

The Pentecostal

EVANGEL

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

November 2, 1958

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Protestant
Church in
Communist
Russia



Where Is
the Lamb?



Christian
Colleges
in a
Democracy



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Conference
Sermons



Tent
Meetings in
Germany



PHOTO BY EVA LUOMA

*He who, from zone to zone,
Guides through the boundless sky
thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.*

—William Cullen Bryant

Be Sure to Vote!

It's election time again. Candidates are making their last rosy promises, shaking the last few hands, passing out the remaining handbills and cards. Campaign posters are beginning to fade with age. Public-spirited citizens are working hard to "get out the vote." But the outcome of the election still depends on the will of the voters.

Of course, all of us should vote. It's our privilege and responsibility as American citizens. If Christians stay home on election day, how can we hope to have good men in public office?

But in all the excitement of the political race, let's not forget the election that is most important. The apostle Peter wrote, "Give diligence to make your calling and election sure." Various views are held regarding the doctrine of the election of grace. Some hold that only the chosen ones, the "elect of God," can be saved. They teach that if a person has not been predestined to be saved he never can be. Don't believe that. The Scriptures do teach a predestination, but not that God predestines some to eternal life and others to eternal suffering. He predestines "whosoever will" to be saved—and everyone who really wants to be saved can be.

This truth has been explained as follows. Outside the door of salvation we read the words, "Whosoever will may come." When we enter and are saved, we read the words, "Elect according to the foreknowledge of God." This illustration, often quoted by the late Myer Pearlman, points up man's aspect and God's. Both aspects are included here. God, because of His infinite knowledge, foresaw those persons who would accept the gospel and stay saved, and predestined such to a heavenly inheritance. He *foreknew* their destiny but He did not *fix* it. They had to decide for themselves.

Perhaps the backwoods preacher was not far wrong when, upon being asked for an explanation of the doctrine of election, he replied, "Well, as I sees it, the election goes like this: the devil votes to get you, and the good Lord votes to get you, but you cast the decidin' ballot."

Regardless of how or whether you vote this fall, be sure you vote right in the matter of your eternal salvation. Vote to put the Lord Jesus Christ in control of your life. He came to this earth to save you from sin and to give you abundant life. He came "to seek and to save that which was lost." If you are lost you are under Satan's control. If you are lost you are in danger of eternal damnation. If you are lost you are the very person God wants to save. The Bible says, "He was not willing that *any* should perish, but that *all* should come to repentance." Ask Him to forgive you and to give you a clean heart. Vote to accept Him as your personal Saviour—today.

The Pentecostal

EVANGEL

WEEKLY VOICE OF THE ASSEMBLIES OF GOD

NOVEMBER 2, 1958

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... **We believe** the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations. WE BELIEVE that the only means of being cleansed from sin is through 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 sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

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The Protestant Church in

COMMUNIST RUSSIA

BY NICHOLAS NIKOLOFF

AFTER THE RUSSIAN REVOLUTION which overthrew the rule of the Czars, Lenin's famous statement, "Religion is the opium of the people," was inscribed on the chapel of the Iberian Virgin, near the Red Square in Moscow, which has since been torn down. The Communists had cause to despise the state church.

Prior to World War I the socialist leaders in Russia, who were eventually displaced by Communist rulers, had had sad experiences of bitter persecution in which the Russian Orthodox Church played a dominant role. They knew how this church exploited the masses. They knew that the Zagorski Monastery, the "holiest" place of Russia, was once the largest landowner in the country. They knew the excesses in the church of which the Czar was the nominal head. They knew of religious charlatans like the influential but very corrupt monk, Rasputin.

No wonder, therefore, that they developed a hatred for *all* religion. Their

feelings were shared by thousands of clear-thinking intellectuals who were not members of the party. Even today, after so many years of Communist rule, not a few people, who have no connection with the Communists, share the feelings of the non-Communist young man who told the noted author John Gunther in Leningrad, "The church robbed the people in the name of the landlords; it was the right hand of the Czar."

PROTESTANT LEADERS PERSECUTED

Unfortunately, because of the ill behavior of the Russian Orthodox clergy, especially those of higher rank, Protestant ministers in Russia suffered also. This was particularly true during most of the time when Stalin was the head of State. He banished to Siberia and the frozen North, leaders of the Protestant churches under falsely trumped-up charges. Among these men was the outstanding Pentecostal leader, Brother Varonaeff, whom I knew personally.

When I inquired in New York of the Soviet Intourist representative why this fine preacher was exiled, I was told, "He was too active in propagating his religion." If this godly man is alive at present, he may still be in exile.

THREE-PRONGED ATTACK

The Communist attack on the Protestant churches in Russia, as well as in the satellite countries, is three-pronged.

(1) Protestants are hindered in various ways in the establishment of a Protestant seminary or Bible institute where future church leaders can be trained. No such institution has existed since 1930.

(2) Protestants are not given the opportunity to print or import Bibles.

(3) Young persons under eighteen years of age are not permitted to attend church services; and of course there is no opportunity given for religious training in Sunday Schools, for such do not exist.

(Continued on page twenty-one)



A group of believers at an Evangelical conference behind the Iron Curtain in 1955



The Purpose of God in the **PENTECOSTAL** **MOVEMENT** *in this Hour*

A WORLD CONFERENCE ADDRESS

By **J. A. Synan**

WE READ IN JOEL 2:28-30, "AND it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit, and I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."

This passage is the great Pentecostal prophecy of the Old Testament, cited by the apostle Peter on the day of Pentecost as an authentic and all-sufficient explanation of the strange and mighty things taking place then and provoking the thoughtful question, "What meaneth this?"

The words in italics indicate the divine purpose which ruled in the beginning of Pentecost. *I will* indicates the original and continuing purpose of Pentecost. And the recurring word *shall* in conjunction with the expression of the divine will emphasizes the carrying out of that will or purpose in the lives of the people who are filled with the Spirit.

Recently there appeared an article in one of the leading national weekly magazines in the United States in which the president of one of our northern theological seminaries made the statement that the Pentecostal movement had

Bishop Synan is the general superintendent of The Pentecostal Holiness Church. This was the keynote address delivered at the Fifth World Conference of Pentecostal Churches in Toronto, Canada.

become the third great force in Christendom. He listed these forces as Catholicism, Protestantism, and Pentecostalism. Other writers have made similar statements.

The modern Pentecostal movement has been a growing and dynamic force in Christendom for more than a half century and has become, not the third force, but the first great force in Christendom.

The movement began and has continued on a scale and in a character consonant with the ancient prophecies. According to Joel, the Spirit was to be poured out profusely "upon all flesh." There was to be no national distinction—"all flesh," all humanity, was to be the object of the blessing. There was to be no distinction of sex—"sons and daughters" were to receive the benefit. There was to be no distinction of age—"young men" and "old men" were to come under the affusion. There was to be no distinction of social classes—"servants and handmaids" were included in the promised benediction.

It was to be distinctly a work of God. He said, "I will pour out my Spirit." The movement was to originate, progress and expand under divine leadership. And one of the most remarkable features of the movement is the fact that it sprang up almost simultaneously in all parts of the earth. The Holy Spirit fell upon people of various nationalities with varying types and degrees of culture and with vastly divergent religious backgrounds, but with one thing in common—a deep and consuming thirst for God and a consecrated willingness to walk in the light

as it was shown to them through the Word.

I. This is a Prophetic Movement. It came in fulfillment of the prophetic Word. Joel prophesied that in the last days God would pour out His Spirit upon all flesh. Peter quoted this to show that the strange phenomena of Pentecost were in direct fulfillment of the prophetic Word. But he saw this only as a preliminary and partial fulfillment. In giving the ancient prophecy he used a preposition indicating partial fulfillment: "I will pour out of my Spirit." This was partial, not in degree but in time, because it was the first of two great outpourings. That first outpouring pitted Christ, through the consecrated personalities of Spirit-filled men and women, against the rationalism and ritualism of Sadducees and Pharisees respectively. Thus, He won great victories in the consciences and souls of men.

How did He do it? By the power of His Spirit He possessed men utterly. Likewise, in these last days He has possessed men and women and so filled their hearts with His presence and power that they have gone to the ends of the earth proclaiming the simple but glorious Gospel of the Lord Jesus Christ. I am sure that it is God's purpose to do this increasingly in the Pentecostal movement till Jesus comes again.

Here are millions of Pentecostal believers; tens of thousands of congregations—some large, some small; scores, yes, hundreds of Bible schools, colleges and seminaries; thousands of religious broadcasts; multiplied publishing establishments; thousands of dedicated missionaries; property counted in

the multiplied millions of dollars, pounds, or what have you!

II. This is a Christ-centered Movement. God's purpose in raising up this Pentecostal Movement is that we might proclaim the Lordship of Christ. That was the burden, the commission, the aim, of the original Pentecostal movement. They could not preach or talk without proclaiming Christ. Peter's Pentecostal preaching was Christ-centered throughout. To him the whole scheme of redemption centered in Jesus of Nazareth.

Paul, the great apostle to the Gentiles, was determined to know nothing among men save Jesus Christ and Him crucified. And, after expounding the place and function of spiritual gifts in the church at Corinth, he recalled the people sharply to the great fundamental of his message—that Christ died for our sins according to the Scriptures, that he was buried, and that He rose again the third day, according to the Scriptures (1 Corinthians 15:1-11).

Surely it is the purpose of God for the modern Pentecostal movement to present Christ to our generation with the same authority, the same undying devotion and uncompromising certainty that characterized the ministry of the early Pentecostals. Let us be sure that men hear, learn, see, and feel much of Christ in our meetings. Let them see less and less of us and more and more of our Lord and Master, Jesus Christ.

III. This is a Holiness Movement. It is the purpose of God that the Pentecostal movement should burn into the hearts and consciences of men of today a need of *moral and spiritual purity*. According to the teachings of our Lord Jesus, a primary work of the Holy Spirit in every age is to convict the world of sin, and of righteousness, and of judgment. Sin must be rebuked and condemned. The sin of unbelief must be exposed and men called upon to repent and believe the Gospel.

Pentecost presupposes purity. You talk to God about power, and He will talk to you about purity. Ask Him to send you forth with His message, and He will respond with His ancient command, "Be ye clean, that bear the vessels of the Lord." Ask God to make your body a temple of the Holy Ghost, and He will lay down to you His moral law that the temple of God must be holy, which temple ye are. "Be ye holy; for I, the Lord your God, am holy."

IV. This Movement is God's Answer to Apostasy. It is the purpose of God that the Pentecostal movement should be a channel of power to confront the fearful apostasy of our day. A vast section of Christendom is under the power of priest-craft and superstition, having strayed far from the knowledge of God's rich saving grace. Then there are large elements of nominal Protestantism which through so-called "higher criticism" have undermined faith in the supernatural, especially in the inspiration and authority of the Word of God.

But we Pentecostals believe the Bible to be the inerrant and infallible, the divinely-inspired Word of God. We accept all of it; we believe that, till heaven and earth pass away, one jot or one tittle of the Word shall in no wise fail till all be fulfilled.

We believe all that the Bible says about Christ, His virgin birth, His sinless life, His matchless teachings, His miracles, His atoning death, His bodily resurrection, His ascension, His mediatorial administration in glory, His second coming; all that it says about the final judgment, about heaven and hell. And this age, this very hour, needs such a faith and such a positive message. Brethren, who knoweth whether we be "come to the kingdom for such a time as this?"

This age calls for such a positive, uncompromising message from God. The trumpet must give a clear and certain sound. This is not a time for double talk. It is time for a sound, sane, scriptural, and spiritual message. A time, if you please, for a dogmatic declaration of great Bible truths, regardless of how they may be received. It is God's will that we should stand

up and speak His Word without fear or favor—and without confusion as to our meaning.

V. This Movement is God's last warning to a wicked world. His purpose in the Pentecostal movement in this hour is to prepare a people for the coming of the Lord and to warn the world of the closing of this age.

The spirit of Antichrist is at work in the world, preparing a people for the coming and reign of the final Antichrist. And, as surely as that is so, the Holy Spirit is at work, preparing a people for the coming of the Lord, preparing a bride for the Lamb.

Tremendous forces are at work in the earth, preparing for unprecedented destruction. Apocalyptic destruction of cities and nations is now within the power of mortal men, many of them utterly godless. Forces are at their command that can shake the very heavens and bury whole cities and countries in utter ruin.

The very things that Joel said would come in the wake of the Spirit's great outpouring are upon us. Signs and wonders in the heavens and upon the earth, with "blood and fire and pillars of smoke." Then will come the judgment of the nations. But somewhere along the way will be the coming of the Lord and the catching away of His blood-washed, Spirit-filled witnesses from the scene of suffering and sorrow. Soon, the home-going of God's people! Soon, the marriage of the Lamb! Then the return of Jesus to the earth, with His saints—and then the millennial Kingdom!

We've heard it said that, if the Pentecostal movement is not faithful to its mission, God will raise up another movement to do His will. But, brethren, the Pentecostal affusion is God's last great appeal to mankind before the judgment of apocalyptic proportions shall come to earth. We must be faithful—for the next great event is the coming of the Bridegroom and the catching away of the Bride.

So let us yield to the gracious wooings of the Holy Spirit, give God's witness to this closing age of time, and be ready for the coming of the Lord. For surely His coming draweth nigh. This has been the constant testimony of the Holy Spirit for over fifty years. The testimony sharpens, the signs deepen. It cannot be much longer now. Let us listen for His call, while we work till He comes. ◀ ◀

BIBLE VERSE



Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

JOHN 16:13

"Behold the fire and the wood; but where is the lamb for a burnt offering?" Genesis 22:7

Where Is the

— BY JOHN



TO THE FATHER AND SON WHO climbed its grassy slopes that fateful day Mount Moriah was to become the place where they would face the supreme experience of their spiritual pilgrimage. And for that reason Isaac's question, disturbing though it was to his aging father, since he alone knew the immediate answer, holds for us a tremendous spiritual significance. It throws a challenging light upon our devotion to God and at the same time illumines more clearly the demands which God makes upon those who profess to be His.

I. PRINCIPLE OF TRUE DEVOTION.

While he was not aware of the deeper purpose of the journey to Moriah, Isaac did know that they were going to offer a burnt offering, and it was this knowledge that prompted his question. He was aware of the significance of the burnt offering, and we need hardly be reminded that this offering was a symbolic act which expressed a man's complete devotion to God. It was laid in its entirety upon the altar and was wholly consumed in the flames, thus declaring that the offerer was wholly yielded to Jehovah.

With this in mind, the true significance of Isaac's question comes into focus. It was a recognition of the fact that the means of combustion are no substitute for the actual element of sacrifice. The fire and the wood were, of course, necessary to the act of offering, but they did not constitute the offering itself; and therefore they could never satisfy the heart of God or the soul of the worshipper. The mere means of worship, its method or procedure, can never take the place of the actual sacrificial gift of love.

Some people are content to make a blaze upon the altar without placing the sacrifice thereon, but while the

onlooker may be impressed by the leaping flames, the all-seeing eye of God will detect an empty altar. It is so fatally easy to give to men the impression of piety when in fact the true elements of love and devotion are absent. The crackling flames of great enthusiasm and bustling activity in the church and the glaring light of apparent spirituality may easily deceive our fellow men, but the God who looks upon the heart knows the truth. Isaac knew that the fire and wood were not enough—the lamb alone would satisfy.

