

The Pentecostal EVANGEL

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

PRICE 10 CENTS . . .

Weekly Voice of the Assemblies of God

. . . July 12, 1959



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- ▶ The Bleeding Lamb
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*San Antonio's Beautiful
Municipal Auditorium. Where
the General Council Will
Meet August 26-September 1*

An Open Secret

Of all the "mysteries" attached to Christianity, none is greater than the Incarnation; and the mystery of "Christ in you, the hope of glory," is like unto it. The apostle wrote that the Incarnation was, without controversy, a great mystery hidden from the "know it alls" who approach spiritual truth through the natural mind, but it is an open secret to the humble ones who have simple faith and spiritual discernment. God hides His secrets from the wise and prudent, and reveals them unto babes.

Strangely, however, some of the people who accept the truth of the Incarnation seem not to have grasped the parallel truth of "Christ in you, the hope of glory." Actually the latter "mystery" is as basic to the redemption of the individual as is the Incarnation to the redemption of the human race. "God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you, the hope of glory*" (Colossians 1:26, 27).

The glory of Christianity is the presence of Christ in His people. Christianity is not merely a religion, a creed, a way of life. Christianity is a Person. It is the presence of Christ in our hearts; the transplanting of divine life within us; the imparting of Christ's own nature to men through the New Birth, the Word, and the Spirit. "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). We get saved by receiving the Son of God, and we remain saved by recognizing His presence in our lives and by yielding to His Lordship over us.

If you have been trying in vain to live a Christian life, perhaps it is because you have not learned this secret of *Christ in you, the hope of glory*. All your hope must be in Christ. If you need strength, let the indwelling Christ display His power through you. If you need holiness, let Christ show His spotless nature through your life. If you need wisdom, count on Christ to manifest His wisdom through you. Christ "is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (1 Corinthians 1:30). If Christian service were based on self-effort, self would get the credit, but since it is based on *Christ in you* all the glory goes to Him.

Do not be surprised if all your own attempts to be a victorious Christian end in failure. God does not ask you to do His will by self-effort. He only asks you to let Christ dwell in your heart by faith. He wants you to recognize His personal presence in your life and to yield to Him. Christianity is a personal relationship between yourself and the Son of God. Stop expecting any good thing of yourself. Place all your hope and expectation in Christ, and let Him work in you both to will and to do of His own good pleasure. This is the "open secret" of successful Christian living.

The Pentecostal EVANGEL

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The Initial Evidence of the Baptism in the Holy Spirit

By Donald Gee

THE DOCTRINE THAT SPEAKING with other tongues is the initial evidence of the baptism in the Holy Spirit rests upon the accumulated evidence of the recorded cases in the Book of Acts where this experience was received. Any study on this point must necessarily be confined within these limits, for the New Testament contains no plain, categorical statement anywhere as to what must be regarded as the sign.

THE BASIS FOR THE DOCTRINE

The conclusion that the proper initial evidence of the Baptism in the Spirit is speaking with other tongues is most simply arrived at by a logical sequence of reasoning, as follows:

1. The New Testament reveals that the baptism in the Holy Spirit is a definite personal experience, alike conscious to the recipient and manifest to any others who may be present on the occasion.

(a) Now that which makes this so definite an experience and spiritual crisis in the New Testament cannot possibly be those results which afterward appear in character and ministry as an outcome of receiving the Spirit's fullness, for these will obviously take some time to manifest themselves.

(b) Neither can it only be some inner personal consciousness of the recipient, for that would be entirely unknown and inconclusive as evidence to any others who might be present at the time.

(c) It follows then that it must plainly be some conscious and outward manifestation given at the moment of the believer's baptism of the Spirit: and this is exactly what did take place in the New Testament narrative.

2. Having settled it that the Scrip-

tural evidence of the baptism in the Holy Spirit must consist of some such outward manifestation, it only remains to define what that manifestation should be.

This must be arrived at, as we have already pointed out, by carefully examining the records of the specific cases mentioned in the Book of Acts; which we will now proceed to do.

(a) *The Day of Pentecost* (chapter 2). The outstanding supernatural manifestation of the Spirit on this occasion was, without controversy, speaking with other tongues. The fact that tongues were the divinely chosen attestation to this initial outpouring of the Holy Spirit for the present dispensation carries great weight for all subsequent occasions, when believers receive their personal birthright on this same line, according to the universal promise of verse 39.

Peter plainly recognized the fact (in chapter 11:15) that the Day of Pentecost had established an accepted precedent. The outpouring of the Spirit then under consideration was accepted as authentic by all, when it was proved to be the same "as at the beginning." But the only outward link that bound together the two occasions, and stamped them as identical, was the fact that in both cases they spoke with tongues. This one manifestation of the Spirit, standing quite alone, was considered conclusive evidence.

(b) *Samaria* (chapter 8:14-18). In this instance there is no indication whatever as to the precise nature of the manifestation given. Simon's keen observation and amazing request (verse 18 and 19), prove conclusively that it was something quite obvious and definite. In the face of a perfectly open question such as this incident affords,

we are as much justified in believing it was "tongues," as believing it was anything else; indeed, we are more justified because of the weight of the example of other definite instances. The initial evidence of speaking with other tongues would meet all the requirements of the context here.

(c) *Saul of Tarsus*. The actual reception of the fulness of the Spirit by the apostle to the Gentiles is not separately recorded at all. It is implied as part of the necessary fulfillment of the divine commission given in very definite terms to Ananias (chapter 9:17). But we have Paul's strong personal testimony (in 1 Corinthians 14:18) that he permanently enjoyed speaking with tongues in an abounding degree; and there is every reason to believe that he first received this particular manifestation of the Spirit at the same point in his spiritual experience as the other apostles who first received it when being baptized in the Holy Ghost.

(d) *The company in the house of Cornelius* (chapter 10:44-47). It is stated as plainly as possible that the evidence that satisfied the surprised and prejudiced Jewish believers that these Gentiles had indeed received the Holy Spirit was speaking with tongues. The phrase "For they heard them speak with tongues" in verse 46 is so emphatic that it approaches a definite statement of the doctrine we are considering. Some unmistakable evidence to place the authenticity of the Gentile experience beyond question was palpably needed here: it was supplied by "tongues," and this fact reveals the unique place this sign had already taken in the New Testament church.

(e) *Ephesus* (chapter 19:1-6). Here again the initial evidence that this little

(Continued on page twenty-three)

*A warning to youth and parents—from
a minister who works with delinquent
juveniles*

ROCK and ROLL. The Devil's Heartbeat

By Evangelist David Wilkerson

Philipsburg, Pennsylvania

T EEN-AGERS ALL OVER THE WORLD are "rocking around the clock." The so-called Big Beat that has swept across America is now sweeping across the world. Teen-age rock-and-roll singers are "rolling them in the aisle" in Japan, Formosa, England, Europe and South Africa—and now even Communist China has felt its impact.

America has always been a breeding place for new beats and dance rhythms—inventing many revolting styles that have shocked even the Frenchmen, the first devotees of the modern dance! At first rock and roll was ignored as just another one of those many new beats that come and go. Instead it has been like an all-consuming fire that has swept across the States and around the world, engulfing and enslaving millions of youth. At this very hour educators, police officials, government officials, and responsible church leaders everywhere trace in horror and amazement the path of crime, delinquency, lawlessness and immorality it is leaving behind its thrust!

