

The Pentecostal

# EVANGEL

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

FILE COPY

10¢

October 6, 1957

## 1957 ENLARGEMENT CAMPAIGN

*Lift up your eyes and look  
on the fields; for they are  
white already to harvest.*

—John 4:35

**GENERAL COUNCIL CHRONICLE**  
In this issue: a day-by-day account of the convention  
in Cleveland, told in words and pictures

# A Voice for God

Numerous and varied are the voices that clamor for a hearing today. As the Scripture says, there are "many kinds of voices in the world, and none of them is without signification." Some voices speak with audible sound; others speak through the printed page, and who can say that one manner of speaking is more effective than the other? The written word, like the spoken word, can be a mighty force either for evil or for good.

Your editor well remembers the time when, as a sixteen-year-old youth with an uneasy conscience, he returned home one wintry night to find his parents gone to bed and some papers left in a conspicuous spot on the table near the old heating stove. God had been dealing with him about his sins. He faced some decisions which, to a sixteen-year-old, were gigantic. Had those papers on the table been the kind of magazines displayed at the corner drugstore, he might have listened to their siren voices and lost his pensive mood. But those papers had been selected by a godly mother who was praying for the conversion of her son. One was a copy of *The Pentecostal Evangel*. Another was a booklet by the late Arthur I. Brown concerning the nearness of Christ's second coming. After reading those papers at some length, he decided to yield to God without further delay. There in his home, at the midnight hour, he knelt by the old heating stove and accepted Jesus Christ as his Saviour and his Lord.

Tears of repentance mingled with tears of joy that night. Now your editor has two teen-age sons of his own, and he is very careful to see that all of our Assemblies of God periodicals are kept in a conspicuous place in the living room where the boys can't miss them.

Thank God for the foresight of the founders of our Movement who saw the need of literature and established the Gospel Publishing House at the very beginning. First they published the *Evangel*. Then they began publishing books and added two Sunday School quarterlies also. Today we have a whole galaxy of periodicals—*C. A. Herald*, *Team*, *World Challenge*, *Sunday School Counsellor*, besides the *Evangel* and all our excellent Sunday School materials, every one of which is as fine as any in its field.

Our prayer is that, during October, all may gain a new appreciation for our Assemblies of God literature. For October is Protestant Press Month. It is also the month when the Campaign Issue will be distributed from door to door. Let us do this work in faith, believing that God will speak to many thousands and draw them to Calvary during the Enlargement Campaign. The following lines by D. M. Panton should encourage us in the task:

"The printed page never flinches, never shows cowardice; it is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper; and it works long after we are dead. The printed page is a visitor which gets inside the home and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said, and never answers back; and it is bait left permanently in the pool."

# THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

OCTOBER 6, 1957

NUMBER 2265

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(All General Council photos, except one, were taken by Albert D'Annunzio, pastor of the Gospel Center Church in Fairport, N. Y.)

## 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 THE 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. BUNDLE RATE (minimum of four subscriptions, all mailed to the same address)—65c for 13 weeks, \$2.25 for a year, on each subscription.

**CANADIAN ADDRESSES:**  
SINGLE SUBSCRIPTION—\$3.00 for one year—\$5.75 for two years—\$8.50 for three years. BUNDLE RATE (minimum of four subscriptions, all mailed to the same address)—78c for 13 weeks, \$2.75 for a year, on each subscription.

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\*PUAS—U.S. rates apply to all countries in the Postal Union of the Americas and Spain. See your Postmaster for a list of these.  
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.

# Christ's Message to A Fallen Church

BY FRANK J. LINDQUIST, MINNEAPOLIS, MINN.



Scripture reading: Revelation 2:1-7

\* \* \*

IF THE LORD WERE TO WRITE FROM heaven to your church or my church today, what He would say to us would be tremendously important. Likewise, we need to pay a great deal of attention to these messages to the seven churches from the risen, ascended Lord, who spoke evidently from heaven itself. Since Christ had such intimate knowledge of the Ephesian church and of the other churches, we are sure He knows all about our churches today.

In each of these letters Jesus spoke to the "angel," the spiritual leader who was to pass Christ's message on to the church. Seven times Christ said, "I know thy works." These churches were known to Christ; nothing is hid from Him whatsoever. In each of these letters we find a special promise made to the overcomer within the church. Seven times we have a solemn warning to listen to what the Spirit was saying to the churches.

Ephesus was a great city, a heathen city. Paul had spent between two and three years there founding a church (Acts 19). Then possibly eight years later he wrote a letter to the Christians there—the great Epistle to the Ephesians, in which he speaks of them as seated with Christ in the heavenlies. But here comes the last message to the Ephesian church, A. D. 96. So we have these short epistles or letters addressed to these seven churches, and each of them has a tremendous message for us today.

In Revelation 2:5 the Ephesian church was called a *fallen church*: "Remember therefore from whence thou art *fallen*." Weymouth's translation speaks of the *height* from which this church was fallen. And friends, when we think of the Pentecostal movement and the Assemblies of God, we need

to ask ourselves, "Are we seated with Christ in the heavenlies, in that marvelous place that God gave to us as a movement in the beginning of the outpouring of His Spirit? Or are we becoming now just another denomination? Are we to continue as a revival movement in the world today?"

This church is said to have fallen from *heights*. And yet as we read on there doesn't seem to be anything so seriously wrong with this church. The Lord speaks of it as a toiling, working, serving church: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not." This church condemned wrong practices. It condemned any deviation from clear, sound doctrine. But it is not enough for us to be doctrinally correct, and to be proper and consistent in our practices. God wants something from us that is more intimate than that. *He wants our love.*

This orthodox church could unmask false teachers and false apostles. They had good teaching. They had many commendable qualities. But there was something wrong—they had lost touch with God; they were not in that intimate communion with the Lord as they once had it. And so Christ sent this message to them, "I have somewhat against thee, because thou hast left thy first love." Weymouth's translation says, "You no longer love Me as you did at first."

Friends, do you remember that love we had when we first were saved, filled with the Holy Ghost, set on fire for God? We had a consuming zeal in our hearts for the Lord. Oh, how that can cool off, how we can taper off here and there. We may continue to serve the church consistently, but are we motivated by the love of God in all that we do? Or have we simply

got sidetracked onto some other line? We need to ask ourselves that very thing, dear friends, because this concerns the heart. We are giving more finances, we are improving our organizations, we have amended our bylaws, great crowds attend our conventions, we are adding to our ministerial list, we are building new churches. The denominations are all doing these things. There's something more that Christ wants from us. He wants our love.

It would be a serious thing if a husband and wife had to say to each other: "Look, we don't love each other as we did when we were courting. We don't find that intimate fellowship that we used to enjoy. We don't seek that constant companionship. Remember when we used to get alone with each other, and we didn't say very much—just to be together was sufficient!"

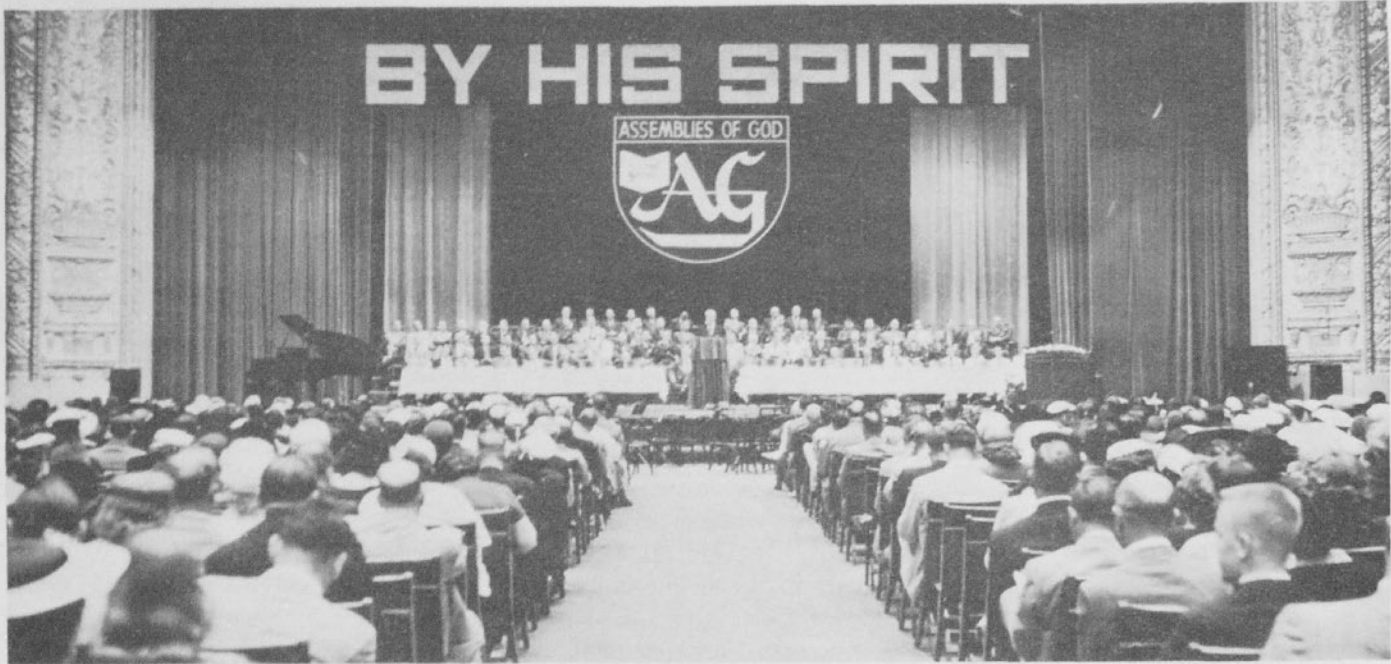
Friends, how long is it since you sought God alone, and you had that intimate fellowship with Him that you need to have? Remember when it was you and Jesus alone. You could say:

*"He walks with me, and He talks with me,  
And He tells me I am His own;  
And the joy we share as we tarry there,  
None other has ever known."*

That's what He wants from us, dear friends.

Christ said, "You no longer love Me as you did at first." That is manifested in our meetings. It's not enough to have a wonderful Sunday School, and a fine crowd out for the Sunday morning worship service—and then only a few out on Sunday night and just a handful out on prayer meeting night. Is that the condition of your church? It was of mine. My people would shake hands with me and say, "Brother Lindquist, that was a wonderful message." And sometimes on Sunday morning

(Continued on page twenty-eight)



Sunday morning memorial and communion service. The General Presbyters, seated on the platform, served communion.

# General Council Chronicle

*A day-by-day account of the General Council, Cleveland, Ohio, August 28 to September 3*

**T**HE TWENTY-SEVENTH GENERAL Council of the Assemblies of God commenced Wednesday evening, August 28, in Cleveland's great Public Auditorium. High across the platform were suspended the words, "BY HIS SPIRIT," a paraphrase of the golden text of *The Pentecostal Evangel*—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Beneath these words hung the blue and gold emblem of the Assemblies of God, set in regal dignity against a curtained background of royal blue.

The Executive Presbyters and General Presbyters sat on the wide platform, accompanied by a choir from the First Assembly in Cleveland. Several thousand people from all parts of the country were present. It was an impressive sight.

Leroy Sanders, chairman of the program committee, called the meeting to order, and Emil Balliet opened the song service by introducing the new song book, "Melodies of Praise." J. O. Savell read the Scriptures and Gayle F. Lewis led in prayer. The band, made up of musicians from the Cleveland churches, played during the offering.

Mayor A. I. Celebreese, in a very friendly fashion, officially welcomed the convention to the city of Cleveland. A re-

sponse was voiced by T. F. Zimmerman on behalf of the General Council, after which Sven Bjork sang that beautiful song, "How Great Thou Art."

Our General Superintendent, R. M. Riggs, preached on the subject, "The Church of the Holy Ghost." He said: "Such a church will believe and preach the Pentecostal Baptism. It will have tarrying and receiving meetings. Every member will be currently filled with the Holy Spirit." He added: "Something is wrong . . . in the experience of a church where there are no conversions. Such a church has little claim to being a church of the Holy Ghost."

## THURSDAY MORNING, AUGUST 29

The first public prayer service of the General Council was held in the Old Stone Church, beginning at 8 o'clock. This historic Presbyterian church, located on Cleveland's Public Square, was to be the scene of much blessing as A. A. Wilson led the prayer meeting morning by morning. There was a good turnout in spite of the brief shower of rain that began to fall sharply at 8 a.m.

At 9 a.m. the delegates and visitors moved from the Old Stone Church to the Music Hall (a distance of four blocks) for the devotional service. J. L. McQueen opened the service by

calling on J. R. Ashcroft to lead the congregation in songs of praise to the Lord. Robert E. Goggin read a passage of Scripture from Ephesians 4. Then Frank J. Lindquist, Pastor of Minneapolis Gospel Tabernacle and President of North Central Bible College, brought the message of the morning. His topic was, "Christ's Message to a Fallen Church."

Shortly after 10 a.m. the meeting was turned over to our General Superintendent, R. M. Riggs, who declared that the 27th General Council of the Assemblies of God was now in session. He introduced C. W. Hahn, District Superintendent of the Ohio Assemblies, who extended a cordial welcome to the convention. Two visiting officials of other Pentecostal organizations spoke briefly. James Cross, Assistant General Overseer of the Church of God (Cleveland, Tenn.) brought greetings from the leaders of that church. R. O. Corvin, General Secretary of the Pentecostal Holiness Church, expressed the goodwill of the officials of his denomination toward the Assemblies.

The General Superintendent, General Secretary, and General Treasurer all read their reports to the Council. The other departmental reports were not read but all were included in a book that was given to each minister and

delegate upon registering. A committee (of which C. J. Utley was chairman) examined these departmental reports carefully and brought a report. The report commended the various departments for reducing their budgets, and praised the Radio Department for operating within its income during the past year. It urged that greater support be given to Benevolences and Missions. It pointed out that while missionary giving was up, it had not increased in proportion to our gain in church membership.

**THURSDAY AFTERNOON**

The afternoon session began with a brief devotional service led by Harry M. Myers. Prayer was offered by Fred Vogler. The General Superintendent of the Pentecostal Assemblies of Canada, Walter E. McAlister, brought greetings from the Canadian brethren and extended an invitation to the World Conference of Pentecostal Churches which is to be at Toronto, Canada, September 14-21, 1958.

Brother Riggs presided over the business session, during which a number of routine amendments were made to the Bylaws in order to bring them up to date with the normal developments in the various General Council Departments.

It was moved that three evangelists be added to the General Presbytery in order to provide a representation of our evangelists in that body. The motion was defeated, the feeling being that evangelists and all other workers are adequately represented by the general presbyters they elect in their respective districts.

A pastor said that occasionally an article appears in *The Pentecostal Evangel* which does not represent the viewpoint of all the field. He asked that the editorial staff and Publications Committee give closer scrutiny to the articles, and proposed that three ministers from the field be added to the Publication Committee, to serve in an advisory capacity. The motion was defeated.

The revised Bylaw concerning the Young People's Department specifies that the District C. A. President shall be an ordained minister not more than 38 years of age.

There was a motion to change the name of the Radio Department to Broadcasting Department, so that a television program could be added at

some future date if this seemed to be God's will. The motion was lost.

**THURSDAY NIGHT**

Musical vespers (7:00 to 7:30 p.m.) were followed by a rousing song service. At an early hour the speaker of the evening, Evangelist Maynard Oss, was introduced. He preached on the theme, "O God, Send the Glory!" He warned the congregation to beware of losing the glory. He declared: "When Pentecost loses the glory, no matter what else we may retain we will have lost that which alone is worthwhile to our movement. We can have progress numerically and financially; we can glory in our buildings and accomplishments; but we must realize that basically and truthfully, if we are to please God, . . . we must keep the glory. The ark of God must remain in the camp."

By the time the speaker finished his sermon the people were crying out in prayer. The usual benediction was missing that night—the entire meeting had turned into a prayer meeting.

**FRIDAY MORNING, AUGUST 30**

Following the early prayer meeting, the people assembled in the Music Hall at 9 a.m. for the devotional service led by R. Hilton Griswold. The singing was led by Cameron Wilson and prayer was offered by Charles E. Long. The morning speaker was J. K. Gressett, District Superintendent of the Arizona Assemblies, who took his text from 1 Corinthians 2—"The natural

man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." Brother Gressett emphasized the need of being holy and honest in all things. He urged the ministers to "pray through" until they see a genuine moving of the Holy Ghost in their assemblies.