Jesus touched on a similar point when He observed to His disciples that the widow's mite, though small in comparison with the lavish gifts of the rich, was in the sight of God of infinitely greater value (Mark 12:41-44). God judges our devotion by its relative value and by this searching standard the things which look impressive to men are often found wanting. What God desires from us is our all, and all the apparent enthusiasm and piety in the world can never be a substitute for the lamb of actual sacrifice. Our profession is measured by our practice.

This principle of true devotion might be called the principle of reality. There is a superb example of it to be found in the life of David. In seeking to intercede for his people at the appointed place of sacrifice, Araunah's threshing floor, he was met by Araunah who offered to place everything at his disposal free of charge; but with words which are a classic of devotion David replied: "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." That is reality in worship. For David there could be no pretense—the profession of devotion to God must be accompanied by an act of corresponding value. So many Christians try to define

Lamb?

LANCASTER

the irreducible minimum in their obligations towards God—how *little* they can get away with before their meanness becomes apparent—but if we profess to love the Lord with all our hearts we must ever be seeking to discover the absolute maximum. God is looking for a spirit of generosity in all we do for Him, and if our offering is to express truly our devotion to Him then the lamb of actual sacrifice must be placed upon the altar. The fire and the wood are of little value without it.

2. PERSONAL IMPLICATION.

When he paused on the hillside to ask the question, Isaac little realized the immediate answer that would come at the summit of Moriah. "Where is the lamb?" was the question, and the answer, had it been put into so many words, would have been: "You yourself are to be the lamb!" He began his journey with the intention of offering a gift to God and ended it by giving himself. Here, one feels, Isaac was as

great as Abraham. When it was revealed to him that he was to be the sacrifice he did not resist. Being a young man it would have been easy for him to overpower his aged father and flee from the scene of sacrifice, but instead he was willing to surrender himself. He allowed Abraham to bind him and lay him on the altar, and bared his bosom to the gleaming sacrificial knife that was poised above him in the trembling hand of his own father.

In this act of self-surrender Isaac had traversed the logical path from the perimeter of true devotion to its center. On the perimeter he was concerned with giving God a suitable gift—at the center he was moved to give himself. When we begin our walk with God we feel constrained to express our love and gratitude to Him in gifts, but the closer we come to the heart of things the more strongly we are moved upon to give our all. Gifts are never more than tokens: self-surrender is the climax of true devotion. To the enlightened soul there is no alternative, for it recognizes that the Redeemer has an inalienable right to everything.

This gravitation towards personal surrender was acknowledged by the scribe who discussed with Jesus the true fulfillment of the law. He asserted that "to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength . . . is more than all whole burnt offerings and sacrifices" (Mark 12:33). And to this point we all must come if we would follow the high road of spiritual experience. As our conception of God's greatness grows clearer, and as our

sense of utter indebtedness to Him grows stronger, there will come a moment when we shall have to cry:

*"Just as I am—Thy love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come."*

At such a moment nothing but self-surrender will suffice.

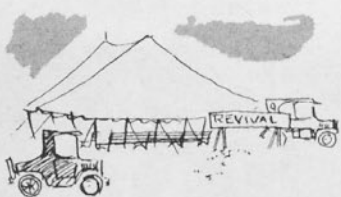
3. PERFECT PROTOTYPE DEVOTION

We have spoken of the immediate answer to Isaac's question, but there is also an ultimate one. There is a mysterious undercurrent of truth in Abraham's reply, "My son, God will provide Himself a lamb. . . ." And if we trace these words to their ultimate fulfillment we shall stand face to face with the Son of God.

In Christ and in Him alone can we understand what devotion really is. We listen to Him in the moonlit glades of Gethsemane, and from the unutterable sorrows of that hour we hear Him say, ". . . nevertheless, not my will, but thine, be done." And in the darkness of Calvary we behold the final reach of His self-emptying. This is love at its highest, love beyond which none can go; this is the ultimate of yieldedness to God; this is the master-pattern of true devotion. Here is set before us the life which completely satisfies the heart of God, and as we stand before such love we are made painfully aware of the poverty, the shallowness and the littleness of our own lives.

But Christ is more than the fulfillment of prophecy, more even than a great example—He is the Divine provision. The intervening hand of Jehovah took a wandering ram and placed it down as the solution to the agonizing dilemma of Abraham and Isaac. Their attempt to express their complete surrender was achieved finally through the substitute, and thus in Christ and in Him alone can we finally fulfill all that God desires of us. Only by a living union with Him can we satisfy the claims of God upon us. Calvary, with the shadow of its awful cross, must be superimposed upon Moriah with its empty altar. If we would seek to fulfill our obligations to God we must be able to say with the apostle: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son

(Continued on page nineteen)



BECAUSE YOU ARE THANKFUL . . .

for the evangelist who brought the good news of salvation to your household, had faith for your healing, preached the truth without fear, encouraged the assembly and led friends and neighbors to Christ . . .

GIVE ON NOVEMBER 23

AGED MINISTERS' ASSISTANCE

434 West Pacific Street
Springfield 1, Missouri





At left: The Busse Evangelistic Team with Pastor Behrens of the Bielefeld Assembly. At right: The choir during the Bielefeld campaign.

Germany's Summer Tent Meetings

By JOHN P. KOLENDA

SUCCESSFUL! THE TERM SEEMS AL-
most inadequate to describe the wonder-
ful results of the summer tent cam-
paigns of the Busse evangelistic team
in Germany. Literally hundreds of
Germans have come to Christ as a re-
sult of these meetings. A large per-
centage of the converts are young peo-
ple.

The prayer rooms proved too small
to accommodate those who came seeking

Bible assurance of salvation and desir-
ing prayer.

The great tan tent was raised in
Germany's Essen (steel) area and in
the Bielefeld (textile) area. Bielefeld
had a handful of believers meeting in a
school room before the meetings. Now
the congregation has completely out-
grown the room and they are pressed
to find a place of their own. This
must be done or the harvest may be lost.

Funds for this particular need are
urgently needed.

If you desire to contribute to this
European mission project, please send
your offerings designated for "Church
Buildings in Germany," to:

THE FOREIGN MISSIONS
DEPARTMENT

434 West Pacific Street
Springfield 1, Missouri



At left: Brother Busse and his interpreter. Center: View of the audience at one end of the tent in Bielefeld. At right: Brother and Sister Busse at pulpit.

1958 Korean Assemblies of God Convention

By RICHARD L. JOHNSTON

THE SIXTH CONVENTION OF THE Korean Assemblies of God climaxed a year of many rich blessings. During the year real unity and harmony among the workers was in evidence. As the unity became stronger the pastors and church people began submitting their church properties to the incorporated church body. A highlight of the year was the official recognition by the Korean government of the Korean Assemblies of God as an incorporated body. Upon this foundation we can move forward to build a strong work in Korea.

In the summer six city-wide campaigns with Brother and Sister Ralph Byrd and Missionary John Hurston were followed by the annual convention which was held during the last week of the Seoul campaign. The convention was a combined ministers institute and business session. Each morning Brothers Byrd and Hurston ministered under the anointing of the Holy Spirit. It was the first time for the Korean Assemblies of God ministers to have such an institute based on the teaching of our Pentecostal doctrine.

The perfect unity and open, hungry hearts of the fifty-eight ministers and delegates, plus the rich anointing of the Holy Ghost upon the Word and His servants, gave us the most blessed con-



Fifty-eight ministers and delegates at the Korean Assemblies of God Convention

vention of the short history of the Assemblies of God in Korea. Each service was marked by wave after wave of glory. Over and over we heard the comment, "This is the most blessed convention we have had. The Lord is compelling us to take the full gospel message to all of Korea now."

The convention was closed by a dedicatory service at the location of the new Bible School property. It is a miracle that God has already given us eight acres in the suburb of the city of Seoul. The glory of the Lord was very real as Brothers Byrd and Hurston brought the dedicatory sermon and prayer. As Brother Byrd dedicated this new property, he gave us a great surprise by announcing that Faith Memorial Church in Atlanta (of which he is the pastor) would give the first one thousand dollars to this new Bible School.

Brother John Stetz and family have returned to the States on furlough. God has been especially good to us to send the Petersen family to Korea from Japan. Miss Lois Yardley of South Dakota will soon be working with us full time also. We thank God for those who are answering the challenge of Korea at this time.

Left to right: Mr. and Mrs. Stetz, Mr. and Mrs. Johnston, Mr. and Mrs. Byrd, John Hurston



Church Participation In Missionary Giving

August 1958

District	Total Churches	Participating Churches	Participation Percentage
1. N. Dakota	49	47	96%
2. Nebraska	79	72	91%
3. Montana	65	56	86%
4. S. Dakota	49	40	82%
5. Minnesota	147	117	80%
6. Rocky Mtn.	126	99	79%
7. Michigan	176	137	78%
8. Northwest	273	212	78%
9. New Jersey	99	76	77%
10. Kansas	165	126	76%
11. Oregon	200	150	75%
12. Wis.-N. Mich.	136	102	75%
13. Ohio	180	132	73%
14. Wyoming	37	27	73%
15. West Central	224	161	72%
16. Eastern	262	184	70%
17. N. Calif.-Nev.	332	232	70%
18. S. California	383	267	70%
19. S. N. England	62	43	69%
20. New York	162	111	69%
21. S. Idaho	57	39	68%
22. S. Missouri	333	226	68%
23. Potomac	180	121	67%
24. Tennessee	100	67	67%
25. Illinois	220	146	66%
26. N. N. England	56	37	66%
27. N. Carolina	78	48	62%
28. New Mexico	77	46	60%
29. W. Texas	128	74	58%
30. S. Florida	168	97	58%
31. W. Florida	138	79	57%
32. Appalachian	71	39	55%
33. Louisiana	152	81	53%
34. S. Texas	266	139	52%
35. Indiana	157	82	52%
36. Oklahoma	496	259	52%
37. Alabama	257	134	52%
38. N. Texas	513	267	52%
39. Mississippi	94	48	51%
40. Kentucky	67	31	46%
41. Arizona	88	40	45%
42. Georgia	134	57	43%
43. Arkansas	443	183	41%
44. S. Carolina	51	18	35%

Send Foreign Missionary offerings to
NOEL PERKIN
EXECUTIVE SECRETARY
FOREIGN MISSIONS
DEPARTMENT
434 W. Pacific St., Springfield 1, Mo.



THIS PRESENT WORLD

Bible

UNIVERSAL BIBLE WEEK SET

The first organized planning for a special day or time to honor the Bible was fifty-seven years ago, according to the American Bible Society.

This year Universal Bible Week has been set for December 7 to 14, the theme being, "The Book That Lives."

Last year the American Bible Society alone distributed in the United States 7,450,026 copies of the Scriptures in 126 different languages.

TWO NEW "LUXURY BIBLES" ANNOUNCED FOR 1959

The Abradale Press, New York, publishers of fine art books, will bring out in the spring of 1959 two profusely illustrated and brilliantly designed Bibles. One will be the Masterpiece Bible, containing 95 Biblical paintings consisting of the world's greatest art works from churches, museums and private collections. The other will be the Rembrandt Bible, containing 124 works of the seventeenth-century Dutch genius. Each Bible will retail for \$50.

Morals

RELIGION CALLED ONLY SOLUTION TO OBSCENITY PROBLEM

Only a "return to religion" can improve morality to the point where indecent literature will be eliminated from newsstands, a California state Assembly subcommittee investigating pornography was told.

Municipal Judge Thomas L. Bocci of South San Francisco told the group that "the final problem is not the existence of this literature, but the problem of moral values—which cannot be legislated."

The subcommittee is trying to learn whether new laws are needed to tighten control of pornography.

LEGISLATIVE COMMITTEE TO INVESTIGATE MOVIE ADS

A legislative committee intends to investigate advertisements for certain motion pictures as well as the movies themselves, according to an announce-

ment made in Albany, New York. The State's Joint Legislative Committee on the Publication and Dissemination of Obscene Material said it would hold public hearings in November on "the motion picture problem."

In its annual report the committee said: "We find motion pictures and motion picture advertising spreading every kind of monstrosity before our youngsters in action and in color. We are also amazed to see the extent to which sex and immorality are being exploited and sensationalized in advertisements plastered throughout our cities and accepted and displayed by reputable news media."

TELEVISION NAMED AS ACCOMPLICE TO FATAL SHOOTING

The tragic death of a three-year-old girl in Chicago was partly blamed on television.

Ten-year-old Aaron Thedford accidentally shot and killed his niece with a shotgun which he learned to load by watching TV.

Law officers denounced television programs like those which indirectly caused the shooting. Police Captain John McCarthy and Police Commissioner O'Connor said parents ought to censor the programs their children view. O'Connor added: "I am 100 per cent against crime programs on TV. They

are not even fit entertainment for adults, let alone juveniles."

YOUTH FOR CHRIST LEADER HITS "MISS AMERICA" CONTEST

A modified "strip tease" which helped Miss Mississippi win the title of "Miss America" at the recent contest in Atlantic City, N. J., brought American morals to a new low, the chairman of the board of Youth for Christ International said at Minneapolis.

Dr. Robert A. Cook, speaking at a rally opening the fifteenth year of Minneapolis Youth for Christ, declared: "We have nothing against the young lady who won, but it is dangerously significant that the judges rated such a talent performance so highly in the final competition."

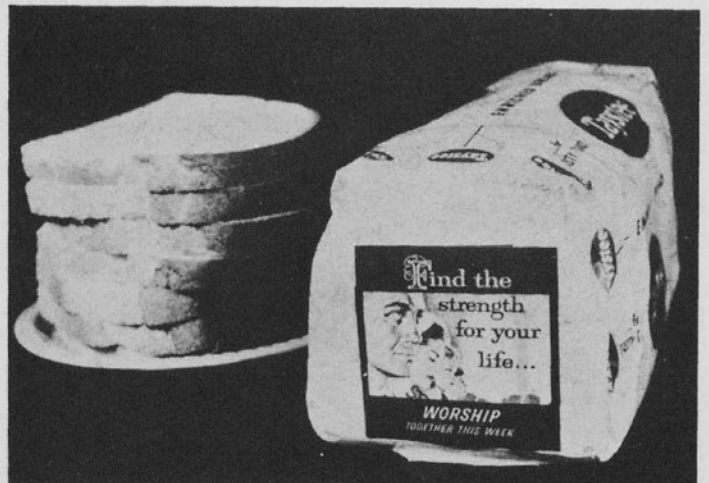
SCHOOL BOOKS TOO OBSCENE TO MAIL

A housewife in Larkspur, California, uncovered in some public school libraries books which are so filthy that she was cautioned by an Acting Postmaster in California against depositing excerpts in the mails because the material was non-mailable under U.S. laws.

The incident, reported in *American Mercury* magazine, indicates the books are still in the libraries to poison innocent children and the magazine sug-

BREAD LABELS TO PROMOTE CHURCH ATTENDANCE

This bread wrapper label shows an American family attending worship services together. The labels will appear on millions of loaves of bread this fall and winter. These stickers—30,000,000 of them—will be used to promote the tenth annual Religion in American Life campaign to increase regular church attendance. The program is supported by 24 national religious bodies with American business co-operating through the Advertising Council of America. November is the month set for the observance.