What is behind this new beat—this new sound? Is it just another teen-age fad that will soon pass into oblivion—or is it really, as I believe it to be, the Devil's heartbeat? It is time for a positive and clear-cut Bible stand against this hellish invasion that has begun to rob even Christian youth of an overcoming life.

1. *Rock and roll is the "quick work" of a furious Devil!* "Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth he hath but a short time" (Revelation 12:12).

Hell has been put on notice that time is short. An infuriated Devil saw the end coming—and countless millions of

youth ready for harvest. I think Satan called a special emergency conference for the express purpose of inventing one last weapon to enslave the youth—a heretofore unknown wile, to accomplish a quick work.

Satan cast an eye earthward and saw some interesting things. He saw a great revival of signs and miracles attracting huge crowds of sick and infirm adults. This great last-day healing revival struck fear to his heart—for it was of God—yet he saw other signs that encouraged him! He saw millions of strong, vital teen-agers who were not being attracted by ministries that offered health and peace of mind. They were neither sick nor worried! No real move of God had yet touched the youth!

He saw eighteen million American youth that had never been inside a church. He saw twenty million American youth that had not once heard a full gospel message. He saw one million new teen-age delinquents being added to police files every year! He saw many more thousands of American youth that were half-heartedly serving God and who were on the verge of compromise. Satan knew that the kingdom of God was "likened unto children" and that to overthrow God's kingdom he must get the youth! Get them now! Get them quick!

2. *Rock and roll is Satan's answer to Pentecost!*

The message of John the Baptist was that "...when He (Jesus) shall come, He shall baptize you with the Holy Ghost, and with fire."

Satan has always been envious of the quick and effective work of genuine Pentecost. He has seen how in one day it could sweep thousands into God's kingdom. He has observed for



years the Holy Spirit's manifestations—the pure ecstasy, the apparent drunkenness, the other tongues.

Knowing he had but a short time left to work Satan decided once again to ape God! Satan has used rock and roll to imitate the work of God at Pentecost! In these last days Satan has come down to baptize with an *unholy ghost* and with *unholy fire*! Satan has imitated the "sound from heaven" with a sound from hell! Just as surely as Pentecost ignited a fire in the soul, Satan has used rock and roll to ignite fires in the hearts of our youth!

I solemnly charge that rock and roll is not a dance! Rock and roll is not music! Rock and roll is not a passing and innocent teen-age fad! Rock and roll is a *baptism*! It is the outpouring in the last days of the Devil's unholy spirit and a new weapon Satan has invented to do his quick work!

From its very inception rock and roll has taken on the form of a religion—a godless cult! For every Youth for Christ rally Satan is now staging a Rock and Roll rally! He is staging "tarrying meetings" where as many as five thousand youth are baptized with hellish fervor in one night! He has gone as far as to imitate the manifestations of Pentecost. Observers at Pentecost said, "These men are filled with new wine." Observers of rock-and-roll sessions must say these youth appear to be drunken! The shaking, the prostration, the tongues are imitated by this unholy baptism—as far even to speaking in *vile* tongues!

I have preached in gang dens in New York City—on rock-and-roll dance floors—to rocking and rolling American Indians on reservations—and at hops in the recreational halls of worldly churches—and without exception I have

seen every rock-and-roll hop end in an outpouring of an unholy spirit!

3. *Rock and roll incites over sixteen Devilish manifestations!* "Now the works of the flesh are manifest, which are these: adultery, fornication, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like: . . . they which do such things shall not inherit the kingdom of God" (Galatians 5:19-21).

The difference between dancing and rock and roll can be found in this verse. The Devil has always used dancing to incite fleshly lusts and sexual desire! The rock-and-roll beat incites these and many more evil manifestations. Dancing in bygone years ended in immorality. Rock-and-roll hops end in riotous manifestations of the whole gamut here mentioned by Paul!

A Pittsburgh, Pa., newspaper carried these headlines recently—"Rock and roll hop ends in riot." It told of youth pouring out of the hall without shoes—some without shirts—cursing—overturning cars—smashing windows and fighting—showing unheard-of manifestations of lawlessness!

Teen-age gang leaders and their "dolls" have confided in me that most of their war plans and "rumbling" took place right after being "bugged up" by a rock-and-roll hop! *I am in a position to prove that three teen-age murders took place within half an hour after a rock-and-roll hop.* Hot-rodding teen-agers have admitted that a rock-and-roll beat pouring out of the car radio has prompted them to uncontrollable desires for speed and recklessness! Satan is succeeding in keeping millions from the kingdom of God by using rock and roll to incite those works of flesh so hated by God!

4. *Rock and roll breeds unnatural affection!* (See Romans 1:18-32)

In Second Timothy, the third chapter, we have a vivid description of behavior in the last days. It is described as an age of immorality and of people "without natural affection." There is no other force in the world today that breeds this sin more than rock and roll!

Every week, all over America, parents and youth gather around the TV to watch a nationally-televized rock-and-roll hop. Satan is giving this new cult good coverage! I interviewed teen-agers waiting to get into this bandstand recently. I was horrified and shocked by some of the answers I received.

To one teen-age boy I posed this question, "Why do you come here and wait for three hours to get in there to rock and roll?" His answer—"Man! It's the beat! It gets you! Man, this is it—the new sound—out of this world! You can rock with this beat with a girl or a boy and get kicks out of it!"

One after another admitted the same—you can rock and roll with a boy or a girl—it's the beat that gets you! Rock and roll is causing normally intelligent teen-agers to become prey to

vile and unnatural affections! Paul foresaw this day and warned us to cry out against it!

Heed this warning! Rock and roll is the Devil's heartbeat! Refuse to listen to this hellish sound. Forbid the viewing of televised rock-and-roll hops and bandstands. Destroy any rock-and-roll records you may now possess! It is impossible to serve God faithfully and still appreciate rock and roll!

The greatest deterrent to this sound from hell is to keep the sound from heaven ringing in your soul! ◀◀

Are We Doing Our Best?



A FEW DAYS AGO A MAN SAID TO MY husband that we should be careful not to go to extremes in missionary giving. My first impulse was to say, "Thank you, Lord, that I am not as this man." Then as I began to analyze our giving, I bowed my head in shame—for in our offerings there was no sacrifice.

Many times I have heard preachers say, "It isn't how much you give; rather it is how much you have left that really counts." I am beginning to wonder if God accepts our cash left-overs with the degree of joy we have come to imagine? Does He not take into account our whole program of spending?

We do not hesitate to pledge a portion of our income for twenty years or more in advance in order to own our homes; and we obligate ourselves for two or three years for the appliances that make our lives so enjoyable. Few of us pay cash for the family automobile. Charge accounts and credit cards seem to be the order of the day, yet how many are willing to pledge themselves for the cause of the gospel?

Two years ago it was our privilege to visit some of our missionaries in Cuba. We saw children begging bread (can you imagine YOUR child begging bread?) and suffering from malnutrition. It dawned upon me that the price of a leading ladies' magazine would supply food for a hungry child and thus enable the workers effectively to

give the story of Jesus to some boy or girl.

How many magazines do you receive each month? Don't misunderstand me. I enjoy good books and magazines, but where in our budget do they belong? There are probably more weight watchers in America than in all the other countries of the world combined, yet the first thing we think of upon arising in the morning, and the last before retiring at night, is food for our bodies. Oh, that God would burn within our souls such a burden for the lost that we would be glad to miss meals for the cause of Christ!

