, while there are sins against the laws of the land which merit death. Where deeds were of such nature as to demand death, John would not have the saints pray that the offender should be delivered from the proper penalty.

Here is an example. The saints prayed for the deliverance of Peter when he was in prison for the gospel's sake, but if Peter had done something which merited imprisonment, John would say, "Ye ought not to pray for his deliverance. Let him pay the penalty."

This might also be applied to spiritual evils. If a man sinned through ignorance or weakness, they were to pray for his restoration. But should he continue to sin against light, there might come a time, John says, when they might as well stop praying for him. We must be careful, however, against setting up ourselves as judges as to when a person may have committed a sin unto death.

* * *

Were the Samaritans Jews or Gentiles?

Samaria had been the capital of Israel (2 Kings 6:20), and the northern nation was often spoken of as Samaria. After deporting many of the inhabitants of Israel, the king of Assyria imported people from other lands into Israel. These intermarried with the Israelites who had been left in the land, thus bringing about a mixed race—a race whom the Jews despised. Then the Assyrian monarch sent a priesthood from among the Jews to instruct the Samaritans. The people accepted the law of Moses and had their own temple of worship.

The Samaritans therefore could not be called Gentiles, since to be a Gentile was to be a heathen, a person who had no part in the Jewish plan of worship. Neither could they be called true Jews, since they were a mixed race.

A Layman Looks at Missions

by Jack Kuykendall

Sunday School Supt., Eugene, Oregon

APRIL 24TH FOUND BERT WEBB, ONE of our Assistant General Superintendents, Fred Mosley, a Christian businessman of Waco, Texas, and myself winging our way southward from Brownsville, Texas, toward Central America. We were traveling in a new twin-engine Cessna plane owned by Mr. Mosley. Little did I realize what my ears would hear and my eyes behold in the next two weeks.

We spent the first night in Mexico City, a place which offers many varied sights. We saw poverty at its worst next door to extreme wealth!

The next morning we viewed, with mixed emotion, hundreds of people on their way to the Shrine of Guadalupe trying their best to find peace. We saw women walking on their knees for miles, men carrying wooden crosses, others carrying huge bouquets of flowers to their saints. All this to no avail. How our hearts were moved. If they only knew Jesus, the Prince of Peace, how happy they would be.

In Mexico City we have our Assembly of God church and Bible School. The church has over 600 members doing good work for our Lord.

About 5 p.m. we arrived in Acapulco, a city where the rich vacation amid the starving on every hand. We spent the night at the Latin American Orphanage and our hearts were made glad to see the marvelous work done by Mr. and Mrs. Chester Marsh and their helpers. What joy we shared that night to hear sixty-six boys and girls singing "Jesus, Oh, How Sweet the Name."

After a fine breakfast of black beans, tortillas, and cantaloupe, we were on our way the next morning to Guatemala. There we were met by Mr. and Mrs.



Lumber yard owned by Jack Kuykendall

Walter Haydus and Mrs. and Mrs. John Franklin. Our hearts were overjoyed to see the way God is moving in that land.

We visited Panajachel about eighty miles north of Guatemala City, and tears coursed down my cheeks as I saw the barefoot Indian folk carrying their burdens on their heads, making their way to market.

I was thrilled as I stepped into a C. A. Speed-the-Light boat and crossed Lake Atetelon to visit Indian tribes who couldn't be reached by any other means.

It would touch your heart to see the people sleeping on beds made of planks, without blankets of any kind. The homes had no windows, no floors, no built-ins, no chairs.

After three days in Guatemala we were on our way south to El Salvador. There we found a great evangelistic effort such as I had never expected to witness. In fourteen weeks over 12,000 souls found Christ as their personal Saviour, and ten new Assemblies of God churches were started. Here we met Ralph Williams and Paul Finkenbinder. We saw over 700 standing for more than three hours in a gospel service. Leaving El Salvador we flew to Costa

Rica where we discovered our work had increased over 300 per cent in the last three years. David Kensinger is doing a great job there.

I must make a confession. For years I had thought that we sent only our second-rate ministers to the field, but I got on my knees and asked God to forgive me. We have some of the finest preachers out there in the front lines. When I saw Brother Haydus each morning at 5 a.m. on his knees in prayer, thanking God for the privilege of taking part in the harvest, it really opened my eyes to many truths.

We returned across Honduras stopping at Managua, Nicaragua, where Russell Kensinger is building an evangelistic center. As we were nearing Guatemala City our plane was forced down at a military field at San Jose, a city of 2,000. Here we found a one-year Bible student with 402 in Sunday School. As this was Thursday night we paid a surprise visit to the C. A. service. A deacon was in charge and he had walked barefoot over five miles to church. There were over 300 out to service that night—and such singing I had never heard before.

I am sold 100% on our Foreign Missions program. I learned that every designated dollar I send to the Missions Department goes to the foreign field for the purpose designated; and of the money not designated, approximately 95% goes to the field. How I thank God for this great work.

I came home with a deeper appreciation of our missionaries, a deeper appreciation of America, and a keen sense that God is surely moving in a precious way to harvest souls in Central America.



Jack Kuykendall

Homegoing of a Veteran Missionary

Victor G. Plymire, one of our veteran missionaries passed on to be with the Lord on Saturday, December 8. He was one of our oldest missionaries, having been in active service on the foreign field since 1908.

He was born in Lebanon, Pennsylvania, January 10, 1882. As a young man in his teens he gave his heart to God and soon afterwards offered himself to his local church group for missionary service. He was first sent to the Tibetan border by the Christian and Missionary Alliance, but after returning home on furlough in 1920 he received the Baptism of the Spirit in Lancaster, Pennsylvania, and was immediately appointed by the Foreign Missions Department of the Assemblies of God to return to the same area where he had previously worked.



V. G. Plymire

The experience of our Brother Plymire through the forty-eight years of missionary work was packed with thrilling adventure for God. He undoubtedly passed through sections of Tibet which had never previously been contacted by a missionary of the Cross. He had many marvelous answers to prayer. He faced execution more than once but through the prayers of God's people he was delivered. He has left a large number of Christian friends among the Tibetans and Chinese who came to know the Saviour through his ministry.

He is survived by his wife, Mrs. Ruth Plymire, who faithfully stood with him throughout the years of his hazardous ministry. He also leaves a son, David, who is looking forward to foreign missionary service in Formosa, and a daughter, Mary, who is married to Paul Hawkes, a young minister of Vancouver, B.C. The body was laid to rest in Springfield, Missouri. The text used at his funeral, "A Servant of God and of Jesus Christ," aptly describes this faithful soldier of the Cross.

He is survived by his wife, Mrs. Ruth Plymire, who faithfully stood with him throughout the years of his hazardous ministry. He also leaves a son, David, who is looking forward to foreign missionary service in Formosa, and a daughter, Mary, who is married to Paul Hawkes, a young minister of Vancouver, B.C. The body was laid to rest in Springfield, Missouri. The text used at his funeral, "A Servant of God and of Jesus Christ," aptly describes this faithful soldier of the Cross.

"Go Ahead, Pentecostals!"

Extract from a circular letter written by a non-Pentecostal missionary leader after returning from Indonesia three years ago.

"As to the Pentecostals, I was in a number of their churches, usually with full congregations, and had fellowship with some of both their foreign missionaries and national pastors, being most graciously entertained in their homes. To my mind, they are distinctly the most go-ahead group (or groups, because they are plentifully split up) in the country. They seem to me really to get down to the problem of breaking into the unevangelized peoples. They also, as we would expect, go straight for dead 'Christians,' and so are known as sheep-stealers. Personally I think they set an example to follow! Are we to leave dead 'Christians' to remain dead? I say the trouble is not the straying of the sheep to another pasture, but the shame that the former pasture had gone so dry that they had to find a greener one! Let's keep our pastures green and fresh, and if any of our sheep wander, let's blame the quality of the fodder we provide, not just grouse and grumble at the fresher pasture! The Bataks, for instance, desperately need the breath from heaven by all accounts. One Pentecostal mis-

sionary told me that they now have eight churches among the Bataks, and when he recently visited there, had congregations of 1,200. Hungry sheep, indeed! God bless the Pentecostals, say I! I think their methods come nearest to the real way. Their churches are regarded not as churches, but missions. They teach tithing from the beginning, and build up a missionary fund; then they train volunteers and send them out as evangelists, supported by their home church. In one city, Samarang, we stayed with the Pentecostal missionaries. They started with ten folk ten years ago. Now they have about 400, and a large missionary fund. I went to one of their outchurches in a town nearby. The evangelist was an Ambonese (doubtless a stolen sheep), but he had a church in his house, a room to hold seventy, and he has to have two services on Sunday morning to get the numbers in, and some of course from Islam—the only light in the town. That's an example of the real job being done."

—NORMAN GRUBB

General Secretary, W. E. C.

CHURCH PARTICIPATION IN MISSIONARY GIVING

October 1956

	Total Churches	Participating Churches	Participation Percentage
1. Nebraska	82	76	93
2. N. Dakota	51	46	90
3. Kansas	156	137	88
4. Montana	66	58	88
5. S. Idaho	54	47	87
6. New England	99	86	87
7. New York	144	122	85
8. Eastern	245	207	84
9. Rocky Mtn.	121	101	83
10. Illinois	192	158	82
11. Ohio	174	141	81
12. S. Missouri	324	258	80
13. W. Central	207	165	80
14. Northwest	265	211	80
15. Minnesota	142	112	79
16. New Jersey	100	76	76
17. Wis.-N. Mich.	137	104	76
18. Michigan	178	135	76
19. S. Dakota	47	35	74
20. Wyoming	35	25	71
21. Potomac	172	122	71
22. N. Calif.-Nev.	321	224	70
23. S. Florida	152	106	70
24. Oregon	204	140	69
25. Tennessee	89	61	69
26. S. California	367	238	65
27. Alabama	243	155	64
28. W. Texas	127	80	63
29. W. Florida	132	83	63
30. N. Carolina	76	47	62
31. Indiana	153	90	59
32. Appalachian	70	41	59
33. Louisiana	141	82	58
34. Oklahoma	490	284	58
35. S. Texas	264	150	57
36. Georgia	124	70	56
37. New Mexico	79	43	54
38. N. Texas	504	274	54
39. Arkansas	446	239	54
40. Arizona	79	42	53
41. Mississippi	92	41	45
42. S. Carolina	53	19	36
43. Kentucky	69	34	35

THIS PRESENT WORLD

Evangelical Scout Troops to Get New Manual

Boy Scout troops in evangelical churches will soon have a new manual titled, *The Scouting Program in Evangelical Churches*. The Youth Commission of the National Association of Evangelicals and the National Sunday School Association, in co-operation with Dr. A. E. Iverson of the Boy Scouts of America, are responsible for this new service to Evangelicals, according to *Action*, news magazine of the NAE.

Arizona Churchmen Press for Released-Time Laws

The Christian Conference on Adult and Youth Problems, meeting in Phoenix, Arizona, authorized a 14-man steering committee to work for legislation permitting released-time religious instruction in Arizona. The committee was asked to consider starting a state-wide referendum on the issue which had been defeated in the state legislature during the past two years.

In other action the conference urged a return to the family altar as a means of strengthening the tie between parents and children. It also called for a state-wide curfew, and the outlawing of the sale of alcoholic beverages in drug-stores, groceries, and other places where minors are permitted.

Won't Give Up Anti-Gambling Fight

Arkansas Baptists, undaunted by the defeat of the proposed Constitutional Amendment which would have barred pari-mutuel betting on a state-wide basis, are still determined to stamp out race-track betting as far as possible. At their annual meeting, they voted to ask the state legislature to set up machinery to permit local option on pari-mutuel betting.

Christianity Keeps Morale High on Formosa

The chief of chaplains for Nationalist China says Christianity is keeping morale high among the Chinese on Formosa. He is Dr. Wei-ping Chen, personal chaplain to Generalissimo Chiang-Kai-Shek and pastor of a non-denominational church in Taipei.

"Before we came to Formosa from the mainland nine years ago," he said, "one person out of every thousand was a Christian. That is still true on the mainland. But today in Formosa one person in every hundred is a member of some Christian denomination." Dr. Chen said many of the island's social, business, and political leaders are Christians and "they give the people of Formosa an added incentive for the fight against the Communists." He said the 5½ million Chinese on the island want to fight and go back to their homeland.

Supreme Court Won't Rule on Church Property Tax

By a 6-to-2 vote, the United States Supreme Court rejected an appeal that it rule on the legality of property tax exemption for nonprofit private and parochial schools in California. The high court turned down the appeal "for want of a substantial federal question." The appeal was filed by the California Taxpayers Alliance which sought reversal of a California Supreme Court ruling upholding a state law granting tax exemption to nonprofit private and parochial schools.