RELIGIOUS NEWS SERVICE PHOTO

gests that parents check the material in their children's schools.

Foreign

PENTECOSTAL LEADERS CHARGED WITH ANTI-SOVIET PROPAGANDA

A number of Pentecostal leaders in the Republics of Byelorussia and Lithuania were arrested recently and tried on charges of being "very active in anti-Soviet propaganda," according to a daily newspaper published in Vilnius.

Specifically, it said, the church officials were accused of "forbidding sect members to read Communist papers and books, view films, participate in elections, join the Komsomol (Red youth organization) and trade unions, serve in the Soviet Army, and send their children to Soviet schools."

The newspaper warned that Pentecostals have strengthened their activities and recruited new members in Vilnius.

COMMUNISM LOSES STUDENTS

Four hundred Chinese students involved in the mass movement to Red China for higher education three years ago have returned to Singapore, and 500 more have applied to go back.

Lured by patriotism and the glamor of higher education, about 3,000 Singapore students were believed to have sailed to Communist China, and many more from Indonesia, Thailand, and Burma. Completely disillusioned, the returning students tell tales of suffering all the while they were in the Communist schools.

WEST GERMAN POLL FAVORS RETURN OF CAPITAL PUNISHMENT

There is a growing clamor for re-introducing capital punishment in West Germany. It was abolished by the West German constitution in 1949 but since that time there has been a notable growth in capital crimes, including several bank robberies in which people were killed.

According to a recent poll of public opinion, about 80 per cent of West Germans want the death sentence restored.

DISPUTE OVER ELEPHANT GOD PROCESSION PROVES FATAL

Religious rioting between Moslems and Hindus was quelled recently by police gunfire that killed one person and wounded two in the town of Yeola, 130 miles northeast of Bombay, India.

Moslems objected to the route taken by a Hindu procession celebrating the festival of Ganapathi, the elephant god.

EVANGEL DEADLINE

... LATE NEWS AT PRESS TIME

THE NEW PRESIDENT OF THE NATIONAL SUNDAY SCHOOL ASSOCIATION

is Bert Webb, an Assistant General Superintendent of the Assemblies of God. He was elected to this post at the 13th annual convention held in Des Moines, Iowa. He succeeds Dr. Edward Simpson, Dean of the Buffalo Bible Institute in Buffalo, N. Y. More than 80 denominations were represented at the convention.

J. EDGAR HOOVER, FBI DIRECTOR, told the convention of the American

Bar Association at San Francisco that "each year our nation pays a shocking ransom to the underworld. Crime," he said, "has grown steadily from 1,685,000 major offenses in 1946 to an all-time record of nearly 2,800,000 in 1957. Since 1950 crime has increased four times as fast as our spiraling population."

GOVERNOR MCFARLAND OF ARIZONA has vetoed a bill which would have provided for licensing of airlines to serve alcoholic beverages while flying over the state.

THE COLLEGE CHAPEL MUST BE RENAMED A "MEDITATION ROOM"

according to authorities at Buffalo (New York) State Teachers College because it sounds too religious. Counsel for the State University ordered the change of name and ruled that no worship services may be held on the campus under the Constitutional provisions on Church-State separation.

THE AMERICAN METHODIST MISSIONARY who disappeared while driving through lonely mountains in Algeria has been found. Lester E. Griffith, age 33, was released unharmed by his kidnappers after being held more than a month. He said he believed the rebels captured him by mistake.

CHURCH CONSTRUCTION reached \$80,000,000 in September, an increase of \$1,000,000 over the total for August. The total for September was only \$1,000,000 less than the all-time record for a single month which was set in September, 1957. Building projects by the nation's churches reached a total of \$623,000,000 for the first nine months of 1958, only two per cent less than in the same period of 1957.

CANADIANS HAVE A GROWING ALCOHOL PROBLEM, according to Dr. Watson Kirkconnell, president of Acadia University in Nova Scotia. He told the Canadian WCTU that Canada is rapidly becoming "one of the most alcoholic of nations." He said the number of drinkers has risen to 75 per cent of the population, as compared with 59 per cent in 1943.

CHRISTMAS MAIL TO AMERICA from Australia will carry two new stamps which will be sold in that country during November and December. The stamps are designed to emphasize the spiritual significance of Christmas and include a Nativity scene.

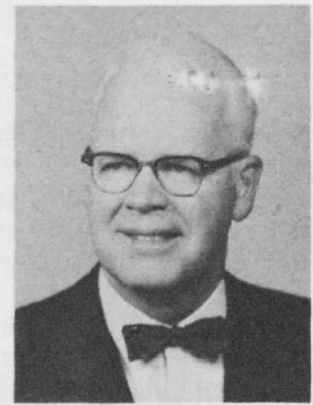
AN ORDER TO TEAR DOWN A PARTLY COMPLETED CHURCH has been issued to the Baptist pastor at Santangelo, Italy, by the town's mayor, who threatened to send the police to do it. The congregation, which has been worshiping in a garage, charged Mayor Signor Baldassar with religious discrimination.



The Relationship of Our Bible Schools to Our Home Missions Program

By CHARLES W. H. SCOTT

at the Home Missions Seminar, August 30, Springfield, Missouri



THE HISTORY OF THE ASSEMBLIES of God shows that the Bible Schools of the fellowship have been responsible to a great degree for approximately seventy-five per cent or more of the workers who have gone into our Home Missions projects across the nation. I base this estimate upon a review of the ministers in my own home district who have come from our Bible Schools to engage in Home Missions ministry in Michigan.

While it has been advocated that we need mature and seasoned workers to do the pioneering, the fact remains that it is the young people from our Bible Schools who have most readily responded to the challenge and have gone into the towns and villages and cities to open a hall, to build a church, and to establish an Assembly of God. If we had waited for the older workers to engage in this ministry we would not have attained the success which the Assemblies of God has had.

The accomplishments of our Home Missions program, as inspired by our National Home Missions Department here at headquarters and practiced by our districts across the nation, have been phenomenal and a thing of wonder in the eyes of church leaders of other denominations. Statistics have proven that our movement is one of the fastest growing churches in the world.

While relaxing in the delightful sense of accomplishment, we should remember that that can also be hazardous. The fable of the hare and the tortoise confirms this theory. I repeat that it is hazardous to relax for such an indulgence is apt to dim the vision and reduce the urgency which has been upon us from the beginning to keep everlastingly at the task of evangelizing the world. This is essential if we would maintain the tempo of opening new

churches which has characterized the growth of our fellowship. We must not lose sight of our goal to reach a million in Sunday School by 1960. The objective of one thousand new churches by 1960 must also be kept in focus.

If we are to attain this goal, we must not relax and take refuge in the comfortable atmosphere of past accomplishments.

We must not permit anything to cause us to slacken the pace or to decelerate the program which has given us a new church every day for several years in the past. We must see to it that revival fires burn brightly in our churches lest our ardor be dulled, and the vision of the great whitened fields become dim, and the pioneer spirit which inspired pastors and people alike should be lost by Laodicean tendencies which say, "We are rich and increased with goods and have need of nothing." We must keep alive before the young people in our Bible Schools and colleges a vision for souls lest they become more engrossed with securing an education than in receiving an endowment; more concerned with "what I shall do" than the converted Paul's first question, "Lord, what wilt thou have me to do?"

We must accentuate this program so that the hundreds who are graduating from our schools each year will have a full-orbed vision of the Home Missions possibilities and the challenge of pioneering for Christ in America.

To you who are the Home Missions district directors, I offer the following suggestions as to how we can establish a better liaison between our Bible College graduates and the pioneer Home Missions work of our districts.

First, I would suggest we establish a closer contact with our own students or prospective workers during their

years in school rather than wait until they graduate. This could mean the maintaining of the students' interest in the local district, which might lead them to specific areas of ministry when they graduate. A tie is thus maintained between the district officers and the students while the latter are away from home.

Second, I suggest the thought of selecting outstanding youths and providing scholarships from your districts. This also would provide another tie-in with these young people while they are away from us and the scholarship could readily be the line that draws them back to us. Industry practices this procedure by maintaining a constant contact with its potential engineers and personnel.

The third recommendation which I might leave with you would be to assist our schools *economically* by encouraging financial assistance from our churches, writing them into the budgets of our assemblies and soliciting offerings on behalf of the schools which are constantly under great financial pressure. Such help could provide for a Home Missions Department in the various schools. Then we should assist them *spiritually* by giving our schools a priority rating on our prayer lists as we constantly remind the people in our district publications of the problems of our educational institutions. Such an interest on our part will help create a better liaison between our Bible Schools and our districts and churches.

My next recommendation would be to provide a lecture series on Home Missions and related subjects right in the schools. This would complement the program now sponsored by the Home Missions Department in conducting seminars in the schools. We could

also help our Bible Schools by requesting our Home Missions Department to furnish a course of study on this all-important phase of our work. The personnel of the Education Department will do all in their power to assist in implementing such a program.

I am sure that some of these suggestions at least could be helpful in bridging the gap that seems to be widening between our Bible College graduates and the district Home Missions fields.

Let us begin the recruitment program by leading the way as district Home Missions directors in re-establishing the old landmarks with a vision for souls, a zeal for Christ, and a love for dying men. *Let us make love the dynamic for service, rather than statistics.* I am confident that we will do more for our Home Missions program in reaching our fellow Americans and our Bible School graduates if we first catch the vision of the value of a soul rather than the number of churches which we have, and then transplant that vision into the hearts of our young people, and be ready to challenge them with a place of service when they come back to us. By doing this I believe we will recruit and train young people for Home Missions work in each one of our districts.

Ezekiel 3:10 should be the incentive for Home Missions workers. Here the Holy Spirit speaks to the prophet saying, "Moreover, son of man, *all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear or whether they will forbear.*"

TODAY IS NATIONAL PRISON SUNDAY!

Each year the second Sunday in November is observed as National Prison Sunday. The purpose of this special effort is to promote our ministry to those in prison and to encourage local churches to conduct services in jails and other penal institutions. Assemblies of God people are now working in about 400 jails and visiting many state institutions.

New Record Set at Michigan Deaf Camp

(Reported by Maxine Strobridge)

AUGUST 3 WAS A HAPPY DAY FOR many deaf folk who gathered from eleven states to attend camp at Fa-Ho-Lo Park, Grass Lake, Michigan. For the past four years beautiful Fa-Ho-Lo Park has been the site of camp activities planned especially for the Deaf. They say *thank you* again and again to those who make this camp possible. This year's attendance set a new record—approximately 110 persons.

Each morning we gathered for the flag raising after which we had our morning devotions and calisthenics. At ten o'clock classes were held for all ages. Each one was anxious to learn more of the Word of God. The courses taught this year were *Living for Jesus* and *We Believe*. On Saturday morning certificates were presented to those who completed their course of study. Each afternoon handcraft, swimming, boating, and games provided relaxation from studies.

The presence of the Lord was felt by all in the evening services where Brother Croft Pentz was the speaker. Five found Christ as personal Saviour. Others came back to the Lord. One girl wrote, "I am so glad I came to camp. I prayed to God, and I feel a change in my heart and soul. I am now very happy in Jesus. I want to come to camp again next year."

A young man wrote, "What a wonderful blessing and privilege to be here in this camp with our wonderful Saviour! One blessing for me has been the infilling of the Holy Spirit. It has given me power to stand against Satan, to testify, and to help others find Christ. Praise His wonderful name! My prayer is that this camp will continue to grow in numbers and spiritually until Jesus' second coming. Thank

you for letting me come to Fa-Ho-Lo Park." Eight were filled with the Holy Spirit during the week.

On the second day of camp our Bible lesson was from the life of Daniel who refused to do wrong and was faithful to obey God. Together in class that morning the students said, "I will live for Jesus. I will say, 'No! No! No!' to the Devil." The truth of this phrase was impressed upon each one. Enthusiastically the deaf repeated this phrase again and again throughout the week.

The camp was climaxed with a weekend of special activities. Our annual camp banquet was on Friday evening. A trip to the Cascades, a beautiful waterfall in Jackson, Michigan, was enjoyed after the banquet. "Jesus, the Light of the World" was the theme for the candlelight service Saturday night. A communion service Sunday morning closed the camp activities for 1958.

Each person went home with a determination to live for Jesus until He comes again. We are all looking forward to another wonderful week at Fa-Ho-Lo Park next year—or, if Jesus comes before that time, we will have a happy meeting in heaven! ◀ ◀



In line for dinner at Michigan Deaf Camp



Deaf Camp workers (first row, left to right): Croft Pentz, Bill Bingham, Clifford Tonnessen, B. Bowman, District Deaf Representative. Second row: Anna Jean Armstrong, Joyce Teachout, Phyllis Clapper, Maxine Strobridge, Frances Pentz, Clearencene Gullett. The animals held by the men were put in the rooms of those having the cleanest rooms at inspection time.



ILLUSTRATED BY NORMAN PEARSALL

SHEEP IN THE MIDST OF

Address by **R. O. CORVIN** at World Conference

SOMEWHERE IN GALILEE JESUS, AFTER a year and a half of His ministry, called and commissioned His twelve disciples to preach the gospel, to heal the sick, to cast out devils, and to cleanse the lepers. In the second part of His commission Jesus said, "Behold, I send you forth as sheep in the midst of wolves."

Though one would never question the integrity of Jesus, yet one wonders if he should investigate the practical wisdom of our Lord's sending disciples out as sheep in the midst of wolves.

The sheep, with the exception of certain rams, is the most defenseless creature of its size on the face of the earth. It is slow, awkward, weak, peaceful, and dependent. And Jesus said, "Behold, I send you out as sheep in the midst of wolves."

Dr. Corvin is general secretary of The Pentecostal Holiness Church and president of Southwestern Bible College in Oklahoma City, Oklahoma.

The wolf is a flesh-eating mammal. In summer he travels alone, or in pairs, feeding upon rabbits, hedgehogs, birds, snakes, rats, and field mice. But feasting upon sheep is his prize delight. In winter he joins the pack and attacks the herd destroying sheep, horses, cattle, and sometimes men. The wolf is vicious, cruel, and destructive. He is a killer.

The sheep is the animal in nature most like Christ. The wolf is the animal in nature most like Satan. One is meek and lowly, the other arrogant and pugnacious. One is peaceful and merciful, the other warlike and merciless. One survives on grass and herbs, the other on blood and flesh. It was into the midst of hard, cruel wolves that Jesus planned to send His sheep-like disciples. The question arises as to what sheep can do in the midst of wolves.

Before answering that question let us analyze some of the wolves into whose midst Jesus would send His disciples.

Probably the first to be encountered by the disciples was the wolf of Pharisaiism. This wolf sent a deputation to John and later joined with Herod to imprison the Baptist. With his sniffing nose he tracked Christ from Jerusalem to Galilee and snapped at Him when He appeared friendly to publicans and sinners. He crouched to observe and growl when Jesus allowed His disciples to pluck grain on the Sabbath, to eat without washing their hands, and when He Himself extended mercy and healed the sick. He accused Jesus of breaking the traditions, of being in league with and inspired by devils, of being a sinner, a blasphemer, and even Satan incarnate. Against Jesus he crouched, he leaped, he killed. It was into the midst of this killer that Jesus would send His disciples.