When you have finished reading this, go look in your refrigerator. Take a walk through your home and really LOOK at the things God has permitted you to have. Then ask yourself honestly, "Have I done my best?"

Think what our lives would be had God catered to His own desires first and the needs of our souls last. What if Christ had sought pleasure for Himself first and the needs of our souls last? Think about it—and then do something about it! The next time a missionary offering is received in your church, don't consider your offering just one more hand-out. Rather pledge yourself to give sacrificially that this dying world might hear the wonderful story of Jesus' love for ALL. Let it be said of you, "She hath done what she could."

—Mrs. Virgil G. Mangram



The Second in a Series of Three
Articles on the Will of God—

Understanding God's Will

BY ERNEST S. WILLIAMS

AT THE END OF FORTY TRYING years in the wilderness Moses summed up the experiences of the children of Israel: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no" (Deuteronomy 8: 2). All the way God had been guiding them, though they were not always aware of it. They were called to walk by faith, but through trusting their own understanding many failed. How different it might have been had they committed their way to God, believing they were in His will whether or not they understood the circumstances.

We, like the Israelites, know little as to why certain trials may come to us. But through God's grace we may commit and trust when we are unable to comprehend. If we understood fully the purposes of God, we would be walking by sight, but the Bible says "we walk by faith, not by sight."

Most of us have certain ideas concerning the future, and what we would like our lives to be. For this reason it sometimes comes as a shock that we must face trials and problems along the way. But he who can believe that each circumstance that comes is part of the divine plan for him will go forward in victory.

As soon as the children of Israel were delivered from Egypt their thoughts turned toward Canaan. They thrilled at the thought of the victory which was to be theirs. But when trials came, their singing turned to won-

dering and then to murmuring. Perhaps you too have been overwhelmed by disappointing experiences. Remember, God knows the burdens and sorrows that beset us, and He stands by to sustain and strengthen us. He has not permitted our trials in order to drive us from Him, but to teach us to trust Him more completely.

Isaiah wrote of the wilderness experience of the Israelites, "In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old" (Isaiah 63: 9). How sad because of their unbelief they perished in the wilderness.

There were two routes by which Israel might have gone to Canaan from Egypt. The shorter and more pleasant way was along the Mediterranean Sea and through the land of the Philistines. But God chose to lead His people by a longer route, by way of the desert. Why did He not let them take the easier way? Why lead them through the wilderness?

People still ask such questions. "If God loves me, why has He allowed this to happen?" "He knew me before He saved me—why then did He not spare me all these sorrows?" Here is the place for submission and trust. If we rebel as Israel did, then we also may perish in our wilderness.

One reason why God led Israel by the way of the wilderness was that He knew the warlike nature and strength of the Philistines, and the inability of Israel to withstand them. We may think an easier way would be

better for us than the way God has chosen, but only God knows the perils from which He is saving us by some detour. It is best for us to trust God where we are and to commit ourselves to the wisdom and guidance of God. In the midst of oppressing burdens let us pray, "Saviour, lead me lest I stray; gently lead me all the way." This is the way of victory.

God knew His people would come to bitter waters, that their food supply would run low, that they would encounter foes in the wilderness. Yet He chose to lead them through the wilderness. Can you believe the Lord is leading you? Can you trust Him when you come to waters so bitter that you feel you cannot drink?

God permits hardships in our lives, for His plan is not only to save us but also to develop in us qualities of Christian character. Salvation may come in an instant, but Christian character is formed day by day through meeting and overcoming the obstacles in our lives.

Looking back over forty years of wilderness wanderings, Moses reminded the people of the purpose of God in the hard things they had faced: "To know what is in thine heart, whether thou wouldest keep his commandments, or no.... That he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deuteronomy 8:2, 3).

By nature the Israelites were a proud people as we are. God would subdue this nature. "Thou shalt also consider in thine heart that, as a man chasteneth

his son, so the Lord chasteneth thee." It is God's plan that we may be "conformed to the image of his Son." We shall miss His best if we rebel against whatever disciplines or pressures are necessary in this process.

Testings brought out of Israel that which was in their hearts. When tried, they showed rebellion. If testings bring rebellion from our hearts we need to seek the Lord for mercy and grace. "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness" (Hebrews 3:8).

Once in a testimony meeting in which the pastor had asked for short testimonies, a woman arose, tossed her head in a defiant manner, and said, "I don't believe in these short testimonies. I believe God wants us to have all the time we want to tell what He has done for our souls. I was saved and sanctified twenty-five years ago..."

When she said this my heart sank. She had never learned to bring her will into subjection.

Let us remember that if our lives belong to God we can trust Him to perfect that which concerns us. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

As surely as the cloud never left Israel by day nor the pillar of fire by night, the Lord will never leave those who love Him. "In all thy ways acknowledge Him, and he shall direct thy paths." Let us trust when we cannot understand. ◀◀

The Man on the Wreck

While crossing the ocean in a great steamship, a sea captain one day saw a man floating on a piece of wreckage. The captain was making fast time, racing with another ship. His very job depended upon his getting into port on time. He had already been hindered and delayed, so he swept by and left the man on the wreck.

When the captain reached port he received the praise of his employers and a raise in salary. But he was haunted night and day by that man on the wreck, who had perished because he would not rescue him—until at last it dragged him down to a maniac's grave. Are you letting your neighbors perish without giving them the gospel, which is the power of God unto salvation to every one who receives it?

—Glad Tidings Herald

Your Questions



ANSWERED BY ERNEST S. WILLIAMS

Is it scriptural to say, "Dear Lord, keep us under the precious blood"?

Such a prayer really means, "Lord, keep us protected and saved through the merit of the blood of our Lord Jesus." I am glad God knows what we mean whether we express it perfectly or not. It would be scriptural to pray in this way.

It is probable that the expression, "Keep me under the blood," originated from the account of the Passover. The Israelites were spared when the death angel came, if they had sprinkled the blood of a lamb on the lintel and door posts of their dwelling.

What is it to sin against the Holy Spirit? (Mark 3:28, 29)

Jesus said it was attributing to Satan the works which He did. We need to be careful, however, in our judging. God knows who has sinned against light, while we do not.

Did Elijah go to heaven in the chariot of fire or in the whirlwind? (2 Kings 2:11)

I believe Elijah went to heaven in the chariot, wafted away on the wings of the wind. What value was there in the chariot's being present if it was not put to use?

A few months ago I was saved and felt the love of Jesus, but I have heard so much preaching about the devil that I am unable to sleep and all the joy I had is gone. Can you help me?

You are passing through a trial of faith. The fact that you long for the Lord and desire to serve Him proves that you are saved now as surely as you were when you were more conscious of His presence. The words of Jesus are still true, "I will never leave thee nor forsake thee."

In some places the devil is overemphasized and it is a great mistake. He is a great foe, but he has been defeated for us by our Lord Jesus. Our place of safety is in trusting the Lord, not our own resources. "For this purpose was the Son of God manifested, that he might destroy the works of the devil" (1 John 3:8). "He that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18).

Does not the Catholic Church make the confessional the only way to salvation?

It is the teaching of the Roman Catholic Church that "once an Apostolic body exists in the world whose pardon of sin on earth means pardon in heaven by God, and whose retention of sins means retention by God, there is no more possibility of a Christian's being free to reject this sacrament than he is free to reject the sacrament of baptism."

This teaching gives the priest the power of remitting or retaining sin. Man's destiny is thereby left in the hands of the priest. However, even the Douay Version of the Bible, which is used by the Catholics, teaches that instead of an intermediary such as a priest, "There is one God: and one mediator of God and men, the man Christ Jesus" (1 Timothy 2:5).