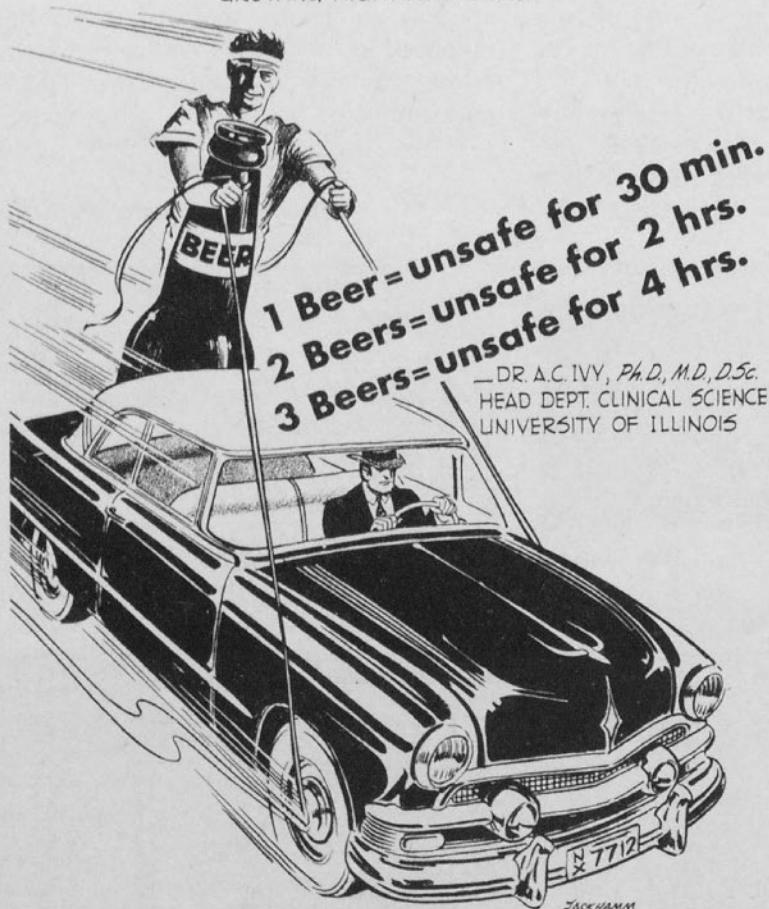
Religious Broadcasters to Convene in Washington

Outstanding leaders of the radio-television industry and national religious broadcasters of note will speak at the fourteenth annual convention of the National Religious Broadcasters, Inc., in the Mayflower Hotel, Washington, D. C., January 30 and 31. The NRB is an affiliate of the National Association of Evangelicals.

In what promises to be the largest and most representative gathering in the history of the NRB, the chief concern will be to develop more effective religious broadcasting techniques. According to NRB President James DeForrest Murch, a new strategy for the preservation of the right to purchase radio-television time for broadcasting the gospel will also be discussed.

Thomas F. Zimmerman, Assistant General Superintendent of the Assemblies of God and first vice-president of the NRB, will be presiding at the evening session on Wednesday, January 30.

GROWING HIGHWAY MENACE



West German Army Makes Provision for CO's

A system of alternate service is being set up in West Germany for men opposed to military participation. A new draft law in the country makes military service compulsory for men 18 years of age, but there is a legal provision for conscientious objectors. The German Embassy in Washington, D. C., says that this is the first time in German history that there has been a legal provision for pacifists.

Ask to Use Public Schools for Worship Services

Eight Protestant ministers in Rodeo, California (including the Assembly of God pastor) have asked the school board to permit local congregations to hold worship services in public school buildings. They pointed out that if, as the California Attorney General ruled, it is legally permissible for the school district to transport Roman Catholic school pupils in public school buses, then it is also legally permissible to let Protestant churches hold their Sunday meetings in public school property. Three Protestant churches in Rodeo are now holding services in makeshift quarters, and they would like to use some of the school auditoriums that are empty on Sundays.

The Etiquette of Stewardship

Even contributions to the church get into the etiquette picture now and then. According to *The United Brethren* magazine, Amy Vanderbilt received this letter from a girl: "I attend church with my boy friend. Up until now I have been putting my own money in the collection plate and so has he. My girl friend corrected me and says that he is supposed to pay for both of us."

But it isn't a matter of "paying," Amy Vanderbilt answered—it is a matter of personal contribution. Where a married couple is concerned, the husband places the contribution in the plate for himself and his wife. If there are children, it is well for each child to make at least a small contribution.

In your case, she answered the girl, you should each contribute separately out of your own funds.

(P.S. It's Scriptural, too. Paul said, in referring to collections, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.")

African Sect Wants to Settle in Israel

More than 1,300 Rhodesian Africans who were ordered by the South African government to leave the country have petitioned the Israeli Consulate in Johannesburg for permission to emigrate to Israel. They are members of a sect called The Apostolic Sabbath Church of God.

Their leader told Israeli officials: "All of us would like to settle in Israel. We consider ourselves a Jewish sect, and we observe the Sabbath and practice the laws of the Torah."

Members of the sect began coming to South Africa from Rhodesia about eight years ago. They founded a basket-weaving and furniture industry on a communal basis in the non-white slum area of Port Elizabeth where they live. Government officials said their presence in the Union of South Africa was "illegal" and ordered them to return to Rhodesia. The "basket-makers," as they are commonly called, said they would rather go to Israel. They observe strict rules of cleanliness, are not permitted to marry outside their community, and are forbidden to smoke, swear, or drink alcoholic beverages.

Missionary to Stay in Alaska Despite Loss of Husband and Son

A young woman missionary who helplessly watched her infant son slowly freeze to death and later saw all hope ebb for the safety of her missing husband, has decided to remain in Alaska to continue evangelistic work among the nomadic Indians of a lonely sub-Arctic outpost. The husband, missionary Albert Kelly, 26, serving with the Central Alaskan Mission, disappeared in a skiff while seeking help after his family was marooned on a desolate island in Glens Bay last November. His wife, Vera, 25, along with her three-year-old daughter, Rebecca, was later rescued from a rocky beach where they had been without food or shelter for four days. Nearby lay the frozen body of the Kelly's four-month-old son, Thomas, a victim of starvation and the bitter Alaskan cold.

Mr. Kelly was a native of Haddonfield, New Jersey. He and Mrs. Kelly met when they were students at Shelton College. From a bed in a hospital where she is recuperating, Mrs. Kelly said, "My baby is dead. My husband may be dead. But I still have my faith in God. Despite everything, God has been good to us, and I want to continue in His service."

The roll of the heroes of faith (Hebrews 11) is still being written.

FOR YOU

WMC PRESIDENTS—

Supplies have been prepared to help
you emphasize National WMC Day.

February 24, 1957

Send to:

Name

Address

City Zone.....

State

..... Badges (with theme) 2 for 1c

..... VISUAL AID for suggested
service—\$1.00

Total —

(Postage and handling charge has been included
in above prices. Cash must accompany order.)

Send to: Edith Whipple

434 W. Pacific Street, Springfield 1, Missouri



The Word of God is Not Bound

MEN BEHIND PRISON BARS KNOW THE meaning of physical bondage in a way that we who are free can only imagine. For this reason, contact with the outside world is a cherished thing. Our Bible Correspondence Courses provide a good contact, and are a means of winning many prisoners to Christ and stabilizing them in the Christian way.

The Word of God is not bound. It goes into the house of bondage and sets the spirit free.

But the prisoners themselves can tell the story better than we. Here are excerpts from some recent letters we have received from prisoners:

"Thank you for sending your Bible Courses to me. The studies I have taken thus far have opened many things in the light of God's Holy Word. At present I am working on the 'Pauline Epistles Course.' This is the sixth course I have taken, and I hope to take more.

"Realizing the expenses that are involved in the printing, mailing, and correcting of these courses, I wish to pledge 30% of my prison salary (\$4.00 per month) to help ease some of the expense. I know that this is only a small percentage of the cost of the course, but it is all the money I have and I want the Lord to have it.

"I wish to thank others who are faithful to the Lord to provide funds for all of us prisoners to take these courses. . . ."

Another prisoner writes:

"Please send me another course. These courses have meant more to me than you can ever realize. I know now why the Lord has permitted me to come to this place. It was that I

might learn of Him and get the blessings of these courses, which without a doubt I would not have received if I had remained free. . . ."

A prisoner in New Mexico wrote: "I never realized before that people of this 'Christian world' could also be heathen, regardless of their educational background. Now I know, for I was one. All through my life I thought I had found joy in the pleasures of the world, but now I know I was deceiving myself with filth and corruption.

"I am thankful at last that my eyes have been opened and my heart filled with the love of God. I would like once again to thank you for sending this course to me, for I truly enjoy the way you present the study of the Bible. You do not attempt to hide the truth, but endeavor to bring it to light. . . ."

From Illinois a prisoner wrote:

"I have completed the Basic Bible Course, and the 'Life of Christ.' Now I would be very grateful if you would send me the course on the 'Five Books of Moses' as I am very much interested in the study of God's Word.

"I'm sure that through the prayers of myself and countless others like me whom you have greatly helped, God will bless you and the Home Missions Department for the wonderful work you are doing. Your courses have helped me immensely and I know they have helped others. . . ."

A prisoner in Utah states:

"I am interested in your Bible Study Courses. I am a pauper and cannot pay

but would certainly appreciate any consideration given to me in regards to study.

"I have a great deal of spare time and would like to further my education in the gospel. I accepted Christ some months ago and I am convinced that God is my only salvation to become a good American and perhaps a free man some day.

"If you can assist me in studying the gospel I shall be very grateful. I realize my former life without God is the reason for my past and present incarcerations. I only pray for a happy future as a good Christian. . . ."

Another request for our courses comes from this prisoner:

"I am writing you in regards to your Bible Correspondence Course. I have never studied the Bible before in my life, but I have observed several of the fellows who are taking your courses. If it will put a smile on my face, like it did theirs, I am for it 100%. It sure changed these fellows so much that even a person who knew them would have to look the second time to recognize them.

"I have no financial aid of any kind to pay for this course, and I don't know of anyone who would spend any money for a fellow like me. So if you can see fit to help me, I will appreciate it. As one of the fellows told me, he knows God like a Father. I want to know Him also. Maybe that is what I have been searching for all my life. . . ."

Our National Prison Representative, Arvid Ohrnell, has traveled many thousands of miles in prison ministry, and he has personally met and counselled with many of our correspondence students in penal institutions. In addition to this, constant contact with prisoners by correspondence gives Brother Ohrnell a ministry with many others.

The Home Missions Department is grateful for the many friends of this work. As you stand with us in prayers and offerings, God is enabling us to constantly enlarge this ministry to men who have lost their way because they did not know the true WAY.

Your offerings should be sent to PRISON WORK, Home Missions Department, 434 W. Pacific St., Springfield 1, Missouri.

The Boys and Girls Missionary Crusade Sets A GOAL OF \$15,000 FOR LITERATURE

BY FRANCES FOSTER

Supervisor of the BGMC

AS ONE OF THE LEPERS SAID, "We do not well: this day is a day of good tidings, and we hold our peace" (2 Kings 7:9).

We've heard God's Word and read it again and again. Most of us have several Bibles, Sunday School papers, Christian magazines and books adorn our tables and bookshelves. Our children memorize God's Word in Sunday School. We listen as it is expounded to us on the Lord's Day, at the midweek Bible study, and over the radio. We love the Bible—the Book which brings us close to our Maker.

While we enjoy it for ourselves, let us remember our responsibility to "pass the Word along." The four starving lepers who found an abundance of food suddenly realized that they were not doing right to hold the blessing to themselves while the city starved. It was a day of good tidings. They must not hold their peace!

We live in a day of good tidings. We have the story of salvation to proclaim. We must not hold our peace but rather "pass the Word along" to a starving world.

The task of distributing the printed Word of God is an important one in this age when the multitudes are leaping from the darkness of illiteracy with hands outstretched for the printed page. How can the Assemblies of God help combat the effects of communistic and false-cult literature which is pouring into many lands? The words of true life must reach these outstretched hands!

Assemblies boys and girls under thirteen years of age have banded themselves in a Crusade to "pass the Word along." The Boys and Girls Missionary Crusade is promoting the distribution of gospel literature in foreign lands.

Each month the children bring their offerings which they have been saving in their own small barrel-banks. The



These workers are packing barrels with gospel literature provided by B.G.M.C. for foreign mission fields

money collected thus throughout eleven months of the year is used to spread the gospel in all of our mission fields.

One month of the year, February, the offering is set aside for a special project. On BGMC Day (the first Sunday of February) this offering is taken and then sent in by each church to the Foreign Missions Department, designated as BGMC funds. The 1957 offering is for Africa. A goal of \$15,000 has been set for the total giving on that day.

Last year the goal was \$12,000 for the Far East. This goal was surpassed, as have been all other BGMC Day goals. We expect to exceed our goal again this year as all co-operate in giving. Adults will be given opportunity to help with this offering.

There is a great need for literature in Africa. The Emmanuel Press in South Africa now prints in twelve languages but there is a constant call for more literature. In Nigeria we have a press which is producing thousands of copies of gospel literature, but it cannot meet the demand. Some of the money received on BGMC Day, February 3, will go to these printing plants. The remainder will be used for preparing the written Word for use in other parts of Africa.

BGMC Day is an ideal time to join the Crusade. Your children thus may have a part in sending the Word to Africa and, throughout the year, to our other mission fields. To join, simply write to the Boys and Girls Missionary Crusade, National Sunday School Department, 434 West Pacific St., Springfield, Missouri, stating the number of children in your Sunday School under the age of thirteen. Small wooden barrel-banks and a large poster for recording monthly giving will be sent to you free of charge. In addition, missionary lessons (this year—true accounts of missionaries to Africa) will be sent for each month. They will help you present the need to the boys and girls, and will encourage them to give that THE WORD might be sent TO THE WORLD.