No less vicious was the Roman wolf who through seven centuries had grown fat and strong from the flesh and blood of Carthage, Greece, Macedonia, Egypt, France, and Britain. Under the guise of

protecting it against Syria he moved into Palestine, but became an oppressor far more destructive than Syria ever dreamed of being. With relish he drank the warm blood of their freedom, and devoured the fat of their land with the teeth of taxation, leaving these liberty lovers bound as slaves by the chain of Caesar's will. It was into the midst of the great Roman wolf that Jesus would send His disciples as sheep.

An insidious and treacherous animal was the wolf of misdirected worship who planted his shrines throughout the Roman Empire. He had inspired the Ephesians to build a temple in honor of the goddess Diana to whom the inhabitants of Asia Minor gave homage. He had promoted Mythros and her bloody methods, deified human cleverness and lust as symbolized in the gods of Greece and Corinth, and filled the minds of the multitudes with the mystery tricks of a Simon Magus or a Bar Jesus. This was a wolf permeated with excitement, emotions, passions, lust, and greed. Into the midst of the wolf of idolatry or misdirected worship Jesus sent His disciples.

WOLVES

The wolf of moral decay took his toll of the human race. Not one person escaped the tragedy of depravity and sin. The seeds of Adamic corruption would grow into a full harvest of transgressions. Everywhere in country, cities, homes, and human hearts this wolf of moral decay made his influence effective. Into his midst Jesus sent His disciples.

One of the most destructive of all was the wolf of discouragement. These disciples had followed a Person who was born in a stable, grew to manhood in obscurity, was surrounded with the discomforts of poverty. He was a root out of dry ground. Actually He was despised and rejected by men. He was a Man of sorrow and acquainted with grief. He lived in a city of no great reputation and was a member of a race that was in political slavery. Neither the wise nor the mighty in great numbers followed Him. He did not construct a palace, marshal an army, or head a political party. He

lived in the homes of others, sailed in the boat of a disciple, rode on the donkey of a neighbor, and after death was buried in the tomb of a friend. His disciples were few. One denied Him, another betrayed Him, all forsook Him. It looked like a hopeless cause, and yet Jesus commissioned them to go into the midst of the wolf of discouragement.

What could these disciples as sheep do facing these vicious wolves?

They could believe the truth of the Apostles' Creed. They could "believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, His only begotten Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell (i.e., the place of the departed righteous); the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead." They could "believe in the Holy Ghost; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting."

Regarding Jesus our Lord they could believe with John that, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made." They could believe with John the Baptist, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." They could believe with Nathanael, "Rabbi, thou art the Son of God; thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

It made little difference what the wolves did, how loudly they howled, or how viciously they attacked; the disciples as sheep could believe in their Saviour's eternal existence, could trust in Him as the Word of the Father, the very and eternal God, who took man's nature in the womb of the virgin Mary; so that two whole and perfect natures, the Godhead and manhood, were joined together in one person, never to be divided. They could believe that of the thirty-five miracles recorded in the four Gospels, seventeen times He proved

Himself master over disease, nine times He proved Himself as Lord over nature, six times as conqueror of devils, and three times as victor over death.

What could the disciples as sheep do in the midst of wolves? *They could tarry* in Jerusalem until they were endued with power from on high, then they could preach. They could obey when He said, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

This power they received on the day of Pentecost, and then they preached. Listen to Peter as he stands like a sheep on the day of Pentecost in the midst of the great wolf of Pharisaism and says, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

Though the disciples were disarmed like sheep as far as the weapons of carnal warfare were concerned, yet they wielded a powerful sword of spiritual warfare that netted three thousand souls before the day of Pentecost was over. This was only the beginning. Daily they made inroads against the Pharisees. When the lame man was healed in the name of Jesus through the faith of Peter and John, the number of spiritual trophies increased to five thousand. This enraged the wolf who laid hands on the apostles and put them in prison. He threatened them, beat them and buried his teeth in some of their backs, but what did they do? They preached. They preached on the temple steps, in the court yard, from behind prison bars, in the court rooms, in the streets, in synagogues, in homes, from house tops, from under ground. They preached to one at a time. They preached to five thousand. They filled Jerusalem with their preaching. They preached in Judaea, in Samaria, in the uttermost parts of the world.

What did they preach? They preached Christ and turned the city of Samaria to God. They preached Christ

(Continued on page thirty)

The Voice of Authority

By MRS. W. E. HAWKINS

DEEP IN THE HEART OF YOUTH IS A LONGING FOR SOMEONE WHO UNDERSTANDS THE COMPLICATED MECHANISM OF LIFE TO TAKE OVER THE CONTROLS

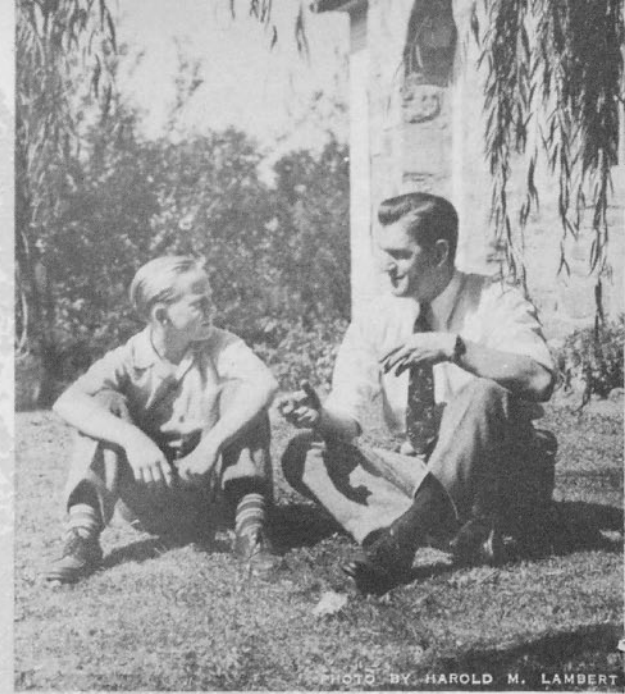


PHOTO BY HAROLD M. LAMBERT

I WAS IN THE FIRST ACT OF THE excruciating experience of learning to drive the family automobile. My husband, sitting beside me, was playing the role of teacher which was, no doubt, a part only slightly less difficult to perform than my own. We were out on a country road, not entirely away from the sound and sight of other cars, but as nearly so as possible.

It was a warm afternoon, but it was not the heat of the summer sun that was causing the beads of perspiration to stand out upon my forehead. It was the realization that I had hold of something which was strong and powerful, which I did not know how to guide nor control, and which was al-

together too much for me. It was work and fear and excitement all combined.

Finally my teacher said, "Let's stop awhile." I managed rather awkwardly to carry out the simple instructions. Then, after a breather, "Suppose we turn back now." That was a different matter. How do you change to reverse? I didn't know and my teacher was silent. Well, here goes. An innocent-looking donkey was standing in the road just ahead, but he was not afraid. He might well have been. I pressed on a pedal near the floorboard with my foot, and my hand shifted into what I hoped was "reverse." The car darted forward and the poor little donkey was in the right place at the wrong time.

By now I was weak and weary, as well as hot and miserable. "You take it, won't you?" and my eyes pleaded for me I am sure. My teacher took over. What a relief to know that someone other than myself was at the controls, someone who understood the mechanism of these complex machines and how to handle them.

There are stories like this written large on the heart of many a child today. It may be the story of the heart of your child. Too early the reins of government in his life have been turned over to him, the only difference between my story and his being the natural exhilaration of youth and the sheer joy of the adventure of living in its be-

Junior Readers' Feature

HE KEPT HIS PROMISE

BY PAUL SERVICE

MANY STORIES HAVE BEEN WRITTEN about David Livingstone, the great missionary explorer who opened up all of Central Africa to Christianity. One of these stories is about a promise he made to an African chief.

This great missionary wanted to open up a road from the east coast to the west coast of Africa, for he knew if he could do this other missionaries would follow him and carry on the gospel work.

However, he knew he could not do this alone, so he went to the chief of the Makalolo tribe.

"Will you encourage some of your men to volunteer to go with me?" he asked.

The chief agreed, but none of his men volunteered. Then David Livingstone made a solemn promise that he would bring back safely every man who would go with him.

Twenty-five men then volunteered, and they set off on the dangerous journey across the Dark Continent. Month after month they explored and traveled, suffering terrible hardships. Food was scarce, and other tribes were hostile, so that they were in danger of losing their lives. Some of the men became very ill, but still they journeyed on.

Finally, some of the men rebelled, and told the missionary they would go no farther. David Livingstone said he would continue on, even if he had to go alone.

Then all the Makalolo men went away into the jungle for a "palaver" (conference). Livingstone knelt down alone and prayed. The men came back and said, "We have decided to go on with you."

How happy the missionary was! "Remember, I promised to look after

you, and God will look after us all," he said.

Finally they reached the coast where a ship from Britain was waiting. David Livingstone was so glad to see people from his own country, and they wanted to take him back to England. But he only gave them his maps and other papers, and turned back once more into the jungle. He was a Christian and he wanted to keep his promise to these Makalolo men who had come with him. So, sick and weary, he began the long journey back.

Two years from the time they had started, he arrived back in Makalolo country, with all the men who had started out with him. With the help of the Lord he had been able to keep his promise. He believed God's Word and lived so that many of the African people believed in God too. —Elim Evangel

ginnings. Add to this a feverish restlessness that pushes him in headlong fashion to a speed of life far beyond the bounds of reason. It is made more unreasonable by the fact that he knows almost nothing of the meaning and purpose of life and the complexities of his own personality. Immature as he is, he has neither strength of character nor judgment to guide this machine of power, the inner drive of his own nature, or to keep it under control.

Deep in the inner recesses of his being there arises a sense of great weariness brought about by the insecurity of his situation. Undoubtedly he is unconscious of this, but there is a vast longing for someone who understands the complicated mechanism of life to take over the controls.

I can only wonder if something like this does not lie at the root of the juvenile delinquency of our day. The very soul of youth is crying out unconsciously for the voice of authority which God has vested in parents rather than in youth. It is a strong, firm voice which carries with it assurance and confidence. If he has no respect for that authority, it is only because he has challenged it and found that it vanished like mist before the sun.

A sense of security is one of the basic needs of man. To know that there is someone in the home who is loving and kind and yet has a strong grip and a firm hand on the wheel is an absolute necessity in the proper development of a child's personality. It relieves him of the stress and strain of being "on his own" in a world of which he knows so little and which is fraught with so many perils.

It may be that you who are older also have a deep longing for a stronger hand than yours to be placed upon the steering wheel of life. Knowing nothing of the road that lies ahead, would you not like to yield control to the One who knows the end from the beginning? Time and again the Psalmist voices the cry of our souls when he writes concerning the circumstances of life—"too much for me."

Shall we not accept the fact that we are not wise enough for these things? Let us turn it all over to One who is infinitely loving, wise and strong and who is only waiting for us to let Him become the Lord of our lives.

—Reprinted from *The Romance of Motherhood*, by permission of the Zondervan Publishing House.



Family Altar

DAILY BIBLE READINGS BY R. G. CHAMPION

Monday, November 3

Read: Psalm 144

Learn: "Happy is that people, whose God is the Lord" (Psalm 144:15).

For the Parent: From this psalm point out: (1) we can have complete trust in God's ability to protect us, vv. 1, 2; (2) compared to the rest of creation, man seems insignificant, yet God takes a personal interest in each of us, vv. 3, 4; (3) the power of God is seen in the forces of nature, vv. 5-7; (4) because of God's goodness and delivering power, we can sing praises to Him and bless His name, vv. 9-14; (5) happiness is ours as we trust God.

Question Time: What people are really happy? (v. 15) What is your interpretation of verse 3?

Tuesday, November 4

Read: Psalm 145:1-10

Learn: "The Lord is gracious, and full of compassion; slow to anger, and of great mercy" (Psalm 145:8).

For the Parent: This passage points out the goodness and mercy of God toward us. It stresses: (1) we should praise God, v. 1; (2) we should praise God daily, v. 2; (3) God's greatness has no limit, v. 2; (4) we should tell others of God's mighty works—the greatest of which is salvation, vv. 4-7; (5) some important qualities the Lord possesses, vv. 8, 9; (6) all God's works and all His saints praise Him, v. 10.

Question Time: How frequently should we praise God? (v. 2) What are some important qualities God possesses?

Wednesday, November 5

Read: Psalm 145:10-21

Learn: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Psalm 145:18).

For the Parent: This passage emphasizes: (1) that God's works make Him known to men, vv. 10-13; (2) that God's saints should also make Him known to men, vv. 10-13; (3) the Lord upholds, satisfies, is nigh unto, and preserves them that love Him, vv. 14-20; (4) He is righteous and holy, v. 17; (5) He will destroy the wicked, v. 20. Because of all these things, we should always praise Him.

Question Time: What two things help make God known to men? (See above) What is the fate of the wicked? (v. 20)

Thursday, November 6

Read: 2 Corinthians 8:1-12; 9:6-8

Learn: "God loveth a cheerful giver" (2 Corinthians 9:7).

For the Parent: (Additional material on "Service Through Stewardship" will be found on Sunday's Lesson page.) God's work must be supported by His people. Point out the importance of giving to God, the principle that we are giving to God—not to man, and the fact that God is more interested in our attitude than in the amount we are able to give. The illustration of sowing and reaping fits beautifully with giving.

Question Time: What kind of giver does God love? (2 Cor. 9:7) Is God most interested in the amount we give? (2 Cor. 8:12) What does 2 Cor. 9:8 mean to you?

Friday, November 7

Read: Matthew 9:20-26 (Sunday's Lesson for Juniors)

Learn: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:5).

For the Parent: In connection with the above passage, have members of the group also read Romans 5:1, 4:3-5, 10:17. This lesson points out the importance of faith for salvation and for other needs. Faith—a complete trust in God—puts the unlimited resources of our heavenly Father at our disposal.

Question Time: Find a good definition for "faith." How can we get faith? (Romans 10:17)

Saturday, November 8

Read: John 5:1-16 (Sunday's Lesson for Primaries)

Learn: "Do well on the sabbath days" (Matthew 12:12).

For the Parent: Have the group review the story of the healing of the impotent man. From it, stress: (1) the great distress of the man; (2) the power of Jesus to heal; (3) the criticism of the Jews because Jesus had healed on the sabbath. Point out that it is never out of order to do good on the Lord's Day. We should keep that day holy, and we can do that by worshipping and serving the Lord.

Question Time: How long had the impotent man been sick? (v. 5) What did Jesus tell the sick man to do? What was the Jews' reaction to this miracle? (v. 16)



Revivaltime Ministers to a Young Lady With A Marriage Problem

C. M. WARD, REVIVALTIME,
P. O. Box 70
Springfield, Mo.

Dear Brother Ward:

My name is now Mrs. Robert J. Pirtle. It was Miss Carol Disney when my mother and I both wrote to you in regard to my problem.