Through Christ the way is open for "whosoever will" to draw nigh to God (Hebrews 10:19-22). We may all pray for one another (James 5:16), but it is Christ, and Christ alone, who can forgive sins.

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).



PHOTO BY A. DEVANEY

When our circumstances bring grief and pain, God offers a solution that is—

Better Than Aspirin

By Dorothy C. Haskin

NOTWITHSTANDING POLLYANNA and the "life-can-be-beautiful" enthusiasts, to the contrary, life can be grim. Not everyone's childhood is normal. Some homes are broken. Some parents are unkind. Some young people are denied the educational advantages that would develop their talents properly. Many a square peg has a constant feeling of irritation from being forced into a round hole. And as one grows older, not only do physical troubles increase, but also emotional maladjustments seem harder to bear.

To escape these assorted disappointments in life, people may (consciously or, more often, unconsciously) take different forms of "aspirins" or panaceas. Unable to change the situation, they look for a way to dull the pain.

One of the most deceitful and dangerous panaceas is alcohol. Wilma had been a very beautiful young girl. Her husband had been wealthy. But with the years she had lost her beauty, and he his money. Unable to face the frustrations of life, Wilma began to drink. She became an alcoholic and died from cirrhosis of the liver. Alcohol may kill the pain of this life for a few short hours, but there are seeds of destruction in every drop.

Work, while seldom fatal, is often used as an escape from unpleasant circumstances. Pete was not happily married. Instead of trying to find a Chris-

tian solution for his marriage problems, he threw himself into his work. He worked hard all day, then filled the evening hours with appointments with clients or worked in his study. The result was that though he provided materially for his family, his wife was unhappy, his children felt sure he did not love them. Both of the children married unwisely and too young, simply to get away from home.

The problem is not solved when we only treat the symptoms and let the disease fester, even though the aspirin we select may not be evil in itself. It is true that there are some circumstances in life that we cannot change, but a pain-killer is not the answer! The true answer is to be found in looking away from our problems with faith in the living God. This is such a simple solution that many have overlooked it, but it is still the only real answer to the problems and frustrations of life.

We must have faith, first of all, that our lives are planned by a loving Heavenly Father. This belief is based on numerous passages of Scripture. In Romans 8:28 we read, "We know that all things work together for good to them that love God." It takes real faith to live in a rooming house on a barely adequate pension, and still believe that a loving Father meant for one to have so little. But faith in God can pro-

duce the cheerful spirit that will enable you to bear it victoriously.

We need faith not only that what we have is planned of God, but also that through prayer and wisdom God will enable us to better our circumstances. Such faith takes God at His promise, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

Unfortunately, there are some people who defy the attempts of others to brighten their lives. Like Jacob, they refuse to be comforted. Self-pity must not be allowed to flourish in our hearts, for it is a seedbed for doubt, and is poisonous to faith. Faith boldly accepts God's promise, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Corinthians 12:9).

Faith in God and appropriation of His wonderful grace under the most difficult circumstances will enable us to say with Paul, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (2 Corinthians 2:14).

There is a world full of people with troubles just like yours and worse. While they grope in the medicine chests of pleasure and sin for the aspirin of escape, you can find the secret of real victory and share it with them, because:

*"He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy,
To multiplied trials His multiplied peace."*

Language a Child Should Hear

A childless couple once adopted a French orphan. When the family doctor came to check on the baby a few weeks later, he said, "The child is in fine condition but what in the world is the matter with you two?"

"I guess we don't get enough sleep," the new mother admitted.

"Why?" the doctor asked. "Does the baby cry at night?"

"No," the father explained. "But after we do our usual day's work and

get the child to sleep we spend three or four hours every night studying French so we can talk to the baby."

This ridiculous story is no more preposterous than many things that go on in homes today. Parents too often lose sight of the fact that their function is to *lead* children during those first years instead of to follow them.

Children look to parents for leadership. Without that leadership, intentional and purposeful, how can children possibly develop as they should? The reason so many develop as they should not is because they follow the wrong leaders, perhaps their parents, even those who are trying to shirk their responsibilities. For young children follow somebody every inch of the way. And every adult, consciously or unconsciously, is influencing some child. We must speak to him in our own language. Today's society could well afford to lose some sleep learning the authoritative language the child needs to hear.

—Emma Kidd Hulburt in
"The Union Signal"

For the Junior Reader

People and Places

Can you match each person's name in the column at the left with the name of the city or country with which they are usually associated? Try it.

PEOPLE	PLACES
..... 1. Abram	A. Nazareth
..... 2. Saul (Paul)	B. Bethany
..... 3. Jesus	C. Assyria
..... 4. Nebuchadnezzar	D. Egypt
..... 5 Pharaoh	E. Ur
..... 6. Rahab	F. Babylon
..... 7. Cyrus	G. Moab
..... 8. Ruth	H. Tarsus
..... 9. Sennacherib	I. Jericho
..... 10. Lazarus	J. Persia

ANSWERS:

1—E; 2—H; 3—A; 4—F; 5—D;
6—B; 7—J; 8—G; 9—C; 10—B.



Family Altar

DAILY BIBLE READINGS BY R. G. CHAMPION

Monday, July 13

Read: 1 Peter 2:9-16

Learn: "Submit yourselves to every ordinance of man for the Lord's sake" (1 Peter 2:13).

For the Parent: From this passage, point out: (1) we belong to a heavenly kingdom and are a people especially delightful to God, v. 9; (2) this inheritance is only because of God's mercy, v. 10; (3) we are "strangers and pilgrims" here, v. 11; (4) yet we are to live so as to be a testimony to all of the grace, power, and love of our God, vv. 12-16. It is God's will that we obey civil rulers.

Question Time: Why has God chosen us: (v. 9) How have we obtained this chosen position? (v. 10)

Tuesday, July 14

Read: 1 Peter 2:17-25

Learn: "Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21).

For the Parent: From this passage point out: (1) Peter gives practical advice regarding our relationships with God and man, v. 17; (2) it brings glory to God when we do good and then suffer for it, but not if we suffer because of our own faults or foolishness, vv. 19, 20; (3) Christ is our example in all things, v. 21; (4) He was sinless, yet He suffered for the good He did, vv. 22, 23; (5) He took our sins upon Him, vv. 24, 25.

Question Time: When is God pleased with our sufferings? (v. 20) Tell how Jesus suffered for our good.

Wednesday, July 15

Read: Psalm 34:1-10

Learn: "O magnify the Lord with me, and let us exalt his name together" (Psalm 34:3).

For the Parent: The background for this psalm is found in 1 Samuel 21:10-22:2. Emphasize: (1) David's joy in the Lord, vv. 1-3; (2) the reason for his joy—the great deliverance God had accomplished for him, vv. 4-7; (3) the invitation to others to find out—experimentally—the goodness of God, v. 8; (4) the fact that those who trust in God will have all their needs supplied, vv. 9, 10. Stress the fact that God takes care of us, v. 7.

Question Time: Why was David so grateful to God? (vv. 4-7) How can we discover the goodness of God? (v. 8)

Thursday, July 16

Read: Genesis 4:1-13, 19-22

Learn: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Hebrews 11:4).

For the Parent: (Additional material on "Sin's Tragic Fruit" will be found on Sunday's Lesson page.) Review the story of the entrance of sin (Genesis 3:1-10). Then discuss the story of the two offerings, of God's warning to Cain, the first murder, and God's punishment upon Cain. Stress the importance of keeping from sin and of staying close to God.