NATIONAL WMC DAY SUNDAY—FEBRUARY 24

Suggested program material for the special services on WMC Day was mailed from the national WMC office on December 28. If your group has not received the material, write directly to Edith Whipple, National WMC Secretary, 434 W. Pacific Street, Springfield 1, Missouri.



Love Casts Out Fear

BY JULIA W. WOLFE



JAMIE WAS GOING ON NINE YEARS OF age, and like many other children of his age he was afraid of the dark. Nobody had told him ghost stories. No one had told him that foolishness about "spooks in the dark." He was never sent down cellar at night. He did not sleep in a dark room away by himself. Nevertheless, he was afraid of the dark. Why? His parents consulted a child psychologist who talked "learnedly" of Jamie's ancestors, so far back that no number of "greats" would make them seem real.

But Jamie's father and mother were intelligent people and knew Jamie would "get over" this fear of the dark somehow. They never threatened to punish their young son when he refused to go out in the dark. They just waited for something to "come along" to crowd out the fear that seemed to possess him.

Another year passed, and Jamie asked for a dog for a gift on his tenth birthday. He said he wanted a dog more than anything on earth. It was his constant and absorbing thought. Why? Well, why does a person want more of what tastes good? Why is a nestful of

eggs so utterly precious to a "setting hen"?

Well, his daddy gave him a puppy on his tenth birthday—a cute collie—round, fat and frisky. The love that Jamie lavished on that pup was worth a cynic's tear. He fed it, patted it, taught it tricks. He saw in it all that a boy could desire, and told as many tales about its marvelous performances as a young mother tells of her baby.

Jamie's cup was full, but it held one big drop of bitterness. His parents had an idea: they decided that Jamie's dog must sleep at the foot of the cellar steps. At night the cellar was as dark as pitch. Not for all the treasures on earth would Jamie have ventured down into that black place. Yet every night his precious pet was placed there by Jamie's father.

Two nights Jamie bore it, standing at the top of the stairs with wide-open eyes and a stilled voice until the darkness had swallowed his pet.

But when the third night came, Jamie could stand it no longer. "Daddy," he said, "Popcorn is not going down there alone!"

Jamie cried. He snapped on the light at the head of the stairs. Then down he went and put his pet to bed.

"If Popcorn has to sleep down here in the cellar, I'm going to sleep here too!" he said. And he stayed down there in the dark—at least, until his puppy went to sleep.

Well, that settled his fear of the dark. Love had cast out his fear. A few nights later, Jamie and his father came home around nine, and his father found he had locked his keys in the house! They decided the only way to get into the house would be to have Jamie crawl through an open window in the cellar. It was dark as pitch, but Jamie wasn't afraid. He felt his way up the dark stairs and opened the front door. He did not even whistle.

The Bible says, "There is no fear in love; but perfect love casteth out fear." That's how Jamie conquered his fear. His love for that puppy was greater than his fear of the dark—and when he got down in the dark cellar he found there wasn't anything to be afraid of, after all!

Jamie is now twelve, and he and his dog are inseparable friends. He says: "I've learned lots of lessons from my dog Popcorn. He taught me that the dark is a blessing sent down from heaven. God sends the darkness to help us get our sleep." ◀◀

The Only One of His Kind

BY DOROTHY C. HASKIN

ELIZABETH WAS EXCITEDLY PREPARING for the birth of her first child. She had bought diapers, and made clothes. Her mother had given her a crib. Two showers had been held for her. And wonder grew and grew in her heart. Her very own baby! She had to do her best by the little one, and so she bought a book on the development of a child.

She read excitedly. At such and such an age she could expect the baby to crawl . . . to walk . . . to talk! She could see the little fellow in her mind's eye. She turned again to her book, and read a quote from Dr. Milton J. E. Senn, of Yale University. He stated, "Parents should realize that allowances must be made for a wide range of individual pattern of development. It is important that a mother learn to know her own child, rather than merely check his behavior against age traits listed in a book."

Her own child! The only one of his kind! That's what your child is. And the most important fact that modern psychologists can teach you is that God makes only individuals.

Most mothers want their children to be better than, but still miniatures of, themselves. This just doesn't happen! The child is usually similar, but he may be completely opposite. Phylis, who teaches school, and has a wide pattern of interests, had to accept as a fact that neither of her daughters was a 'brain.' They were sweet girls, but not brilliant. She was disappointed, but her mother heart accepted the fact and she learned to enjoy them for what they were.

A mother can mar a child for life when she doesn't appreciate the value of what he is. Nagging a child won't make him learn, but it may teach him

to revolt against books. Or belittling his ability in some lines will not increase it in another. Marcia thought it cheaper and quicker to buy ready-made clothes. It annoyed her when Geneva wanted to make her own. Marcia never fully accepted dressmaking as a necessary part of modern living, but Geneva became a dress designer with a national concern.

Only one factor will give the average mother the peace of heart to accept a child who doesn't fit her standards—and that is the realization that her child is an individual creation of God. The child did not choose his own physical pattern or mental aptitudes. Scripture says, "It is he that hath made us, and not we ourselves" (Psalm 100:3). The Bible goes on to tell us that all who become Christians were "chosen in him before the foundation of the world" (Ephesians 1:4). The proper worth of each individual soul is appreciated only in the light of God's concern for each one.

Why not accept a person for what he is? God does. His interest is not limited to the talented, the clever, or even the good, for He says, "Him that cometh to me I will in no wise cast out" (John 6:37).

For Junior Readers—

BIBLE BAKERY

1. What prophet told a widow woman to bake him a cake first with the meal she had left, and then miraculously there would be enough for her and her family, during the time of famine?

2. Where (what chapter of what book) is bread first mentioned in the Bible?

3. Upon whom did God promise to "rain bread from heaven"?

4. In what famous Bible prayer is "bread" mentioned?

5. To what person did Jesus say this: "Satan hath desired to have you, that he may sift you as wheat"?

6. Who is known as the "Bread of Life"?

7. While Joseph was in an Egyptian prison, Pharaoh's chief baker and chief butler were there also. Each dreamed a dream which Joseph interpreted as meaning that one was to be released from prison and one was to be hanged. What happened to the chief baker?

8. Who is the first person that the Bible specifically mentions baked bread?

ANSWERS: 1. ELIJAH (1 Kings 17:13, 14); 2. GENESIS 3 (VERSE 19); 3. ISRAELITES (EXODUS 16:3, 4); 4. THE PRAYER GIVEN TO THE DISCIPLES, COMMONLY CALLED, "THE LORD'S PRAYER" (MATTHEW 6:11); 5. SIMON PETER (LUKE 22:31); 6. JESUS (JOHN 6:35); 7. HE WAS HANGED (GENESIS 40:22); 8. LOT (GENESIS 19:1-3).

January 20, 1957



Our Family Altar

Monday, January 21

SCRIPTURE: 1 Peter 3:8-17

TODAY'S GEM: "The eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Peter 3:12).

FOR THE PARENT: This passage of Scripture abounds in practical exhortations to Christian living. As time permits, take each verse and discuss its meaning, stressing the advantage of living for God, even if it means suffering for Him.

QUESTION TIME: If someone does evil to us, how are we to treat them? (v. 9) What promise is given the righteous concerning their prayers? (v.12) Peter says we are happy if we suffer for Christ (verse 14). Why?

Tuesday, January 22

SCRIPTURE: 1 Peter 3:18, 22; 4:1, 2, 8-19

TODAY'S GEM: "If any man suffer as a Christian, let him not be ashamed" (1 Peter 4:16).

FOR THE PARENT: Have the group review the sufferings of Christ for our sins, pointing out both the physical and mental sufferings. Stress that Christians are often called upon to suffer for Christ, and we should not be ashamed of this. Our suffering may not be physical torture; it may be mental or emotional, as the taunts of unbelievers.

QUESTION TIME: Why did Christ suffer for us? (3:18) Why are we called upon to suffer for Him? (4:13-14) Where is Christ now? (3:22)

Wednesday, January 23

SCRIPTURE: 1 Peter 5:1-11

TODAY'S GEM: "Humble yourselves therefore under the mighty hand of God, that he may exalt you" (1 Peter 5:6).

FOR THE PARENT: Stress especially the idea of humility and submission to the authority of those over us—our parents, our spiritual leaders, and God. God will exalt the humble, but He resists the proud. Pride is a snare of Satan who seeks to destroy us (verses 8, 9). But if we are faithful to God and submissive, He will give victory (verse 10).

QUESTION TIME: Why can we cast all our care on God? (v. 7) What will God do for those who are humble? (vv. 5, 6)

Thursday, January 24

SCRIPTURE: Mark 4:35-41; 5:1-8

TODAY'S GEM: "And he arose, and rebuked the wind, and said unto the sea, Peace, be still" (Mark 4:39).

FOR THE PARENT: (Additional material on "Christ, Our Calm in Storm" will be found on Sunday's Lesson page.) Have the group review these two stories. Emphasize that Christ has power over the elements and over demons—in fact, over all things.

QUESTION TIME: What was Jesus doing during the storm? (4:38) What did Jesus do when the disciples awakened Him? (4:39) Who met Jesus when He got out of the ship? (5:2)

Friday, January 25

SCRIPTURE: 2 Samuel 5:1-5; 8:1-6 (Sunday's Lesson for Juniors)

TODAY'S GEM: "As long as he sought the Lord, God made him to prosper" (2 Chron. 26:5).

FOR THE PARENT: Last Sunday's Junior lesson dealt with David's appointment as Israel's king. This lesson points out the growth of his kingdom because he followed and obeyed God. God always honors and blesses those who follow Him completely.

QUESTION TIME: How long was David the king of Israel? (2 Sam. 5:5) Why did David have such good success in his kingdom? (2 Sam. 8:6) Why did David move Israel's capital from Hebron to Jerusalem? (Better location, better protection)

Saturday, January 26

SCRIPTURE: Genesis 27:1-25, 41-45 (Sunday's Lesson for Primaries)

TODAY'S GEM: "Lie not one to another" (Col. 3:9).

FOR THE PARENT: Review the lives of Jacob and Esau. From this story of the stolen blessing, stress that it is wrong to tell or act a lie. Jacob did both, and it brought him many years of trouble. In God's sight, there are no "little lies" or "big lies." All lying is sin.

QUESTION TIME: What did Jacob do to deceive his father and gain his blessing? (vv. 8-17) Who helped him? (vv. 11-13) What was one result of Jacob's sin? (vv. 41-45)

6 REGIONAL

Sunday



J. R. Ashcroft



E. S. Williams



Bert Webb



D. V. Hurst



E. B. Adamson



L. B. Keener



Philip Wannemacher



E. R. Hertweck



C. W. Denton



Edith Denton



Maxine Mitchell



Gwen Jones



Carl Conner



Ralph W. Harris

SOUTHEAST

Jacksonville, Florida
February 5, 6, 7

SOUTHCENTRAL

Wichita Falls, Texas
March 5, 6, 7

SOUTHWEST

Sacramento, California
March 12, 13, 14

NORTHWEST

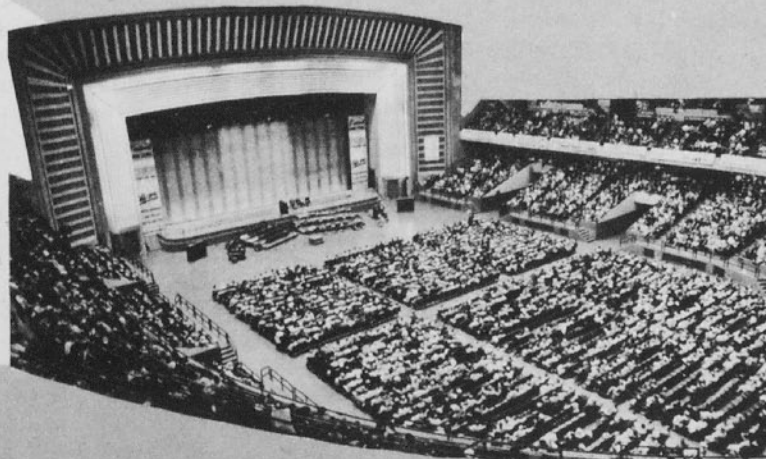
Spokane, Washington
March 27, 28, 29

NORTHCENTRAL

Des Moines, Iowa
April 9, 10, 11

NORTHEAST

Rochester, New York
April 23, 24, 25



FOR FURTHER INFORMATION WRITE TO THE NATIONAL



SUN

Sunday School Conventions

—AN UNLIMITED OPPORTUNITY
FOR ALL CHRISTIAN WORKERS

Check the dates and attend the convention nearest you

Two days and three nights of inspiration await you at one of the six 1957 Regional Sunday School Conventions. There you will find many helps for making yours a "growing, going" Sunday School. You will enjoy the mass evening rallies, the visual demonstrations and the panel discussions.

Among the evening speakers will be Ernest S. Williams, former general superintendent of the Assemblies of God for twenty years.

There will be eighteen different conferences on various topics of Sunday School interest, led by those who specialize in Sunday School. Special points of interest will be the commercial exhibits (a convenient church shopping center) and Sunday School

exhibits where you will be able to counsel with experienced Sunday School workers. You will meet pastors and Sunday School workers from other districts who will be able to tell you how they have reached the people in their towns. At special crafts sessions participants will make individual projects.