T. J. Gotcher, chairman of the Committee on Benevolences, read the report of that committee which emphasized the fact that our people are not giving adequate support to the various benevolences. "Although giving aid to the poor, the widows, and the orphans is a basic ministry of the church, less than one-third of our churches can be said to be contributing regularly," the report said. "In fact, only one-half our churches have sent as much as one offering in the past five years to support the Assemblies of God benevolence ministries." The report pointed out that the cost of the entire program would be covered if every member donated four cents per month.

By action of the General Council the Bylaws were amended to read that the Department of Benevolences "shall be authorized to solicit regular contributions from the ministers and churches of the Assemblies of God. Each church in the Fellowship is expected to co-operate by sending two special offerings annually for National Benevolences, or by placing the Department of Benevolences in its monthly budget."

The Council also voted to broaden the program of the Department of Benevolences "through the establishment of child placement agencies licensed by the state to place children in foster and adoptive homes."

J. R. Flower, on behalf of the General Presbytery, presented a resolution concerning the Foreign Missions Department. He said there are not enough offerings designated for the Department's expense, and moved that the Bylaws be amended to permit the Foreign Missions Department to use up to 10 per cent of undesignated funds for administrative expense. The motion carried. The Council then took additional action to make the provision retroactive for one year. Noel Perkin explained that the additional allowance would be used for a promotional program to better publicize our widespread missionary work. *(please turn page)*



Richard J. Bergstrom, head of the Tellers Committee, congratulates R. M. Riggs on his re-election to the office of General Superintendent

**FRIDAY AFTERNOON**

Dean Duncan had charge of the devotional service. A brief talk was given by George Ford, executive director of the National Association of Evangelicals, who brought greetings from that organization and told what it is doing to serve the interests of all evangelical groups. Dr. Ford urged that N. A. E. Week (October 20-27, 1957) be observed by all our Assemblies.

Brother Riggs asked Bert Webb to serve as chairman for the afternoon. He said the first item of business would be a report from the "Denominational Credit" Committee, presented by J. E. Hamill, committee chairman. The report was given in two sections. The first section pertained to the giving of "church credit" for all denominational giving, both District Council and General Council, including World Missions, Radio, Benevolences, Educational Institutions, and the various service departments at General Headquarters (i. e., Executive Offices, Sunday School, C. A., Evangelism, MF, WMC, and Education). Contributions to all these causes will be added together under a new plan of "Co-operative Fellowship Giving," and "church credit" will be given for the total. It is hoped that the new plan will lead to the eventual elimination of many of the appeals now going out to the churches from the various departments of the General Council.

After the Council had voted for the first section of the "Denominational Credit" report, Brother Hamill presented the second section which pro-

posed definite steps by which the plan of Co-operative Fellowship Giving can be put into effect. All local churches will be sent a quarterly statement informing them of their progress in Co-operative Fellowship Giving. The statement will show the church's contributions to the District, its contributions to World Missions, and its contributions to the General Council for other ministries. The churches will also be classified so as to show how each one compares with other assemblies of its size in the matter of Co-operative Fellowship Giving. A Standing Committee on Finance will assist the Executive Presbyters in promoting the new plan.

**FRIDAY NIGHT**

Friday night was Home Missions night, and after the usual vesper music and song service Victor Trimmer gave a twenty-minute survey of the work of the National Home Missions Department.

C. M. Ward was asked to take up the offering. He explained that it would be used entirely for the Blueprint Program by which the Home Missions Department provides new churches with architectural plans. In response to Brother Ward's appeal over \$2,800 in cash was received for this worthy cause.

Gordon Matheny sang a vocal solo and R. J. Carlson, pastor of Calvary Temple in Seattle, Wash., preached the sermon. His subject was, "Taking Christ to the People." Said Brother Carlson: "This is a missionary meeting . . . you and I are assigned the responsibility of being filled with His glory and presence . . . to go out and take the presence of Christ to a dying world."

**SATURDAY MORNING, AUGUST 31**

Instead of the usual prayer meeting and devotional service, the men and women went separate ways at the breakfast hour. The women attended the WMC breakfast (405 of them) and 560 men went to the MF breakfast.

At 10 a.m. they were back in the Music Hall for another devotional service and business session. Leroy Sanders had charge of the devotions and the speaker was A. A. Wilson, Pastor of Evangel Temple in Kansas City, Missouri. Brother Wilson said that *Revival* is the key word of our General Council fellowship. He called for a soul-saving, devil-arousing, sin-defeat-

ing, hell-provoking revival that will exalt the Lord Jesus Christ and bring victory to the people of God.

Gayle F. Lewis served as Chairman for the morning. He announced that the election of officers would be the first order of business, and it was moved that a two-thirds majority on any nominating ballot would constitute an election. Carried.

Ballots were cast for General Superintendent. More than two-thirds were for R. M. Riggs who thereupon was declared re-elected for another two-year term. Brother Riggs thanked the Council for honoring him with re-election and thanked everyone who prayed for him during his illness. He said that during the past two years he had sunk very low in health and had been tempted with discouragement, but the Lord had healed him and now he felt better than at any time in the past six or eight years.

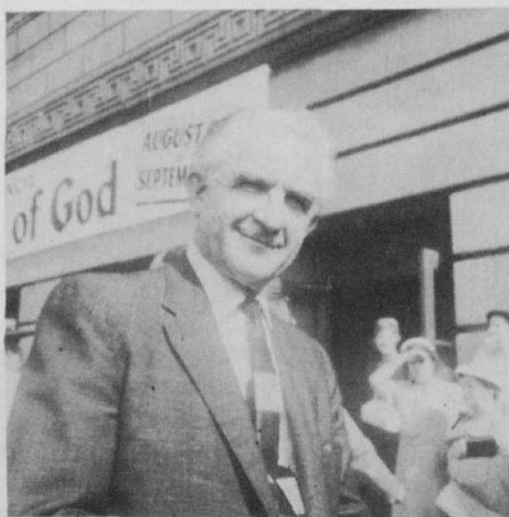
The General Secretary presented a report from the General Presbytery concerning the Christian Cadets, a ministry to boys and girls designed by Gene Putnam, Southern Missouri District C. A. President. It stated that there are now 70 chartered troops scattered throughout 27 districts. A motion was made that the General Council approve the program, but the session was adjourned without bringing the matter to a vote.

**SATURDAY AFTERNOON**

There was a brief devotional service and an address by an officer of the American Bible Society. Paul A. Collyer, Distribution Secretary for Latin America and Europe, told how the Bible Society is putting Scriptures in the hands of many Assemblies of God missionaries so that they can give the written Word of God to the people in their native languages, but last year the Assemblies of God gave only \$1,290 to the Society.

In view of the great work being done by the American Bible Society, and the diminishing offerings from our Assemblies of God fellowship, it was moved that the General Council go on record as reaffirming our appreciation of the Society's work, and encourage all ministers to support its great program with their prayers and with their offerings. Carried.

The report of the Evangelism Committee was presented by its chairman, John H. Bostrom. It made two specific



Charles E. Butterfield was one of the proudest persons at the General Council. Two former young people from the church he pastored for years in Everett, Washington, spoke on successive evenings at the Council. They were Maynard Oss and R. J. Carlson.

recommendations: (1) That greater priority be given to soul-winning campaigns on the church calendar, and that these campaigns be not limited to ten days or two weeks in length. (2) That there be a year-around fund in the local church to finance revival campaigns, so that the revival effort will not depend entirely on the offerings that are received during the revival meetings. It pointed out that bad weather sometimes results in small offerings which do not cover the evangelist's expenses.

The report added that just prior to the General Council an evangelists' seminar was conducted in Cleveland which proved very profitable to all who attended. It said that the National Evangelism Convention had been well attended and there was a motion that another convention of that kind be held soon. The motion was carried.

The Foreign Missions Committee reported through its chairman, E. E. Krogstad, that many parts of the world are ripe for a great missionary advance. The committee recommended that a "Global Advance Ten-Sixty" Program be adopted. It calls for every member of the Assemblies of God to give an additional ten cents a week for Missions. Other goals of the program will be: 60 additional missionaries by 1960; 10 new fields; 60 Bible schools (an increase of six); 60 radio broadcasts on foreign fields; 10,000 national

workers; 600,000 members; 10 foreign book stores; the number of foreign print shops to be increased from six to ten by 1960. By action of the Council, the "Ten-Sixty" Program was adopted.

It was proposed that six pastors from various parts of the country should serve on the Foreign Missions Board along with the Executive Director, two other Executive Presbyters, and the four field secretaries. Someone on the floor asked why the six representatives from various parts of the U. S. had to be pastors. Why should not some of them be laymen? It was pointed out how laymen could be of great help to the missionary program. Another speaker objected to the idea, due to the fact that the Foreign Missions Board has to hear testimony in the trial of any missionaries against whom charges might be brought. He said that laymen would be embarrassed by such trials. The Council voted that the six representatives should be pastors, not laymen.

Subsequently it was moved that, in addition, six lay members should be selected from various parts of the country to serve the Foreign Missions Board in an advisory capacity. Carried.

The Council authorized the Foreign Missions Department to organize an International Assemblies of God Fellowship, and also to establish a training program to orient prospective mis-



**Harvest Time**  
**RALLY**

**CLIMAX** your Enlargement Campaign with a great Harvest Time Rally on October 27. The Sunday School and morning service could well be combined for this rally which is designed for the purpose of pressing decisions for Christ. New converts and visitors should be especially welcomed.

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

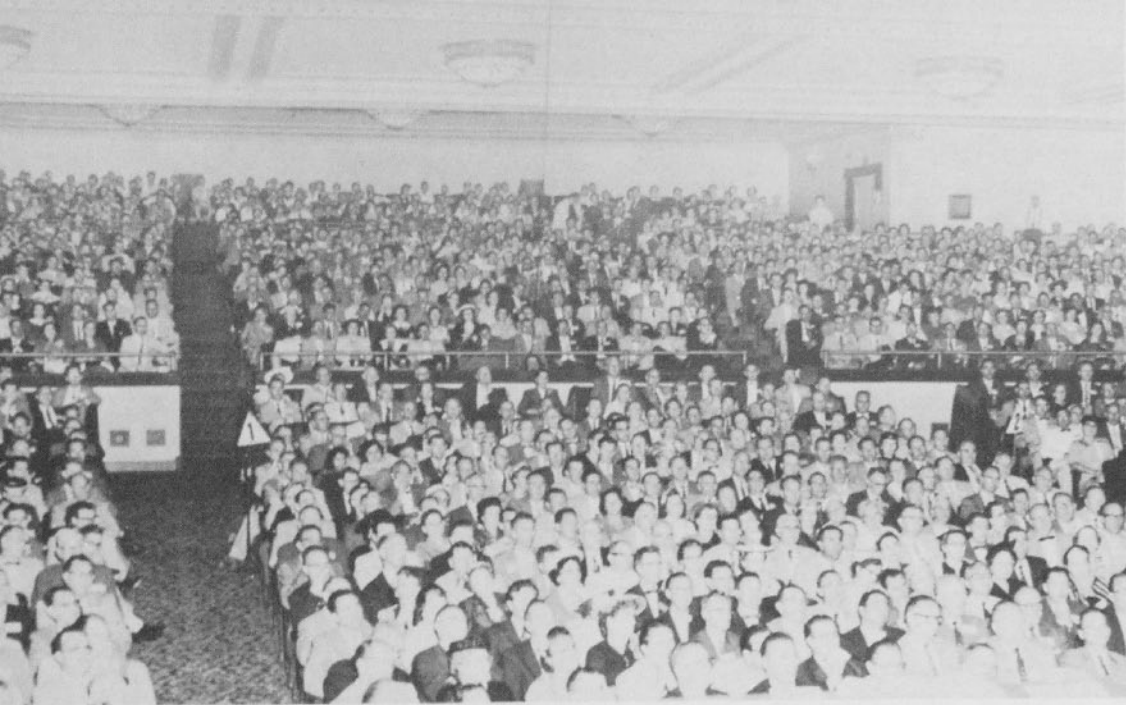
sionaries if and when it desires to do so.

Nominating ballots for four Assistant General Superintendents were cast, and Brothers Zimmerman, Lewis, and Webb all received a great many more than the two-thirds majority needed for re-election. Brother Savell, who has served as one of the four Assistant General Superintendents for the past five years, was nominated for re-election but told the Council he felt that God would be pleased if he accepted some type of ministry other than that of an Executive Presbyter. Accordingly he said he had accepted an invitation several weeks earlier from one of our good churches in Houston, Texas, to become their pastor at the expiration of his present term. There was a standing tribute to Brother Savell and a warm expression of love and appreciation for his faithful service to the General Council.

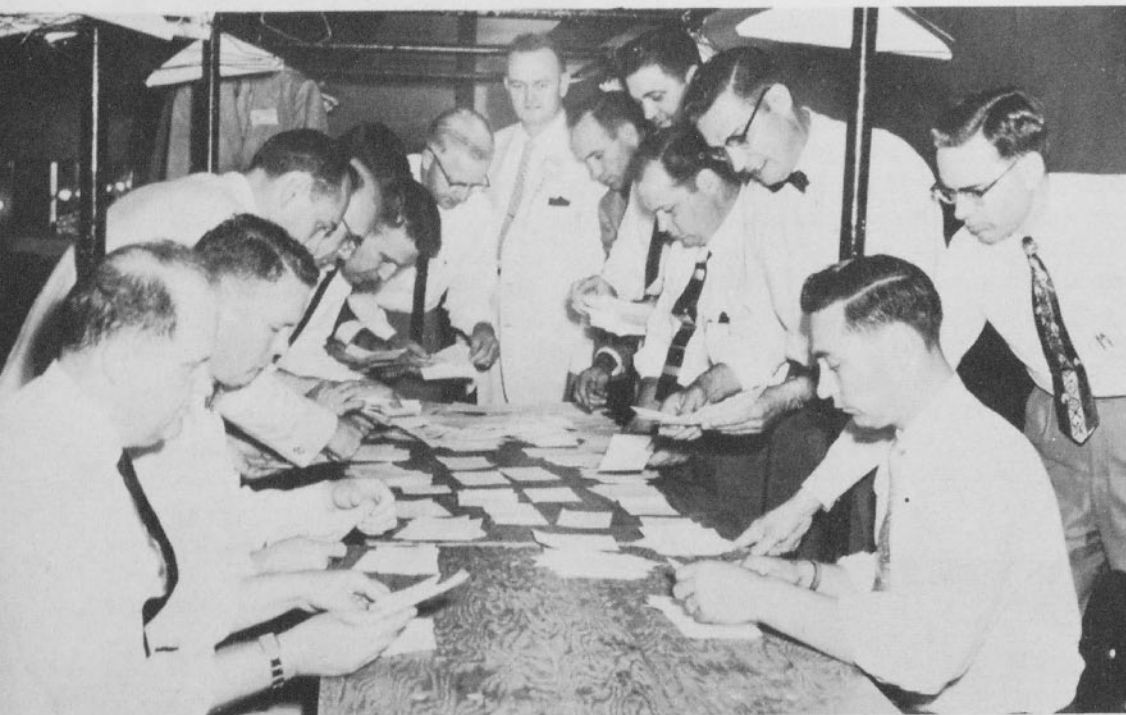
Balloting continued to select a successor to Brother Savell, and finally the choice fell upon Charles W. H. Scott, of Detroit, Mich. Brother Scott, who is District Superintendent of the Michigan Assemblies, is not a newcomer to the Executive Presbytery. He has served as an Executive Presbyter for a number of years, but in a non-resident capacity. He and his wife will be moving to Springfield to spend full time at the national headquarters. Brother Scott said that after spending



The Program Committee with Thomas F. Zimmerman (seated), who had charge of all arrangements at the General Council. Left to right: Melvin M. Brewer Jr., D. Leroy Sanders (chairman), James L. McQueen, and Harry M. Myers. Two members not present for the picture were Dean E. Duncan and R. Hilton Griswold.



Part of the crowd of ministers and delegates attending one of the business sessions at the General Council, which were held each morning and afternoon in the Music Hall



Tellers Committee at work counting the ballots

Evangelists enjoying fellowship during Evangelism Seminar which preceded Council



24 years in Michigan it will be hard to say good-bye, but he and Mrs. Scott had put their lives in the hands of God and had resolved to follow wherever He might lead.

The Council voted to amend the Constitution and Bylaws so that the foreign fields shall be represented in the General Presbytery by the field secretaries of the Foreign Missions Department and by eight other missionaries on furlough, who shall be chosen by the Foreign Missions Board so that there will be two missionary representatives from each of the four over-all areas of the world.

#### SATURDAY NIGHT

Saturday night was Youth night, and the service was sponsored jointly by the C. A. and Education Departments. One of the largest crowds of the entire Council was present.