Upon your request, I am writing to inform you of what our Lord and Saviour has done for me as a result of your wise advice and prayers.

A little over a year ago my mother, Mrs. Guy Disney, told you that I was engaged to a 30-year-old Catholic divorcee and was to be married in a few months. I had been raised in Pentecost but had drifted from God. I had been dating worldly fellows and finally became engaged to one. Naturally, my mother was upset.

After my conscience had bothered me to a point of intolerance, I too wrote to you. You answered our letters, giving us full satisfaction and a desire to act according to God's Word. You advised us to read a booklet entitled "Divorce and Remarriage," which we (as well as Ed, my betrothed did.) According to Ed's story, his case was the exception to the divorce law. However, I was not quite satisfied with his explanation or his actions.

While I was in the midst of this dilemma, I became acquainted with Bob Pirtle. I had vaguely known him before he went into the two-year active service in 1954. My mother had asked him to try to help me out of this mess and get me back to the Lord, as he was a Christian. I became quite rebellious because I knew deep in my heart that Bob loved the Lord and possessed all the qualities I was looking for in a husband.

After resisting for quite a while (I'm pretty stubborn), I began to realize that Ed, with whom I had broken my engagement about a month prior

(although we were still dating) was not for me.

Now that I look back, I can see how close I came to a life of torment and misery. Thank you for sparing me from this. I am also thankful that I had the opportunity to witness to Ed about salvation.

Today, I am very happily married to Bob who is a wonderful Christian husband to me. We could not ask any more out of married life. It seems life just began when Bob and I were married. Christ is the head of our household.

As for you, Brother Ward, we love you dearly. You probably were not fully aware of the effect your letter and prayers had on our lives, but take it from us, you and God are responsible for our happiness.

* * *

This young lady is but one of many who have been counselled and helped through the ministry of REVIVALTIME. Your regular support and prayers are a tremendous factor in this ministry. We urge you to write this week. Address your letter to REVIVALTIME, Box 70, Springfield, Missouri. ◀◀



College Personnel Needed

The Department of Education needs information on individuals who have a Master's Degree in Music with an organ major; also an individual with training in a college placement bureau.

Please direct your reply to:

C. C. BURNETT
National Secretary, Department of Education
434 West Pacific St., Springfield, Missouri

UNFAILING JOY

Ours is not a caravan of despair, but the gladsome march of a triumphant people. Our backs are turned to the world, and our faces are directed toward the portals of "the land that is fairer than day." Already, as we press onward, singing as we go, the light of the eternal city brightens our pathway and the Christian pilgrimage is one that goes "from strength to strength."

Although there are many so-called "religious people" who are gloomy and depressing, yet that is because, it may be, they have never yet experienced the true change of heart that is called "conversion," nor tasted of the unending joy that the Lord can and will give to all who really follow Him.

—Canon F. J. Horsefield

Where Is the Lamb?

(Continued from page seven)

of God, who loved me, and gave Himself for me" (Gal. 2:20). It is only as the Crucified enters our hearts and lives out His self-denying life in us that we can satisfy the heart of God. When Christ indwells us and is permitted to express His glorious personality through our faculties, then and then alone can we reach the heights to which our souls aspire.

Within the heart of every one of us there are times when we yearn after God, times when, awakened by some fresh revelation of His great kindness toward us, we seek to renew our vows and tell Him of our love. These are the times when God calls us, like Abraham of old, to express our utter devotion to Him. May God grant that when we climb the mount no Isaac shall follow us and say, "Behold the fire and the wood: but where—where is the lamb!"

—The Elim Evangel



Your Questions

ANSWERED BY ERNEST S. WILLIAMS

What are the signs and lying wonders that the Antichrist will manifest? (2 Thessalonians 2:9)

At present we are unable to say clearly. Revelation 13:13 indicates that they will include great phenomena, with even fire coming down from heaven. When we read concerning these things, we realize that we need to be careful that we be not carried away with present-day unscriptural phenomena.

* * *

In which temple will the "son of perdition" sit? Will it be in the Jewish temple that will be rebuilt?

Many so believe. Others believe it refers to the apostate church. Paul likens the true believers to a temple through which the true God is worshiped (1 Corinthians 3:16; 2 Corinthians 6:16). Matthew 24:15 probably indicates that, having broken his covenant with the Jews, the "son of perdition" will set himself up as the object of worship in the Jewish place of sacrifice and worship.

* * *

Since John the Baptist taught the people that they should be baptized I am wondering if baptism was a Jewish custom.

John's baptism had qualities in it which were not common in Israel. The Scripture indicates that John baptized by immersion, for his converts were baptized in the Jordan. Among the Jews there were "divers washings" (Hebrews 9:10), which are spoken of as baptisms in Hebrews 6:2. Examples of these were the washing of the priests at their consecration (Leviticus 8:6), the washing of offerings (Leviticus 8:21), and the washing in connection with the cleansing of the leper (Leviticus 14:8).

* * *

What did Peter mean when he said, "He that hath suffered in the flesh hath ceased from sin"? (1 Peter 4:1)

Perhaps the Phillips version can help us—"Since Christ had to suffer physically for you, you must fortify yourselves with the same inner attitude that

He must have had. You must realize that to be dead to sin inevitably means pain, and you should not therefore spend the rest of your time here on earth indulging your physical nature, but in doing the will of God." The way of the Cross is the way of crucifixion to self, and such crucifixion means suffering to the natural man. Christians are to take up their cross daily and follow Jesus.

* * *

In Luke 1:67 we read that Zacharias, the father of John the Baptist, "was filled with the Holy Ghost, and prophesied." How could this be, when Jesus said He would send another Comforter? (John 14:16)

If I understand the Bible correctly, the Holy Spirit has been present from the beginning to minister for the Godhead. He brooded over creation and came upon people in different ways in the Old Testament times. By the Spirit, witness was borne to men they were accepted of God. The mystery of the work of the Spirit in the age in which we live is the forming and perfecting of the Church, the Body and Bride of Christ.

* * *

Does 1 Corinthians 11:31 mean that if we will judge our own sins we will not be judged?

It means that we need to be honest with ourselves, not excusing ourselves when we have done wrong, spoken wrongly, or felt wrongly. Instead, we need to condemn such, then confess and look to God to forgive us. The same instruction is given in 2 Corinthians 13:5—"Examine yourselves, whether ye be in the faith; prove your own selves." Too often we condemn others, seeking to pull the tiny mote out of their eye, while failing to see the big beam in our own eye (Matthew 7:4).

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 434 W. Pacific St., Springfield, Missouri. Brother Williams will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).

Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



SERVICE THROUGH STEWARDSHIP

Sunday School Lesson for November 9, 1958

2 CORINTHIANS 8:1-12; 9:6-8

In these days when so many carnal and God-dishonoring methods are employed in the receiving of offerings in the name of the Kingdom of God, it is very fitting that in our lesson text today we have an example of how the apostle Paul received an offering. We cannot go wrong if we are guided by the principles and concepts which Paul held.

THE GIVING OF THE MACEDONIANS

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia." Paul is about to appeal to the Corinthian church for an offering to help needy Jewish saints. In order to inspire them he points to the example of the churches in Macedonia, namely, Philippi, Thessalonica, and Berea. Their giving was—

(1) *Inspired of God* (2 Corinthians 8:1). Paul declares that the giving of the Macedonians was the result of the "grace of God bestowed on the churches." Just as the grace of God draws the sinner and saves him, just as the Christian grows and develops through the grace of God, so there is such a thing as the grace of giving.

(2) *Sacrificial* (verse 2). These churches themselves were poor; they were suffering persecution; yet their own hardship produced in them sympathy, love, and concern for their fellow Christians that led them to give "beyond their power," that is, to give more than they could afford—and to do it with joy!

(3) *Spontaneous*. "They were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." These folk were not coaxed or pressured into giving. On the contrary, they had to put pressure on Paul to receive their gifts!

(4) *Spiritual* (verse 5). Their giving was simply an outward expression of their complete inner dedication to Christ and to Paul as Christ's minister. Thus their giving was a pure and holy act of worship.

THE EXAMPLE OF CHRIST

In verse 9, Paul turns to the highest example of the grace of giving in his appeal to the Corinthians. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich." Paul exhorts them to consider who Christ was and what He gave up. The Pre-existent Word, the Son of God, equal in power and glory with God, laid aside His heavenly riches and glory, stripped Himself of His divine attributes, and became a man, and a poor man at that. He died that we might live. He was cursed that we might be blessed. Here is the great reason for all Christian service!

THE APPEAL TO THE CORINTHIANS

Compare 2 Corinthians 8:6, 10-12 with 9:1-5. A year earlier the Corinthians had pledged to raise funds to help Jewish saints who were in need. Since that time he had been boasting to other churches about the Corinthians' pledge. Now he appeals to them to fulfill that pledge so that he (to say nothing of them!) will not be embarrassed. His appeal may be outlined as follows:

(1) *Manifest God's grace* (2 Corinthians 8:7). Through the grace of God many spiritual gifts were operative in the Corinthian church. "Now," says Paul, "see that ye abound in this grace also." Giving is an operation of God's grace which is as necessary as the operation of any of the nine gifts of the Spirit!

(2) *Be liberal* (2 Corinthians 9:6). The law of sowing and reaping was first spoken with reference to the matter of giving! See Galatians 6:6, 7. While a Christian is not to give in order to receive, yet the fact remains that if he does give, motivated by divine grace, God will bless him!

(3) *Give gladly!* "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Some give only when stirred emotionally; others give under the spell of a clever appeal and later regret what they have done. The best way is to give as a result of deeply implanted principles of love for Christ, the desire that others may be blessed, and a sense of gratitude for blessings received.

(4) *God will provide for you!* "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Who can consider the constancy and all-sufficiency and goodness of God and hesitate to be a faithful, systematic, joyful, and sacrificial giver! —J. Bashford Bishop

SINGING WHAT THEY DO NOT MEAN



The Protestant Church in COMMUNIST RUSSIA

(Continued from page three)

TRAINING OF MINISTERS

At present a handful of Baptist ministers are receiving seminary training in England. Other potential church leaders must be tutored privately by the old ministers. How grateful we ought to be that we are allowed to operate a goodly number of fine theological schools in America and in foreign lands!

BIBLES ARE UNAVAILABLE

In the United States the Bible can be bought even in the dime stores, but not so in Russia where it can be bought nowhere. The Communist leaders know that without the Bible Christianity cannot be properly propagated or even continue to exist from one generation to another. Since the death of Stalin the Patriarchate of the Russian Orthodox Church is permitted to print Bibles but we do not know whether any of these are on public sale in Russia proper. In any event, in a country that has a population of two hundred million, only 25,000 Bibles were printed in 1926 and 10,000 more in 1927. Thirty years later, in 1957, another 10,000 copies were printed. During his visit in the Baptist Church in Moscow, which is composed of Baptist, Pentecostal, and other Evangelical believers, Dr. Bob Pierce made the following observation: "I noted that so very few in the congregation had Bibles. The faded pages in some were tied with strings. Several had loose leaves carried in cloths and sacks."

It is evident that the rulers of Russia do not want their people to have contact with the Word of God. Some friends of mine who for years lived in Soviet Russia, told me that when they were boys they were attracted one day by charred leaves of books flying in the air. Eventually they discovered what was happening: near the port of Odessa they found a large pile of Bibles burning. On inquiry Christian friends told them that these Bibles were shipped to Russia by well-meaning Christians abroad. The customs authorities accepted the shipment but later, on orders from their Superiors, these Bibles were destroyed.

We should pray earnestly that the Russian rulers will permit the printing and distribution of the Bible in Russia or at least the importation of Russian Bibles from abroad.

YOUTH IS ISOLATED

God is still on the throne! Intercessory prayer can work miracles. The Almighty can overrule all obstacles so that the millions of Russian children and young people under eighteen years of age may have the opportunity to hear the gospel and accept the Lord. They are conditioned in schools and in party organizations to be antireligious, but the Holy Spirit can break that barrier and touch their hearts. *With God nothing is impossible!*

MINISTERS NEED PRAYER

Our constant prayers are needed on behalf of God's servants in Russia. Stalin imprisoned and exiled many of them, but we understand that Khrushchev is more lenient. I learned recently that a friend of mine who was a pastor in Eastern Poland before the last war was exiled by the Russians to Siberia where he continued to preach and thus brought a spiritual revival among the political prisoners. The last word about this man was that he was due to be released. Prayer does change things!

Miracles can and do happen today. The case of a former student of mine, Brother Davidiuk, is a good example. I bade him and his classmates goodbye at the Danzig Bible Institute before World War II began. Later I lost track of him as he returned to Polish Ukraine. Several years ago he paid me a surprise visit at Framingham, Mass., and told me the following story.

A MIRACLE OF DELIVERANCE

When Russia swallowed up eastern Poland, Brother Davidiuk, a young pastor of C. A. age, had a thriving assembly in Western Ukraine with a large group of young people. One evening during a young people's service, a Communist dignitary entered the church, walked up to the front and, ignoring the startled pastor, told the young people, "Say goodbye to your God and your church. From now on

you will not meet here." Turning to the intruder, Brother Davidiuk, not yet acquainted with the pattern of Communist persecution, challenged him with the words, "But, sir, does not the Soviet constitution guarantee religious freedom to all?" Angered by these words, the intruder said with a threatening voice, "The Soviet constitution was made for consumption by the Western Imperialists. Our Soviet citizens know what is expected of them." As it might be expected, the bold young pastor was promptly arrested.

The time arrived when Brother Davidiuk was to be executed. He was committed to a Communist "cell"—a trio of bloodthirsty executioners armed with revolvers who led him to a field, forced him on his knees, and pressed the muzzles of their revolvers to the back of his head. At this moment the power of God came upon him and he began to praise God, sensing that he was being counted worthy to glorify the Lord through martyrdom. Suddenly he heard angry voices behind him. Two of his would-be executioners had withdrawn their pistols from his head.

"This is not the kind of man we want to shoot," said the two, and they forced the third to withdraw his gun also. Then they allowed Brother Davidiuk to escape. He went on his way rejoicing over the marvelous deliverance of the Lord. To this day he cannot explain it in any other way than in the light of Acts 12.

This is the first of three articles on 'Behind the Iron Curtain,' written by Nicholas Nikoloff, Ph. D., Chairman of the Department of Bible at Central Bible Institute. Brother Nikoloff was a missionary in Eastern Europe for many years.