Plan now to attend the convention nearest you. Perhaps a delegation from your church can join with several other churches in your vicinity and charter a bus, or you might arrange a car pool to cut expenses. You'll be glad you attended! Your School will see advancement as the helps found at the convention are put into operation. Check the dates for the convention in the city nearest you, and start making plans to attend.

CONVENTION SCHEDULE

FIRST DAY	SECOND DAY	THIRD DAY
11:00—Registration and Hospitality Booths Open	9:00—Exhibits Open	9:00—Exhibits Open
2:00—Conference on Handcrafts for Boys and Girls Camps	10:00—United Session Theme; Opportunity Advance	10:00—United Session Message: Opportunity Decision Feature: "Here's My Question" Panel
6:00—Exhibits Open	2:00 to 4:00—Conferences	2:00 to 4:00 Conferences
6:30—Musical Vespers	6:30—Vespers	6:30—Musical Vespers
7:00—Opening Rally Message: Opportunity Enlistment Visual: The Divine Call	7:00—Rally Message: Opportunity Indoctrination Visual: The Path of Truth	6:45—Rally Message: Opportunity Evangelism Visual: "Only One Year"

SUNDAY SCHOOL DEPARTMENT, 434 W. PACIFIC STREET, SPRINGFIELD 1, MISSOURI

Israel's Message To the Church

BY ALBERT L. HOY

Southern California Bible College

THE BIBLE ADMONISHES US TO BE especially alert, in the closing days of this dispensation, to understand omens of spiritual significance. Fortunately, watchful Christians have identified some of these signs, such as the modern emphasis upon world evangelism and the renewed operation of the Holy Spirit in Christian activity. They know that these events have occurred in exact fulfillment of Biblical prophecy to inform the church of great developments yet forthcoming in God's redemptive program.

Nevertheless, a large number of believers seem to be unaware of the impressive message which Israel has been bringing to the church during the last eight or nine years. Unquestionably, the experiences of Israel in her homeland constitute some of the most meaningful signs of the present generation. Too much stress can hardly be laid today upon the necessity for Christians to compare prophetic statements found in the Bible with international events recorded in the newspaper. If they do so, they will assuredly hear the voice of Israel preaching to them.

Israel is the only nation on earth to experience a miraculous restoration of its autonomy. For twenty-five notable centuries Israel has not been a self-governing nation. Since 605 B.C. the whole land of Palestine has been ruled by Gentile and Arab conquerors—by Babylonians, Persians, Greeks, Romans, Moslems, and British. Under this oppression the Jews suffered great distress. Many were forcibly removed to labor in foreign lands, while others voluntarily left their homes, hoping to find social and economic security in more hospitable parts of the world.

Then, in amazing fashion, the precise

fulfillment of Biblical prophecy suddenly ended the wandering of God's national people. On May 15, 1948, the Republic of Israel came into existence. Once more the Jews possessed their homeland and raised their heads proudly in new-born independence. Their rejoicing was well taken, for the Bible declares that, despite the antagonism of other Semitic people, the Jews will never again be uprooted and scattered.

Christians who closely study the Bible will know that this regathering of Israel to Palestine is frequently predicted by the Major Prophets. If one reads carefully, it will be seen that two regatherings are spoken of. The first of these occurred in 536 B.C. and is recorded in the Book of Ezra. The second is always associated with the "last days" and has weighty implications for the church. Some of the characteristics of the second restoration are revealed in the following verses taken from the sixteenth chapter of Jeremiah: "It shall be said, The Lord liveth that brought up the children of Israel from the land of the north, and from all lands whither He had driven them, and I will bring them again unto their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

There is little difficulty in observing that this prophecy does not refer to the first restoration, because here the Lord undertakes to bring His people from all lands whither He had driven them. All the 45,000 Jews who returned to Jerusalem in 536 B.C. came from Babylon. But in Jeremiah's prediction, they are



to return from the lands of the earth. Nor can it be claimed that the prophecy applies to Israel's spiritual revival prior to the Millennium, because of the methods by which God restores the Jews to Palestine. We note that He uses fishers and hunters to cause them to return. The attractive premiums offered to Jewish people by the Zionist Movement may serve to interpret the fishing process, while the awful anti-Semitic persecutions of the last two decades would undoubtedly illustrate the hunting method which God has employed to cause His people to return to the land of their fathers. A further point of interest in Jeremiah's prophecy may be noted in the eighteenth verse of the chapter. There we are told that after Israel has been restored to Palestine, she will be chastised. Israel has suffered in many ways at the hands of her Arab neighbors. However, she is destined to emerge from the inter-Semitic struggle with added strength and security (Ezekiel 28:25, 26).

In striking fashion Ezekiel throws additional light upon the modern restoration of Israel. In chapter 36 of his prophecy, from verse 24 to verse 38, the prophet makes known the divine intention to gather the Jews out of all the countries of the earth for reinstatement in their homeland. He also reveals that an important aspect of the restoration is the blessing of God upon Jewish agricultural activities. "The desolate land is to become like the garden of Eden." Strangely enough, though the Jew is usually associated with commercial ventures, he is most successful and more in alignment with the will of God as a farmer. Already, the agricultural feats of the Israeli farmer are astounding the world.

Verses 26 and 27 of the prophecy of Ezekiel have direct bearing upon his

vision in the valley of dry bones, which follows in chapter 37. The prophecy reveals that God first regathers the Jews to Palestine and then puts His Spirit within them, thus bringing them to repentance and reconciliation with His will. The vision, a portion of which has been fulfilled during the last eight years, illustrates how the prophecy will come to pass.

It should be noted that the vision of the dry bones is in two parts. First, the prophet is commanded to prophesy "to the bones." When he does so, the bones are gathered together, flesh appears upon them, and they take the form of complete but lifeless bodies. This is the first half of the vision—the half that has been amazingly fulfilled since May 15, 1948. In our twentieth century the Jews of all nations have heard the prophetic call to return to their homeland. Like the dry bones, they have been gathered together in the land of their fathers, and there they have become corporate through the proclamation of Israel's independence. But they are not yet spiritually alive. Only when the second part of the vision is fulfilled, will they know the blessing of spiritual restoration.

To effect this the prophet is commanded to prophesy "to the wind." His obedience brings the divine breath upon the corpses and they live. Every Bible student should know that this great spiritual revival of Israel takes place toward the close of the Tribulation. Indeed, when Christ appears in Millennial glory, He will be hailed as Messiah by many regenerate Jews, according to Isaiah 25:9.

All these progressive aspects of Israel's return to Palestine are intensely significant to the church of Jesus Christ. We should remember that our Lord declared several times, with the utmost plainness, that this Jewish restoration was to be an index of His Second Coming. When the disciples asked Him on the Mount of Olives what the sign of His Coming would be, He included a parable of the fig tree in His answer. According to the text, He said, "When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:32, 33). In the Bible the fig tree symbolically represents the Jewish people. Today we witness the renewed growth and budding of that tree in Palestine. As we direct our

attention to it, surely we cannot fail to grasp its impressive message: *the Coming of the Lord draweth nigh!*

Luke's record of the Olivet discourse contains additional information. In Luke 21:24, we are informed that the Jews "shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." No one ought to misunderstand the obvious meaning of this prophecy. In simple terms it declares that the city of Jerusalem is to be under the government of Gentile nations, until non-Semitic imperialism crumbles and disappears. One may recall that the second chapter of the Book of Daniel also refers to the overthrow of Gentile world power in its description of the stone smiting the feet of the image. The fact, however, is very clear that when Gentile rule ceases in Jerusalem, we are to lift up our heads and look for the coming of our Lord. At this present moment there is not a vestige of Gentile authority in Jerusalem. The city is under the joint Semitic rule of the Jews and Arabs. Later, the Jews will become supreme in the city, but there is no scriptural reason to suppose that Christ must defer His Coming to that time.

It is to be earnestly hoped that Chris-

tians everywhere will give heed to the meaningful sermon that Israel is preaching to the church. Long ago God ordained that every historic act of the Jewish people would have its repercussion upon the whole world. In quietness and confidence, therefore, let us observe Israel's new development in the Land of Promise. Let us watch her amazing economic successes, and her predicted conflicts with the nations upon her borders. And as we watch, let us often whisper the prayer, which may be wondrously answered at any moment: *Even so, come, Lord Jesus!*

O Jerusalem! Jerusalem! Once mighty wings were spread out to cover you! With tears did the Owner of those wings bid you come under! But, "Ye would not!" Could you but know those wings today, your house would not be so desolate. An Intercessor liveth! But there are prints of nails in His hands!

Soon—we believe very soon — your nail-pierced Messiah, now sitting in glory at the right hand of God, "shall arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come . . . when the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:13, 16).



an invitation to SOUTHWESTERN

My name is Walt "Mac" Millan. I plan to enter the ministry of school teaching. I'm a sophomore in the Junior College department of Southwestern Bible Institute. I think Christian Education is wonderful. I think Christian LIVING but to LIVE.

The Bible is honored as the main textbook of all our courses and is placed first in a well-rounded college program that makes Christ pre-eminent.

Here at Southwestern you can prepare for immediate service in business or education; and receive both academic and spiritual knowledge. Since this is an accredited Junior College you can transfer your credits to any college for additional studies.

On January 28, 1957, our second semester begins. When you arrive to enroll in either the High School, the Junior College, or the Bible College Department, I or one of my friends will be happy to show you about the campus and help you get acquainted.

SOUTHWESTERN BIBLE INSTITUTE
1200 SYCAMORE STREET, WAXAHACHIE, TEXAS

What Ministers Are Saying About Revivaltime

DURING THE PAST THREE YEARS THAT REVIVALTIME has been on the ABC network, it has risen to the top as a religious broadcast. The REVIVALTIME office has heard from many people of every walk of life, and of many denominations.

Of all the letters, none has brought us greater joy than the letters we have received from ministers of more than 30 denominations. These ministers have written expressing their appreciation for the inspiration they have received from the broadcast.

We would like to share some of their letters with you:

A Baptist minister in West Virginia writes: "I am praising God for your powerful and sincere preaching of the Gospel of Christ. Please accept this token (\$1.00) of my sincere appreciation."

From the minister of an Open Bible Standard Church comes this message, "Your program is a real inspiration and MUST be kept on the air. Please be assured that I speak the sentiment of your many listeners. I will join in prayer with

you that your many needs will be met and your results for God will be greatly increased."

A Methodist minister in Georgia says, "I often listen to your REVIVALTIME programs on Sunday nights and enjoy them very much as I am driving home from my own church. We get so much inspiration from your messages I am a Methodist minister serving three churches in the South Georgia Conference, and appreciate the work you are doing. I pray that God will continue to bless your ministry. We hope you will keep on keeping on with the pure old-time gospel you have been preaching. The world needs it."

From New York, a minister of the United Holy Church of America writes, "I'm dropping a few lines to let you know that I would like to have your book entitled *Suez*. Please send it to me real soon."

A Negro minister of the Spiritual United Church of Christ Zion sends this message, "I told my people, the members of the church, to turn on their radio and listen to your sermon every Sunday morning, and I commend it as being sound and worthy. Keep the good work up."

An Assembly of God pastor in Colorado gives us this report, "A former Baptist is in our church as a direct result of REVIVALTIME, and has a wonderful experience of the Baptism of the Holy Ghost."

A Missionary Baptist minister in California sends this letter, "I hear your broadcast most every Sunday morning while driving on the highway to work in the service of God. I usually get your program for I love the Gospel wherever it is preached. I have been in the soul-winning business since 1914, but I would like to have a copy of your *Soul-Winner's Guide*."

Also from Washington, a Baptist pastor says, "Thank you for the splendid ministry of the gospel. We do enjoy it much. Please find enclosed a small gift toward your work. Will you send one copy of the booklet on Egypt please. Many thanks and may the Lord continue to bless you."

Your continued support and letters will help to keep REVIVALTIME'S ministry going to those outside the Pentecostal ranks. Faithfulness to this cause will help to spread the fires of revival until Jesus comes.



C. M. Ward addressing the nationwide Revivaltime audience.

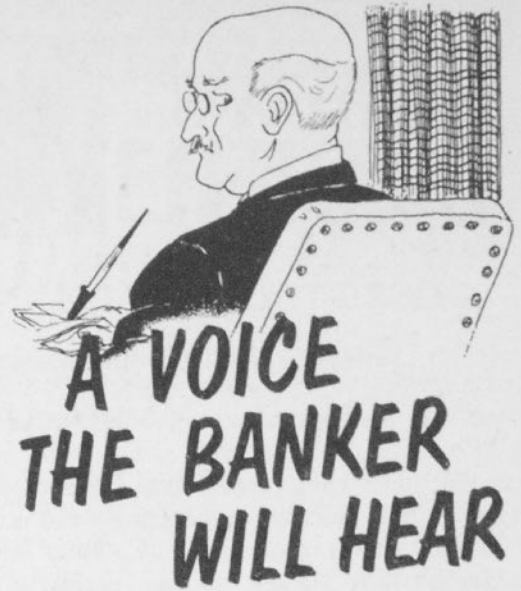
REVIVALTIME Giving

TOP TEN DISTRICTS

January 1 to November 30, 1956



TOTAL GIVING		AVERAGE PER CHURCH	
1. NORTHWEST	\$16,338.07	1. NEW YORK	\$116.59
2. EASTERN	15,943.84	2. NEW ENGLAND	95.47
3. S. CALIFORNIA	15,263.94	3. OHIO	82.90
4. NEW YORK	15,157.82	4. WISCONSIN-N. MICH.	78.77
5. OHIO	14,259.26	5. NEW JERSEY	74.85
6. ILLINOIS	11,417.03	6. EASTERN	72.47
7. S. MISSOURI	11,030.42	7. NEBRASKA	64.59
8. WISCONSIN-N. MICH.	10,555.69	8. NORTHWEST	63.08
9. N. CALIF-NEV.	9,695.81	9. ILLINOIS	59.46
10. NEW ENGLAND	9,451.88	10. S. FLORIDA	56.93



The Man in Death Row

(Continued from page three)

FOUND OUT! "... and art found wanting."