J. R. Ashcroft, National Education Secretary, spoke briefly. He surveyed the present opportunities for youth in our schools and colleges; then he referred to the faithful pioneers of our denomination and said: "How fortunate we are to have them. This means we have not faced the greatest test to our revival movement. This great test will come when none of those who received the Holy Ghost in the early days are still with us..." Brother Ashcroft assured the 86,000 Christ's Ambassadors of our Movement that they will be backed up by prayer and educational opportunities. He affirmed that young people educated in our Pentecostal institutions, filled with the Spirit of God, will be the only answer to secularism, modernism, and the already threatening apostasy.

Billy Barron of Memphis played an excellent trumpet solo, "Make Me a Blessing." Then followed the recognition of guests by the chairman: U. S. Military Chaplains, Civil Air Patrol Chaplains, District C. A. Presidents, Presidents of our Bible Institutes and Colleges, etc.

A unique feature was the introduction (by Dick Fulmer, National C. A. Secretary) of the winner of the national Youth for Christ preaching contest. He is Dean Baker, sixteen-year-old son of Kenneth Baker, pastor of the First Assembly in Sioux City, Iowa.

The Choralettes, a girls' quartet from Springfield, Missouri, sang just before the evening sermon. Evangelist G. W. Hardcastle, Jr. was the speaker. After graphically relating his personal experience of miraculous healing he urged



young people to believe God and to serve Him. Said he: "The Pentecostal message is not outdated. It is a message of purpose—power—possession—persuasion—and progress. It is an endowment for a modern-day circumstance. This is the Pentecostal message designed by God to reach the world; to convict the sinner; to endue the Christian; and to some day rapture the Church."

#### SUNDAY MORNING, SEPTEMBER 1

The morning service was held in the Public Auditorium, beginning at 9:30 a.m. The speaker was A. M. Alber of Des Moines, Iowa (former Nebraska District Superintendent), who took for his text Psalm 84:1-4. "David had a hunger in his heart for the house of God," he said. "David had a church bell ringing in his bosom; and when he saw the sparrows flying into the tabernacle and the swallows making their nests in the altars of the Lord he longed to join them." Brother Alber dwelt upon the blessedness of worshiping in the house of God, and spoke of the greater blessedness of dwelling in the eternal house of God where our Pentecostal pioneers that have gone on to *Glory* are now rejoicing.

There was a great communion service presided over by Brother Riggs. The General Presbyters, who were seated on the platform, did the serving. The General Secretary read the names of 117 ordained ministers of the General Council who had departed this life since the 1955 Council.

#### SUNDAY AFTERNOON

The Foreign Missions Rally, always a high point at a General Council, commenced with the entrance of the Foreign Missions Board, headquarters missionary staff, award winners, and others. They remained standing on the platform while Noel Perkin led in prayer. Then a chord from the organ signalled the start of the colorful procession of 180 foreign missionaries in costume.

Ira Stanphill led the song service. J. Philip Hogan, director of promotions for the Foreign Missions Department, presented a number of awards. Marie Brown, pastor of Glad Tidings Tabernacle, New York, received permanent possession of the first-place plaque for total church giving. The Assembly in Hartline, Washington, received the first-place award for per capita giving. Among the districts, the Southern California District received permanent possession of the plaque for highest total giving. That district contributed the largest total offerings to Foreign Mis-



George Ford, executive director of the National Association of Evangelicals, brought greetings to the Council. T. F. Zimmerman at right.

sions for the third successive year. For per capita giving North Dakota District received the top award.

Al Garr of Charlotte, N. C. offered a beautiful solo and Evangelist Willard Cantelon delivered the afternoon sermon. His subject was, "The King's Final Communique." Brother Cantelon emphasized the element of love in Christian service, pin-pointing the true spirit of sacrifice. Said he: "It's a tremendous thing to be filled with the Holy Ghost. It's more than speaking with tongues. . . . It's to have the love that suffers. . . . Jesus said, 'All the world,' but nine-tenths of the preachers preach to less than one-tenth of the world. Less than one-tenth of the preachers take the gospel to nine-tenths of the world. . . . and we in the Assemblies of God, give only \$7.00 per year per person to Missions."

In response to the speaker's appeal, hundreds stood to indicate a willingness to pray and to give sacrificially to the cause of World Missions. The total offering received in this Foreign Missions Rally was \$21,000 in cash and \$5,000 in short-term pledges. (This was over and above the W-E Day offerings reported by the various Districts.)

#### SUNDAY NIGHT

Two hundred Assemblies of God evangelists sat on the platform on Sunday night. Wesley P. Steelberg led the singing and Evangelist John Bostrom read the Scriptures. Joseph Wannemacher thrilled us with his anointed violin solo. Don Mallough, National Evangelism Secretary, introduced the two hundred evangelists by having them stand and sing, "We'll Work Till Jesus

Comes." Following the announcements, Ira Stanphill sang his own composition, "There's Room at the Cross for You."

The speaker of the evening was Pastor James Van Meter of Springfield, Missouri, who preached forcefully on the subject, "The Call of the Holy Spirit." He declared that "we are seeing in our time a lack of passion to reach lost humanity. . . . We minister to saints in the morning; we minister to them in the afternoon; we minister to them at night; and if our altars are barren of sinners we seem to think nothing about it. . . . O my brother and sister, the Spirit calls us to go out into the highways and byways and compel them to come in."

#### MONDAY MORNING, SEPTEMBER 2

The speaker in the devotional service was T. H. Spence, District Superintendent for Alabama. His text was Luke 24:49—"Tarry . . . until ye be endued with power from on high." He emphasized the need of having a burden for souls and told how God can use us if we keep in touch with Him. He related the incident of a layman who stopped his plowing at nine o'clock one morning because he felt impressed to go to a certain house some miles down the road. When he arrived at this house he found a mother taking care of her young daughter who was very sick with typhoid and had been unconscious for three days. The layman laid his hands on the girl in the name of the Lord Jesus Christ and prayed for her. As a result, the Lord raised her up and she is alive today. Brother Spence said that God will lead us and use us if we walk in the Spirit.

The business session opened and the first item of business was a report from the committee that had been appointed to receive invitations for the 1959 General Council. The committee said they had screened fourteen invitations and had chosen three for consideration. These cities, in alphabetical order, were: Memphis, Tennessee; Portland, Oregon; and San Antonio, Texas. A number of speeches were heard in favor of one city or another. Finally a secret ballot was cast and it showed that the Council favored San Antonio. The Executive Presbyters will investigate further and make final selection in due time.

Votes were cast for a General Secretary, and J. R. Flower was re-elected on the nominating ballot. Brother

(Continued on page twenty-three)



Missionaries in colorful costumes paraded down the center aisle of the Auditorium at the commencement of the Foreign Missions service on Sunday afternoon, September 1. The parade was televised over two Cleveland stations.

Photo by J. Paul Bruton

# Foreign Missions Day



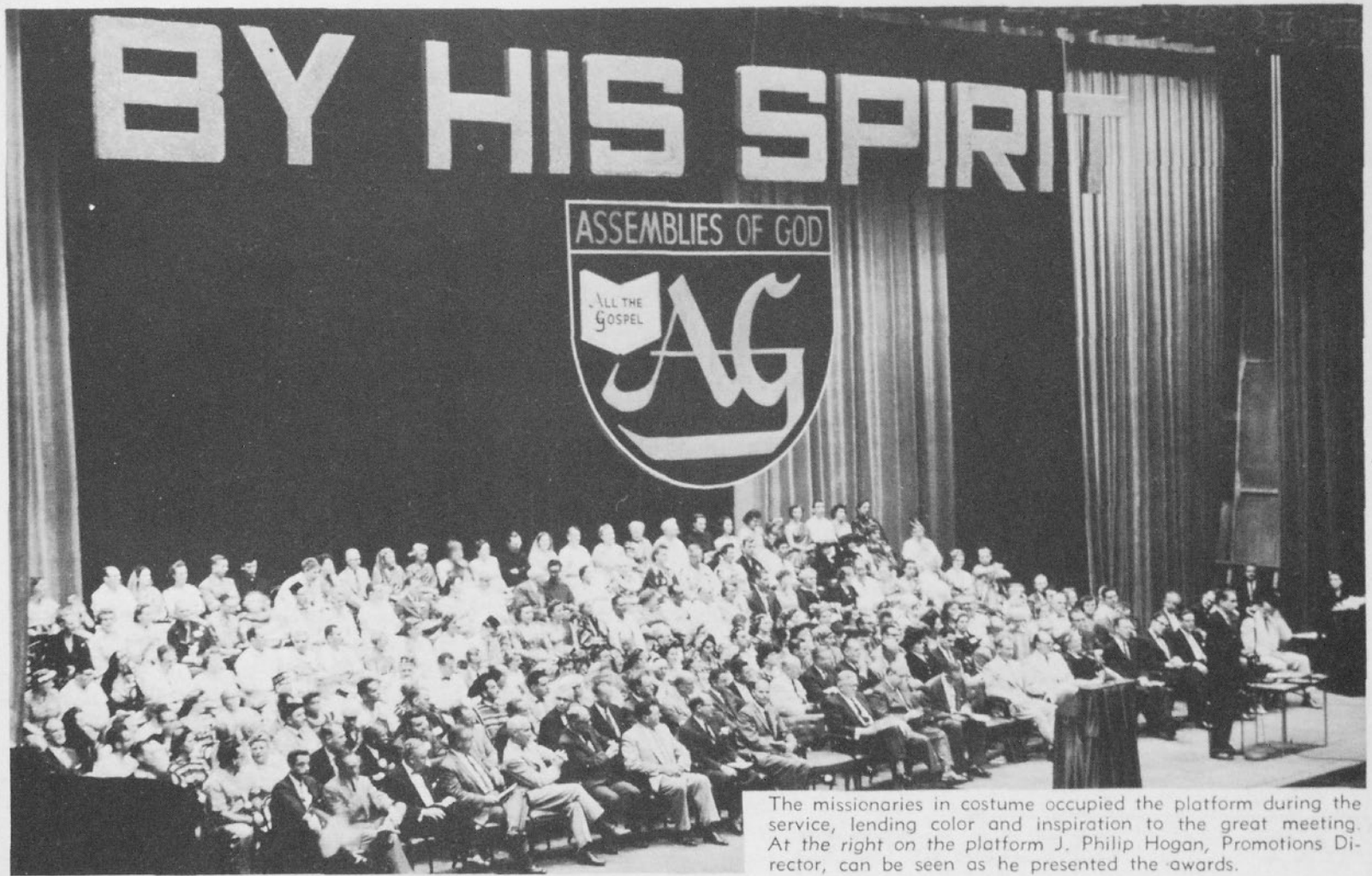
Philip Hogan, director of Foreign Missions Promotions, awarded a bronze plaque to R. L. Brandt, District Superintendent of North Dakota, for the largest district per capita giving to Missions for the year. It amounted to \$43 per member.



Willard Cantelon, speaker at the service, gave an impassioned appeal for Foreign Missions. The response at the end of the service was gratifying. Cash offerings amounted to \$21,000 and pledges came to \$5,000.



Mrs. Marie Brown, pastor of Glad Tidings Tabernacle in New York, was honored on this her fiftieth year as pastor of the church, for having the greatest missionary offerings. On the left is Gayle F. Lewis, Assistant General Superintendent of the Assemblies of God, holding the plaque presented to the church. On the right, General Superintendent Ralph M. Riggs holds a scroll of honor presented to Mrs. Brown.



The missionaries in costume occupied the platform during the service, lending color and inspiration to the great meeting. At the right on the platform J. Philip Hogan, Promotions Director, can be seen as he presented the awards.

# at General Council



Outside the Auditorium folk enjoyed friendly reunions. Here Evangelist Caroline Lindblad converses with Winifred Currie of the Belgian Congo.



▲ Noel Perkin, Executive Director of Foreign Missions, spoke at the presentation to Mrs. Marie Brown and introduced her to the great congregation.

Standing outside the auditorium, a group of four missionaries was photographed. Left to right they are: Mrs. James King, Nigeria; W. Franklin McCorkle, Ghana; Miss Norma Johansen, Liberia; Miss DeEtta Butler, Liberia.

More missionaries were "caught" by the camera outside the auditorium: Monroe Grams of La Paz, Bolivia; Ruby C. Esperanze, General Superintendent of the Assemblies of God in the Philippines; Mrs. Monroe Grams; and Mrs. Glenn Dunn of the Philippines. ▶





# THIS PRESENT WORLD

## EVANGELISM

### Gigantic Times Square Rally Ends New York Crusade

Evangelist Billy Graham wound up his nearly 16-week New York Crusade with a rally in Times Square, the "crossroads of the world." Crowds estimated at from 75,000 to 200,000 jammed the streets from wall to wall, for block after block, for the service. Members of the evangelist's staff said that there were "at least 125,000 people present."

Billy Graham preached from a truck bed, and loud speakers carried his voice for five blocks in every direction. The crowd listened attentively as Mr. Gra-

ham declared: "Tonight, Times Square is being turned into a great cathedral as a symbol of spiritual revival that is now in progress in America." The meeting in Times Square was probably the largest religious meeting in history.

Total attendance at the crusade meetings, which opened May 15 at Madison Square Garden, was 2,131,600. A total of 56,767 made "decisions for Christ" in the crusade. Surveys showed that over 90 per cent of these were from the New York metropolitan area.

### Italian Government Clarifies Religious Liberty Provisions

The Italian Government, through its ambassador to the U.S., has informed an official of the National Association

of Evangelicals that the decisions of the Supreme Council of State (Italy's Supreme Court) clarifying Article 19 of the Italian Constitution will be considered basic to the guarantee of religious freedom in Italy. The section is construed to mean that anyone may worship according to the dictates of conscience, privately or collectively, and may propagate his religion without permission or interference of the police. The statement was made to Dr. Frank B. Gigliotti, Vice-Chairman of the Commission of Evangelical Action of the NAE.

The Supreme Council of State handed down the original decision several months ago but it did not go into effect immediately due to lack of signature by the President of the Council. Its enforcement seemed dubious until this firm commitment by the Italian government was made.

This clarification indicates that local officials in Italy will no longer have recourse to an outdated fascist law which was passed under Mussolini, but which has been used subsequently as a limitation on certain non-Catholic groups in Italy, including the Pentecostals. Representatives of evangelicals in Italy have been making attempts to have the outdated fascist law finally buried, and to uphold the constitution and Italy's treaties with the United States.

## AT A GLANCE ...

**Eisenhower and Nixon Greet Christian Athletes.** President Eisenhower and Vice-President Nixon sent greetings and best wishes to some 320 high-school and college athletes and coaches attending the second annual convention of the Fellowship of Christian Athletes at Estes Park, Colorado. They praised the organization for its efforts "to improve the physical, mental, and moral health of our youth."

**Sunday Closing Effectuated in Nashville.** Virtually all grocery stores in the city and suburbs of Nashville, Tennessee, will close on Sundays, under an agreement reached between merchants and the local Pastors Association.

**Extend Social Security Deadline.** About half of the active ordained clergymen in the nation have signed up for coverage under the Social Security program. Under a new law signed by President Eisenhower late in August, clergymen who have not yet signed up but wish to do so will have until April 15, 1959, to file their applications.

**Church Construction Has Another Record Month.** Church construction started in July totaled \$75,000,000, according to the government's latest report. This was a \$2,000,000 increase over June, and was a 12 per cent rise over July, 1956. Total church construction begun this year is running \$71,000,000 ahead of the same period for 1956.

**Israelis Interested in Russia's Bible Manuscripts.** The Soviet Union has received a request from the Israeli government for

permission to photograph ancient Biblical texts located in Russia. The manuscripts, for the most part parchments, are written in Hebrew and are considered by scholars to be not only extremely rare but also vital to the study of the Bible.

**Voluntary Censorship of Literature Urged in New Jersey.** The prosecutor of Monmouth County, New Jersey, has asked newsdealers in the county's 53 municipalities to subscribe to a pledge that they will refuse to sell publications which carry indecent material or glorify crime. Police chiefs distributed the pledge cards to the 250 newsdealers.

**Where the Money Goes.** "Mr. Average American" spends only 5c a day for religious and welfare causes, according to the "Southern Baptist Handbook." In contrast to this nickel, each day he spends 9c for tobacco, 15c for alcoholic beverages, 22c for recreation, 58c for transportation (including foreign travel), 59c for taxes, \$1.12 for food, and \$2.30 for other expenses such as rent, clothing, savings, medical and miscellaneous expenses.

**Taxes for Parochial Schools in California?** The question of whether property taxes should be re-imposed on religious day schools will be placed on the 1958 general election ballot in the State of California. An organization called Californians for Public Schools has filed petitions to this effect, carrying 356,315 valid signatures of voters. If the measure should be passed by the voters, California would become the only state to tax parochial schools.