Be Not Deceived

We died in Adam; the "life" we receive from him is death; there is nothing good or heavenly in us by nature. It is to this inward evil nature, to all the life that we have from this world, that we must die. There cannot be any thought of real holiness without totally dying to this self or "old man." Many deceive themselves because they seek to be alive in God before they are dead to their own nature; a thing as impossible as it is for a grain of wheat to be alive before it dies. This total dying to self lies at the root of all true piety. The spiritual life must grow out of death. —Andrew Murray



Fagots From the Torch of Evangelism

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

► **ROSWELL, N. MEX.**—A goodly number of people were reclaimed and refilled during the successful revival with Evangelist Bill Newby. On the last day five were saved. The young people responded especially well, and the entire church was blessed by the ministry and music of this young evangelist.
—*Edgar Newby, Pastor*

► **JONESBORO, IND.**—The congregation here is praising God for a good revival with Evangelist and Mrs. John Higginbotham. The Christians were drawn closer to the Lord and rejoiced as an elderly couple and one middle-aged couple surrendered to the Lord and were delivered from tobacco.
—*Melvin Planck, Pastor*

► **CATOOSA, OKLA.**—Several were saved and six were baptized in the Holy Spirit during the three weeks of meetings conducted by Evangelist and Mrs. E. C. Lagmay. The revival was a success in every way, and the humble, sacrificial ministry of this Filipino evangelist proved a blessing to all.
—*J. Walter Leppke, Pastor*

► **CONNEAUT, OHIO**—The Assemblies of God Church and the Foursquare Gospel Church here united to sponsor three weeks of special services with Evangelist Harold May of Sioux Falls, S. Dak. Souls were saved, sick bodies healed, and a number were filled with the Holy Spirit.
—*Earl E. Hart, Pastor*

► **MIDLOTHIAN, TEX.**—The best-attended meetings in the last four years were just conducted here with Evangelist Walter Vocke of Waxahachie, Tex. His testimony of healing thrilled all who heard it. An auto in which he was a rider struck some horses and caused one of the horses to kick him, breaking his jaw in four places. Due to a blood clot, his life hung in the balance. Students of Southwestern Bible Institute and others went to prayer and God answered with a miraculous deliverance. An outstanding feature of the meetings was the challenge given by Brother Vocke to soul winning.
—*Martha Reed & Geneva Hine, Co-pastors*

► **WAYCROSS, GA.**—Recently the Assembly of God here held a very successful revival with Evangelist Johnny Barton of Madison, Ill. Fifty-six were saved, 24 received the Baptism of the Holy Ghost, and there were many outstanding healings from such afflictions as cancer, near-blindness, and a deformed spine. Sunday School attendance increased and many visitors attended the services. The whole church was blessed by the anointed ministry of the evangelist and his tireless efforts around the altar.
—*L. G. Grice, Pastor*

► **BENTON HARBOR, MICH.**—The blessing of God was richly felt in every service and great conviction rested upon the unsaved during a recent two-week revival conducted at Fairplain Assembly by the Musical Vanderploegs. The talented and anointed ministry of the Vanns was greatly appreciated as God moved in the very first service with souls meeting Christ. The greatest number came forward on the closing Sunday morning. The ministry in the Word and song will long be remembered by the people.
—*Arnold Q. Hashman, Pastor*

► **SAGINAW, OREG.**—The church here has just concluded a wonderful four-week meeting with Evangelist Charles Wetzel of Eugene, Oreg. The Holy Spirit moved in a mighty way in answer to prayer. Some nine were saved and seventeen were filled with the Holy Spirit. Several testified to miraculous healing.
—*V. L. Harper, Pastor*

► **BURLINGTON, WASH.**—The Andrew Teuber Evangelistic Party of Springfield, Mo. conducted a very successful series of salvation-healing meetings at the Free Methodist Campgrounds during June, with the Full Gospel churches of the Skagit Valley area co-operating. God honored the inspiring, faith-building ministry of the evangelists with signs and miracles. Many were saved and restored to grace, a goodly number were healed by the power of God, and more than 25 received the Baptism of the Holy Spirit. God be praised for sending this fine evangelistic party here with its timely Holy Ghost ministry.
—*Lawrence A. Summers, Chairman*

POLIO VICTIM HEALED

Minneapolis, Minnesota—Dozens of miracles occurred during the four-week crusade conducted recently in Minneapolis Evangelistic Auditorium by Walter Kronberg. Short legs were lengthened, the blind and deaf restored, and many healed of various sicknesses. Scores were saved and many filled with the Spirit.

One of the most outstanding healings was that of a polio victim who had been crippled since she was a small child. She was first in the healing line one night. Her skeptical husband sat nearby, as well as hundreds of onlookers, and it was a tense moment, for her condition apparently was hopeless. Her left arm dangled at her side. The left foot, still in a steel brace, had not borne her weight for years.

Her husband was rigid with resentment as the woman burst into tears. Must she always remain this way? she wondered. Hadn't God promised to heal? Would Satan always laugh at her plight while her com-

panion indicted God's servants? Praise be to God, He has a time and a man for every situation.

Evangelist Kronberg looked compassionately at the woman, then closed his eyes in prayer. Suddenly through the power of God the woman was healed! She grabbed the microphone stand (weighing eight pounds) and threw it upward. Her helpless arm was free! All strength had returned! At the command of faith, she removed her brace and walked, perfectly, up and down the aisle. This was a miracle of God! Christians rejoiced and sinners cried for mercy while the skeptical husband broke before his God!

We consider this series of meetings one of the most outstanding that we have enjoyed. Brother Kronberg's spirit of co-operation, his love for souls, and his reckless faith have endeared him to us and to our people.

—*Russel and Fern Olsen, Pastors*

NEW PASTOR IN DES MOINES

Pastor and Mrs. Stanford Raleigh recently accepted the pastorate of the Southside Assembly of God in Des Moines, Iowa.

Howard Jones, founder of the work in 1955, has taken up pastoral duties at the Maple Park Assembly in Kansas City, Mo.

Southside Assembly is one of six Council-affiliated churches in Des Moines. The average Sunday School attendance at present is 57 or 58. The congregation is now engaged in remodeling the basement of the church for additional Sunday School facilities.

If you have friends or relatives in the area and would like Pastor Raleigh to contact them, you are invited to send him their addresses. Write to him in care of Southside Assembly, 2409 S. E. 6th Street, Des Moines, Iowa.

NORTH TEXAS CAMP MEETING EXPERIENCES GOD'S BLESSING

McKinney, Texas—The North Texas Camp Meeting located between Denison and Sherman was a glorious success. N. L. White of Bellaire, Tex. was speaker for the second year. His ministry was eagerly received by the people morning and evening.

Attendance at this tenth annual gathering was larger than ever before. There were shouts of victory heard morning, noon, and night from the altars under the large open-air tabernacle.

Jim Morrison, District C. A. President, inspired the young people with his enthusiasm. Thanks to his leadership we had more youthful campers than any previous year.

The following camp committee was elect-

ed: Joe Newby, chairman; Henry Price, secretary-treasurer; Lonnie Mullen and Earl J. Rogers. We thank God for this time of heavenly fellowship. If our Lord tarries we will meet again the first full week of August in 1959.

—Earl J. Rogers

ANNOUNCEMENTS

HOMECOMING—First Assembly of God, corner of Garland and Highway 51, Covington, Tenn., November 16. All former members, pastors, and friends of the church are invited.—by James W. Collier, Pastor.

MINISTERS' INSTITUTE—West Central District, November 4-6. First Assemblies of God Church, 708 West Fourth Street, Waterloo, Iowa; R. L. Thompson, Pastor. Guest speaker: Howard S. Bush, South Florida District Superintendent. Applicants for credentials must appear before examining committee and district presbytery, Tuesday, Nov. 4 at 9:30 a.m.

For further information write T. E. Gannon, District Superintendent, 2122 E. University, Des Moines, Iowa.

BIRMINGHAM, Ala.—A lovely church site has been purchased in the eastern section of Birmingham. Services are being conducted in a large house capable of seating 100. The new Huffman Assembly of God is located at 346 Huffman Road. Anyone having relatives or friends in the Huffman or Roebuck areas should contact Pastor Bobby R. Smith, 109 Lawson Dr., Birmingham 15, Ala.

Classified Ads

RATES: 35¢ a word; minimum charge \$5.00. Before submitting an ad, write for complete information and copy blank. Address: Advertising Manager, THE PENTECOSTAL EVANGEL, 434 W. Pacific St., Springfield 1, Missouri.

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BE INFORMED—Colorful 32-page booklet, "Introducing the Assemblies of God," with brief history and information on departmental ministries. Two colors and photographically illustrated. Ideal for church guests, businessmen, and pastor's library. Fifteen cents each in lots of less than 100, or 10¢ each for 100 or more. Assemblies of God, Public Relations Department, 434 West Pacific Street, Springfield, Missouri.

CHURCH FURNITURE

NEW LINE PEWS, PULPITS, ETC. High quality. Low prices. Free information. Evangel Industries, 1660 East Division, Springfield, Missouri.

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EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Clanton	Temple	Nov. 4-16	Joel Palmer & wife	Nelson E. White
	Decatur	First	Nov. 9—	Grant Daniel	Albert B. Hodges
Ark.	Crossett	Cloverdale	Nov. 9—	Charles Reed & wife	Charles D. Gibson
Calif.	Mojave	A of G	Oct. 26—	Billy Guthrie & wife	Ralph Coe
	N. Hollywood	First	Nov. 9-23	Robert Watters Team	Wesley Steelberg
	Palmdale	First	Nov. 2—	Bonetta C. Rabe	Harold A. Pegg
	Sunnyvale	* First	Nov. 4-9	V. & E. Warens	R. W. Hillegas
	Ventura	A of G	Nov. 7-9	Richard E. Jeffrey	Paul R. Keeth
	Denver	FG Tab.	Nov. 2—	Carl Walker, Jr.	L. A. Duke
	Fleming	A of G	Nov. 2-16	C. & B. Johnson	Ernest Phillips
	Paonia	A of G	Nov. 2-14	A. R. Farley	Forrest L. Farley
	Wray	** A of G	Oct. 26-Nov. 3	N. B. Rayburn	J. W. Arnold
Conn.	Danbury	Pent. Tab.	Nov. 2—	Marc Conley	John Thompson
Fla.	Hollywood	First	Nov. 2—	Troy B. Helms	Mary E. Johnson
	Miami	Christian	Oct. 19-Nov. 2	Paul Emerson	Ivan R. Loy
Ill.	Oak Park	Bethel Temple	Nov. 2-16	Harvey McAlister	W. L. Williams
	Paris	First	Oct. 19-Nov. 2	Alfred & Nell Trail	Fred Hendrickson
	Peoria	Central	Nov. 10-23	Paul & Betty Wood	R. L. Farquhar
	Peoria	First	Oct. 19-Nov. 2	McCull-Gerard Team	Lloyd Shoemaker
Ind.	Gary	First	Nov. 9-30	McCull-Gerard Team	James D. Benzie
Iowa	Des Moines	First	Oct. 29-Nov. 9	G. A. Snavely & wife	A. M. Alber
	Mt. Ayr	A of G	Oct. 28—	J. Middlebrook & wife	C. P. Gerard
Kans.	Clay Center	A of G	Oct. 28-Nov. 9	Ivan Christoffersen	Vernon LeMon
	Derby	A of G	Nov. 10-16	Bob McCutchen	Stanley Munyon
La.	Bastrop	A of G	Nov. 2—	Jimmy Swaggart & wife	James Allen
Md.	Lonaconing	First Pent.	Nov. 9—	Carrie B. Hunsberger	Chas. E. Fussell
Mich.	Goodrich	A of G	Nov. 2—	Mrs. Glenna Byard	George Hempton
	Grand Rapids	First	Nov. 2-16	B. R. Minton	Waldo Risner
Minn.	Austin	A of G	Nov. 4-16	Garfield J. Unruh	A. D. Sturm
Mo.	St. Joseph	* Central	Nov. 4-16	Dick Stevens Family	Donald Ladd
	St. Louis	Friendly	Nov. 2—	Bob & Jeri Winford	L. C. Ramsey
Nebr.	Burwell	A of G	Nov. 9—	Fiscus-Peak Team	Wayne D. Allen
N. J.	Burlington	A of G	Nov. 8 & 9	Byron Jones	Joseph Sutera
	Freehold	A of G	Oct. 26-Nov. 2	Byron D. Jones	Walter C. Pierce
	Hackensack	Faith Chapel	Nov. 4—	Buchwalter-Brosey	Lois C. Walter
	N. Y.	Full Gospel	Oct. 19—	E. Howard Anderson	Ira Tompkins
	Richmond Hill	Bethlehem	Nov. 4-9	Carl Brumback	Wm. J. Behr
	Rochester	Bethel FCC	Nov. 5-16	Jimmy Adams & wife	Phil Wannemacher
	Staten Island	El-Bethel	Oct. 26-Nov. 16	L. C. Robie	Frank M. Reynolds
	N. Dak	Grand Forks	A of G	Paul Sandgren & wife	Wm. Borrows
	Sawyer	A of G	Nov. 2-16	Paul Clark & wife	Paul Keil
	Ohio	Columbus	Bethel	Nov. 4-16	L. & B. Krupnick
	Columbus	Trinity	Nov. 4-16	E. T. Quanabush	Alex Vance
	Ravenna	A of G	Nov. 4-16	Arnold Segesman & wife	E. E. Austin
Okla.	Perry	A of G	Nov. 5-23	O. E. & Hallie Gaddis	Oscar Bolen
	Elk City	First	Nov. 3—	H. H. Woods	Joe Calabrese
	Oklahoma City	Glad Tidings	Nov. 3-16	Chas. H. E. Duncombe	Roy L. Steger
	Oklahoma City	Grace	Nov. 4-16	Bobby Ray	J. D. Keen
Pa.	Akron	Pent. Tab.	Nov. 4-16	Jim & Louella Hance	R. F. Rainbow
	Kingston	Evang. Temp.	Nov. 5-16	D. J. Paglia & wife	L. L. Trotta
	New Castle	FG Tab.	Oct. 21—	Moses Copeland	Thomas V. Cross
	Three Springs	*** A of G	Nov. 9-23	Ruth C. Muir	R. F. Herbert
	Waynesboro	Calvary	Nov. 2-16	Jim Collins	George Hatchner
	Wrightsville	A of G	Nov. 2-23	Leon Morrow	Asa C. Martin
S. C.	Florence	First	Oct. 22-Nov. 2	Joel Palmer & wife	R. E. Cottle
	Greer	First	Oct. 28-Nov. 9	Calvin Melton	J. L. Gallman
Tex.	Abilene	First	Nov. 10—	W. A. (Bill) McCann	Wilson G. Estes
	Baytown	Central	Nov. 2-16	Maurice Evans	Lonnie Bowlen
	Ft. Worth	Riverside	Oct. 26—	Don George	Elbert Wilkinson
	Lancaster	First	Oct. 28-Nov. 9	M. C. Allen Party	H. L. Corpany
	San Antonio	Faith	Oct. 30-Nov. 16	Fred Carrington & wife	Sam A. Mask
		* Children's Revival	** Workers Training	*** Youth & Children's Revival	

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.

MISCELLANEOUS

TREMENDOUS VALUE! Tape recorders only \$66.45. Free catalog: Custom Craft, Box 812, Scranton, Pennsylvania.

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New President Inaugurated at Evangel College



J. Robert Ashcroft

BY DORIS STRACHE

INAUGURAL PROCEEDINGS IN WHICH J. Robert Ashcroft was installed as president of Evangel College and Central Bible Institute took place September 4 on the Evangel College campus.

Dr. C. Hoyt Watson, president of Seattle Pacific College, Seattle, Washington, was guest speaker. Dr. Watson, ranked among the nation's leading Christian educators, congratulated the colleges for their excellent choice of administrators and for their outstanding curriculum set-up.