Singled out! Tried out! Found out! The trial was now over. Graham was taken to death row where he apprehensively would live the last days of his life before execution. He would now have time to think of his past, his present and his future. Would he want the world to know that he had felt true remorse for this gross crime? Would he turn to God for pardon and strength? Would he assure his kind wife that he had grieved at the thought of bringing her into public disgrace and shame? Would he ask people to pray for him in his trying hours before death? Surely as he heard the words from the judge declaring his fate he must have been crushed. All of his hopes must have been reduced to emptiness.

But let us allow him to speak in his own words: "I wish just once that someone would send me a letter saying *Let's go out and get drunk.* . . . If I get any more of these Bibles I'll start selling them. I always believed this was the only life and I was going to live it while I could. Yea, man, have all the fun you can, take what you want any way that you can get it. My ambition was to drink all the whiskey and love all the women, and I sure did make a dent in both. Don't talk religion to me. If I haven't got it now, I'll never get it."

It is a sobering thing to write that Graham has been "found out" through

his own words. The Bible says: "Out of the abundance of the heart the mouth speaketh" (Matthew 12:34). Oh, if men could only realize that Christ can so completely change their minds, their hearts and their destinies.

Graham's death row neighbor, Le Roy Leick, pleaded with him to turn to the Lord. In finding the Lord after committing his own crime, Leick's personal testimony was so different: "I have found a lot in life to live for—things I would have never found but for the grace of God. If God is ready for me then I am ready to go to Him and then I will live forever."

Some years ago Jimmy Proctor served a life sentence for murder. While an inmate, he surrendered his life to Christ. On the night of his death in the prison infirmary he wrote on the cell wall beside his bed:

*"I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need, the Bible says,
Is ever, only Jesus.*

*"Tho' some should sneer, and some should
blame,
I'll go with all my sin and shame;
I'll go to Him because His name,
Above all names, is Jesus."*

Satan seeks to take a firm grip on the lives of all who are within his reach. In our own strength we are not a match for him. There is only one man who can give us strength to overcome, and we can all say with Jimmy Proctor: "I'll go to Him because His name, above all names, is Jesus." —*The Standard*

Many of our Assemblies of God congregations, growing in size and vision, decide to build. The pastor and board consider the financial ability of the church and conclude that within a reasonable length of time the congregation could take care of any indebtedness necessary to a building program. There are tithing members willing to commit themselves to a program of expansion. The entire church has the burden of the project.

But the banker shakes his head. Church loans trouble him. The personal commitments are not tied down. People may change their minds. Foreclosing on church property is poor publicity. Sorry.

So the church embarks on a program to raise the money in advance, even though delay means inconvenience and increased cost.

Within the past few years a number of Assemblies of God ministers and districts have joined hands to solve this problem. A non-profit corporation has been set up and is now operating in sixteen districts. Its sole purpose is to help local churches with the knotty problems of financing expansion problems. The corporation, known as Church Extension Plan, or CEP, has been established on sound and conservative business principles, for it must command the respect of the financial world.

Several means are used to help local churches. CEP organizes the financial potential of the church in a form that lending institutions recognize as collateral. Then, through the sale of its own bonds to Christian investors, CEP is establishing a lending capacity of its own.

In these days of "tight money," many churches are finding CEP's "voice the banker will hear" invaluable.

CEP would like to acquaint the entire constituency of the Assemblies of God more fully with its services.

CEP CHURCH EXTENSION PLAN
 P. O. BOX 1567 SALEM, OREGON
 I wish to know more about CEP and its services.
 NAME
 ADDRESS
 CITY STATE.....

SUNDAY'S LESSON



CHRIST, OUR CALM IN STORM

Sunday School Lesson for January 27, 1957

MARK 4:35-41, 5:1-8

Centuries have passed since the events in our lesson transpired, yet mankind is the same. He is still subject to fear, still the victim of Satan's hate. But Christ is also the same. He is still Master of the Universe, Strong Deliverer, Conqueror of demons!

CALMING THE STORM (Mark 4:35-41)

The command of Jesus. "Let us pass over unto the other side." Christ and His disciples had been ministering all day on one side of Galilee. Now they must move on and minister elsewhere. The words of Christ apply today. (1) Christ calls us to "pass over to the other side," to launch out in spiritual discovery and service to new experiences, fields, duties, privileges and conflicts. (2) Christ calls the sinner to the "other side," to pass from death unto life, from the place of slavery to sin to the land of redeeming life, light, and liberty in Him. (3) Christ calls those who come to the end of life's journey to pass over to the "other side," to the land of eternal glory and blessedness with Him. In all these things He Himself is with us!

The conflict of the voyage. "And there arose a great storm." Storms will come to those who follow Christ and obey Him. Christ's presence with us may even be the cause of some storms which arise in our lives. Storms of temptation and trial will often occur with great suddenness. Yet every storm may become the occasion of a new revelation of Christ's power to deliver and to give victory!

The carefreeness of Jesus. "And he was . . . asleep." Christ was human; He became tired, fatigued; He can sympathize with human weariness. But Christ was also without strain, inner tension, worry. He was relaxed. Even the storm did not disturb Him! We, too, if we live and move in the Spirit, may enjoy such inner peace and poise!

The concern of the disciples. "Master, carest thou not that we perish?" Matthew reports them as saying, "Lord, save us! we perish." The question is one often asked by unbelief in relation to poverty, sickness, adversity, bereavement, in times of spiritual darkness, loneliness, and temptation.

Observe: (1) The disciples had forgotten their sailing orders. "Let us pass over to the other side." Christ's command was their assurance of safe passage to the other shore. (2) They had little appreciation of the significance of His presence. (3) They evidently had a limited awareness of His power. (4) They were overcome by fear. More serious than the fact they were in a storm was the fact that the storm was within them. (5) But they did have enough faith at least to drive them to Christ with a feeling that He could, somehow, save them. Let us take courage in the knowledge that though faith was small, it was strengthened by a mighty revelation of Christ's power!

The conquest of the storm. With majestic poise Christ arose from sleep, rebuked the wind, and stilled the sea. Then He asked a question we all do well to face—"Why are ye fearful, O ye of little faith?" (Matt. 8:26). In view of who Christ is and what He promises in His Word—in view of what He has been to His followers in the past and what He has done for us—why do we permit doubt and fear to enter our lives? How is it that our faith is so small?

CALMING THE MANIAC (Mark 5:1-8)

The miracle on Galilee reveals Christ's power over nature. The miracle in Gadara reveals His power over demons, and the second seems almost more wonderful than the first. Space will permit only these observations:

(1) Behold the power of Satan to destroy men's lives! The man was possessed by a multitude of demon spirits, living like a wild beast "among the tombs"—indicating the connection between sin, Satan, and death. "And always . . . he was . . . crying and cutting himself with stones." Is not all the world's misery, suffering, and sorrow due to Satan?

(2) Behold the superhuman power of the demon-possessed man. Chains could not hold him; his power came from the demon spirits. But if Satan's power could so strengthen a human being, how much more can the Holy Spirit energize and empower those who surrender fully to Him!

(3) Behold the power of Christ to deliver the helpless! Though demon-possessed, this man still sought Christ's help—and found it! There is hope for any man bound by Satan. You may not have power to break his spell, but you can fall at the feet of Jesus, throwing yourself upon His mercy, and find deliverance by the power of Him who is "the same yesterday, and today, and forever!"

—J. Bashford Bishop

HOW JESUS WAS AWAKENED



SUNDAY SCHOOL CONVENTIONS

BY C. W. DENTON

National Sunday School Secretary

THIS IS A SIGNIFICANT YEAR FOR THE Sunday Schools of the Assemblies of God. In February, the first in a series of six Regional Sunday School Conventions will be conducted. Eighteen to twenty thousand delegates are expected to attend these meetings. These conventions are a vital part of the five-year plan to re-enroll one million in our Sunday Schools by 1960.

Of course, Sunday School conventions are not a new adventure for the Assemblies of God. To date, eleven national and twelve regional conventions have been sponsored. Thus, with this wealth of experience in conducting conventions, the 1957 series will offer excellent help and inspiration to all attending delegates.

The convention program is built around the theme, "Opportunity Unlimited." Just a moment's meditation on the theme makes one realize the potential in store for every delegate. There are basic and underlying influences prevalent in the Assemblies of God Sunday School Conventions. These should be considered by every Sunday School administrator, and immediate steps should be taken to send workers from the local church.

Opportunity for inspiration

Testimonies from Sunday School workers in various parts of the country indicate the results of inspiration received. A lady Sunday School superintendent in the East, having attended a national convention in Springfield, Missouri, returned to her School with a sense of belonging to a great army of Sunday School workers. As she walked toward her church on the Sunday following the convention she visualized her experience of the past week. She saw the great assembly of convention delegates. She remembered the enthusiastic singing, the inspired speakers, the helpful instruction in the workshops, and the stimulating and thought-provoking features of each day's program. Yes, while

walking to the church to fulfill her responsibilities as a superintendent of a small Sunday School, she suddenly realized her part in this great endeavor for the kingdom of God. Her heart became full, her step light, and upon arriving at the church she related her wonderful experiences to the other workers. They, too, caught the Sunday School enthusiasm and carried on their responsibilities with a new outlook.

Sunday School workers are volunteers. A limited few start out with training for the position they are to fill. Many of them have never observed an effective Sunday School. Consequently, the convention becomes a source of inspiration to them. They learn that Sunday School can become an effective means of evangelism and that there are Schools actually getting the job done.

Opportunity for instruction

At any one of the six conventions a delegate may attend his choice of seventeen different conferences. Experienced Sunday School leaders will be speaking on various phases of the work. Convention notes have been prepared and carry a summary of the material to be presented in the workshops. These are available in inexpensive book form, so that the delegate may take home a complete set of notes to share with other workers in the local church.

Throughout the convention the delegate may gather any number of organizational helps, the how and why of records, ways and means of promoting Sunday School work, crafts available for various age levels, floor plans for the new Sunday School unit, latest information and prices on furnishings and equipment, information through examination of the complete line of Sunday School literature available at the Gospel Publishing House. These are only a few of the helps that will be available.

Opportunity for fellowship

A spirit of happy fellowship means heightened morale. This makes for better workers who will approach their

tasks with greater enthusiasm and devotion. Give any delegate opportunity to mingle with two to three thousand people in a Sunday School convention and he is bound to catch the spirit of enthusiasm. As workers gather together and talk about their work, the greatness of the task will be impressed upon each. A new realization will come that we are laboring together with God. This is the very highest type of Christian fellowship.

Opportunity for vision

Inspiration is the spark which will ignite our imagination and our information into a flame of zeal for God. Every great Sunday School was first seen in the heart of some leader. Vision is essential to accomplishment in God's work. Abraham was called from his tent vision and told to "look now toward heaven." There he saw the stars which were the promised likeness of his own seed.

More than one worker has experienced that inner call to lift up his eyes beyond the present and build for the future. There is no way to measure such impacts; they must be experienced, and who can deny that such impacts as these have been experienced. Think of the growth in our Assemblies of God Sunday Schools over the past fourteen years. During these years, conventions have shared in imparting vision and zeal to establish Christ-honoring Sunday Schools.

Let the 1957 series of Regional Sunday School Conventions begin a chain reaction of new Sunday School enthusiasm that will take us on to a million enrollment by 1960.

DO YOU NEED A CHRISTIAN HOME?

Write to the Department of Benevolences, 434 West Pacific Street, Springfield, Missouri, if you are 65 or over and interested in an Assemblies of God retirement home program for laymen and ministers.

Improve Your Church Activities



HOW TO BE AN EFFECTIVE CHURCH WOMAN

by Carolyn P. Blackwood

This book is not only a valuable manual for women already active in the Church, but serves also to inspire those who for various reasons have been withholding their talents and energy. Ministers and workers will recognize it as an indispensable volume for the church library, as well as a basic tool for personal use. Cloth bound.

3 EV 1721 \$2.50

CHURCH USHER'S MANUAL

by B. F. Sylvester

This booklet is just what its title indicates, an excellently written treatise of the art and ministry of ushering. It will fill a definite need for ushers who wish to know the proper techniques of ushering, whether it is for a small or a large church. Every pastor and usher should read this interesting booklet. Paper bound.

3 EV 3404 30c

A BOOK OF INSTALLATION SERVICES

by Virginia Ely

Here is a versatile handbook for use in all types of installation services. It is a book of methods and materials which discusses the many phases of installation-service planning, of what such services should consist, and the objects to be used in making these occasions more meaningful. This is a book for church, Sunday School, educational, and civic leaders, or for all those who schedule and plan installation services. Cloth bound.