## REFORM

### Liquor Industry Increases Advertising Expenditures

During 1956 the liquor industry is estimated to have spent \$100,816,000 in major advertising media extolling the "virtues" of its products. This is an increase of \$8,743,000 over the previous year. Newspapers carried the greatest amount of liquor advertising—they had \$48,072,000 worth in 1956, compared with \$41,055,000 in 1955.

### University Professor Warns Against Plague of Alcoholism

Dr. Andrew C. Ivy, chairman of the department of clinical sciences at the University of Illinois, warned that if

America does not sober up and cut down on its drinking habits, the plague of alcoholism will reach every family in the country. Speaking to the Second Annual Institute of Scientific Studies for the Prevention of Alcoholism, Dr. Ivy said that one drinker out of every nine will ultimately become an alcoholic. The research scientist declared that eight million out of the estimated sixty million Americans who drink regularly have become "problem drinkers." He said that more than 200,000 new alcoholics are appearing in this country every year. He predicted that by 1970 a new move toward prohibition laws will get under way.

### Swedes Campaign Against Tobacco

The nature and effects of tobacco are being taught in the public schools of Sweden, and the Ministry of Health has mobilized the radio, press, and all other media to aid in educating children against its use. Tobacco advertising is banned in Sweden.

### Baptist Churches Campaign Against Indecent Periodicals

Southern Baptist Churches are being called on to take an active part in a campaign to rid America's newsstands of a "veritable avalanche" of obscenity and indecency which has cascaded upon them. The call came from ministers and lay members attending a week-long conference sponsored by the Southern Baptist Christian Life Commission.

Expressions of shock and dismay came from attendants as speakers reported on the types of articles, cartoons, and pictures being carried by some of the new so-called "men's magazines" which have attained a circulation running into millions of copies a month within the past year. Ralph A. Cannon, Methodist pastor from South Carolina, told how 15 new magazines appeared in a single year while he was making a study of the literature question. "These publications are aimed frankly at teen-age and college youth," he warned. "They are winning a distressingly large audience. . . . They are openly urging our young people to adopt a libertine philosophy that disregards all moral restraints."

In his keynote address, O. K. Armstrong of Springfield, Missouri, a contributing editor to *Reader's Digest*, declared: "Many of these new publications that have appeared like a horde of locusts openly sneer at Christian morality, say that it is old-fashioned and out-of-date. They publish article after article glorifying immorality."

### Tighten Anti-Obscenity Laws in New Jersey

Three bills strengthening statutes against the sale and circulation of obscene literature were signed into law by New Jersey Governor Robert B. Meyner. One bill makes any of the offenses under the law a high misdemeanor if the sale or exposition of obscenity is made to anyone under 18 years of age, and this is punishable by seven years in prison and a fine of \$3,000.

## MISCELLANEOUS

### Northeast Airlines Extends Special Rates to Clergy

Northeast Airlines has announced that, commencing September 15, it is extending to the clergy a reduced rate for air travel. Northeast is the largest airline to set up special clergy rates thus far. A number of smaller companies have done so but the larger lines are not expected to act until the Civil Aeronautics Board makes a final decision on their request for general rate increases.

### Catholic Church Bans Rice-Throwing at Weddings

A Roman Catholic Church in Buffalo, New York, has banned the practice of throwing rice at weddings. The church bulletin said it was a "pagan custom"—and besides, it creates "an awful mess for the janitors."

### Netherlands Queen Appoints Catholic Mayor for the Hague

A Canadian Roman Catholic newspaper reports that Queen Juliana of The Netherlands has appointed a Roman Catholic as burgomaster (mayor) of The Hague. It is the first time since the 16th-century Reformation that the capital of the country has had a Catholic mayor.

### Amish Families, Canadian Government Disagree on Matter of Visa Photos

A number of Old Order Amish families, mostly from the area of Nappanee, Indiana, are stranded in Calais, Maine. They have purchased farms on Prince Edward Island, Canada, but have been stranded at the border because they refuse to have their pictures taken for identification cards. Their religion prohibits photographs as "graven images," and the Canadian government demands photographs before issuing permits for the newcomers to enter the country. The Amish families are living with local families in Calais, while waiting for a special dispensation from the Canadian government.



MARINES PAINT OKINAWA CHURCH—Captain Charles Walker (left) paints the woodwork of an Okinawa church, as Chaplain Stanford E. Linzey makes a suggestion.

### INDIGENOUS OKINAWA CHURCH GETS "NEW LOOK"— THANKS TO THE MARINES

The Mitama Church (Okinawa Spirit of Jesus Christ—Pentecostal) has a "spic and span" look since the Camp Hauge United Fellowship of Protestants contributed their time and money to paint the church recently.

The group, sponsored by Assemblies of God Chaplain Stanford E. Linzey, of Camp Hauge Chapel, is composed of members from the 12th Marines, 3rd Medical Battalion, and Division Reconnaissance Company. The primary aim of the group is to improve relationships with the local populace.

In painting the church, which overlooks Koza near the Four Corners area, a Trail Luber was used to furnish power for the paint sprayer.

After the job was completed, members of the church observed the inside of the white-painted structure and expressed their feelings in a typical Pentecostal manner—they shouted, "Hallelujah."

### Norwegian Bishop Refutes "Peaceful Co-Existence" for World's Religions

Bishop Berggrav, head of the Norwegian State Church, has taken issue with the English historian, Arnold Toynbee. Professor Toynbee has argued that the great religions should recognize one another and work out a form of "peaceful co-existence," admitting the values of each.

The Lutheran bishop points out that, although Christians cannot reject Toynbee's view simply because it is distasteful to them, they should recognize their fundamental convictions about the uniqueness of Christ. There is no place, he said, for an attitude of superiority, but neither can the Christian regard other beliefs as equally valid and still be true to his own convictions.

# Summer Indian Camps

BY VICTOR TRIMMER

*National Home Missions Secretary*

SUMMER TIME IS CAMP MEETING TIME and nowhere are camp meetings enjoyed or appreciated more than by our Indian brothers and sisters. It was my privilege this summer to visit five Indian camp meetings and to witness the spirited singing, fervent prayer, and whole-hearted worship of the Indian people who have come to know Christ.

Two Indian camp meetings were conducted in Arizona. The Southern Camp was at Ajo, and the Apache Indian Camp at Carrizo. I visited Carrizo where around 700 Apache Indians camped in tepees, wick-i-ups, shades, and cowboy tents. The dining room and kitchen common to most of our camps were missing here. Each family cooked for themselves over their own camp fire. It was amazing to see the fine meals the women could prepare, as they sat on the ground by an open fire.

The services were held in an outdoor cathedral formed by the boughs of large cottonwood trees. Logs served as benches upon which the people would sit for hours during the long services. A shade was constructed to cover the platform and pulpit. On the days when we had overflow crowds many would

sit on the ground which also served as a bed for the children when they grew tired. It was an interesting experience indeed!

Children's services were conducted each morning and afternoon, as well as C. A. vesper services each evening. The camp was primitive, but the people prayed and God blessed in a wonderful way. A good number were saved and filled with the Holy Spirit. I would go to sleep late at night with the prayers of the Indian people in my ears, and be awakened at five o'clock in the morning by the sound of their worship as they gathered for another prayer meeting.

Our Indian churches on the Olympia Peninsula in Washington met at Neah Bay for their camp meeting. The services were held in a tent. God blessed by saving and filling many with His Holy Spirit. One Indian man donated a cow to help feed the camp. Then one day the ladies prepared a salmon bake, baking the salmon over an open fire out of doors as the Indians in that part of the country have done for many years. It was delicious!

The Apache Indian Camp in Mescalero, New Mexico, was held at the same time as the Indian Celebration. The Celebration is an annual affair among the Indians and is a time of idol worship, dancing, and sin. It was inspiring to see the Christians separate themselves from this and attend the services of the camp where they enjoyed God's blessing upon their lives. Brother Rufus, one of our Indian Christians who is a member of the tribal council in Mescalero, was asked to serve as Chairman of the Celebration. Some felt this was done deliberately because they knew his Christian stand. But even though he served as Chairman of the Celebration, he came regularly to the camp services and testified to God's blessing upon his life. He told of opportunities that he took to witness for Christ at the Celebration.

If you could see these Christian Indians taking their stand and testifying to God's grace in their lives, I am sure you would be convinced as I was that

1. An Apache baby at the camp in Carrizo, Arizona

2. A Navajo interpreter for Bonnie White and June Pearson of Winslow, Arizona. This lady received the baptism of the Holy Spirit at the Apache Camp

3. Jimmie Dann stands beside the tent in Norris, South Dakota

4. Apache Christians kneel to pray beside logs used for seats in the camp

5. Apache women happily prepare a meal over a camp fire

6. A children's service at the Apache Camp.

Indian Missions pay—pay in transformed lives, homes, and communities. Never have I witnessed such a great change as that which takes place in the lives of Indians who come to Christ. Their whole existence is changed as they are made new creatures in Christ Jesus.

Yes, we know Indian Missions pay when we see young people and boys and girls being taught the Word of God and growing up in church and Sunday School, developing into fine Christian leaders in our Indian churches. More and more our Indian Christians are taking responsibility in their churches. I am so glad we can have a little part in taking the gospel to these people, for the great joy of their lives is serving Jesus.

As I was driving down a dusty road toward Norris, South Dakota, to visit our Indian Camp there, I saw an Indian man walking along the road, so I gave him a ride. He told me that he was on his way to the camp meeting, and that he had been walking the five miles from his place to the camp. Other Indians, though unsaved, came from reservations that were many miles from the camp. They testified that they had been hungry for God, and that they had been praying that someone would come and teach them the way of God. No wonder God blessed in such a wonderful way in that camp, for He has told us that they that hunger shall be filled and they that seek shall find.

Our workers testified that they had never witnessed God move as He did in that camp. Many sought God for salvation with tears. The hand of the Lord was stretched forth to heal, and I witnessed the greatest miracles of healing that I have ever seen in my life. Deaf, crippled, and sick were healed as these hungry, believing people looked to God for His help.

Our Indian Camp in Northern Cali-

fornia was held at beautiful, cool, Mount Lassen and again we witnessed the Pentecostal power poured out upon people as they waited before the Lord and yielded themselves to Him.

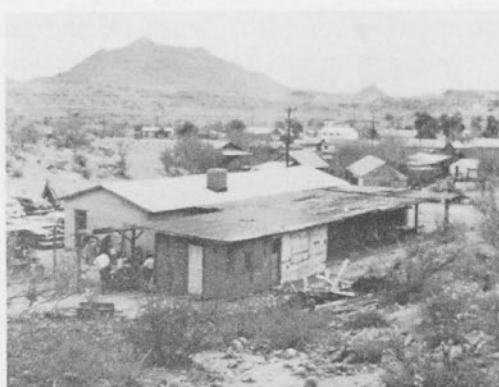
I finished my summer tour of Indian Camps enriched in my own experience and grateful for the 100 Assemblies of God missionaries who are laboring among the American Indians. Their consecration and willingness to deny themselves challenged me. They labor under very trying circumstances. Many have to haul all of their water, and they do without most of the conveniences of our modern times. They are surrounded by the darkness of superstition and idol worship, and are opposed by the witch doctor who still has great influence in many places.

They must overcome the fear, suspicion, and mistrust that Indians hold for the white man. In spite of these hindrances these God-called and dedicated missionaries are making real progress in our Indian work. May I ask when you pray for missions that you remember our Indian missionaries, their churches and people, that God will help them and strengthen them as they evangelize this needy mission field?

\* \* \*

Your offerings for Indian Missions are needed now. Please designate the offering for INDIAN MISSIONS or INDIAN BUILDING FUND, and send it to—

HOME MISSIONS DEPARTMENT  
434 W. PACIFIC STREET  
Springfield 1, Missouri



The Indian Assembly in Ajo with special "ramada" or shade attached for camp



A portion of the camp area where individual Indian families camped

## The Southern Arizona Indian Camps

Missionary Blanche Carpenter of Ajo, Arizona, reports that a victorious Indian camp meeting was held at Ajo in June. Seven tribes were represented in the camp, including the Maricopa, Cherokee, Pomo, Krok, Pima, Papago, and Mohave. Also, some Mexicans were present and enjoyed the camp.

Speakers at this Indian camp included Evangelists Manuel Cordova and John McPherson, both Indian brethren. Virgil Sampson, a Pima Indian brother from near Phoenix, also ministered during the camp as well as some of the missionaries. Services were held under the "ramada" built beside the church in the Indian village section of Ajo.

The white church in Ajo contributed a great deal to the success of the camp in providing labor and food. ◀ ◀



Christian Workers' Conference was held during the Ajo camp. District Superintendent, J. K. Gressett, back row left, attended.

\* \* \*

Intense love for souls, a sense of love to Christ, of personal indebtedness to Him for salvation, and a reverence for the value of a human being in God's sight—these are the requisites for power in preaching.—Phillips Brooks.



# SOWER

**October 13**


You are the sower. Go forth to the fields surrounding your church in Sunday School visitation. Enlist in

**THE ENLARGEMENT CAMPAIGN**

# The Ministry of Bo

BY G. M. STROMBECK

OF ALL THE AGENCIES AT OUR DISPOSAL THERE IS NONE MORE VERSATILE AND MORE ADAPTABLE THAN THE PRINTED WORD; NOR CAN ANYTHING DO SO MUCH FOR SO MANY AS A GOOD BOOK.



**T**HERE IS A MINISTRY OF BOOKS. They come to us with consolation, warning, instruction, exhortation. To him who in his various moods holds communion with these silent messengers of thought and emotion they speak:

*A various language. For his gayer hours  
They hold a voice of gladness and of cheer  
And eloquence of diction; and they glide  
Into his darker musings with a mild  
And gentle sympathy, that steals away  
Their sharpness ere he is aware.*

We cannot always choose our flesh-and-blood associates. They whom we may admire most may be, and usually are, so far removed from us in social environment that we can never hope to have intimate fellowship with them. At best, we may occasionally exchange a few passing words with them in some more or less public place of meeting. But these very persons may have committed the best of their thoughts and experiences to the printed page, and by means of that we may invite them as honored guests into the privacy of our homes; there we may hold with them undisturbed and unhurried fellowship.

Thus we may tear away the restraints of time and physical environment, and associate with the wise, the true, the

great of every age and land. Poets, scientists, prophets, teachers, statesmen unbosom to us their holiest experiences and enfold us with the spell of their ardent spirits, in the quiet of our dwelling where we, unobserved by peering eyes, may abandon ourselves to the sway of their majestic souls.

It matters not what our need may be, there is a book ready to satisfy that need in some measure. Do we desire knowledge or information, whether it be of science, of art, of music, of craft or trade, or of distant lands and far-off worlds, of care of body, or of social usage? The printed page will answer our question. When we crave the thrill of rhythmic cadences rippling like gurgling brooks, or rising and falling with the majesty of ocean tides, we turn to our poets and satisfy our longing on the harmonious flow of meter and rhyme.

Do our hearts ache because of loneliness? Others' hearts have ached like ours and have found unseen fellowship in the presence of the invisible and eternal Father; they have transmitted their experiences to others in the records they have left. Take them as guides over the drear paths of aloneness; and you shall no longer feel the emptiness of forsakenness, but delight yourself in fellowship with them and the everlasting God.

Books lift us out of the confines of our physical environment and liberate us from the compulsion of our restricted local circumstances. In their company we visit distant climates and other races. The quaintness of the Orient, the verdure of the tropics, the bleakness of the poles come into our

lives. They lead us into all the epic movements of the human race and fill us with emotions which have stirred the hearts of multitudes. Down through the centuries they take us as we view the march of Roman legions, the raids of northern Teuton hordes, the conquests of Moslems, the Crusades of the Middle Ages, the rabble of the French Revolution and the rise of our own republic.

With books we follow the course of the Church of Christ from the days of Peter and of Paul: we meet in them Polycarp, Athanasius, Augustine, Jerome, Chrysostom, Boniface, the Waldensians, the Reformation and our modern missions. How narrow, how poverty stricken would our intellectual horizon and our spiritual life be if it were not for the ministry of books!

Books permit a better and more efficient use of time. Our friends cannot always be available when it best suits our needs. They have their programs and obligations to meet and these sometimes take them from us when we

October 1s

**PROTESTANT P**

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need them most. But books can be turned to at any time and all times. With them there is no resentment at being set aside and no impatience of intrusion, however unexpectedly we call on them for help.