The inauguration ceremony was conducted by executives of the Assemblies of God. Charles W. H. Scott, assistant general superintendent, representing Evangel College, presented the keys and seal of the college; and J. Roswell Flower, general secretary, presented Central Bible Institute's keys and seal

to President Ashcroft. The charge to the president was made by Ralph M. Riggs, general superintendent of the Assemblies of God.

Other officials taking part in the ceremony included M. B. Netzel, general treasurer, who gave the invocation and Thomas F. Zimmerman, assistant general superintendent, who presented a historical sketch of the colleges. Brother Scott introduced the inaugural speaker, and Bert Webb, assistant general superintendent, presented the Holy Bible to President Ashcroft.

C. C. Burnett, national secretary of the Assemblies of God Education Department, introduced other notables present including thirty-five educational, government, civic, and church representatives. Music on the program was provided by John Leverett, acting director of the C.B.I. music department,

organist; E. Leslie Stubbs, chairman of the division of fine arts for Evangel College, soloist; and Cyril McLellan, director of Revivaltime choir, who led the congregation in a hymn.

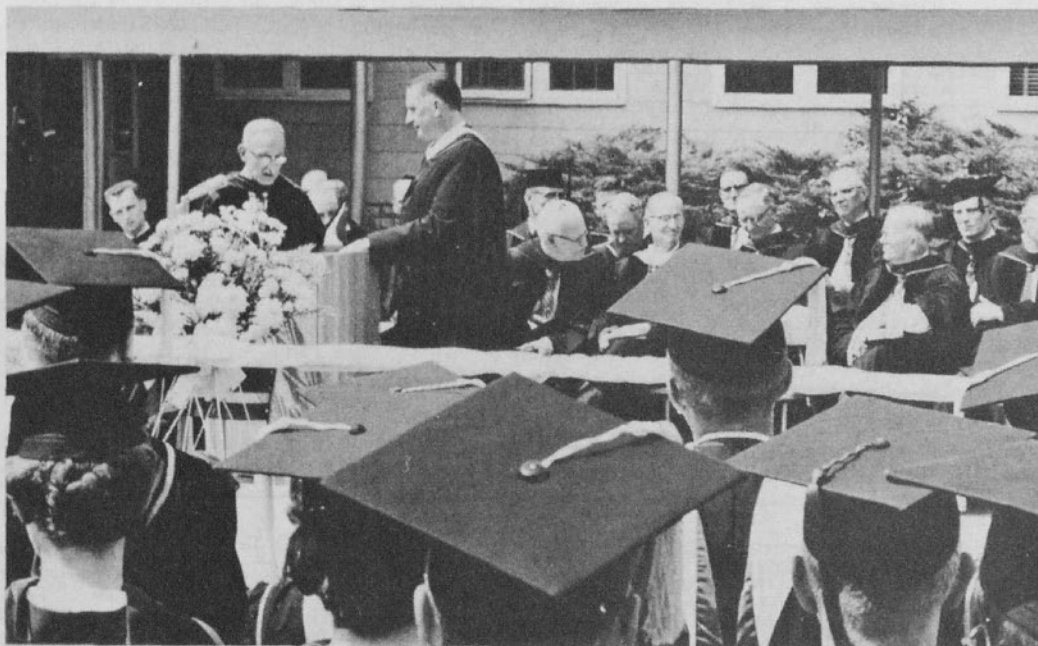
Brother Ashcroft was educated at North Park College, Connecticut State Teachers College where he received his bachelor of arts degree; and New York University, where he received his master's. He has also worked toward his doctorate at New York University. In 1932 he was ordained into the ministry of the Assemblies of God.

Prior to accepting the position of president, Brother Ashcroft was national secretary of the Assemblies of God Education Department. He also taught at C.B.I. from 1947 until 1953.

Brother Ashcroft was named president in February when it was decided to coordinate administration of the two Assemblies of God colleges in Springfield. Central Bible Institute will continue to offer a theological curriculum with Evangel College serving as a four-year liberal arts college.

Total enrollment for Evangel College and Central Bible Institute has exceeded 800 for the fall semester, 1958. According to Wilmoth Price, Evangel's registrar, growth has continued at a phenomenal pace with a student body of approximately 402. Central Bible Institute has an enrollment of 415, Ottie Gaugh, dean of registration indicated.

Directing the instructional program for the two colleges as administrative deans are Klaude Kendrick, of Evangel and T. A. Kessel, of Central Bible Institute. Sixty-one faculty members are employed by the coordinated administration. ◀ ◀



J. R. Flower presents Central Bible Institute seal and keys to the new president.

THE BIBLE CONTAINS A VERY SIGNIFICANT illustration of the situation in which we find ourselves today. When David approached the end of his earthly administration, he bequeathed that leadership to his son Solomon. He addressed him somewhat on this order:

"My son, I have prepared for you much material." Then he enumerated the material. "There are many workmen also at your disposal. As a matter of fact, all the people of this realm are to be yours, including the princes and the priests. I likewise, by the hand of God upon me in writing, received a pattern for this temple that you are to construct. This I place in your hands."

Then he charged him, "First of all, you must know God. You must serve Him. Seek and keep His commandments. Take heed, be of good courage, fear not, be strong. Build the temple. Arise and do it."

Then he assured him, "You have been chosen of God to this lofty mission. God is with you now as you assume this leadership. Be encouraged to know that He will be with you to the end."

Brother Ashcroft, we can follow very closely this speech of David to Solomon in what we have to say to you on this occasion. We present you herewith with two splendid schools. Evangel College, a new school, has operated only three years, but its record is enviable for that length of time. Central Bible Institute has been in existence thirty-six years. It has some 4,000 alumni, 2,000 of whom are ministers of the Assemblies of God at the present time and 450 are missionaries on the foreign field. These are included in this presentation which we make to you. We have here assembled the faculties of both of these schools, some 30 members of the Central Bible Institute faculty and 27 of Evangel College. Here is also a joint student body of over 800 fine consecrated young people. They are all presented to you today. Then we present the curricula of the schools, complete and well rounded. B. A.'s are offered in both the schools and an M. A. is given for graduate work at Central Bible Institute.

These schools enjoy some measure of prestige at the present moment. Both have the unique privilege of being General Council schools. That is

Inaugural Charge to J. R. Ashcroft

By R. M. RIGGS

*General Superintendent of the
Assemblies of God*

not to be considered of little value. One school has the executive presbytery of the Assemblies of God as its board of directors. The other school has a very outstanding board of directors, choice pastors and laymen of our movement in addition to some executive presbyters who serve also on the board of directors of Evangel College. Both schools enjoy the esteem of our fellowship.

They have attained accreditation as far as it is possible for them to attain in their respective fields. Central Bible Institute is rated as a college in good standing with accreditation by the Accrediting Association of Bible Institutes and Bible Colleges, whose executive director we are very happy



Charles W. H. Scott presents Evangel College seal and keys.

to have with us today. Evangel College has grown up under the auspices, we may say, of the Missouri University, which checks carefully each addition to its curriculum and faculty. Up to the present point Evangel has enjoyed the recognition and approval of Missouri University whose representative also we are very happy to have here today.

Not the least among our advantages is the favor of the United States Government. We are on property here which is a bequest of our government to our denomination and to this school. It is bequeathed in the confidence that we will be able to build a school here that will be worthy of America, to say nothing of our church and of this city. We appreciate also the good esteem in which we are held by our city and by our fellow educational institutions of Springfield. We appreciate immensely their kindness, sympathy and occasional expressions of appreciation of our schools.

Likewise we present a great potential to you today. There is a leadership in these schools which may not be actually recorded but is present in our fellowship. I believe our good friends throughout the length and breadth of the land will agree that these schools hold a position of leadership which solemnizes us.

We have a tremendous market for both of these schools; 95,000 young people of the Assemblies of God are available to become students. The future of both these schools—unlimited—we present to you today. The personal good will and confidence of all the General Council is given to you. This is the package which we present, as David gave to Solomon in his time many centuries ago.

As a representative of the Assemblies of God, the General Council, the general presbytery and the executive presbytery, I hereby charge you to maintain high spiritual and moral standards in actual life and experience in the faculty and student body of these schools. We require of you, sir, that you shall maintain the spiritual life and the moral atmosphere of the schools in a way thoroughly consistent and consonant with the teachings and high moral standards of our church, some of which are distinctive to the Assemblies of God.

We further call your attention to
(Continued on next page)

the fact that financial integrity must be maintained. We are conscious that you cannot do this alone, but I promise in behalf of both boards of directors and the general presbytery, that we will do our best to sustain you in providing the financial up-girding which these schools need. They must be above reproach in all their financial and business relationships, and hold a high standard of integrity and soundness of operation.

We ask you likewise to make a contribution to the life of the community in which we are situated, as well as of our nation. Then, sir, and essential to all the rest, we call your attention to the necessity of personal integrity, personal spiritual

experience, high personal example in every regard, that the faculties and students of these schools may follow you in all safety as you follow Christ.

We assure you, my good brother, that you have the loyalty, love and support of the officers, faculties, students and constituency of the Assemblies of God, as well as of our kind friends and neighbors. Let me give you likewise the assurance that you have and will have the presence and help of our Lord and Saviour Jesus Christ in this tremendous responsibility that you are charged with at this hour. There is a bright, victorious future before you, sir, and it gives us pleasure to charge you in this manner. ◀◀

J. Robert Ashcroft's Response to the Inaugural Charge

SIR, IN THE PRESENCE OF GOD AND these witnesses I accept the charge which you have given to me.

I pledge allegiance to God, to worship and walk before Him as you and your brethren have set before me an example, to read and obey the Word of God as a faithful rule of life and conduct, and ever keep God's Word as a manual in the affairs of my life and in the affairs of these schools. I will recognize the leadership of the Holy Spirit, whose presence I have learned to enjoy and who will guide into all truth, whose presence sheds the love of God abroad in my heart and gives the gift of wisdom with which to pursue truth and make it apply to life. I will honor Jesus Christ, God's Son, our Saviour, and ever keep His exemplary life, sacrificial death and glorious resurrection as cornerstones of my faith and teaching.

I pledge allegiance to the Church and to her leaders and pastors, to love her as the mother of the noblest gifts of men, to support her strategic importance in fulfilling the work of the Kingdom of God, to enlist every resource in fulfilling the divine destiny which she has in the earth to spread

the truth of redeeming grace to all the ends of the earth. I will assist to the utmost within me all those servants of the church who are endeavoring to make her message the conscience and guide of all men.

I pledge allegiance to the flag of our beloved United States, to uphold its constitution and abide by its laws, and to our community, to which I owe so much. I will be a positive force, as much as lieth in me, for that righteousness which exalteth a nation, and against all unrighteousness and evils which threaten the well being and security of our citizens.

I pledge allegiance to our schools, to their directors, to their faculties and their students, to be an example of the truth which is taught, to be an impartial administrator and an efficient executive as God gives wisdom. I will firmly strive for the high ideals and noble purposes of the schools, that all who pass through their halls may become better sons of God and brothers.

Sir, I pledge to God, to the Church, to the colleges, and to you my most grateful thanks for this high honor which you have bestowed upon me.

To be the servant of Christ is the greatest freedom, for we are freed from the greatest servitude, the servitude of self.

* * *

When you are so devoted to doing what is right that you press straight on and disregard what men are saying about you, there is the triumph of moral courage.
—Phillips Brooks

CHRISTIAN

Address by Dr. C. Hoyt Watson, president of Seattle Pacific College, Seattle, Washington, at the inaugural ceremony in Springfield, Missouri

* * *

IT'S A JOY TO ACTUALLY BE HERE on the campus and to see something of the marvelous development and growth of Evangel College. As was suggested here a moment ago, I do have an interest in Christian education, in evangelical Christian education, the fundamentals. I want to address myself to all of us, however, as a group.

For you who are here representing state schools, non-Christian schools, may I say that in no sense do we think that schools of the Christian type are set up as competitors of our state schools.

The state schools have a mission in a democracy, and in a country where we have separation of church and state it is not possible for them to do the task that is left in America for the churches to do. I admit that one of the reasons I have given my life essentially to Christian education is because of some of the gaps in my own collegiate work. It was not because the state school was unable to do something that they should have done, it was because they were not able to do the thing I needed. It is in that area sometimes that I have spoken concerning what I missed by not attending a Christian college.

I wish to talk with you concerning the Christian college. First, about its history, development, and perhaps its present status here in this country; and second, concerning what the Christian college could and should be doing to meet the needs of the hour.

I note three distinct periods in the history of Christian education in this country. The first, of course, is during the colonial period and a little later. I call it the period of God-mindedness. In most cases the colonists came to this country for religious

COLLEGES IN A DEMOCRACY

freedom. We now know that these people wanted religious freedom for themselves but in turn were quite intolerant of those of a different faith. At the same time, throughout all the colonies there was a full acceptance of the Bible as the Word of God, and a common belief in the existence of God, a Father who understood and watched over His creation. This attitude of God-mindedness was in evidence in the colleges of that day as well as in the elementary schools. It is well known that the primary purposes for the founding of Harvard as well as the other colonial colleges was for the training of ministers of the gospel.

Late in the eighteenth century we find a marked change in the attitudes of the people making up the thirteen colonies. This was the beginning of what I call the second period in the history of education in America, the period of man-mindedness. It received its primary emphasis in this country through the writings of Thomas Paine. During this period the colonists were much absorbed with the question of breaking away from England and declaring their independence. We find during those years a very low spiritual ebb and little regard for orthodoxy or interest in the will of God. Instead we find rationalism and free thinking the all-absorbing topics. Man was placing himself on the throne.

The prevailing question in legislative halls, and to a surprising extent even in church circles, was not, "What does God think?" but "What does man think?" As a result, when our republic was founded and the Bill of Rights adopted there was complete separation of church and state.

It is well for us to remember in all of our tributes to the Constitution that this provision was not brought about with the thought of increasing the spiritual tone of the country. The separation, however, gave opportunity or challenge for the churches to move forward aggressively in establishing

denominational schools. The thirty-year period from 1830 to 1860 was unprecedented in this regard.

But the founding of denominational colleges did not offset the damage done by Paine's writings. By the middle of the nineteenth century we see another turning of events, a further significant shift. One of the leading factors in this new development was rooted in the great controversy between North and South over state's rights and the question of slavery. Other factors had to do with the publication of Darwin's book *Origin of Species*. Mention should also be made of scientific advances such as the invention of the steam engine and the electric generator. All of these combined to bring about a change, not from man-mindedness back to God-mindedness, but from man-mindedness to material-mindedness. And such is the situation today. Recent developments and discoveries in the field of nuclear physics have only accentuated our worship of science and material things.

This poses an interesting and sometimes perplexing question to Christian

educators. We admit we have large faith in science and its discoveries when directed toward human welfare and advancement. We commend our scientists for giving large attention to the scientific method, laboratory experimentation, pure research and applied science. The results of such efforts and studies have brought much advancement by way of better health, more comfort, more leisure time, and many other highly prized blessings. Should we deplore these benefits? Not at all, provided we do not substitute these physical and material values for the higher and more enduring spiritual values.