3 EV 1138 \$2.50

HOW TO USHER

by Leslie and Lora Lee Parrott

An enlightening book on: The Technique of Ushering, Organization of Ushers, Special Ushering and other forms explained. Paper bound.

3 EV 3887 50c

LYDIA, SELLER OF PURPLE

by Eleanor B. Steiner

Devotions for Women's Meetings compiled for those women who need help when it is their turn to lead the devotional period. Stresses a closer walk with Christ and a deeper understanding of His glorious person. Paper bound.

3 EV 3524 75c

CHOIR IDEAS

by Flora E. Breck

The purpose of this book is to tell informally something of the experiences of a number of choirs and to offer suggestions for the successful conduct of choir work. Cloth bound.

3 EV 1224 \$2.00

HANDBOOK FOR LEADERS OF MISSIONARY MEETINGS

This book includes twelve complete Missionary Services under the following headings: Outline for message, Song suggestions, Abundant illustrations, Homiletic suggestions, Poetry, Quotations, and suggestions for variety in Missionary Meetings. Paper bound.

2 EV 519 \$1.00

INSPIRATIONAL TALKS FOR WOMEN'S GROUPS

by Florence Kerigen

Our author has prepared this book in response to the demand for more talks for women's meetings. It will prove a great help for those planning programs for class meetings, missionary gatherings, etc. In it are seventeen talks on such subjects as hospitality, heritages, womanhood and pure speech. Paper bound.

3 EV 1799 \$1.10

SNAPPY SENTENCES FOR CHURCH BULLETIN BOARDS

by Paul E. Holdcraft

Stimulating sentence sermons to catch the eye of passers-by. Paper bound.

3 EV 3593 35c

1000 MORE SNAPPY SENTENCES FOR CHURCH BULLETIN BOARDS

by Paul E. Holdcraft

Stimulating sentence starters—on church attendance, observing the Sabbath, special days and seasons, patriotism, temperance; with selected scripture verses. Paper bound.

3 EV 3544 50c

HOW TO CONDUCT AN INSTALLATION SERVICE

by Roberta Patterson

This is an unusually excellent booklet of this nature. It has in detail several Installation Services and Programs. It is especially adapted to young people's groups yet can be used to advantage with those much older. Paper bound.

3 EV 3462 \$1.00

WORKABLE PRAYER MEETING PROGRAMS

by Theodore W. Engstrom

Variety and workability—those are two things that every program leader looks for in a book of programs. In this volume these are the two outstanding points that can be noticed. No two of these programs are alike; each is complete in itself. Here's a book that has been prepared with the thought of making each and every prayer meeting more effective. Cloth bound.

3 EV 2915 \$2.00

SPECIAL PROGRAMS FOR THE SUNDAY SCHOOL

by Charlotte Arnold

A book that contains material for sixty occasions which may be created "special days" of the Sunday School year. Completely planned programs are the resources of the book which make it a valuable helper to any Sunday School superintendent who wishes to sharpen interest between classes and increase attendance. Cloth bound.

3 EV 2562 \$2.75

GOSPEL PUBLISHING HOUSE, SPRINGFIELD 1, MO.

No COD Orders—CHARGE ORDERS: Add 5% for Postage and Handling—WE PAY POSTAGE on all orders sent with cash.

Speaking With Tongues

(Continued from page five)

(1) *The above admission that Paul spoke in tongues devastates your entire argument that tongues are only for the immature.* It would be the height of folly for anyone to place the great apostle in such a category. I suppose your awareness of this fact has led you into the following strange and contradictory statements, by which you have attempted to evade the force of Paul's experience:

"And yet while he could say this, there is no evidence that Paul ever used this gift. There is no other mention in all his Epistles that he ever exercised this gift. . . . Paul was so impressed with the necessity of bearing testimony and witnessing for the Lord Jesus Christ that he seems to have used the gift of tongues on only rare occasions. . . . While he spake with tongues more than any of them, there is no indication that he interrupted his divine message of preaching the gospel for the sake of an ecstatic emotional outburst" (pp. 13, 14).

Apparently you are doing your best to remove this embarrassing testimony from the minds of your readers and listeners. By citing the lack of historical evidence and the absence of mention in his other Epistles, you are actually questioning the veracity of the apostle himself.

(2) *Did Paul speak with tongues, or is his testimony a falsehood?* This is a question which you, without evasion, must answer. Furthermore, you must state simply and directly whether or not in the life of the apostle there was an abundant exercise of tongues. Obviously, you have been halting between two opinions. For example you say: "he spake with tongues more than any of them"—"he seems to have used the gift of tongues on only rare occasions." You cannot hold both of these views.

(3) You quote the apostle Paul as saying, "in essence," to the Corinthians: "Don't be children all your lives. Grow up beyond these elementary things." You state: "God gave them these signs

because they were weak, immature believers, as a temporary evidence, as a sort of crutch for their weak faith while they were developing from their spiritual infancy to mature spiritual manhood. And that is the only purpose for giving these signs to the Corinthian Church. In 1 Corinthians 13, which we study later, Paul says, with a reference to these primitive 'Signs': 'When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things'" (p. 14).

If Paul had thus instructed the Corinthians, he would have been at odds with his own testimony. He could not have said the words you place in his mouth, for he himself had not "grown up beyond these elementary things." His testimony to them was not, "I stopped speaking in tongues years ago, and you, too, must give up this childish practice," but rather, "I thank my God, I *spoke* (present tense) with tongues more than ye all!" In fact, in verses 14 and 15 he declares his intention of praying and singing in other tongues in the future!

I believe that, if you will re-examine Paul's instructions to Corinth, you will discover that he is not admonishing them to give up tongues as being only for the spiritually childish, but that he is admonishing them to exercise this gift in a mature manner, in a manner which edifies the church and which provides for the balanced function of all the gifts.

Being glossolalic himself, Paul would scarcely write the Corinthians for the purpose of totally eliminating the gift. He knew it to be what you must concede—"given by the Spirit of God . . . real and genuine and profitable" (p. 4). He knew that devotional tongues edified the speaker, and that congregational tongues, when accompanied by interpretation, were equal to prophecy in edifying the church. He also knew that tongues were a definite help to the believer in arriving at maturity. This fact remains, that if a mature saint like Paul exercised the gift of tongues, his ex-

perience negates your words, "if the gift of tongues is given to anyone today . . . it is a mark of spiritual infancy" (p. 19).

I do believe that if many Bible teachers today could say with Paul, "I thank my God, I speak with tongues more than ye all," there would be far less teaching whose sole purpose is to discredit speaking with tongues and to drive it out of the experience of present-day believers. I do thank my God that there is a growing number of men, widely recognized in Fundamentalist circles as mature leaders, who, though not identified with any Pentecostal organization, are enjoying this glossolalic experience. One, in particular, whose ministry to the saints is so edifying, would be among the first to refute the thesis that tongues are given only to the immature. And I am persuaded that if you were to become personally acquainted with Pentecostal congregations across the land, you too would discover some of the choicest saints in the Church.

(CONCLUDED NEXT WEEK)



THIS WEEK'S COVER

Donna Dodson, Missionette president at East Side Assembly, Springfield, Missouri, displays the Missionettes emblem, which signifies the purpose and heart of the club.

The M is used as a symbol of the name—Missionettes. The emblem itself suggests four things—a cross, a beacon, a star, and a weathervane.

- ★ a cross suggests their **Message**— the Christ of the cross.
- ★ a beacon beams the way—through their **Manner** of living they become guiding lights.
- ★ a star symbolizes hope—through their **Ministry** they give hope and encouragement.
- ★ a weathervane points north, south, east, west—a constant reminder of their world-wide **Mission** field.



Fagots From the Torch of Evangelism

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

► **BIG SPRING, TEX.**—The Spirit of the Lord was manifested nightly during the three and a half weeks when Evangelist and Mrs. Clarence Mitchell were here. Six were saved and four filled with the Holy Spirit. The church was greatly blessed by the evangelist's messages.

—Calvin O. Wiley, Pastor

► **VICKSBURG, MISS.**—A great number responded to a call for salvation, and some were filled with the Holy Spirit, in two weeks of revival recently held here by Evangelist and Mrs. Billy Jones of Dallas, Tex. Many miracles and healings were wrought and the church was greatly blessed.

—Roy L. Hamm, Pastor

► **MARION, OHIO**—The first Assembly of God just concluded a three-week revival meeting with Pastor Alex Vance of Columbus, Ohio, and Evangelist and Mrs. Eddie Roush of Clinton, Ind. The church was moved to a deeper experience with God, with some testifying to a definite touch of physical healing.

—Buford Nivens, Pastor

► **COFFEYVILLE, KANS.**—The First Assembly of God has just concluded a revival campaign with the R. Alan Davis Evangelistic Team of Tulsa, Okla. A total of 34 were saved, and a number were filled with the Holy Spirit. The preaching of Brother Davis, and the music under the direction of his associate, Jim Collins, was a real blessing to the church.

—P. E. Lowenberg, Pastor

► **BIG LAKE, TEX.**—A big help in the constant growth of the church here was the revival campaign with Evangelist and Mrs. Charles Ogdon of Oklahoma. During the meetings the Sunday School attendance record was broken with 69 present. Revival fires continue to burn. Recently the Sunday School record was again broken with 81 in attendance. Fourteen people have been saved in recent months, and six filled with the Holy Spirit.

—Jack L. Robertson, Pastor

► **KENTON, OHIO**—This new church just completed its first revival held by an outside evangelist. Paul Emerson of Jacksonville, Tex. held two weeks of meetings. His solid ministry, coupled with the anointing of the Holy Spirit, brought fine crowds with capacity attendance several nights. Three came to the altar for salvation, and two received the infilling of the Holy Spirit. This has been the greatest moving of the Spirit of God in the three-year history of the church.

—Monte May, Pastor

► **HUTCHINSON, KANS.**—The First Assembly of God just closed a very good series of meetings with Evangelist Charles Imler of Spencerville, Ind. Brother Imler was a minister in another denomination and just recently he received the Baptism of the Holy Spirit. His preaching was mightily convincing, and a number of families were influenced for Pentecost.

—J. L. Boulware, Pastor

► **BUFFALO, WYOMING**—The Singing Sandall Family of Augusta, Kans. recently closed a three-week revival at the Buffalo Assembly. Eight came forward for salvation, and many sought the Lord for the precious Holy Spirit baptism. An oil painting was awarded to the one bringing the most for the first time to the meeting. The winning person brought 46, and the next highest brought 45. A total of 148 new people were brought during the three-week period. The Sandalls' ministry was a real blessing, and the church continues to enjoy the benefits.

—William Harms, Jr., Pastor

► **LORAIN, OHIO**—Record crowds attended the recent three weeks of revival in the First Assembly of God here with Evangelist and Mrs. Bill Moorman of Bedford, Ohio. Approximately 60 came forward for salvation, two received the Baptism of the Holy Spirit, and several testified to definite healings. The last night of the meeting 32 were received into church membership. The Sunday School reached two all-time high records of 506 and 520. Everyone enjoyed the outstanding musical programs.

—K. A. Smith, Pastor

► **GRANITE CITY, ILL.**—Evangelist Bob Hoskins recently concluded a very profitable revival meeting in the First Assembly of God. The outstanding pulpit ministry and fervent spirit of the evangelists contributed to the excellent results of the meeting. Souls were saved, and as many as 14 young people came forward in one service.