Not only do books minister to our own needs; they are the willing instruments with which we may serve others. They can be our staff of experts subject to our call in solving problems of our loved ones and our friends. Not one of us possesses firsthand all wisdom and knowledge which we need; nor have we the capacity to help those dependent on us without the use of books.

Our children's lives are largely molded by the books they read. Mother's bedtime stories come from books. Later when the growing child is groping for an answer to some of life's questions he may shrink from inquiring of his parents; then the proper book tactfully placed within his reach will do what neither mother nor father would have been allowed to do.

So also in Sunday school and church. Discussions in class and social gatherings may bring out questions too intricate for brief answers. Then some book may be recommended which deals in detail with the subject. Youths of high-school age will eagerly accept suggestions for reading which can fortify them against the misrepresentations of pseudo-science. They will be happy to discover that undistorted scientific truth

is not at variance with their faith, and that many of what they are asked to accept as fact are only the discredited hypotheses of yesterday. They will be glad to learn that research corroborates the Word of God. The sneers of would-be educators lose much of their virulence when it is known that leaders of thought in all ages, including our own hold the same simple faith in Christ that they and their parents do. Here is a fertile field for the ministry of books.

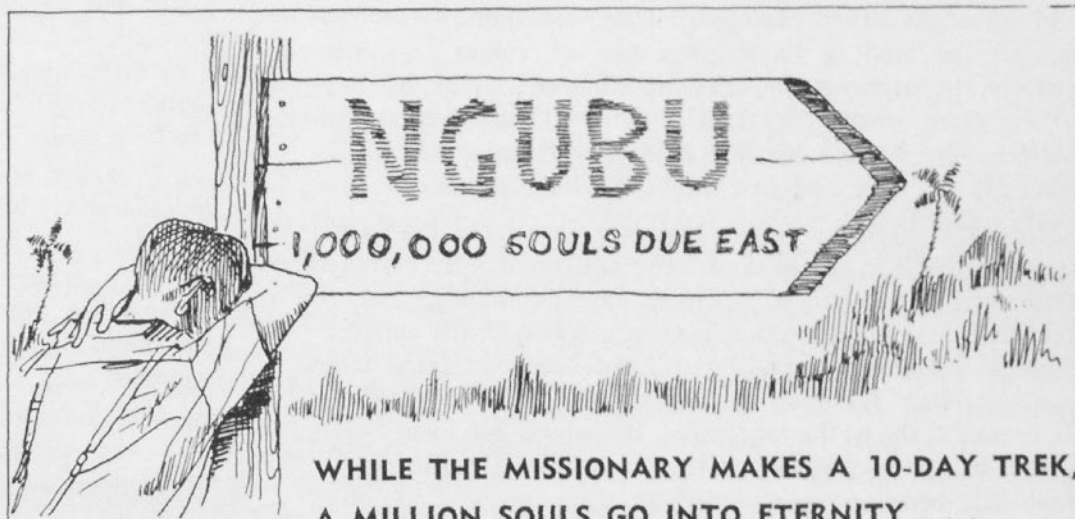
In your circle of friends and associates is also ample opportunity for the ministry of books which may be loaned or given to those who need their help. Stories, biographies, meditations, poems, if carefully selected, are potent influences for good. Among shut-ins

and the sick, where time drags slowly by, the weary hours may be brightened by proper reading.

Of all the agencies at our disposal there is none more versatile and more adaptable than the printed word; and there is none that for so small an expenditure of money can do so much good in so great a variety of circumstances.

But useful as books in general are, there is *one* Book that is unique, the ministry of which means Life Eternal. Let it be our first concern that this Book of books has ministered to our own lives and that it shall continue to do so. Then let it be our firm resolve that it, above all others, shall minister to those we serve.

—Christlife Magazine



**WHILE THE MISSIONARY MAKES A 10-DAY TREK,  
A MILLION SOULS GO INTO ETERNITY . . .**

We seldom measure the passing days and hours in terms of souls—instead we measure minutes in money: sixty minutes of baby sitting equals fifty cents. A week may equal forty dollars, or a hundred.

But while we laugh and play, eat, work and sleep, a ceaseless torrent of souls pours over the brink of eternity. The difference between a ten-day trek and the same trip by air may well be a million souls if we measure time in terms of souls. *For 77 people die each minute.*

This is the urgency of Speed-the-Light, our Assemblies of God youth project which supplies missionaries with modern transportation and communication equipment. Speed-the-Light saves our missionaries precious minutes, hours, and days. The annual Speed-the-Light Dollar Day is October 20. When the C.A.'s of your church solicit your contribution, please give generously.

**77** a minute

**October 20 is Speed-the-Light Dollar Day**

**PRESS MONTH**

**Magazines in Every Home!**

**Books in Every Library!**



## Jephthah—A Misunderstood Leader

Sunday School Lesson for October 13, 1957

JUDGES 11:1-11

The lesson title is appropriate. Many people get so taken up with the controversy over Jephthah's daughter that they completely miss the fact that Jephthah was one of the greatest men in the Bible.

*Jephthah Opposed* (vv. 1, 2). Jephthah was born under a cloud—he was the son of a harlot, an illegitimate child. But notwithstanding his handicap, Jephthah grew into a braver and better man than his brethren and was known throughout all the land as "a mighty man of valour." Consequently, he aroused the envy and hatred of his brothers to the point where they said to him, "Thou shalt not inherit in our father's house." And they flaunted his illegitimacy in his face and cast him out of the house.

*Jephthah Exiled.* "Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah." Misery loves company, and so Jephthah was soon surrounded by many outlaws and outcasts of Israel who, like himself, had been ostracized from society. But Jephthah gathered these derelicts together and taught them the principles by which he lived. His godly influence had its effect upon them. Instead of Jephthah becoming conformed to their ways, their lives were transformed by his.

"And [they] went out with him." Jephthah and his men made periodic raids upon the enemies of Israel. Not that they were a band of plundering criminals, for Jephthah would be guided by zeal for God, a sense of righteousness and justice; and these raids may be regarded as justifiable attacks against the enemies of Jehovah, whom Jephthah served.

*Jephthah Honored* (vv. 4-11). "When the children of Ammon made war against Israel, the elders of Israel went to fetch Jephthah. . . . And they said . . . Come, and be our captain, that we may fight with the children of Ammon." God says, "Those who honor me will I honor." And it was so with Jephthah. After about eighteen years of exile, during which time Israel had been oppressed by Ammon, Jephthah's time had come to do his great work—to deliver his people from bondage. Those who had cast him out now sought his help. Like Joseph and Moses, Jephthah had made good in the years of obscurity, trial, and testing. He was ready and willing to respond to the need. When promised permanent leadership over Israel in the event of victory, Jephthah agreed. He was quite willing to forgive those who had wronged him.

"And Jephthah uttered all his words before the Lord." These words speak volumes. In all Jephthah did, in all his leadership of Israel, he sought God's guidance and help. Consequently, it is not strange that we read that "the Spirit

of the Lord came upon Jephthah." For the Spirit will always anoint the man who utters all his words before the Lord and who seeks God's counsel and help in all his ways.

"And Jephthah judged Israel six years. Then died Jephthah the Gileadite." And then God, in order that we make sure to properly appreciate Jephthah's worth, had his name inscribed in His Hall of Fame among the heroes of faith in Hebrews 11.

And what are the abiding lessons which Jephthah teaches us?

(1) Misfortune and adversity may become a blessing. The years of adversity and testing developed in Joseph, Moses, and Jephthah those qualities of godliness which cannot be developed in years of ease and comfort, and also prepared them for their great life work.

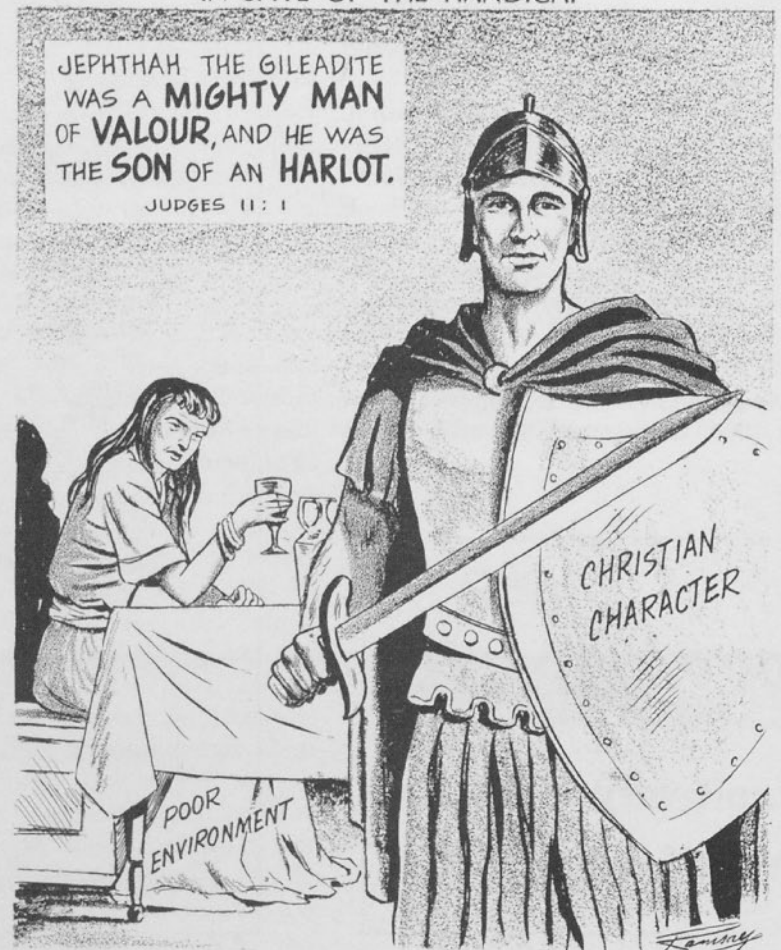
(2) The things which happen to us are not nearly as important as our reaction to them. Trouble may become our servant instead of our master. Jephthah didn't feel that fate and the world were against him because he was born of a harlot and despised by men. These things served only to drive him the more closely to God. And in God he found strength to master himself and his circumstances, and to be a leader of others.

(3) It is not what we are by birth or nature that determines destiny, but what we may become by God's grace and power.

(4) "My grace is sufficient for thee [as it was for Jephthah]: for my strength is made perfect in weakness." As we face disadvantages, adversity, trials, and tests, let us exercise faith as Jephthah did and prove God's grace!

—J. Bashford Bishop

### IN SPITE OF THE HANDICAP



Billy Graham Tells—

# What It Means To Be A Christian

Who is a Christian?

How do you live a Christian life?

Billy Graham, with over 50,000 recorded decisions for Christ during the New York Crusade, concentrated on answering these questions for converts during the final days of his campaign at Madison Square Garden. In one address he said:

"A person is not a Christian because his parents were godly people. Christian parents are wonderful, but they can't make the decision for a child. He must do it himself. A person is not a Christian just because he is sincere. My mother thought she was giving me cough medicine once, but she had poured out some poison. She was sincere, but she was sincerely wrong.

"A person isn't a Christian just because he follows his conscience. His conscience may be dead. You aren't a Christian because of your feelings. Feelings change.

"Then who is a Christian? I'll tell you. A Christian is a person in whom Christ dwells. The Scripture says, 'Christ in you, the hope of glory.'

"A Christian is a person who believes that his sins have been forgiven through the shed blood of Jesus Christ. The devil will try to make you doubt this. How can you know your sins have been forgiven? Because God said so, and God can't lie.

"A period of adjustment follows the decision to live for Christ. Your life has been changed. Christian growth must begin unless you are to remain a spiritual baby. Some people never grow spiritually and many of our churches are filled with babies. These people are among the most miserable on earth, because they don't feel at home with Christ and they don't feel at home with the world. They want both, and it doesn't work.

"How does a Christian grow? I am going to list five ways. There are others, but these are five of the most important.

"First, a Christian grows when he prays. When you were a baby, you had to learn to walk. You learn to pray the same way. God doesn't expect your words to be perfect. When I heard my son Franklin say 'Da-Da' for the first time, the words were more beautiful than any ever used by Churchill. I am going to be a little worried, however, if he is still saying 'Da-Da' when he is twelve years old.

"It's a shame that our churches are practically empty for Wednesday night prayer meetings. The person who waits to pray until he feels like it, will never pray. The devil will see to that. The Bible says you are to pray without ceasing. This means that you can be in a spirit of prayer while driving the car, walking down the street, working in the office, or wherever you may be.

"Every Christian should have a quiet time alone with God every day. Your spiritual life will never be much without it.

"Prayers should be filled with praise to God, with thanksgiving for all the wonderful things He has done. Self-examination should be in your prayers, as you confess shortcomings. God is interested in hearing your personal requests, no matter how small. You should seek guidance in prayer. An important thing to remember is that you should pray that God's will be done and not your will. People make mistakes. God doesn't.

"Second, a Christian grows when he reads the Bible. This should happen every day, without fail. The Word of God cleanses the heart. Many people don't read the Bible because they don't understand it all. I want to tell these people that they will never understand all the Bible. I passed a big milestone in my own Christian life one day when I knelt before God and confessed that although there were many things in the Bible I didn't understand, I was going to accept it all as the inspired Word of God, by faith. From that moment, the Word became a living fire in my soul.

"Turn off the television set and read the Bible. Begin the New Testament if you're a new Christian. It's easier to understand. Don't read to see how many chapters you can cover. It's better to read two or three verses and meditate upon them.

"Make sure you have a Bible with big print. One of the devil's biggest tricks is to have Bibles with small print, so people won't read them.

"Third, a Christian grows when he leads a disciplined life. Your bodies, minds and tongues should be disciplined. Practice self-control. The Holy Spirit will give you the strength to become Christian soldiers.

"Many temptations will come to do battle with such discipline, but in Christ you can resist. The Bible says, 'There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.'

"The tempter will flee when you answer with a verse of Scripture. It's impossible to argue or rationalize with the devil. Jesus, the Son of God, answered temptation by saying, 'It is written...'

"A little boy expressed it very well one day when he said, 'Everytime temptation knocks, I just sent Jesus to the door.'

"Fourth, a Christian grows by being faithful in his church. Going to church is not optional; it's necessary. God says we are not to forsake the assembling of ourselves together.

"Lots of people today don't go to church because it is too hot. In the winter they don't go because it is too cold. I'm afraid I don't know the ideal church temperature.

"Many figure that the preacher is doing a fine job if he doesn't go five minutes beyond noon. But if that happens, they are ready to get another one. It may surprise some of you to know that you don't go to church to hear a preacher. You go to worship God.

"Get into a good church where the Bible is preached and Christ is exalted. Get to work for God. Join a Bible study cell in your church. The communists borrowed this method from the early church and their godless doctrine spread like wildfire.

"Fifth, a Christian grows through service. Be a soul winner. There's a difference between a witness and a soul winner. A soul winner is filled with the Spirit of God. He visits the sick. He gives to the poor. He loves his enemies. He is kind to his neighbors. Anyone can walk up to another on the street and bark, 'Brother, are you saved?' It takes more than that.

"We have a lot of witnesses today but very few soul winners."

—Reported by George Burnham  
News Editor,  
"Christianity Today" Magazine



"Mother" Olson still plays for children, and tells them Bible stories, just as she did her own.

**A** SWEDE AND HIS GUITAR GO TOGETHER like a Swede and his coffee. So maybe you think it's natural for Mrs. Viola Olson to play one. But her choice was deliberate and meaningful.

Fifty years ago, with neither radio nor TV, there was still music in her home. Her husband played the violin and sang in the church choir. Though busy rearing three lively boys, Mama also wanted to contribute toward their early appreciation of music.

"I don't have time to learn to play the organ, but a guitar should be simple enough," she mused. Soon the young Christian mother could play a few chords.

In those days she sang mostly in Swedish—sentimental ballads like "Black Sarah," the little lost sheep who got found. Years later her oldest son wrote, "Mother, you don't know how that song impressed me!"

As responsibilities increased, Mother Olson laid away her guitar. "This was a mistake," she later acknowledged. But she did not permit her boys' heritage of musical ability to be buried. At an early age they learned to play instruments, and as young people contributed to their church's orchestra and choir.

It seemed just a few years and they were gone—two to foreign fields and one ministering in the homeland. But the sons also taught their own children to enjoy good music and to perform on instruments.

There was still music in the Olson home, but radio lacked the personal, warm touch she craved. Years went by. When past 70 she received a telephone call: "Will you give us a musical number for Rally Day?"

The chubby grandmother laughed,

# Grandma and Her Guitar

BY ANNE SANDBERG

"Imagine me playing again, at my age!"

Rummaging in the attic, she found her buried talent, the old guitar. Would she remember how to tune it? "Strumm, hummm—sounds right."