Question Time: Who was the first murderer? (v. 8) Why? (vv. 3-5) What warning did Cain receive from God?

Friday, July 17

Read: John 4:3-10, 13, 14, 24-34 (Sunday's Lesson for Juniors)

Learn: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

For the Parent: Review the story of Jesus and the Samaritan woman, using it especially to point out that Jesus' main concern was to do God's will. Point out circumstances from the story which emphasize this. Then stress the importance of following God's will in our lives.

Question Time: What is one important lesson from this story? (See above) What do you think is meant by following God's will?

Saturday, July 18

Read: Acts 9:32-42 (Sunday's Lesson for Primaries)

Learn: "Let us do good unto all men" (Galatians 6:10).

For the Parent: This passage recounts two amazing healings that God performed through Peter. Discuss each one, emphasizing the raising of Dorcas from the dead. Show what good works she had done for others; the great sorrow others had when she died; the miracle God performed for her; and the results of the miracle, v. 42. God is a miracle-working God. Also stress the idea of helping others for Jesus' sake.

Question Time: For what was Dorcas known? (v. 36) What happened to her? (vv. 37-41) What was the result of this? (v. 42)

REVIVAL FIRES SWEEP LATIN AMERICA

Dominican Republic, Mexico, Nicaragua Stirred by Ministry of American Evangelists

By R. T. BROCK

IN SPITE OF THE POLITICAL upheavals in Latin America, Pentecostal revivals have been sweeping through the Assemblies of God churches.

DOMINICAN REPUBLIC

From the Dominican Republic comes news of revivals under the direction of the Stanley MacPhersons. Missionaries Wayne and Doris Turnbull report that the first week of meetings was in the capital city of Ciudad Trujillo. During the week "twenty-nine were born into the Kingdom of God and countless others testified to healing.

"The second week was spent in La Romana, where the pastor exclaimed that the meeting had a terrific impact upon that city of 15,000 and that all of those saved were still attending the church."

A third city to feel the impact of the revival was Bani. The local baseball field was secured for the services.

"The final meeting was held in Santiago, second largest city of the Republic. For years this church has suffered due to persecution from the Catholics. In the first service there some eighteen adults surrendered to Christ."



Evangelist Stanley MacPherson preaching at Bani, Dominican Republic



Part of the crowd that attended the meetings with Evangelist Ralph H. Mahoney in Puerto Cabezas, Nicaragua

In order to reach the people more effectively, Brother and Sister MacPherson visited the interior cities and "many times his wife preached in one church while he preached in another. Pray that the revival fires shall burn on and increase in intensity throughout the island."

MEXICO

Missionary Harley Vail reports a series of revival meetings in Mexico under the ministry of Evangelist Warren Litzman of Waxahachie, Texas.

At both Cd. Victoria, Tamaulipas, Mexico, and at Paza Irca, Veracruz, Mexico, Brother Litzman "brought effective messages of salvation, prayed for the healing of the sick and encouraged many in receiving the Baptism of the Holy Ghost."

Accompanying Brother Litzman were George Brazell, Vice President of Southwestern Bible Institute, Wax-

ahachie, Texas, and Jim Morrison, District C. A. President of the North Texas District. "Their messages," reports Brother Vail, "brought encouragement and blessing to the congregation which filled the church to overflowing each night.

"The workers estimate that over 300 new people came forward at the salvation call during the five days of

services. Testimonies were given later of many healings.

"Perhaps the most far-reaching result is the fifty or more who received the Baptism of the Holy Ghost with speaking in other tongues as on the Day of Pentecost."

NICARAGUA

Nicaragua, torn by recent revolts, was the scene of an open air crusade under the ministry of Evangelist Ralph H. Mahoney of West Monroe, Louisiana.

The revival opened at Puerto Cabezas, in the northeast corner of Nicaragua. Brother Mahoney was assisted by Pastor Burton K. Arno of Fort Pierce, Florida, who served as campaign manager, and Brother Carlos Escorcia, Nicaraguan pastor and interpreter.

"Without any advertisement, except word of mouth," Evangelist Mahoney

reports, "we started open air services in the city park. Around 1,000 crowded into the park the first night to hear the full gospel for the first time. The second night approximately 1,500 people attended to hear Brother Escorcía minister in Spanish and I followed with a message in English. Well over 100 moved forward and knelt on the ground, indicating their desire to be saved."

A healing service followed. "After several blind received sight," Brother Mahoney continues, "a few deaf were healed and a lame man began to walk. We knew in that moment that God had broken the powers of darkness in this town and that revival was on. We continued over three and a half hours praying for the sick."

Despite persecution, the revival continued. More than 1,000 decisions for Christ were recorded during the twelve-day campaign and "miraculous deliverances from blindness, deafness, and scores of other maladies were so numerous no record could be kept.

"Another 'miracle' of this campaign was the way the Lord moved on the hearts of the people to give for the construction of their own church building. We didn't take any offerings the

first week of the campaign, but in six nights of the second week we received over 3,000 cordobas (\$425) for the building fund. Every penny of these offerings was left in Puerto Cabezas for the new building.

"Nicaragua is ripe for the harvest. During our campaigns people came two and three days' journey by foot and canoe, begging us to go to their own village for just one day to preach and pray for the sick. It was impossible to answer these pathetic appeals for help because of our limited time. Workers are urgently needed to reap this area for God.

"Five Nicaraguan young people who were saved in the Puerto Cabezas campaign have consecrated their lives for Christian service and plan to attend the Bible Institute in Matagalpa this fall. Ten dollars a month will support one student in Bible School. Because of the extreme poverty, they need assistance."

If you wish to have a part in training national workers for the Nicaraguan harvest, send your offerings to the Foreign Missions Department, designating them for "Nicaragua Bible Schools—for Students." ◀ ◀

Hawaiian Statehood Affects Missionaries

Closing of Plantation Villages Forces Merger of Assemblies

By ARLIE and JEAN BASS
Missionaries to Hawaii

A FEW YEARS AGO WE NEVER DREAMED that Hawaii would become the 50th state so soon, but we believe it is all working out for the good of the islands.

One of the direct results of Hawaii becoming a state will be better representation in the Congress for the sugar companies. The companies will now be guaranteed more markets for Hawaiian sugar. Consequently, they will be limited no longer as to how much land they can put into sugar cane. The result of this on Maui Island is going to be the closing down of all the plantation villages, relocating the people in Kahului, and putting that land into sugar cane.

This move is greatly affecting our work here on Maui. When these villages are closed down, two Assemblies of God churches will be closed and the people of these churches will be moving into Kahului. Already we are pastoring a merged group and we had 117 at our church recently. The other church has a native pastor and the Sunday School averages around a hundred.

Pray for the Maui Christians. It is hard for many of them to be forced to leave the communities where they were born and raised and to relocate in a new community. They get a feeling of insecurity. They need all the encouragement and help we can give. We have been doing a lot of visitation among them, for we certainly want them all to get established in an Assembly of God church when they move.

It is the policy of our Foreign Missions Department that we work toward indigenous status as soon as possible, and this we have been doing. Merger of these churches is going to make the Maui work indigenous by the time we are ready for furlough. ◀ ◀

MISSIONARY News Notes

Mr. and Mrs. Paul Pipkin and family are home from Japan. Their address is 21898 Betlan Way, Hayward, Calif.