—James Kofahl, Pastor

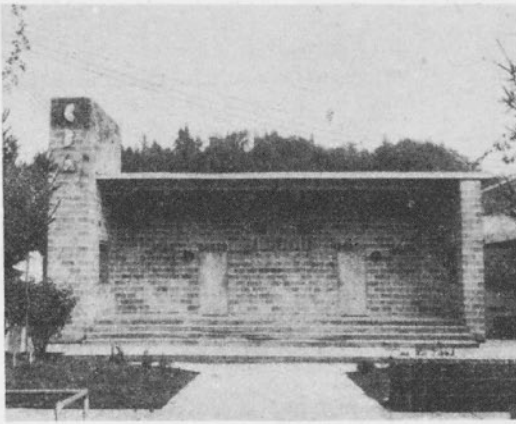
EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	CHURCH	DATE	EVANGELIST	PASTOR
Ark.	Hope	Gospel Tab.	Jan. 15-27	Jimmie Mayo, Jr.	Wm. C. Land
Calif.	Alameda	A of G	Jan. 20—	Moses Copeland	Robert Peters
	Glendale	Bethel	Jan. 22-Feb. 3	Lee Krupnick & wife	Arthur Slater
	Lindsay	A of G	Jan. 23-Feb. 3	Tanner Team	H. R. Grams
	Pismo Beach	A of G	Jan. 13—	E. L. Greenwood	Ted A. Masters
	Pomona	First	Jan. 20-Feb. 3	Watson Argue	Wm. Robertson
Fla.	Porterville	First	Jan. 20—	James Gilbert Family	F. E. Cagle
	Chipley	First	Jan. 13—	Fisher-Cheek	G. R. Cook
Idaho	Lewiston	First	Jan. 20-Feb. 3	L. B. Lewis	Norman Gardner
Ill.	Alton	Edwards St.	Jan. 27—	D. C. Ogden	J. W. Ellsworth
	Manchester	Plaza Theater	Month of Jan.	D. E. Skiles & wife	—
Iowa	Newton	A of G	Jan. 20—	Wendell Reed & wife	B. B. Compton
	Ottumwa	* First Pent.	Jan. 21-25	N. B. Rayburn	W. B. Friend, Chm.
Kans.	Leavenworth	A of G	Jan. 22-Feb. 10	Singing Sandalls	Howard Shelton
Mich.	Detroit	Revival Tab.	Jan. 20-Feb. 3	Musical Mathans	Orie Robinson
Mo.	Parma	A of G	Jan. 20—	Roland Hastie & wife	Jeremiah Hanley
Mont.	Kalispell	First	Jan. 16-27	Christian Hild	Walter Buck
Ohio	Columbus	Bethel	Jan. 20-Feb. 3	J. G. Gott	Raymond Fife
	Hudson	A of G	Jan. 17-27	Arnold Segesman & wife	R. M. Giordanengo
Okla.	Henryetta	First	Jan. 13—	Ted Stephens Family	H. A. Strange
	Tulsa	Home Gardens	Jan. 27-Feb. 10	Morris Lefkovitz	J. R. Cissna
Oreg.	Waynoka	Elm St.	Jan. 13—	Lawrence Selvey	John L. Beck
	La Grande	Gospel Tab.	Jan. 22—	Everett H. Olp	Bert Allbritton
Pa.	New Castle	Full Gosp. Tab.	Jan. 20-Feb. 10	John & Olive Kellner	Tom Cross
Tenn.	Madison	** First	Jan. 21-25	Earle Weech	Jay Alford
Tex.	Arlington	Hillcrest	Jan. 24—	Bob McCutchen & wife	Chas. M. Barnes
	Houston	Lake Forest	Jan. 27—	Hilton Sutton	Donald Johnson
Va.	Phoebus	Calvary FG	Jan. 22-Feb. 10	W. M. Stevens	B. W. Fox
Wash.	Yakima	** Stone Church	Jan. 21-27	W. C. Peirce	C. L. Hobson
Wis.	Nekoosa	E. Nekoosa	Jan. 28-Feb. 3	Joel Palmer & wife	John V. Ohlin

* Union Campaign

** Workers Training

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that THE PENTECOSTAL EVANGEL is made up 24 days before the date which appears upon it.



NEW SCHOOL BUILDING DEDICATED AT CANYONVILLE

A new building was dedicated a few weeks ago at Canyonville, Oregon. It is a combined dining hall and auditorium for the Christian High School which is gaining a wide and favorable reputation throughout the Assemblies of God

ranks; namely, the Canyonville Bible Academy.

At Canyonville, young people from all over the nation get an excellent high-school education under the influence of capable and consecrated Christian teach-

ers. There are 140 students enrolled this year.

The second semester will begin January 28, 1957. For full information, write to: Canyonville Bible Academy, Canyonville, Oregon.

► OWENSBORO, KY.—A successful revival was conducted here recently by Evangelist Jack Vibbert of Tompkinsville, Ky. Although the meeting was short, it was one of the best the First Assembly has had. The evangelist has been a minister of an old-line denomination. He has recently received the Baptism of the Holy Spirit, and is now conducting revivals in many churches of the Assemblies of God. He is the brother of three ministers now affiliated with the Assemblies of God.

—W. L. Rodgers, Pastor

TAKES PASTORATE IN ALAMEDA

ALAMEDA, CALIF.—We have accepted the pastorate of the First Assembly of God in Alameda, after pastoring for five years in the Southern California District.

We pastored the Assembly in Glendora for four years and the blessing of God was upon us. We traded the church property for a new location on Grand Avenue in the heart of a new area of homes and business. We organized an expansion program which included a new auditorium approximately 50 by 90 which is now being completed by the new pastor.

In January 1956, we resigned the Glendora church to open a new Assembly in the Charter Oak area of Covina, California. We labored there until last November. Souls were saved and some received the baptism of the Holy Spirit. Twenty members were organized and the Sunday School went over 40. We purchased an acre of ground in a good location. To one side of this property is a three-bedroom parsonage, and a large garage building which we remodeled to seat 100 and provide eight Sunday School class rooms.

God is the same today. We give Him credit for answering prayer and blessing in these places.—Robert A. Peters, 3216 Thompson Ave., Alameda, Calif.

ANNOUNCEMENTS

WORKERS TRAINING COURSE—Jan. 21— at Assembly of God, Clarksville, Ark. O. R. Ball, Ripley, Tenn., instructor. (Clyde Daniel is Pastor.)

WORKERS TRAINING COURSE—Jan. 28— at Assembly of God, Booneville, Ark. O. R. Ball, Ripley, Tenn., instructor. (Earl Teeter is Pastor.)

MICHIGAN DISTRICT MINISTERS INSTITUTE—Jan. 21-23 at Dearborn Gospel Tabernacle, 7041 Schaefer Rd., Dearborn, Mich. J. O. Savell, Assistant General Superintendent, guest speaker. Theme, "Redeeming the Time." Parvin C. Lee is host pastor.—by Everett D. Cooley, District Secretary.

OPEN FOR CALLS

EVANGELISTIC

Jerry A. Jones, 1001 S. 3rd Avenue, Broken Bow, Nebr. "Resigned pastorate in Manchester, Tenn."

PASTORAL

W. Leo McClure, 2704A Keeland, Houston 16, Tex. "Mrs. McClure has special ministry with children."

Leslie Owens, Box 54, Enterprise, Ore.

NEW ADDRESSES

Pastor and Mrs. Kenneth Crouse, 1127 E. 4th St., Pueblo, Colo. "Opening new work in East Pueblo after spending past on evangelistic field." Neftali M. Solis, 801 E. Montecito, Santa Barbara, Calif.

Evangelist Everett B. Nollsch, 183 N. Waverly, Orange, Calif.

Mr. and Mrs. Harvey Stocker, 112 S. Central Ave., Avon Park, Fla. "Pastoring First Assembly of God."

Pastor and Mrs. Robert Eidsor, 1 Bridge St., Mayville, Wis.

Coyce Pollard, 512 Park St., Dublin, Tex. "Pastoring First Assembly of God."

Herbert Kimber, First Assembly of God, S. Euclid at Paloma, Garden Grove, Calif. "Assistant to Pastor R. G. Markey."

Marc D. Conley, 907 S. 12th, Milwaukee, Wis. "Pastoring Full Gospel Church."

Robert A. Peters, 3216 Thompson Ave., Alameda, Calif. "Pastoring First Assembly of God."

Pastor and Mrs. M. H. Mooberry, Grand River, Iowa.

Hubert E. Rhymes, Route 1, Box 101, Forest Hill, La. "Pastoring Midway Assembly of God."

Mr. and Mrs. R. W. Wimberly, Box 737, Vidalia, La. "Pastoring Assembly of God."

Pastor L. D. Peterson, Box 584, Aurora, Minn. J. C. Snyder, 631 Normal St., Chico, Calif. "Pastoring First Assembly of God."

J. E. Friend, Kings Court, Marion, Ind.

R. A. Wilson Jr., 65 College St., Woodland, Calif. "Pastoring Full Gospel Church, 144 Court St."

S. C. Costilow, Box 296, Wills Point, Tex. "Pastoring Assembly of God."

Charles V. Elliott, 500 N. Franklin Rd., Greenville, S. C. "Pastoring First Assembly of God."

Evangelist Bill Scott, Evangel College, Springfield, Mo. "Continuing in evangelistic work."

J. Roy Bower, 586 Ringwood Ave., Midvale, N. J. "Pastoring Midvale Gospel Church."

MISCELLANEOUS NOTICES

CONTACTS WANTED—I am pastoring the Assembly of God, 13 W. State St., in Athens, Ohio. If you have friends attending the university here, please send me their names and addresses.—Hilard Kieffer, Rt. 2, Nelsonville, Ohio.

CONTACTS WANTED—John Deegan, District C. A. President of New Jersey, is now pastoring the First Assembly of God in Red Bank, N. J. If you have friends living in this area or stationed at Fort Monmouth, please send their names and addresses to John Deegan, 47 Oakland St., Red Bank, N. J.—by Betty McElmon, Church Secretary.

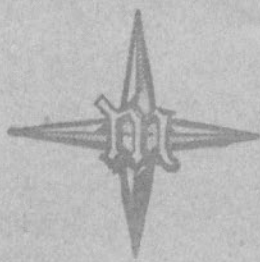
CONTACTS WANTED—We are pastoring the Assembly in Aurora, Minn. Hundreds of people are moving into this rich taconite area of the Mesabi range. If you have friends moving into this area, please send us their names and addresses.—Pastor L. D. Peterson, Box 584, Aurora, Minn.

NEW CHURCH ADDRESS—The Eastside Assembly of God has changed its address from 651 Weller St. to 950 E. Madison St., Seattle 22, Wash.—N. C. Hutchcroft, Pastor.

WITH CHRIST

SAMUEL F. SNYDER, 44, Carter, Okla. went to be with the Lord December 22, 1956. Brother Snyder was ordained in 1948. He pastored in Erick, Okla. for several years. He also held pastorates in Enid, Gracemont, and Carter, Okla.

GEORGE H. JORDAN, 66, Green Lane, Pa. went to his heavenly reward December 21, 1956. Brother Jordan served as an evangelist and pastored several churches in New Jersey and New York. He was ordained in 1929. He has been inactive the last year or two because of illness.



The Missionette Emblem

Missionettes-

The Assemblies of God Missionary Club for Girls 12-17

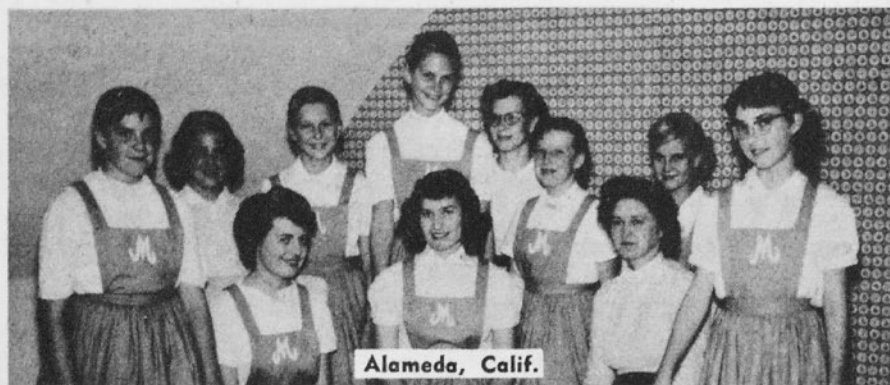


Capitol Hill Assembly, Tulsa, Okla.



Sharon Roark,
Broken Arrow,
Okla.
Missionette
President

Ferndale, Mich.



Alameda, Calif.

What a thrill it is to receive letters telling of the work and experiences of our Missionette girls! Representing these many groups is this one in the First Assembly of God, Alameda, California, where Robert Peters is pastor. Their sponsor, Mrs. Jewel Stiles, writes:

"I am sending you a picture of our Missionette group. Standing are Mary Murphy (secretary), Barbara Johnston, Linda Jackman, Virginia Jackman (2nd vice president), Mary Sue Forrester, Gail Keeney (treasurer). Seated are Mrs. Shirley Lemp (co-sponsor), Norie Korocho (president), and Mrs. Stiles (sponsor).

"The church gave us this attic room. It was in a run-down condition, but the girls decided to have a paper drive to earn money to decorate it. The drive was so successful that we had another, and realized even more from it.

"Altogether we spent over \$30.00 on the room for linoleum, wall-paper and paint. It was done in blue and white.

"With some of the remaining money we bought blue Indian Head material and made jumper skirts with a white felt M on the bibs. The girls are very proud of them.

"We have had several projects. As a special feature we have conducted the opening service in the Sunday School's Adult Department. The elderly people especially have mentioned how much they enjoyed these programs.

"Our group is a praying group, and we are catching a missionary vision. Praise God!

"There is something else I must add. Virginia Jackman has received a call to the mission field. Virginia is sixteen and has been a Christian for over a year. It was glorious to see her 'slain' by the power of God at our altar, where she remained for over an hour. Then



First Assembly, Kansas City, Mo.



Gospel Tabernacle, South Bend, Ind.



First Assembly, Wichita, Kans.



Revival Tabernacle, Detroit, Mich.

Write to WMC Department, 434 W. Pacific Street, Springfield,

One Year Old

An Auxiliary of the Women's Missionary Council

- ★ Missionettes is Christ-centered. Geared to the interest of girls.
- ★ Pledged to win them for Christ.
- ★ Originated to train them in effective Christian living.
- ★ Designed to help prepare them for Christian leadership.
- ★ Aimed to direct them in world-wide mission activity.
- ★ Slogan—"Because we care we serve" Scripture verse, Galatians 6:2—"Bear ye one another's burdens, and so fulfil the law of Christ."
- ★ Pledge—Having entered into the joy of salvation, I will follow the Master in Christian living—in witnessing—in service—endeavoring always to glorify my Lord as a Missionette.

she told us of having seen a vision of little children of Africa gathered around her as she told them the story of Jesus. She is eagerly looking forward to being a missionary, and is an inspiration to the younger girls.

"Our president is a capable leader, and spiritual. She is seventeen. The co-sponsor helps me so much in the devotions and projects.