For the Rally Day program she rather shyly played and sang her favorite:

"How beautiful heaven must be,  
Sweet home of the happy and free,  
Fair haven of rest for the weary—  
How beautiful heaven must be!"

What a picture! A white-haired saint, with years of ripe Christian experience adorning her lovely countenance—the thin, sweet voice, accom-

panied by her strumming guitar! I was there, and tears filled my eyes as I listened. It was not only the charm of the picture, but also the heavenly atmosphere brought by her singing, which melted my heart. What a blessing this grandmother could still be with her guitar, I thought.

And she was indeed. Whenever anyone could persuade her to sing at church services or socials she would do so. But as in her youth, when she played her guitar for her own young children—so now, in her old age, her ministry is chiefly to "the little ones."

Viola Olson always believed in street evangelism. It was easy to gather a cluster of neighborhood urchins. They asked: "Where do you live? We want more stories."

After she directed them to her home, they would come by the dozen, begging stories! Many of the children received the gospel from no other source.

Mrs. Olson didn't bother about psychological aspects of whether a little gift would be considered a bribe or a prize. But once a week was "nickel day," when they were thus rewarded for memorizing Scripture. Some children were too young to learn well, "so I just gave them a nickel anyway.

And you should have seen them run out the door to spend it," she chuckled. But not until they had first heard the Bible story, learned a verse, and sung

# Warm Comfort

BY DOROTHY HASKIN

**I** LAY STILL IN THE DAWN-STREAKED room and bit my lip. In my anguish I had the blind hope that if I lay still enough the pain wouldn't come, that the terrible process that was taking place in my body would stop, and I could save my baby. For eleven weeks I had lain on my back, but despite all the doctor could do the pains had begun. I kept so very still, but nothing helped; the pains were relentless. I lost my baby!

He was buried, without even the grace of a prayer. And, with it, my dreams and hopes of motherhood.

Two days later, while I was still in bed, still weak, I read in the newspapers of a girl who had her baby. She had carried the little one full time; and after it was born in a hotel room,

she dropped it from the window to the pavement three stories below killing him.

Why was her baby born alive and mine dead? She could give her baby nothing, not even a name. I could have given my baby a home, love, education, training, belief in God. Where is my answer—my comfort?

"But see," friends say, "because you don't have children, you can devote all your time to your writing and thus serve the Lord."

My first thoughts were: Couldn't the Lord use me a little less? Does He need so much of me that I can never feel a moist kiss on my cheek? Only once have I had a friend who really shared a baby with me. Each day she

(Continued on page twenty-seven)

gospel choruses to the accompaniment of her guitar.

How they loved that guitar! The younger children, not understanding the impropriety of dancing to the tune of a hymn, jumped rhythmically as she sang, "Sometimes I feel like heaven's come down." And every one learned "Jesus loves me" and "Climb, climb up sunshine mountain."

Next to the guitar, they loved Bible stories. "Tell us about the man who jumped in the lake seven times," one of them said. At first Mrs. Olson was puzzled, but decided the child meant Naaman. "He didn't yump in," she explained; "he dipped. And yust tink of it, his skin became clear as a child's!"

How fascinated they were by Daniel and the lions' den! The story was more deeply imprinted as she sang and played, "Dare to be a Daniel."

Children came as often as three times daily. At such times they would "get on her nerves," yet she insisted, "I yust couldn't resist their pleas for a story and song. Those poor little tings never hear about Yesus otherwise."

Mrs. Olson's own children and grandchildren seldom visit her—they are too far away—but she never is without opportunities of blessing other people's "little ones" with her consecrated guitar. Her advice to mothers is: "Learn to play a guitar, and then get busy for the Lord."

#### For the Junior Reader

### WHO ARE THEY?

The persons whose scrambled names appear below have one thing in common—they all had the same occupation. Unscramble each, writing the name correctly in the spaces provided. When you are finished put the letters in the circled spaces together. They will tell you the occupation of these persons. (The names of all these persons appear in one book of the Old Testament.)

1. HTEHAHPJ = (....) .....
2. DEHU = .... (....) .....
3. NGIDOE = .... (....) .....
4. GMAASHR = .... (....) .....
5. THOLEIN = .... (....) .....
6. MSASNO = .... (....) .....

#### ANSWERS:

1—Jephthah; 2—Ehud; 3—Gideon; 4—Shamgar; 5—Othniel; 6—Samson. All of these men were JUDGES (the word spelled from the circled letters) in Israel. You will find their names throughout the book of Judges in the Old Testament.



### Monday, October 7

**Read:** Psalm 68:1-17

**Learn:** "Let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice" (v. 3).

**For the Parent:** This scripture shows the joy of Israel for the blessings of God: (1) their enemies had been defeated, vv. 1, 2; (2) He cared for their orphans and widows and liberated them from slavery, vv. 5, 6; (3) He miraculously brought them to Canaan, vv. 7-10. David represents even the hills as leaping for joy (v. 16). Surely the righteous ought to "rejoice before God" (v. 3).

**Question Time:** For what ought we to be thankful? How can we best show our gratitude toward God?

### Tuesday, October 8

**Read:** Psalm 68: 18-35

**Learn:** "Blessed be the Lord, who daily loadeth us with benefits" (v. 19).

**For the Parent:** Here David not only thanks the Lord for the present blessings of Israel but also looks forward to the universal kingdom of righteousness. This psalm speaks of (1) the ascension of Christ, v. 18; (2) the regathering of Israel, v. 22; (3) the destruction of God's enemies, v. 23; (4) a universal kingdom with Jerusalem as the capital, v. 29; (5) the end of war, v. 30. There will be great rejoicing in Christ's kingdom (v. 25).

**Discuss:** What are the requirements for reigning with Christ in His kingdom? Name some things that David praises God for.

### Wednesday, October 9

**Read:** Psalm 72

**Learn:** "Of the increase of his government and peace there shall be no end" (Isaiah 9:7).

**For the Parent:** It is marvelous how God revealed to David, long before the coming of Christ, so much about the millennial kingdom. In this psalm he sees that the kingdom will be righteous (v. 2), peaceful (v. 3), just (v. 4), God-honoring (v. 5), universal (vv. 8-11), prosperous (v. 16), and everlasting (v. 17). The great missionary purpose of Christ will be carried out (vv. 9-11), and the fulfillment of all David's prayers will take place (v. 20).

**Discuss:** What can we as Christians do to hasten the coming of Christ's kingdom?

### Thursday, October 10

**Read:** Judges 11:1-11

**Learn:** "My grace is sufficient for thee" (2 Corinthians 12:9).

**For the Parent:** (Additional material on "Jephthah—a Misunderstood Leader" will be found on Sunday's Lesson page.) Jephthah is misunderstood, because usually only his rash vow is remembered. Review the story of this chapter, pointing out Jephthah's handicaps (vv. 1-3) and how he overcame them (vv. 5, 6, 32, 33). His greatest asset was his dependence upon God (v. 11).

**Question Time:** Why is Jephthah misunderstood? Do we remember our associates for their faults or their virtues? Are we ever justified in breaking a promise?

### Friday, October 11

**Read:** Luke 4:16-32 (Sunday's Lesson for Juniors)

**Learn:** "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44).

**For the Parent:** This incident took place at the beginning of Christ's ministry, after He had returned to Galilee from His temptation. Review this story, showing the value of forming faithful devotional habits (v. 16), and of reading the Old Testament with a New Testament perspective (v. 21). Christ's ministry was with power (v. 32) because He was anointed with the Spirit (v. 18).

**Question Time:** Was Christ understood? (vv. 22-24) Was He accepted? (vv. 28-30)

### Saturday, October 12

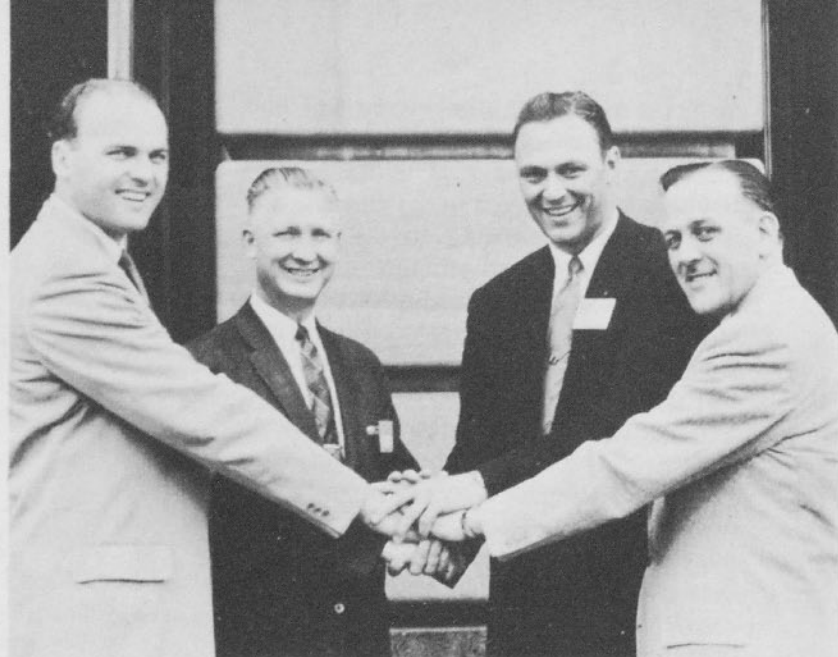
**Read:** 1 Samuel 15:13-23 (Sunday's Lesson for Primaries)

**Learn:** "To obey is better than sacrifice" (v. 22).

**For the Parent:** Recall the sin of Saul, and its consequences. Show the necessity of following God's directions rather than our own inclinations. Saul was guilty of selfishness (v. 9), lying (v. 13), false witness (v. 15), pride (v. 17), and rebellion against the Lord (v. 23). How we need to guard our hearts!

**Question Time:** Why was Saul instructed to destroy the Amalekites? (vv. 2, 3) What was the cause of Saul's sin (v. 17)? Was he sincere in his repentance? (vv. 24, 25)

# District MF Organizations Maturing



Don Mallough, National Men's Fellowship Secretary, welcomes three new MF directors. Left to right: John Thompson, Northern New England; Oliver Collier, Southern New England; Don Mallough; Kenneth Van Akin, Michigan.

Men's Fellowship is a comparatively young organization but growing rapidly. Most of the districts have had Men's Fellowship directors and sectional representatives for some time, on an appointive basis. Now two of them have developed to the degree they have a full-blown organization with elected officers. Others will soon follow that example.

### MINNESOTA DISTRICT

Last spring the Minnesota District Council in Duluth authorized a special session to be called, during the Lake Geneva Camp Meeting, for the purpose of adopting bylaws for Men's Fellowship, and electing officers. That special session was held on July 2. Harry Meyers, pastor at Willmar, was elected district MF director. He succeeds Earl Adamson, who served under appoint-

ment along with his work as district Sunday School director.

The newly adopted bylaws call for each section to elect sectional representatives; and they, along with the district director, constitute the Men's Fellowship Committee. That committee shall select from its own number an executive committee.

### MICHIGAN DISTRICT

The first annual convention of Men's Fellowship for the Michigan District convened at the district camp grounds, Fa-Ho-Lo Park, on Saturday August 10. There were 75 delegates in attendance.

A constitutional committee had been previously appointed to draw up a proposed constitution and bylaws, which was adopted by the delegation present for the convention. The constitution

and bylaws provided for the election of officers for the district Men's Fellowship, so this was the next item of business. Kenneth Van Akin was elected to serve as president; Kenneth Emery, vice-president; Bob Williams, secretary; and Paul Traub, treasurer.

For new district projects, the delegates voted that a special committee be appointed to investigate all angles of boys' work activities, so that there might be a definite program among the boys in the local churches. They also accepted the challenge to be Michigan "Minute Men," for the purpose of furthering the home missionary work of the district, and adopted a recommendation that each member of the local MF groups contribute \$1.00 per quarter for the opening of new churches in Michigan. ◀◀



Part of the 560 men attending the Men's Fellowship breakfast



Speakers' table at the WMC breakfast at Cleveland

## General Council Chronicle

(Continued from page nine)

Flower has had the privilege of attending every General Council since the fellowship was organized in 1914, and he said he was glad to have the opportunity of serving the fellowship for a further term.

Atwood Foster, who had served as General Treasurer for nearly two years, told the Council he had resigned in order to give his full time to the Church Extension Plan of which he is President. Brother Foster introduced this Plan seven years ago when he was Oregon District Superintendent. It is a program of financing church buildings. He said the Plan has been adopted by fifteen District Councils so far, and is still growing. Although the Executive Presbyters had pressed him to remain in the office of General Treasurer, he said he felt it was God's will that he give his full time to C.E.P. The congregation stood as an expression of gratitude for the service Brother Foster has rendered the fellowship in the Treasurer's office.

Before casting a ballot to elect a new General Treasurer the Council engaged in a lengthy debate as to the manner of election. According to the Bylaws, the General Treasurer and the Foreign Missions Secretary should be selected in the following manner: "The General Presbytery, serving as a nominating committee, shall be entrusted with the responsibility of making careful investigation concerning the qualifications and general fitness of available men for these strategic posts, and shall select by secret ballot one name for each office to be presented to the General Council in session for ratification. A two-thirds vote shall be required for election."

Various speakers took exception to this Bylaw. They declared that if the Council body could be trusted to make a free selection of a suitable man for General Superintendent it could likewise choose suitable men for these other offices. After much discussion pro and con the Council voted to amend the Bylaw so as to provide that the General Presbytery shall nominate two or more for each of these strategic posts.

A question was raised as to whether laymen are eligible to hold office as Executive Presbyters. The chairman ruled that laymen may be recognized as members of the General Council of the Assemblies of God and therefore may be eligible to hold office. He based



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**NATIONAL ASSOCIATION OF EVANGELICALS**

108 North Main Street

Wheaton, Illinois

his ruling on the Constitutional Declaration which defines our organization as "a co-operative fellowship of Pentecostal, Spirit-filled saints from local Pentecostal Assemblies of like precious faith throughout the United States and foreign lands, to be known as The General Council of the Assemblies of God," etc. However, he said it would not be possible to elect a layman as General Treasurer or Foreign Missions Secretary at this particular Council inasmuch as the Council body had delegated the power of nominating to the General Presbytery.

E. S. Christoffersen, Mayor of Turlock, California, made a speech in which he urged the Council to give laymen the opportunity to serve in various

capacities. He said the laymen have abilities which the Council sorely needs. He declared that if the Council would recognize the laymen in every function, the Movement would double in size very soon.

The announcement was made that the General Presbytery appointed a committee three months ago to study the possibilities of having consecrated, Spirit-filled laymen in places of leadership in our Movement, and this committee will continue its study for another year.

### MONDAY AFTERNOON

The speaker in the devotional service was Douglas Scott, Chairman of the Chaplaincy Commission in the National Association of Evangelicals. He told of the opportunities afforded the mili-



People visiting the General Council booths and enjoying fellowship between services

tary chaplains to win servicemen for Christ. He quoted Stanford Linzey, an Assemblies of God Chaplain in the U. S. Navy, just back from Okinawa, as saying that during the past two years he has had the joy of seeing 587 men take a stand for the Lord. Brother Scott urged young ministers to take four years of training at college and three years at seminary in order to enter this promising field of service.

The General Presbytery presented five names for the office of General Treasurer, as follows (in alphabetical order): Joseph Gerhart, Harry Myers, M. B. Netzel, V. H. Ray, Roy Wead. Two electoral ballots were cast and Brother Netzel, District Superintendent for North Texas, was elected. After consulting with delegates from the North Texas District he accepted the office. He explained that it was only two months ago that the brethren had re-elected him to the office of District Superintendent, and he asked prayer for the District and for himself.

The Council voted that the Gospel Publishing House should produce a new monthly or bimonthly magazine specifically for ministers.

A resolution was presented (a) that we as a people disapprove the sale and use of alcoholic beverages on commercial airlines, and (b) that the advertising of beer, wine, and other alcoholic beverages on radio and television be disapproved. Homer Brooks, an attorney-at-law practicing in Washington, D.C., pointed out that some of the airline stewardesses complain of smoking more than drinking. He said the lighting of matches can be a real

danger in the air due to the presence of gasoline fumes. A mention of smoking was therefore inserted in the resolution and it was passed.

Inasmuch as there was an incumbent in the office of Foreign Missions Secretary, the General Presbytery refrained from presenting any nominations for that office. The voters were given the liberty of nominating whomsoever they might choose for Foreign Missions Secretary, and Noel Perkin was re-elected by an overwhelming majority on the nominating ballot.