Until recently American education for more than fifty years had been committed very largely to the philosophy of education as propagated by John Dewey and his followers. This philosophy did not need and therefore did not use the concept of God. It was part and parcel of our material-minded age. Today, having lost faith in Dewey's philosophy, our leaders are looking for what they call a more workable philosophy. Unfor-

(Continued on next page)



Dr. Watson delivering inaugural address on Evangel College campus

tunately, however, the national committee studying the matter has already eliminated any possible use of religion or of the religious motive in its new philosophy.

Where do we stand, therefore, in American education? Since the Russians released their sputniks, which has done much to cause us to compare our education with theirs, we have heard over and over concerning our lack. I do not want to go into any matter of comparison; what I wish to do is emphasize the fact that the United States has gone practically all out for universal education. We believed it was the solution to our problems, at least until recently. For decades our leaders placed implicit trust in the educational process. Our country has been the envy of the nations of the world in regard to the matter of providing free education for every normal child. But American educators received a tremendous setback during the first World War. They recovered themselves somewhat during the 1920's and 1930's, and then yielded ground again because of the shattering results of the second World War. And now our leaders in education seem to be trying to put the shattered pieces together again so as to continue their slavish dependence upon a program apart from God.

Yes, we are still in a material-minded age. We are still trying to solve national and international problems by committees, councils, and conferences if possible, but if not, by missiles, A-bombs, and hydrogen bombs. In the meantime we do more spying, give more aid, feed more radio programs to the Voice of America, do more research, manufacture more jets, and are now planning the greatest educational advance in the history of our country.

I would ask if you are aware that on every school day in America more than one-fourth of our population goes to school. Do you realize our high schools in America have increased more than one a day for the last seventy years? The growth in attendance at all our schools is phenomenal and will continue to increase. Our concern, however, is not how America is to provide more buildings and equipment and teachers for the tidal wave of students now in the elementary schools and soon to enter high school and then our colleges. It has to do with something far

greater. And now we enter the second division of our study: what could and should the Christian college do to meet its opportunity under God in solving the problems now confronting us?

The dual role of the Christian college in America is suggested in the very name "Christian college." Being a college, it is concerned with the objectives, curricula, faculty, and the like desired by the Church. The Christian college thus has a responsibility in two directions.

Have you ever stopped to consider some of the great advantages possessed by a Christian college because of its relationship to the state? Instead of ignoring Christian colleges the state has taken action to help and protect them. Indeed, we look to the government for certain approval, privileges, and rights allowable or guaranteed by the federal Constitution and by court decision. May I call your attention to a few of these.

The denominational colleges are free from interference by the state. This was established by decision of the Supreme Court of the United States in 1819 in what is referred to as the famous Dartmouth College decision.

Another important principle is the recognition given by most state boards of education to Christian colleges and other private colleges approved for the training of public school teachers. That a Christian college should be allowed by the civil authorities to select, educate, and approve for state teacher certification its students is a trust which is most significant. Indeed it should be treated as a sacred trust, and every effort made to maintain good relations with the state.

Other actions taken by the federal and state governments which are of great value to the Christian college include such things as approval by the

federal government for the education at government expense of military veterans; concessions by both the federal and state governments by way of tax exemption; available federal funds for research projects; and also long-term loans to Christian colleges for construction purposes. These facts indicate very clearly that the Christian college in America is related to the state and has a responsibility to society.

Even though it is a Christian college, it will be as conscientious in functioning as any other college in the state. It will maintain standards, conduct its courses, administer its curricula and procedures in such a way that students may transfer to other liberal arts colleges, Christian or non-Christian, with a minimum of disruption. A Christian college should never be criticized if it is extra thorough as an institution of higher learning, but it should be criticized if it allows itself to drop to being less than thorough. We must not hide behind the word "Christian" in trying to justify something below standard academically.

May I summarize what I think the Christian college in its role as a college should do to meet its opportunity under God. It should do a good job in developing and training its students in real scholarship. It should provide such highly trained, inspiring, and Christian teachers that its graduates will be able to work with others who may have been trained in the same disciplines elsewhere, and do so with such skill, technique, initiative, and ability as to hold their own, also to do so with the confidence of a real scholar and the humility of a sincere Christian.

As a college, therefore, it is necessary for teachers and students alike to work in the area where the material-minded people may be working. It means to get into the universal battle of ideas, the workaday problems of government, industry, business, finance, labor, etc., and to do this in the format, as it were, of the people of the world, but with one all-significant difference; that is, as suggested in the Scriptures, to be in the world but not of it. This brings us to the second role of the Christian college.

Such an institution is to be a college (we have made that emphatic) but it must be a *Christian* college. This means it will have a different

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philosophy from that found in non-Christian schools. Its motivation is different. Its philosophy of education is different. Its standard of values is different. Its theology is different.

As a Christian college it is able to give added meaning to intellectual study and research. It joins in every appropriate way in working for the uplift of humanity, for world peace, social understanding, international good will, for the reduction of juvenile delinquency, and the like, but with dependence on God for divine wisdom, all the while remembering its primary task is not to make a heaven out of the earth, but rather to produce by God's grace heaven in human hearts. Christ came to the earth to seek and to save that which was lost. Essentially that is the role of the Christian college because it is the job of every Christian.

We are to set an example through living and teaching of the high privilege of each Christian while working for the physical health and wellbeing of humanity to show that Christ came

not so much for our physical health and wellbeing as for the present and eternal wellbeing of the soul. We are to show, while we are unlocking nature's secrets in a laboratory and putting newly-found resources of energy to work for our enjoyment and physical improvement, that we prize more highly the spiritual resources that come to us in the secret laboratory of prayer and communion with God, and which make it possible to lay up treasures in heaven. We must demonstrate as we work for democracy and against communism that we understand fully that the democratic way of life is not of itself the way of salvation.

This dual role of the Christian college finds its counterpart in the lives of its teachers and its students. It is to be found in every classroom and every lecture, in every consecration service, in all walks of the school. It is to be found in the hearts and minds of the members of the board of directors. Individually it means to live life to the full as a man or woman

in society but with a grace and enthusiasm, with skill, sympathy, and understanding which transcend the best produced by those depending upon human ingenuity, because one is living in spirit in another and higher realm and sensing a citizenship in the kingdom of our Lord.

In the institutional area it means to carry on as a college, sharing advantages of consecration, devotion, and sacrifice with all, and all the while producing graduates motivated with a spirit which makes them better teachers, better homemakers, better business and professional people than those with selfish motives.

We need not take a back seat or lower our heads at all in the face of the scientists, the sociologists, the philosophers and all of that. We have many Christian psychologists and philosophers and scientists. The Christian college should increase that number. May God help Evangel College and Central Bible Institute in all the good work you are doing. ◀◀

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Sheep in the Midst of Wolves

(Continued from page fifteen)

in Antioch, in Cyprus, in Pamphylia, in Iconium, in Lystra, in Derbe. This terrible army of meek and Spirit-filled sheep marched out into the midst of the vicious wolves of Pharisaism, of Roman imperialism, of misdirected worship, of moral decay, and of discouragement. They joined battle for the souls of men and became more than a match for them all by their preaching which was backed by a life of consecration and holiness. Their conquest of preaching took them to Ephesus where they burned heathen books and won followers from the Goddess Diana; to the Roman city of Philippi where the business woman Lydia was converted and where the jailor tremblingly surrendered; to Thessalonica where they were accused of

turning the world upside down; to Berea where not a few believed; to Athens where the unknown God was made known; to Corinth where the gospel was preached by Paul for eighteen months; and to Rome where members of Caesar's household were liberated and won into the Kingdom.

What could sheep do in the midst of wolves? *They could die.* Nowhere did Jesus indicate that His sheep would be spared the ultimate cruelties of the wolves, or be denied the privilege of pouring out their last drops of blood in loving devotion to Christ and His cause. But rather He said, "Ye shall be killed for my sake." Yes, they could die in the midst of wolves.

Matthew suffered martyrdom by a sword in Ethiopia. Mark was dragged by a beast through the streets of Alexandria until he expired. Luke was hanged on an olive tree in Greece. John was placed in a caldron of boiling oil, banished to the Isle of Patmos, and later died in Ephesus. James, the brother of John, was killed with a sword upon the order of Herod in Jerusalem. James the Less was thrown from a wing of the temple, and when

they discovered that his life was still within him they beat him to death with a fuller's club. Philip was hanged by the neck at Hierapolis in Phrygia. Bartholomew was flayed to death by a barbarous king. Thomas was bound to a cross, but preached the love of Christ until he expired. Andrew's body was run through by a lance. Jude was shot to death with arrows. Simon Zelotes was crucified in Persia. Matthias was first stoned and afterward beheaded. Peter was crucified with his head down. Paul, after weary years of experience as a sheep in the midst of wolves, was bound in a Roman prison when he said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Soon after he wrote this statement, he was beheaded.

What can sheep do in the midst of wolves? They can *believe*. They can *preach*. They can *die*. ◀ ◀

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17 For God sent not his Son into the ^aworld to ^bcondemn the world; but that the world through him might be ^csaved.
 18 ^dHe that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of
^a kosmos (Mt.4.8) = mankind.
^b Or, judge, and so in vs 18,19; cf. John 15. 22-24.
^c Rom.1.16.

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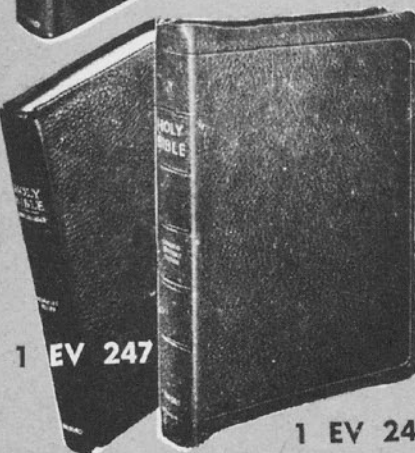
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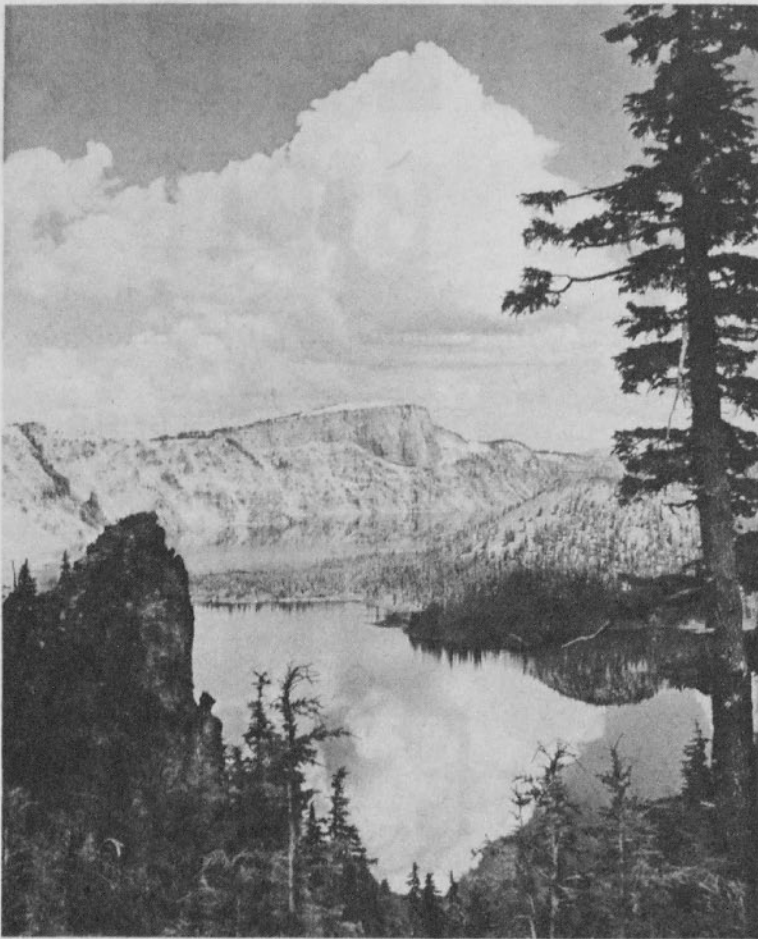


but that the world through him might be ^csaved.
 18 ^dHe that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the
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The Will of God

By HERBERT LOCKYER

THE KNOWLEDGE AND REALIZATION OF THE WILL OF God should be the center and circumference of all things in life. If such a will is the supreme rule of life, then nothing else matters. Those who are entirely satisfied both with God's arranging will that ordains for us our lot, our work and our suffering, and with His commanding will that calls for unquestioning obedience, have reached the zenith of contentment.

There is no need to be in doubt as to the nature and requirements of the divine will. It is His will that all men should be saved, that the saved should be sanctified, and that the sanctified should be serviceable and satisfied. With the use of a concordance trace the "will of God"

through the Bible, and you will discover the many facets of such a diamond.

In Romans 12:2 the apostle describes three things about God's will: it is good, acceptable, perfect. We may confess it is *good*, but do we feel it to be so? Is it really *acceptable*? Do we always deem it *perfect*? Perfectly loving and perfectly wise? Can we with our blessed Lord, delight to do God's will?

GOOD

At times it is difficult to believe that what God permits is good. When sorrows, trials, adversities and disappointments overwhelm us, we wonder what good can possibly come out of our tears and anguish of heart. With the cross before Him, Jesus could say, "I delight to do thy will, O my God." But where was there any good in all His humiliation and suffering, His bloody sweat and gory death? Not much to delight in there! Yet, although for Christ the will of God was the cross with all its shame, such a manifestation of His will was "good."

It is also good for us. Had Jesus not climbed those bloody slopes we would never have had salvation from the curse and condemnation of sin. What is our reaction to the present permissive will of God? Do we look up through our tears, feeling that God has made no mistake in what He has allowed to come our way? We are serene and happy if we are able to trust Him where we cannot trace Him. Just now we cannot see what good there is in what we are enduring. "No chastening... seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness." May grace be ours to wait for the "afterward"!

ACCEPTABLE

Many young children know that unpleasant medicine is good for them, but it is not very acceptable. Is it not thus with ourselves in respect to the will of God? We have no doubt as to its good, beneficial purpose, but it is so hard to accept it. We are inclined to rebel against it and resent its interference with our own will and wishes, which we deem to be far better.

Obedience to God's will, when it means self-denial, self-sacrifice, the carrying of oppressive burdens, thankless toil and uncongenial circumstances, is not easy to accept. Flesh and blood cry out against these manifestations of God's will. But we can only "stand... complete in all the will of God" when we accept the painful as well as the pleasant aspects of such. If we really believe it to be "good" then it will become "acceptable."

PERFECT

It is only in the measure that we prove the will of God to be "acceptable" that we know it to be "good" and "perfect" down to its smallest details. God is Perfection, and everything about Him bears the imprint of such perfection. Because His will is "perfect" in every way, it is "good" and "acceptable." This is the truth, well able to silence our questionings about God's will and keep us peaceful, submissive and strong. Being perfect, His will is never associated with chance, caprice, whim or fancy. It never makes a wrong choice or takes a wrong turning.

Here, then, is the deepest passion that can burn in the human heart; namely, to know the will of God and get it done. It is the Lord's desire that His will should be done on earth as completely as it is now realized in heaven.

—The Alliance Witness