"There are many other things to tell, but I must close."

* * *

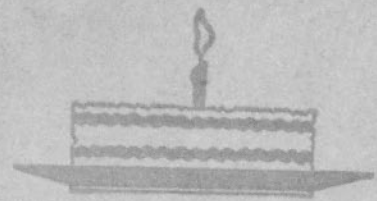
How we wish we had sufficient space to share more Missionette stories with our readers! So many have written that it was difficult to choose a story for the feature on this page.

For instance, the sponsor who reported there had been such a wonderful revival among the girls that there had not been much time for working on projects. Another told of two of their girls being baptized in the Holy Spirit at Missionette meeting. Another group knocked on doors Hallowe'en night to invite people to their revival, instead of playing "trick or treat." Then there is the club that has earned and given \$350.00 for missions during the year (only eighteen girls!)

Pastors and sponsors who have reported have been almost unanimous in expressing their gratitude for what Missionettes is doing to make the girls feel they are a part of the church and of the Lord's work.

Our prayer for the coming year is not only for numerical growth, but especially that our girls will "grow in grace and in the knowledge of our Lord and Saviour"—and that they will be "stedfast, unmoveable, always abounding in the work of the Lord."

Missouri For pamphlet— "What Is the Missionette Club?"



More than 300 groups received certificates



Eastside Assembly, Springfield, Mo.



Bethel Assembly, Springfield, Oreg.



Betty Mindle,
Wayne, Mich.
Missionette
President



Central Assembly, Muskegon, Mich.



Alger, Ohio



Linton, Ind.



Faith Tabernacle, Tulsa, Okla.



... CAN WIN OTHERS

PERSONAL EVANGELISM

by C. J. Sharp

This book is prepared as an aid to teachers and all others who would know the why and how of leading others to Christ. It will be found unusually practical, simple enough for the young Christian to apprehend, yet stimulating and challenging to the most mature reader. Paper bound.

3 EV 2249 \$1.10

YOU SHALL BE MY WITNESSES

by John H. Kromminga

In this challenging volume, the author stresses the vital importance of personal witnessing and the many ways it can be accomplished. The busy, "active" Christian, the hesitant Christian, the thoughtful Christian—all will find in this book much to reflect on. Cloth bound.

3 EV 2947 \$1.50

SAFE, SECURE, SATISFIED,

by Myer Pearlman

A 12 page pamphlet to help the unsaved—or the unsure. Here is a beautiful, yet simple presentation of Salvation, showing how to receive and keep the experience. This booklet is attractively prepared of gloss stock.

2 EV 838 10c ea.; 60c for 12; \$4.00 for 100

METHODS OF WITNESSING TO ROMAN CATHOLICS

by James L. Carder

An important booklet for those engaged in showing people of this belief to Christ. This little book explains the proper and only approach that will help bring Roman Catholic people to the knowledge of salvation. Paper bound.

3 EV 3527 50c

PERSONAL WORKER'S COURSE

by Helen Atkinson.

A full course dealing with the great subjects of Salvation, Divine Healing, the Baptism of the Holy Spirit, the Second Coming of Christ, and How to meet with False Teaching. Here is a book that will fully equip the Christian Worker to deal tactfully with all types of people and meet the various beliefs with the Word of God. Paper bound.

2 EV 574 \$1.25

YOU CAN WIN OTHERS

by Orville S. Walters

A book slanted toward the needs of our Youth is one of obvious necessity. Above and beyond a thousand other things, Christian young people need to know how they can win others; they say so often! The helpful feature of this book is that it includes a practical method and procedure for interested believers who wish to go farther than mere discussion. Paper bound.

3 EV 2929 35c

THE BLOOD OF JESUS CHRIST

by Robert G. Lee

This is a powerful, direct, and pictorial exposition of the great text, "Without the shedding of blood is no remission." Its message pierces the sinner's heart, and shows positively that without the Blood of Jesus Christ there is no remission. An excellent booklet to hand those in doubt and lack the assurance of salvation. Paper bound.

3 EV 3368 25c

HOW TO WIN SOULS

by Eugene Myers Harrison

Here's a book that can be used as a manual on personal evangelism for an effective course of study. In these pages excuses are dealt with systematically and Christians encouraged to become witnesses for the Lord. All the various cults are discussed and an approach laid down. The doubter, the indifferent and the atheist are analyzed as a plan for reaching them for Christ. Cloth bound.

3 EV 1742 \$2.00

25 EXCUSES ANSWERED

by Sherman A. Nagel

The author of this book has long felt that God, in His Word, has an answer for every objection offered by a non-believer. In this volume, Mr. Nagel has listed twenty-five common excuses often presented and has carefully, scripturally and sanely answered these objections.

3 EV 2778 \$1.50

WITNESSING TO JEWS

by Milton B. Lindberg

This practical handbook of methods for witnessing to the Jew is full of first-hand experiences by the Director of the Chicago Hebrew Mission. Our author gives excellent insight for work among the Jews. Ideal for individual or class study. Paper bound.

3 EV 3666 50c

PERSONAL SOUL WINNING

by William Evans

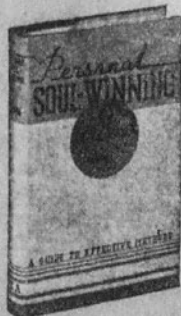
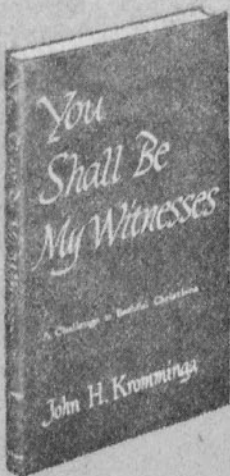
This is a drill book, a manual of the sword which is the Word of God. It has been prepared for the Christian who would be "thoroughly furnished" with power to convince of sin and lead to the Saviour. Our author intended to present a guide to the most effective methods of winning men to Christ.

3 EV 2252 \$2.50

PERSONAL WORKER'S PIN

A beautiful lapel pin in the shape of a fishhook, designed by Lester Sumrall to help win men to Christ. It will create many more opportunities for testimony than any other pin. Wear a fishhook—become a fisher of men. Entire pin is gold filled.

15 EV 7011 75c



GOSPEL PUBLISHING HOUSE, SPRINGFIELD 1, MO.

No COD Orders—CHARGE ORDERS: Add 5% for Postage and Handling—WE PAY POSTAGE on all orders sent with cash.

A Dying Woman's Testimony

by **ANDREW E. SPENCE, JR.**

AS THE MISSIONARIES STOOD ON THE bank of the river that lay between them and a native Indian village, they recalled the incident that had brought a spiritual awakening to these villagers.

The revival had resulted from the testimony of a dying woman who had put her faith in Christ and had refused to accept the ministrations of the Roman Catholic priest.

In a distant area this cancer-ridden woman had given her heart to God. She begged the missionaries to carry her back to her own village, this Indian village, so she could die in her hut and prove to the natives through her death what no others had been able to prove through their lives.

The missionaries thought, "How can the name of the Lord be glorified through taking this woman home to die?" But they granted her request. The woman was carried over many miles of jungle trail and across four rivers. Several times she almost died, both on the trail and during the river crossings, but she kept praying, "O God, let me die in my village for a testimony to my Christ," and God answered her prayer.

Immediately after the dying woman reached the hut in her village, a priest made his way to her side to administer "extreme unction." When he attempted to give her the final "blessing" of his Church and asked her to confess her sins, she refused.

"No, I am now a Christian (evangelical) and I refuse to accept any of these rituals," she said. "Christ has forgiven all my sins, and I refuse to confess them to you."

The natives around the hut were horrified at first. Never before had anyone in their little pueblo defied the orders of a priest. But when they heard the woman's testimony of faith they said, "What! A dying woman able to defy

the priest in the face of death? There must be something to her new religion!"

The woman died shortly after this. She was the first "protestante" to leave that village a testimony that, even when walking through the valley of the shadow of death, one need not fear.

She died; but she, being dead, yet speaketh. The entire village was stirred. Very soon after this a spiritual revival broke out. Nearly every native in the village accepted Christ as a result of this native woman's victorious death.

The missionaries, standing on the bank of the river that lay between them

and this same Indian village, reviewed these events in their minds. This fourth river on their journey was the widest and deepest. The river was swift, and the water came up to the bridles of the horses. But the missionaries had an incentive to push forward. They made a safe crossing. That night, the natives assembled to hear the gospel story. Down the mountain trails, across the rivers, and from the jungle paths they came. By the dim light of a flickering candle many more souls accepted Christ in this village that had been won for God through a dying woman's testimony.



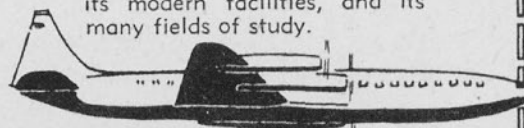
Our past is important to your future—

There is no substitute for experience. That's why Central Bible Institute's thirty-four years of leadership in the Bible college field is so important to you. During these years, we have grown—in faculty, facilities, and most important, faith.

Young people entering Bible college are faced with big decisions. Not only are they about to invest money and several years of their lives—their entire future depends on the guidance and inspiration of these years.

You can choose C.B.I. with confidence. Thousands of young people before you have—from pioneer preachers to present-day pastors. C.B.I.'s past experience is eloquent testimony that it can help you train for your future.

Write today for our catalogue which will explain further advantages of C. B. I. — its strategic headquarters location, its modern facilities, and its many fields of study.



RUSH COUPON TO US—TODAY

**CENTRAL BIBLE INSTITUTE
SPRINGFIELD, MISSOURI**

Please send me further information about C.B.I.
Name
Address
City State
Age Present year in school

When the Spirit Came

BY A. T. PIERSON

THERE IS AN AMAZING STATEMENT IN THE GOSPEL OF John chapter 16, verse 7. Our Lord Jesus says to His disciples: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

Notice that our Lord does not say simply that it would be compensation for His own loss for the Comforter (that is, the Holy Spirit) to come, but "it is expedient for you." That is, "It is an absolute advantage to you that I should go, and that the Spirit should come."

When on earth He was *without*, not *within* His disciples.

He was with *some*, and not with *all*; with them *sometimes*, and not at *all* times. But when the Holy Spirit came He was *within* the disciples. He was with them *all*—and at *all* times. The moment you begin to look at it in this light, you see the advantage.

Our Lord companied with His disciples but did not, like the Holy Spirit, dwell within them. At times He was separated from them and there were very many disciples who seldom came into contact with our Lord if at all. If we ever think it would be a blessed thing to have been among the number of those who saw Him, who heard His voice, and who came in contact with His Person, and that such people were more privileged than we are, we have only to refer to what our Lord said Himself to see that this is not true.

Notice two words used in John, chapters 15 and 16, about the Spirit's work. "He shall *testify* of Me," and "He shall *glorify* Me." If the Holy Spirit had not come, we should have known almost nothing about the Lord Jesus. The disciples themselves could not understand it, even after His resurrection. Even those two who walked with Him to Emmaus said, "We trusted that it had been He who should have redeemed Israel," which showed that they had buried in His grave their hopes about Him as Messiah. And though certain disciples had a vision of His glory on the Mount of Transfiguration, even Peter later quailed before a maid, and James and John forsook Him and fled in His dying hour.

When the Holy Spirit came down upon earth and took His place in the hearts of the disciples, His testimony for the Lord Jesus was infinitely beyond all that ever had been known before. He *glorified* Christ; that is to say, He tes-



Titon, 1477-1576

tified of Him in such a manner as to make Christ glorious and to attract all sorts of men to Him. The Holy Spirit enables men to see, in the crucified Son of man, the Son of God. Through the Holy Spirit, Christ becomes the Altogether Lovely One, and the Chiefest among ten thousand.

Now turn to Acts 8:4, "... went everywhere preaching." The church is a witnessing body, and the Holy Spirit is the power for witnessing. Here we have a new conception of the work of the Holy Spirit. Truth is powerless without the Spirit. It has been said, "Great is the truth, and it shall prevail," but the truth never prevails apart from the Spirit. You see at Pentecost what marvelous power came with the Holy Spirit. Jesus Christ was on earth 33 years, speaking as man never spoke, working as man never worked, but up to the time of His ascension fewer than a thousand people believed on Him. But when Peter stood up on the day of Pentecost and preached that very simple discourse, immediately the number of the disciples in Jerusalem was increased by 3,000—multiplied several times over within an hour!

When you look into the Book of Acts and trace through its twenty-eight chapters you find them pervaded by the Holy Spirit. He was the great presiding influence in the church, the most real individual in the company, more real than Peter and James and John (see Acts 5:3, "... to lie to the Holy Ghost").

The great power of the primitive church was the abiding presence of the Holy Spirit. Everything turned upon that, and when the church lost the Spirit it lost a power for which there is no substitute.

The apostles said, "It seemed good to the Holy Ghost, and to us" (Acts 15:28). Here is one of the most sublime sentences in the New Testament, showing the fellowship between the early church and the Holy Ghost. Not, "It seemed good to James"—they forgot all about James. The presiding Person was not James but the Holy Spirit. Here in the Book of Acts we see the Spirit's practical operations, making the truth mighty to conviction and conversion, giving wisdom to His servants, and enabling poor, timid men like Peter, who had been afraid of a maid, to stand before the rulers of Jerusalem and not keep silent. —*The Witness.*