Four men were elected to serve on the Executive Presbytery as non-resident representatives of their respective areas, as follows:

Northwest Area—D. H. McLaughlin, Seattle

Northeast Area—Roy Wead, Indianapolis

Southwest Area—A. A. Wilson, Kansas City

Southeast Area—H. S. Bush, Lakeland, Fla.

#### MONDAY NIGHT

The congregation on this last night of the convention was a little smaller than usual, but the presence and blessing of the Lord was not diminished. Everyone seemed to agree with A. A. Wilson when he said he had never been in a General Council where the touch of God was so sweetly manifested among the people throughout all the meetings.

The speaker of the evening was Arthur Graves, pastor of the Free Gospel Church in Flushing, N. Y. His sermon carried the theme of "judgment." He said that God, by the Holy Spirit, is at work in the world revealing Himself. The Spirit is revealing God's holiness, and the divine purposes, and the ultimate destiny of those who have accepted His redeeming grace. Therefore His work is a work of judgment: not a pronouncement of punishment only, but rather a declaration of the true nature of God. He emphasized the need of examining ourselves often, to see how we line up in the light of God's judgment upon sin, self, and works.

#### TUESDAY MORNING, SEPTEMBER 3

Following the early prayer service, the delegates assembled at 9 a.m. for a brief devotional period during which there was no preaching. There was a noticeable thinning of the ranks by



Joseph Wannemacher of Milwaukee, Wisconsin played his violin Sunday night



Tuesday morning—only slightly over 400 voters, besides visitors.

Brother Riggs introduced a visitor from London, W G. Hathaway, who is a member of the Executive Council of the Elim Churches in Great Britain. Brother Hathaway brought greetings from the brethren over there.

The Roster Committee was asked for a final report. Arthur Berg, chairman of the Roster Committee, reported there were 1728 ordained ministers and 403 delegates registered, making a total of 2131 eligible voters. In addition, there were 1979 visitors registered, making a total registration of 4110.

It was moved that the church directory, now published biennially, be published annually. In view of the cost involved, this motion was defeated.

The following motion was carried:

WHEREAS the District Superintendents of our organization have recommended a renewal of emphasis on Biblical holiness throughout the General Council Fellowship, THEREFORE be it resolved that we reaffirm our position on Worldliness as stated in Section 6 of the Bylaws, as follows:

"In order to strengthen the hands of our pastors and evangelists in holding up Bible standards against popular sins, we as a body unitedly declare ourselves against all forms of worldliness, but particularly against modern immodesty and extremity in dress, and we all agree as pastors, evangelists, licensed ministers, exhorters, Sunday School superintendents and teachers to speak the same things and voice ourselves against all forms of popular sins."

Due to the controversial nature of certain articles on the subject of "mod-

(Continued on next page)



# Your Questions

ANSWERED BY ERNEST S. WILLIAMS

**Should only those who have been baptized with the Holy Spirit partake of the Lord's Supper?**

Every believer in Christ ought to share in the Lord's Supper. Are not all believers partakers of Christ, of His atonement and salvation? "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26).

\* \* \*

**Is preaching the same as prophesying?**

Others may differ with me, but I believe that anointed preaching is the equivalent of that prophecy which speaks unto men "to edification, and exhortation, and comfort" (1 Corinthians 14:3). Prophecy does not require that predictions be made. It means that the speaker is "borne along" by the Holy Spirit.

\* \* \*

**Will only those who have received the baptism of the Spirit and have spoken in other tongues be in the bride of Christ?**

Paul tells us that the Church is the Bride (2 Corinthians 11:2; Ephesians 5:25-27). He showed that in order for the Church to enter into this high calling it must be sanctified and holy (Ephesians 5:26, 27), and kept from being corrupted by Satan (2 Corinthians 11:3).

\* \* \*

**What difference is there between the word of wisdom and the word of knowledge (1 Corinthians 12:8)?**

I think the word of wisdom would be ability to speak with wisdom, especially in spiritual matters. The word of knowledge would be ability to speak knowingly concerning spiritual truth. Then, should God have that which is unusual to reveal, the Holy Spirit could give a direction for guidance in wisdom, or could illuminate the mind in information.

Wisdom and knowledge go so closely together that it is hard to distinguish them. "That the God of our Lord Jesus Christ... may give unto you the spirit of wisdom and revelation in the knowledge of him" (Ephesians 1:17).

As one translation puts it: "To one is given the power to speak with wisdom through the Spirit; to another the power to speak with knowledge, by the same Spirit." All this is to come through "spiritual illumination for the general good" (1 Corinthians 12:7, Twentieth Century New Testament).

\* \* \*

**Who were the disciples at Ephesus, and what was John's baptism? (Acts 19:1-7)**

It is my conviction that the disciples at Ephesus were Jews who had accepted the teaching of John the Baptist that Messiah was at hand and that they must be ready to receive Him. They had been brought to this faith through the sincere ministry of the able Jewish speaker, Apollos (Acts 18:24, 25). John's baptism was a baptism of repentance.

When Paul came to Ephesus he could say that Messiah was already here, in the person of the Lord Jesus. This message the Ephesian disciples believed. They were then baptized in the name of the Lord Jesus, and through prayer and the laying on of the Apostle's hands they were filled with the Holy Ghost, and spoke in tongues and prophesied.

\* \* \*

**A custom has developed in our church that when persons lead in prayer they interject utterances in tongues from time to time. Our pastor does this also in preaching. Why do they do this?**

I am not qualified to judge the worship in your church, but we often fail to realize how much we are the creatures of imitation and habit. If members hear the pastor ejaculating phrases in tongues when he preaches, it is possible that members of the flock might take on a similar habit. Too many do not realize the place of the human spirit in some of these manifestations (1 Corinthians 14:14).

If you wish Brother Williams to answer a question, send it to "Your Questions," The Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo. He will answer either in this column or by personal letter (if you send a stamped self-addressed envelope).

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**of**  
**North America**  
**October 29, 30, 31**

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Seattle, Washington

For further information write:

**REV. ROY SOUTHARD**  
3817 W. Oregon  
Seattle 6, Washington



Morning prayer meeting conducted by A. A. Wilson of Kansas City, Mo.

200 evangelists singing "We'll work till Jesus comes," during the Sunday evening service of the General Council

ern immodesty and extremity in dress," it was proposed that articles be screened carefully before they are published in *The Pentecostal Evangel*. The Council voted that an editorial policy board be appointed by the Executive Presbytery to supervise such matters.

It was moved that whenever a statement of our beliefs is published, there should be a mention of the fact that we believe in Holiness. The motion carried.

A resolution was passed concerning Civil Defense. It commended the Federal Civil Defense Administration for its services and urged all members to co-operate. It specifically suggested that local congregations "survey their physical facilities, usable for welfare and spiritual services in case of disaster, and offer their use to the local authorities."

Another resolution referred to the situation in Colombia: "WHEREAS there is substantial evidence of continued persecution of Protestants in Colombia, South America, THEREFORE be it resolved that the General Council of the Assemblies of God go on record as protesting such inhuman treatment of Protestants or any religious group, and that a copy of this resolution be sent to our Department of State requesting that they use every possible means to stop such persecution."

The Education Committee made its report which commended the Education Department of the General Council. It stated that, according to a recent survey of Assemblies of God missionaries, over 90% of them received part

or all of their training in Assemblies of God schools. It is also pointed out that it costs approximately one hundred dollars per student per year above the student's tuition and fees to maintain each school. Therefore the Committee asked that the Bible schools which have missions departments receive five per cent of the undesignated funds that are given for Foreign Missions, to be equitably distributed on the basis of enrollment. This proposal was voted down.

The Education Committee also reported that 113 Assemblies of God men and women preparing for the ministry are presently enrolled in seminaries of non-Pentecostal denominations. Many other college and high-school young people in our ranks are planning to attend seminaries for graduate training in theology. The Committee warned that this situation may present a problem in the near future, since an increasing number of our ministers and leaders will have obtained their training in a non-Pentecostal atmosphere.

A resolution was introduced that would permit the president of each Bible institute and college carrying Assemblies of God endorsement to sit in the general presbytery without vote. It was defeated.

The Radio Committee brought a lengthy report which pointed up the good work of Revivaltime. It stated that 328 radio stations are now regularly releasing the broadcast, including 153 on the ABC Network. The Committee recommended that where occasion warrants it the broadcast be released on Sunday mornings, as well as Sunday

nights, in order to reach people who retire early.

Owen Carr, Chairman of the C. A. Committee, brought a report. The Committee recommended that the age span for C. A. membership, which has been 13 to 35, be changed to 12 to 35. It further recommended that a dual program be provided, and that the National C. A. Department be asked to supply material for two separate age groups. The Council voted to change the age span according to the recommendation.

The Committee also urged that the District C. A. President's office be compensated for all the time he spends promoting Speed-the-Light. It proposed that one-quarter of the twenty per cent of Speed-the-Light offerings that is returned to District Home Missions under "World Speed-the-Light" be allowed for the administration of the District C. A. office. (At present the entire twenty per cent is used to erect buildings for pioneer churches in the district.) The motion carried.

The report of the Home Missions Committee was read by its chairman, C. C. Crace. It pointed out that the rate of increase in the nation's population is greater than the rate of increase in the total number of Assemblies. The Committee said that in order to reach our goal of one church for each 10,000 population we will have to increase our goals in the various districts. It urged that all our established churches should start branch churches in neighboring towns.

Doyle Burgess, lay delegate from Memphis, Tennessee, served as chair-

man of the Men's Fellowship Committee. We quote two paragraphs from the report he presented:

"Men's Fellowship is serving our constituency in many different capacities. Many new churches are being established and built through MF endeavors. One of the most encouraging signs of our day is this rediscovery of manpower in our local churches.

"It is the unanimous opinion of this Committee that our individual churches will advance in the days ahead in direct proportion to the extent that this manpower is utilized in active Christian service."

It was moved that "WHEREAS there is an apparent tendency in our Movement to substitute the showing of films or other forms of entertainment, for the preaching of the gospel in the Sunday night services, and WHEREAS this tendency would rob our Movement of its original evangelistic emphasis, THEREFORE be it resolved that we discourage such practices." Objection to this motion was raised

on the ground that the Council ought not to dictate to the sovereign local church. The motion was defeated.

The report of the special committee on Ministers Benefit Association (Roy Wead, committee chairman) was read. It pointed out the many desirable features of this plan whereby ministers of our Fellowship can deposit their savings and be assured of a worthwhile dividend. The committee recommended that all our churches and ministers be encouraged to participate.

The Council went on record as being opposed to business that is not necessary or vital to the public welfare being open on Sundays.

It also voted to express appreciation to railroads, bus companies, and certain airlines that have given reduced fares to the clergy, and to urge that all commercial airlines extend this courtesy.

After passing the usual resolutions of gratitude for hospitality, publicity, and other courtesies the twenty-seventh General Council adjourned. ◀ ◀

## Warm Comfort

(Continued from page twenty)

let me go to her house and hold her son. Day by day I could feel the wee one grow heavy. Any talent is cold comfort to a woman whose arms are forever empty. The Bible rightly says that one of the four things which are never satisfied is "a barren womb" (Proverbs 30:16).

"But, my dear," insist my friends, "look at the time you have to give to others. You have a dozen daughters to guide and comfort and cheer, while a mother is limited to a few." If I

had a daughter of my own, she would bring her friends home from school. The other daughters would come; and with the variation of life, I could help them and still have ample time for a daughter of my own.

There is only one comfort when one is denied the usual pattern of life, when one is crippled, or single, or denied children. It is the simple command of the Lord Jesus, "Have faith in God" (Mark 11:22).

I ask myself, is God a Father? Yes. Does He know what is best for me? Yes. The love of God for me—that is warm comfort.

Perhaps He does want all my time in service. Perhaps He does not want my life shared with children. Amen, Lord, for "Thou art good, and doest good." He does need those who are not focused in few children, that they may serve many. There is one comfort in the tragedies of life—"Have faith in God."

"I will not doubt, though all my ships at sea come drifting home with broken masts and sails; I will believe the Hand which never fails, from seeming evil worketh good for me. And though I weep because those sails are tattered, still will I cry, while my best hopes lie shattered, 'I trust in Thee'" (Author unknown).

--Copr. ERA, 1957

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## Revivaltime Speaker's Schedule

REVIVALTIME Evangelist C. M. Ward may be heard in person during October at the following places:

OCTOBER 8-11 — TOPEKA, KANSAS, First Assembly, 610 Lime St., REVIVAL SERVICES.

OCTOBER 18 — TORONTO, ONTARIO, CANADA, Evangel Temple, CITY-WIDE C. A. RALLY.

OCTOBER 30 — NEWCASTLE, WYOMING, Assembly of God, 216 S. Seneca, SECTIONAL REVIVALTIME RALLY.

OCTOBER 31—NEWELL, SOUTH DAKOTA, Assembly of God, REVIVALTIME RALLY.

## RADIO NEWS FLASH

The following stations have been added to the Revivaltime radio log:

MADISON, FLORIDA (WMAF)  
1230 kc.—250 watts  
Sundays, 9:00 a.m.

BILOXI, MISSISSIPPI (WVMI)  
570 kc.—1000 watts  
Sundays—Check local paper for time.

RUSSELLVILLE, ARKANSAS (KRXJ)  
1490 kc.—250 watts  
Sundays, 1:00 p.m.

GALLUP, NEW MEXICO (KGAK)  
1000 kc.—5000 watts  
Sundays—Check local paper for time.

Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.

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# Christ's Message

(Continued from page three)

we'd have a tremendous climax, and people would come to the altar and weep and cry. Then I'd say to myself, "Bless God, I believe revival's coming. We're going to have a wonderful evening service." But you didn't see them there on Sunday night, and they didn't come during the week. You just had to look for them the next Sunday morning again.

I would labor then during the week, and we'd reach another high climax for the next Sunday morning, then slide right back during the rest of the week. We were making no spiritual progress whatsoever. And I came to the conclusion that if our church was to have revival it must be an individual matter, where it would affect every member. You can't have a revival just by calling some man to preach for you. Revival comes because souls get on fire for God, rekindled with divine love. And when our love has gone we are a fallen church. It says so here.

Now, Jesus didn't apologize when He spoke about this. He said in verse 7, "Nevertheless [in spite of your patience, in spite of your works and your toiling] I have somewhat against thee." And then He touched on that important thing, that inward thing which is so vital to the work of God—and that is the mighty love of God as the motivating power in our lives.

I preached to my church not so long ago on the subject, "Business As Usual." People buy and sell, plant and build, marry and give in marriage, eat and drink. There is nothing seriously wrong with those things—except when we put nonessentials first and put the essentials in the background.

I noticed as I was driving out of Minneapolis the other day there was a sign that read, "Evacuation route." The road was well marked. And you could ask yourself, "What do those signs mean?" They mean that we are living in perilous times. They mean that we may have a three-hour notice some day that an enemy attack is about to be launched upon us and that we must flee for our lives. But in spite of all

that, dear friends, it is *business as usual*! It would seem to me that the church of Jesus Christ would buckle down to the task of evangelizing the world, when we see that maybe in five years the doors in Africa or somewhere else may be closed—but it's *business as usual* for the church of Jesus Christ, and for that reason we're going to miss the opportunities. That is what Christ is speaking to us about when He says, "I have somewhat against thee."

Brother Bard was our evangelist, and we continued in revival services for eight months. And I noticed how long it took for that church of mine to get moved. We went on week after week; occasionally we'd see someone get moved, get a new anointing, get stirred again. But there were a lot of folk who sat back and said, "No, we don't want this, we don't want to move." But I felt in my soul that I would rather have people leave the church than to see them sit self-complacent under my preaching anymore. I feel, brethren, that our duty right now is not to preach nice lullabies to our church but to stir them out of their self-complacency. It's to warn them of impending judgment that can fall upon them, and to get the Church of Jesus Christ on the move today to get the job done, because it's later than we think.

During our revival two couples who had been divorced were reconciled and remarried. I remember how one woman came through to God with shining face, and then said, "You know, I'm divorced. We have three children, but for two years I haven't lived with my husband."

Then I saw her ex-husband coming to the meetings. They were total strangers to me before this and were new in Pentecost. She was filled with the Spirit. Then he came to the altar, and the children also gave their hearts to the Lord.

The result was that this couple came to our parsonage to be remarried. When they were standing there with the children on each side of them (ages 15, 13, and 12), I said, "You surely look happy."

The couple were doing their first works again. I had to modify the marriage ceremony so that it would not sound as if this were the first time. This was a healing of a breach, a removing of obstacles, something that was going to make them act as they did in the beginning when they were first married. As we concluded the wedding service they turned and took each other in their arms. Then they embraced the children. Bless God, they went home happy and are rejoicing in the church today. They had returned to their first love.