* * *

Mr. and Mrs. H. J. Marin returned from Italy the end of May. They can be reached at 1250 Edgwood Road, Redwood City, Calif.

* * *

Mr. and Mrs. L. E. Lanphear and children returned to Indonesia for another term of service on May 28.



Mr. and Mrs. L. E. Lanphear and sons

Mr. and Mrs. O. S. Boyer returned to Brazil, South America, on May 22.

* * *

Mr. and Mrs. J. J. Chaney returned to Dahomey, West Africa, on June 2 to resume their missionary work.



Mr. and Mrs. O. S. Boyer



Mr. and Mrs. J. J. Chaney



This Week's Cover

San Antonio's beautiful Municipal Auditorium will be the scene of the 28th General Council of the Assemblies of God.

AUGUST 26—SEPTEMBER 1, 1959

The large limestone structure, covering six and one-half acres, has 6,065 seats. It is expected that its capacity will be taxed to the limit during this great nationwide convention of pastors, evangelists, missionaries, and laymen. All of the daytime and evening sessions will be in the Municipal Auditorium except the Sunday night evangelistic rally, which will be at the huge Alamo Stadium, and the early-morning prayer services, which will be in a local church.

Plans Changed for Early-Morning Prayer Services

The early-morning prayer services, which were announced to be held in the First Baptist Church, will be in the Travis Park Methodist Church instead. The latter, while situated approximately three blocks from the Auditorium, is closer to the hotels than the Baptist Church.

It will be a privilege to attend the General Council and to begin each day with a time of united prayer. God draws very near as we pour out our hearts to Him. No doubt these prayer meetings, directed as usual by A. A. Wilson, will be among the rarest spiritual treats of the entire convention, which is scheduled to begin Wednesday night, August 26, and conclude Tuesday noon, September 1.

Make Your Reservations now

If you have not already arranged for your accommodations in San Antonio, be sure to make your reservations without further delay. For information write to **Clarence E. McNeely**, 201 Sequoia Drive, San Antonio, Texas.

The Bleeding Lamb



BY ROBERT W. CUMMINGS

Central Bible Institute, Springfield, Mo.

IN OUR LOVELY NEW HYMNAL, "Melodies of Praise," I have been very pleased to find the song, "Worthy the Lamb." The chorus of this song was a means of great blessing to my wife and me in the days that we waited on God for the baptism in the Holy Spirit. Its words,

*"Oh, this bleeding Lamb,
Oh, this bleeding Lamb,
Oh, this dying Lamb,
He was found worthy."*

used to draw out our hearts in deep gratitude and devotion, bringing us face to face with the deep hurt of God over sin.

Too many Christians believe that the hurt and sorrow, the wounding and bruising of Christ, were confined to the days of His flesh and especially to Passion Week. They take for granted that when He cried, "It is finished!" the divine suffering came to an end and then resurrection glory took its place. They seem to feel that His agony and death were "once for all" and that He is no more subject to pain or sorrow.

While it is blessedly true that the historical atonement was once for all, yet one needs to be exceedingly careful lest unconsciously he allow himself to be robbed of a true conception of God. Too many Christians have a God that cannot be hurt. They are conscious of the forgiving love of their Father in heaven, but they are unaware of any hurt or pain their sins may have caused Him. They have never seen the *bleeding* Lamb or heard him say, "He that sees me sees the Fa-

ther." They have never heard their Redeemer say, "I am Jesus whom thou persecutest."

We know that God does not deal with us after our sins, nor reward us according to our evil deeds. We also believe that the penalty for those deeds was paid at Calvary. So almost unconsciously we develop a complex that God in His mercy and grace keeps us from the consequences of our sins and failures. We take the attitude that since the price for those sins was fully paid nineteen centuries ago, therefore sins that do not get us in trouble with the law or with the Church are not too serious. We need to take a new look at God's Word.

The historical atonement is a revelation in time of the eternal attitude of our Heavenly Father. His Son came to reveal to us the true nature of the God who made us and who keeps our souls in life. It was only through the eternal Spirit that Christ was able to offer Himself a perfect sacrifice, becoming a perfect revelation of God's attitude toward sin and of His dealings with the sinner in order to cure him and to redeem him from all iniquity and make him holy.

If the eternal, unchanging Holy Spirit were to indwell any man fully again, that man would be treated exactly as was Christ when He was here in the flesh. One of the purposes of the Incarnation was to show us how we treat God, and how deeply our ill-treatment of Him wounds and hurts Him, and how His holy love deals with us to effect our cure.

Genie Price tells in one of her books

how someone very dear to her kicked her once when he was drunk. When he sobered up he was deeply grieved by the realization of what he had done and was extremely penitent. It takes some such experience to make us realize that when we sin we treat God, our best Friend, in exactly the same way. As Miss Price says, "'Godly sorrow,' which alone leads to true repentance... shows us in one ugly, blinding flash that we have really kicked God!" No one has truly understood Calvary until he has been shocked into the cry, "O God, how could I hurt Thee so?" It is only such a realization, however, that makes us willing to accept the verdict of Christ concerning sin. He said sin is so dangerous that if our right eye or our right hand causes us to stumble, we ought to take steps to get rid of the offending member at any cost.

Many of us can truly say that it was only when we saw how our selfishness and pride and critical, unloving spirits were hurting God our Father that we got down to business with Him, seriously deciding that at any cost we must get rid of these sins and this sinful, God-hurting nature.

We acknowledge to God that it was our sin that made His Son a man of sorrows; that our transgressions wounded Him; our iniquities bruised Him; our evil deeds cost His precious life blood. Then unthinkingly we call Him, "Lord, Lord," with our lips and hurt Him deeply by refusing to do the things He bids us do, and by living for self when we ought to be living for God.

Sin is no less distasteful to our holy Father since it crushed His Son in Gethsemane, mocked and scourged Him at Gabbatha, and unclothed and crucified Him at Golgotha. He hates it, but when are *we* going to hate sin as we ought to hate it? I am talking about our own sin, not our neighbor's. "All ye that love the Lord hate evil," especially those who have been anointed with the same holy anointing with which the Father anointed His Son—even with the oil of gladness—above His fellows because He loved righteousness and hated iniquity. We ought to hate all evil with the same uncompromising, fight-to-the-death attitude with which the Father, Son, and Holy Spirit hate it. A true vision of the bleeding Lamb makes one hate sin and desire the holiness of God.

Cooperative Plan Summary

Latest Ratings of Assemblies of God Church Giving

As of January 1, 1958, churches began receiving credit under the Cooperative Plan for contributions to missions (world, foreign, and home), benevolences, radio, educational institutions; and the national service departments, i.e., Executive Offices, Sunday School, Christ's Ambassadors, Evangelism, Education, Men's Fellowship, Women's Missionary Council, and other national, regional, and district sponsored projects.

Cooperative Plan churches have been defined as those which:

1. Contribute monthly to Missions;
2. Contribute monthly to one or more of the General Headquarters ministries and
3. Contribute to District ministries according to District policies.

Only those districts in which church contributions are reported to National Headquarters will have Cooperative Plan churches listed.