What was our first love like? It had fervor and warmth, where now it is often cold. It was wholehearted, all out for Jesus. We were dedicated. We had all on the altar. And now we think we have done our duty when we bring our tithes and say, "Lord, here's a tip for you." We do not want to tithe our time, or give service to God. We say, "We have a paid ministry for that. They are the ones to carry on the work now while we come and foot the bills." The church of Jesus Christ will never move on in that way, friends. The leaders of the church are merely squad leaders. We are merely corporals to get the church of Jesus Christ trained to carry on the work. And if the saints don't get into the work of the ministry they will lose because they are not used.

Our "first love" was a compassionate love for lost souls, that would manifest itself with tears coursing down our cheeks. With the spirit of intercession upon us we prayed men and women through to God and travailed in soul until Zion brought forth.

This first love made us love the company of God's people, not just on Sunday morning but during the week as well. And we would ask, "Can we get together to pray? Where can we seek the face of God? We must roll off this burden that is on our hearts." Now, beloved, we have excuses; but God doesn't accept our excuses. He says, "Your love has grown cold."

There was an innocence in this love. It thought no evil. It didn't expect anything much, but just wanted to give. And now if we are asked to do anything, the next question is, "What will I get out of it?" That innocent love said, "Where can I do something for souls and for God?" May God give us that first love again.

"Remember from whence thou art fallen." I used to hear the expression,

## EVANGELISTIC CAMPAIGN CALENDAR

"She's a fallen woman." What did that mean? It meant she was a moral derelict. You didn't want to associate with her. No one would think of marrying such a person. She had in some way transgressed the moral law. And friends, when the church of Jesus Christ flirts with the world she is being immoral. She is taking other lovers. God wants our whole heart—not a divided love. This fallen church, once seated with Christ in the heavens, was now earthbound. Once so high in spiritual experience, it became as low in ambition as a fallen woman walking the streets.

What is Christ's message to this fallen church? It is, "*Repent*, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." Repent! That means to change your mind, change your thinking. And friends, that's the first thing necessary for our people—

to get out of that state of self-complacent, satisfied thinking and get some other thoughts. We need to recognize the condition of the world and see that judgment is about to fall on the world. "Repent, and do the first works." I like Weymouth's translation here; he says, "Act as you did at first."

Is it wrong for us to raise our hands in the meeting and say, "I love you, Jesus?" Is it wrong for us to express our emotions to Him? Is it wrong that the love of God should move us to expression such as we have in our Pentecostal meetings? Nay, beloved, it is proper and right. "Act as you did at first."

Jesus wants us to have a love that is undivided, with no worldly motives; a love that is pure in His sight. But if we do not have it, He says, "Or else." And those words *or else* are full of frightful portent. Oh, the things that have fallen on God's saints at times because they would not yield to God. Friends, I have buried people that I knew died out of the will of God. It was God's chastising hand upon them. I have visited them in the hospitals and seen them in beds of affliction, and it has been God's *or else*. They're reaping in their own children the very things in which they have transgressed; they have seen disgrace and sorrow come into their homes through their own children, because God's *or else* has gone unheeded.

"Or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This candlestick that God has given to us,

| STATE  | CITY           | ASSEMBLY         | DATE             | EVANGELIST            | PASTOR              |
|--------|----------------|------------------|------------------|-----------------------|---------------------|
| Ala.   | Bessemer       | First            | Oct. 6-20        | J. R. Palmer & wife   | G. E. Harden        |
| Ariz.  | Kingman        | A of G           | Oct. 13-27       | C. G. Collins         | R. L. Kinslow       |
| Ark.   | Camden         | Camark           | Sept. 29-Oct. 13 | Gene Jackson          | James Walker        |
|        | Rogers         | First            | Oct. 8-20        | Lee Krupnick & wife   | F. M. Hurst         |
| Calif. | Turlock        | Bethel Tem.      | Sept. 29—        | Ralph I. Cranston     | Robert Carrington   |
| Fla.   | Ft. Lauderdale | Evangel Ch.      | Oct. 7-20        | L. G. Gilstrap & wife | Jack Starbuck       |
| Ill.   | Astoria        | A of G           | Oct. 6-20        | D. E. Skiles Party    | Earl Stambaugh      |
|        | Collinsville   | A of G           | Oct. 10-20       | Fiscus & Peak         | H. T. Wicker        |
|        | Peoria         | Glad Tidings     | Oct. 6—          | Cox & Brown           | Harold Hamilton     |
| Ind.   | Indianapolis   | Central          | Oct. 6—          | Gene Martin & wife    | T. L. Vibbert       |
| Iowa   | Webster City   | First            | Oct. 8-20        | A. Segesman & wife    | Paul Holloway       |
| Kans.  | Attica         | A of G           | Oct. 13-27       | E. C. Lagmay          | D. E. McDaniel      |
|        | Hutchinson     | Faith Tab.       | Oct. 13—         | Lulu M. Ware          | Claud L. Myers      |
|        | Topeka         | Faith            | Sept. 25-Oct. 13 | R. Alan Davis         | O. W. Hollis        |
| La.    | Monroe         | Central          | Oct. 6—          | R. L. Kay             | G. E. Chambers      |
| Maine  | Augusta        | Gospel Tab.      | Oct. 8—          | J. F. Pepper & wife   | R. W. Peterson, Jr. |
| Mass.  | Beverly        | A of G           | Oct. 8-20        | Ada E. Lear           | J. M. Maria         |
| Minn.  | Pillager       | Gospel Tab.      | Oct. 2—          | Larson & Stiner       | Norman Levang       |
| Mo.    | Festus         | A of G           | Oct. 13—         | A. F. DiMusto & wife  | D. M. Dabney        |
|        | Lebanon        | A of G           | Oct. 7—          | J. Ward Campbell      | A. W. Pettet        |
|        | Smithville     | A of G           | Oct. 1-20        | Smith & Rasmussen     | J. M. Cole          |
| Nebr.  | Hastings       | A of G           | Oct. 1-13        | Oran Duncan & wife    | Herman W. Lebsack   |
|        | Lexington      | A of G           | Oct. 8-20        | W. M. Stevens         | Milo Harmon         |
|        | York           | A of G           | Oct. 8-20        | Mel Lager             | James E. Mayfield   |
| N. J.  | Baptistown     | A of G           | Oct. 8-20        | Giannattasio Team     | A. T. Thomassen     |
| N. Y.  | Binghamton     | First            | Oct. 2-20        | Musical Vanderploegs  | R. D. E. Smith      |
| Ohio   | Hamilton       | A of G           | Oct. 2-13        | Christian Hild        | David L. Howe       |
| Okla.  | Oklahoma City  | Calvary          | Oct. 6—          | E. H. Sherratt & wife | Willis Watts        |
|        | Tulsa          | N. Harvard       | Oct. 8-20        | C. W. Oney & wife     | A. W. Walker        |
| Pa.    | Ellwood City   | A of G           | Oct. 8-20        | Buckwalter & Brosey   | A. Reuben Hartwick  |
| S. C.  | Anderson       | A of G           | Oct. 11-31       | Robert Gurganus       | Sanford Jones       |
| Tex.   | Abilene        | First            | Oct. 1—          | Don George & wife     | Wilson Estes        |
|        | Baytown        | Central          | Oct. 9—          | Edw. Willis & wife    | Lonnie Bowlen       |
|        | Frisco         | A of G           | Sept. 29-Oct. 11 | Jack Pruitt           | M. L. Milton        |
|        | Lubbock        | A of G           | Oct. 13-27       | Hildreth Ethridge     | Kenneth D. Barney   |
|        | Sherman        | Calvary First    | Oct. 13          | Raymond Y. Grimes     | Rayburn M. Horner   |
| W. Va. | Grafton        | A of G Tab.      | Oct. 8—          | Joseph Moscufo        | Hazel B. O'Brien    |
| Canada | Hamilton, Ont. | Bethel Gos. Tab. | Oct. 8-20        | Tanner Team           | G. R. Stewart       |

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.

this blessed Holy Ghost anointing that God gives to us, is something for which there is no substitute. There is nothing that can take the place of God's anointing. We must have it, or we are a poor people. Unless we have the anointing of the Holy Ghost we can have the dearest, flattest meetings that you can possibly attend. We need the anointing, the refreshing of God. Oh, that God would deal with us until we could say, "Bless God, the Lord has spoken to us. The Lord has reanointed us. He has given to us a clearer view of the goal, and our faith has been renewed, and our vision is clearer than before. We're going down the highway of holiness for God." ◀◀

Let us not hinder the divine blessing by our prayerlessness, or limit it by our coldness and lack of faith. Let us launch out into the deep sea of prayer and let down our nets that they may be filled with the richest things God has to give.

## ANNOUNCEMENTS

**HOMECOMING SERVICES**, Oct. 5 and 6 at Little Rock Assembly of God, Kountze, Tex. All former pastors and members invited.—by T. R. Dahl, Church Secretary.

**THANKSGIVING C. A. CONVENTION** of Western Ontario District, Oct. 12-14 at Central Tabernacle, Hamilton, Ont., Canada. Laurie Price, Belleville, Ont., speaker.—by Jack Ozard, C. A. President.

**GREATER BRIDGEPORT SUNDAY SCHOOL CONVENTION**, Oct. 4 and 5 at Westminster Presbyterian Church, 42 Laurel Ave., Bridgeport, Conn. Open to all evangelicals. For information write W. N. Ingram, 289 Colonial Dr., Fairfield, Conn.

**HOMECOMING AND DEDICATION**—Oct. 6 at First Assembly of God, 47th and Avenue Q, Galveston, Tex. Dedication at 2:45 p.m. Kermit Reneau, Superintendent of South Texas District, speaker. Other officials of the South Texas District will take part in the services.—by James W. Drush, Pastor.

### WITH CHRIST

**WILLIAM R. BUSH**, 57, Grove Hill, Ala. went to be with Jesus the first of August, 1957. Brother Bush pastored churches in Sylacauga and Grove Hill, Ala. He was ordained in 1948.



★ **WHY CHRISTMAS?**

A modern drama in four scenes by Elinor Brown. There is a cast of 17 characters which includes people of all age groups. In the last scene the pantomime re-enactment of the Nativity requires five additional characters with nonspeaking parts. The continuity of the story is carried out by the use of an old man who is puzzled about Christianity and the purpose of Christmas. The drama stresses the influence our actions have on the lives of others, and the true meaning of Christmas. Time: One hour.

30 EV 9821 2 for \$1.00

★ **BABE OF BETHLEHEM**

A Christmas drama in three acts by Lucille R. Green. A cast requiring 7 men and 4 women. The play portrays the events of the first Christmas. It is done in an intimate manner, bringing the events into present-day focus for modern audiences. Through a modern family this presentation successfully bridges the gap of the years. Time: one hour and 15 minutes.

30 EV 9820 2 for \$1.00

★ **MINE EYES HAVE SEEN**

A three-act play by Joy Larson employing a cast of 6 young people and 1 adult. In addition several extra young people are required as carolers. This is a play with enough unexpected events to captivate interest throughout the entire story. The scene is done in a modern setting. Time: one hour.

30 EV 9819 2 for \$1.00

★ **TO HEAR THE ANGELS SING**

A Christmas play in three scenes by Pearl Neilson. A cast requirements of 5 adults and 15 young people between the ages of ten and sixteen. The story of how a family prepares for Christmas without the help of the mother. All three scenes take place in the living room of a modern family. Time: one hour and fifteen minutes.

30 EV 9812 2 for \$1.00

★ **THE BELLS RING OUT**

A flexible Christmas pageant written by Mabel Graeff. Easily adapted to any size church or school group. It is especially arranged so that a choir may be included in the drama. Time: One hour.

30 EV 9818 3 for 60c

★ **LONGING FOR CHRISTMAS**

This is a Christmas play about a little boy who longed for Christmas. It is done in three acts requiring 9 characters—4 adults, 1 young girl, 3 girls between six and eight, and 1 boy between ten and twelve. The setting is modern. Time: one hour.

30 EV 9811 2 for \$1.00

★ **THE FAITHFUL PIONEER**

A modern drama in three acts. A cast of 10 characters—3 adults, 1 young girl, 2 teen-age boys and 4 Primary or Junior children. The story tells of a pioneer family's Christmas and the storm which kept them snowbound. But there is more than this. It is the story of a woman's deep faith in God, faith which is instilled through her example to her children. Simple stage setting. Time: one hour.

30 EV 9808 2 for \$1.00

★ **THE CHRISTMAS MIRACLE**

A modern human-interest drama in three acts. The cast consists of 8 characters with additional members needed for the Nativity pantomime and carolers. The story is about Melody, a polio victim whose deep faith in God leads her to believe that she will walk again. The play ends happily with Melody planning her Christmas wedding. One simple stage setting. Time: one hour.

30 EV 9807 2 for \$1.00

★ **HIS WONDERS TO PERFORM**

This play will grip your attention from start to finish. It is full of dramatic situations illustrating great spiritual truths. The story is the outgrowth of an experience of one of our soldier boys just back from Korea. Three acts with a cast of 9 characters. Simple stage settings, modern costumes. Time: One hour.

30 EV 9810 2 for \$1.00

★ **CAROL FINDS CHRISTMAS**

A present-day story exceptionally easy to produce. One setting with minor changes is all that is required. Costuming presents no problem since ordinary street clothing is all that is needed. The play includes 15 characters—6 adult women, 4 adult men, 3 teen-age girls, 1 teen-age boy, and 1 Intermediate girl. Time: one hour and 15 minutes.

30 EV 9809 2 for \$1.00

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# CHRISTMAS PROGRAMS

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| Book No. 9 | 30 EV 9935 | 3 for \$1.20 |

## ★ STANDARD CHRISTMAS PROGRAM BOOK NO. 15

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## ★ STANDARD CHRISTMAS PROGRAM BOOK NO. 16

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# Enter Into Thy Closet

*Remember that in your little sanctuary God is on  
your side of the door.*



**I**T IS A BUSY, BUSY WORLD IN WHICH WE LIVE. THE confusion of it apparently increases with the days. More of the jostle of the crowd, more of the nervous tremor of commerce, more of agitation, of antagonism, of discord—that to many of us would be the record. In our religious life the emphasis is so constantly upon the manifold ministries which we are called to render we lose sight of the need for meditation and communion. The closet with its closed door may well have a large place in the thinking of the modern days. It is not as though the obligation is for communion *or* service: *both* are demanded. But the service will lack the golden quality it might have, will lack the passion it must have, if the closet with its closed door be forgotten.

With Moses that need of solitude was met by the climb to the mountain top, or retirement to the desert. With Ezekiel as with Elijah there was so much to dwell upon that the closet meditation ran through days. With Paul, out of the few brief years of possible spiritual interpretation and leadership, there were those long months of the life apart, getting ready for the contacts that were to have their sequel in the mastery of human thought and the molding of character, down through the centuries.

In the life of Jesus the hillside was as the closet, and many a night in its deep quiet He prayed while men slept. It was as though in His purpose to save us He chose our condition and traveled the paths in which we might follow Him.

The prayer chamber with the door shut! The little room away even from those one loves best, away from those whose common interests are enough to be a quickly found hiding place from the great cares or the buzzing distractions; that is in the program, though perhaps it is the feature

the least considered and least compelling. It is our boast that we are busy. For many of us the fact that we are moving with such haste has its peculiar charm in the consideration that tomorrow we shall be hurrying at even greater speed. The picture of life is blurred because we are so busy; the perspective is lost because we do not give time for any distinct impression to register.

Enter into the closet and shut the door. Somehow find a way to get apart from men, alone with God. Think things out. Pray them through. Call up the promises made to self and God in critical hours when your prayer was for just another chance. What are you getting out of life? What are you putting into life? Are you offering to God your best or just the tag ends, the broken and torn things? Are you still saying with your lips, "Thy Kingdom come," while with your life you are hindering and not hastening its coming?

Take into the place of prayer the problems that have perplexed you. Take the burdens from which you have sought in vain to be free. The mountain side is perhaps not for you, nor the desert. Possibly you could not, even if you would, keep the night-long vigil. But make it your business to prove God's plan. Find if you can the quiet place for undistracted meditation and prayer. Take some great word, "Come unto Me!" "He is able," "More than conqueror." See if it be not true for you, "He is waiting to be gracious." If He seems to tarry, wait for Him. Remember that in that little sanctuary with the door closed, with the world shut out, God is on your side of that door. Pardon? Peace? Renewal of strength? The more abundant life? Of what will you talk to Him? Enter and know that "He is able to do exceeding abundantly above all you ask or think."

—Selected