FIRST QUARTER, 1959

District	Total Churches	Coop.-Plan Churches	Percentage	Rank
Alabama	256	14	5.5%	34
Appalachian	70	5	7.1%	32
Arizona	97	9	9.3%	25
Arkansas	427	38	8.9%	26
Eastern	266	55	20.7%	13
Georgia	136	10	7.4%	30
Illinois	208	43	20.7%	13
Indiana	161	31	19.3%	16
Kansas	164	47	28.7%	4
Kentucky	63	5	7.9%	27
Louisiana	148	11	7.4%	30
Michigan	179	39	21.8%	12
Minnesota	144	37	25.7%	7
Mississippi	94	10	10.6%	22
Montana	68	21	30.9%	3
Nebraska	78			
New Jersey	100	51	51.0%	1

New Mexico	79	9	11.4%	21
New York	158	45	28.5%	5
North Carolina	78	15	19.2%	17
North Dakota	49			
North Texas	513	35	6.8%	33
N. Calif.-Nev.	351	59	16.8%	19
N. N. England	56	15	26.8%	6
Northwest	276	69	25.0%	8
Ohio	165	47	28.5%	5
Oklahoma	481	46	9.6%	24
Oregon	199	40	20.1%	14
Potomac	180	45	25.0%	8
Rocky Mtn.	123	24	19.5%	15
S. Carolina	55	3	5.5%	34
S. Dakota	51	12	23.5%	11
S. Florida	161	28	17.4%	18
S. Texas	270	21	7.8%	28
S. California	382	19	5.0%	35
S. Idaho	59			
S. Missouri	358	58	16.2%	20
S. N. England	63	25	39.7%	2
Tennessee	111	8	7.2%	31
West Central	217	53	24.4%	10
West Florida	144	11	7.6%	29
West Texas	133	14	10.5%	23
Wis.-N. Mich.	138	34	24.6%	9
Wyoming	36			

Total 7,545 1,161 15.9%

FOREIGN BRANCHES IN THE USA

Alaska	30			
Eastern Spanish	70			
German	19	3	15.8%	1
Greek	10			
Hungarian	12	1	8.3%	2
Italian	66			
Latin American	292			
Polish	19			
Russian	10			
Ukrainian	23			
Yugoslavian	1			
Total Foreign Branches	552	4	1.1%	
Grand Total	8,097	1,165	15.1%	



Teaching Sunday School Class

This is the Sunday School class at the Burrows Nursing Home in Coffeyville, Kans. The teacher is Mrs. Myrtle Shockman, a member of Coffeyville's Berean WMC Group. Sister Shockman goes to the

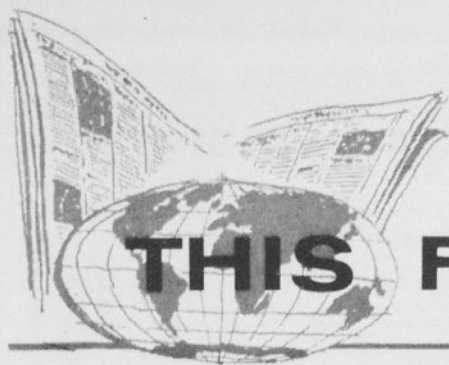
nursing home regularly to teach the lesson and has led several of the women to the Lord.

An occasion of great blessing and uplift for the class was last Easter Sunday morning, when Mrs. Shockman took them to the service at the local Assembly of God.

Recently the Berean WMC group prepared a box of clothing for the National Children's Home in Hot Springs, Ark. When the friends in the nursing home heard about the project, they wanted to help too. From their very meager resources they took up an offering and gave the money to Mrs. Shockman for dress material.

Mrs. Ona Coffey, president of the Berean WMC group, made five little girls' dresses from the material, and she writes, "The ladies were so happy because they were able to help. I believe the Lord will commend them as He did the widow who gave two mites."

Shown in the picture, left to right: Emma Daniel, 84; Norene Huddleston, 85; Belle White, 89; Eva Phillips, 90. Standing: Grace Walton, 69; Dora Clark 83; Mrs. Myrtle Shockman, teacher.



... NEWS AND NOTES ON OUR TIMES

THIS PRESENT WORLD

Convention

PENTECOSTAL GROUPS TO MEET IN DES MOINES IN OCTOBER

"Striving Together for the Faith of the Gospel" (Philippians 1:27) has been chosen as the theme for the Eleventh Annual Convention of the Pentecostal Fellowship of North America, scheduled to be held in Des Moines, Iowa, October 27-29, 1959.

The program of sermon topics will be centered around the cardinal truths of our Faith including The Infallible Word, The Trinity, The Deity of our Lord Jesus Christ, The Resurrection and Ascension, Regeneration, Divine Healing, The Atonement, The Return of Our Lord, Holiness, The Baptism with the Holy Ghost, and The Spiritual Unity of Believers.

The first public service of the convention will begin at 9 a.m., Tuesday October 27. Daytime services are scheduled to be held in the First Church of the Open Bible, 19th and Crocker Streets, and the evening services in Hoyt Sherman Place, 15th and Woodland. The official convention hotel will be Hotel Savery, 4th and Locust.

Missionary and youth services as well as outstanding musical groups will be featured during the three-day convention. Inquiries concerning local arrangements may be addressed to R. Bryant Mitchell, 851 19th Street, Des Moines 14, Iowa.

Publications

NEW EDITION OF GREEK TESTAMENT TO BE PRODUCED SOON

The American Bible Society is co-operating in an international project to revise the earliest known translation of the Bible and prepare a new edition of the Greek New Testament. Dr. Eugene A. Nida, the society's secretary for translations, said the National Bible Society of Scotland and the Wuerttemberg Bible Society of Germany are collaborating on the project.

The co-operative venture "marks the

first time in the history of Christendom," he said, "when an international committee of scholars has been brought together to determine the most accurate possible text of the Greek New Testament." The proposed work will be prepared especially for scholars, students and translators. Dr. Nida said it "will incorporate much evidence never before available, present in separate volumes evidence and reasons for various readings, and include bibliography of the entire field of New Testament textual study."

BIBLES CALLED "WORST-PRINTED BOOKS"

At a meeting in Edinburgh of the "Tell Scotland in Print" movement, one clergyman said Bibles are among the worst-printed books offered to the public. Most of them, he said, are printed in type that is too small to read, and their general appearance is "quite unattractive."

PRESBYTERIANS TO USE NEWSPAPER ADS TO "SELL" THEIR TEACHINGS

The United Presbyterian Church may become the first Protestant denomination to adopt a nationwide campaign of newspaper advertising to present its doctrine to the public. A pilot project in Rochester, N. Y. last fall was so successful that the church has decided to launch the campaign in other parts of the nation.

Those ads which brought the best response in Rochester will be used in the new weekly program. It was found that ads with a spiritual emphasis generally had greater drawing power than self-help ads. Those that raised difficult religious questions tended to outdraw those that simply offered a helping hand.

Readers will be asked to send for brochures or to request calls from clergymen. Before the advertising campaign can be launched in a given area, the local presbytery must have sufficient trained laymen to call on every respondent to an ad within one week, and to make a written report to the proper church officials.

NEW CHINESE BIBLE PLANNED

An American researcher and a Chinese scholar plan to produce a new Chinese translation of the Bible. They are T. J. Ku, former dean and professor at Hang Chow Christian University in China, and Frank W. Price, director of the Missionary Research Library in New York City, who was a missionary in China for thirty years.

They hope to edit a translation that will convey the meaning of the original and also be easy to follow in both silent and oral reading. Its idiomatic Chinese is designed to be intelligible to the common man with elementary schooling, and yet possess the literary flavor so cherished in China.

Foreign

CHRISTIAN GIRLS KILLED BY HEAD-HUNTERS IN LUZON

With the opening of their marriage season, fierce Ilongot warriors in northern Luzon murdered two Christian girls in order to use their heads in mating ceremonies. Fourteen-year-old Perlita Eugeio and 20-year-old Potenciana Alaman are the most recent victims of Ilongot head-hunters who recently killed six other Christian girls and a farmer in the forest of Nueva Vizcaya Province. The head of the constabulary has launched a drive to bring the murderers to justice. The head-hunters believe that Christian heads ensure a bountiful rice harvest. The more heads, the more rice in the bin!

JURISTS ACCUSE COMMUNISTS OF GENOCIDE CRIME IN TIBET

The International Commission of Jurists at Geneva, Switzerland, agreed that there is a "strong presumption" that the anti-religious and other activities of the Chinese Communists in predominantly Buddhist Tibet involve the crime of genocide (that is, murder of an entire race or nation). The Commission based its thinking on a preliminary report from India which gave what were termed "appalling" details of religious persecution in particular.

"We have evidence," the report said, "of cases where heads of monasteries have been killed, imprisoned, publicly humiliated. One case in our files, for example, refers to a very highly respected lama who was stripped and dragged by a rope over rocky terrain, as a result of which he died. In Kahm province alone, 250 monasteries were destroyed. Cases have been reported of head lamas being dragged to death by horses and a fairly large number sent as prisoners to concentration camps in China."

According to reliable estimates, the report stated, about 65,000 persons have been killed in Tibet by the Chinese Communists. Since 1951, the Chinese authorities have forced some 200,000 Tibetans into road-building projects and a quarter of them have died from cold, hunger and fatigue.

"It has been reliably reported," it noted further, "that after the suppression of the uprising in Lhasa, all males between 15 and 60 have been removed from the city to an unknown destination."

The jurists' commission, which is officially connected with the United Nations in a consultative capacity, based their genocide charge on reports that about five million Chinese have been settled in Tibet and four million more will be relocated there in the future. It said the Tibetans "naturally feel that, as a result of this vast settlement of Chinese in their country, the complete destruction of Tibetan identity will be brought about in the foreseeable future." The abusive anti-religious propaganda that has been launched in Tibet is reportedly accompanied by a large-scale program of Communist indoctrination.

TEACHERS NEEDED

The Department of Education is interested in hearing from Assemblies of God persons who would like to teach in our Pentecostal schools. There are opportunities for the coming year for the following:

1. Someone with Ph.D. in English.
2. Someone with M.A. in Business Administration, Accounting, or Secretarial Science.
3. Qualified teachers at elementary and secondary levels.

Persons interested in the above opportunities should contact Cordas C. Burnett, National Secretary, Department of Education, 434 West Pacific Street, Springfield, Missouri.

EVANGEL DEADLINE

... LATE NEWS AT PRESS TIME

NOTING THAT THE "REDISCOVERY OF THE HEALING MINISTRY as a vital part of the Christian Church by some of the traditional Christian denominations other than Lutheran is a most important development," the Augustana Lutheran Church authorized its seminary at Rock Island, Illinois, to conduct a study of the matter, including the practice of anointing the sick with oil, as prescribed in James 5.

THE AMPLIFIED NEW TESTAMENT is proving to be the best seller its publisher, the Zondervan Publishing House, has ever produced. Within one year of its publication date 250,000 copies have been sold. Many who have purchased it from the Gospel Publishing House declare it is one of the best aids to Bible study they have seen.

OPERATION OF SELF-SERVICE LAUNDRIES ON SUNDAY is illegal in the State of New York, according to a ruling handed down last month by the Appellate Division of the State Supreme Court. The Sabbath Law permits work on that day only if it is necessary or is for charitable purposes.

LAW ENFORCEMENT OFFICERS IN PENNSYLVANIA seem determined to uphold the old Blue Law and legislators seem disposed to increase the fine for Sunday sale of non-essential items. The Dauphin County District Attorney made over twenty arrests last month. Fines were assessed in each case. A federal court judge at Harrisburg refused to restrain the Dauphin County D.A. from prosecuting the offenders.

MAGAZINE PUBLISHERS ARE MAKING BIG PROFITS from liquor ads and reportedly they are getting very little protest from subscribers. Saturday Evening Post, which began publishing the ads last August, expects to take in more than five million dollars in revenue from alcoholic beverage advertising in 1959. Liquor advertisers spent \$32,927,052 in magazines during 1958 to buy 3,218 pages of space (about 1.9 per cent more space than they bought in 1957). This averages over \$10,000 per page. Magazines carrying the most ads were "New Yorker," "Life," "Newsweek," "Sports Illustrated," and "Time."

SCIENTISTS DIGGING AT THE SITE OF THE ANCIENT CITY of Hazor, in Galilee, have discovered pottery which indicates that Joshua captured the city about 3,300 years ago. This agrees with the Biblical record. Dr. Yigael Yadin, head of the archaeological group, says Hazor probably was the largest city in Canaan at that time. It contained approximately 150 acres and could have held 25,000 to 30,000 people, he thinks.

VIOLENCE BROKE OUT IN THE STATE OF KERALA, INDIA, on June 16 when Roman Catholic and Nair leaders refused to re-open their private schools. Eleven were killed, 59 injured, and many arrested according to first reports. The Communist government of Kerala had ordered the schools to re-open but the religious leaders refused in retaliation for new government measures to control teaching personnel. Thousands of schools are involved in the dispute. Certain political groups and Moslem leaders joined school sympathizers in mass demonstrations in an effort to overthrow the Communist government. The State of Kerala is the only part of the world where Communists control the government by virtue of a free election.



Nez Perce Indians Respond to the Gospel

By OBERT and ELLEN SKOGSTAD

Lapwai, Idaho

THE ASSEMBLY OF GOD AT LAPWAI, Idaho, sends greetings from E-da-ho, meaning, "Light on the Mountain." Lapwai is eleven miles east and four miles south of Lewiston, Idaho's only seaport.

The Nez Perce Indian Reservation consists of 94,451 acres of land but only 40 per cent of the 1,872 Indians listed on tribal rolls live on it. The rest live elsewhere and make their living by renting their farm land, or sell-



The Obert B. Skogstad family

ing it, or by farming, or employment by the local lumber mills. A number are signed up for rehabilitation in the cities.

We have been told that the building now known as the Lapwai Valley Assembly of God Church was originally constructed in 1907. It has had quite a history. During the years it was successively a Methodist Church, a store building, and the meeting house for the members of the Ku-Klux Klan of the area.

In 1936 L. G. Baker began the



An 86-year-old Nez Perce Christian

Pentecostal work here. He was pastoring the Lewiston Assembly and Lapwai was an outstation served by some of the young people of the congregation.

Six faithful pastors ministered here at various times before we came in August of 1951. At the time there were only a few in the congregation and very little interest in things of God was manifested by the Nez Perces.



Sunday School congregation at Lapwai, Idaho

For the next two years the preaching of the Word and the passing out of Pentecostal literature seemed of little use. Then in the spring of 1953 more interest suddenly was evident.

In July of 1953 E. J. Torgerson came to Lapwai with a tent and held a ten-day meeting for us. The tent was pitched on a platform used by the Nez Perces for their tribal dances. A number of the Nez Perces came quite regularly to the tent meeting. One young boy came to the altar and was saved. The following January this boy was filled with the Holy Spirit. Within two weeks his father, mother, one brother and two sisters received the same experiences also.

These Indian people were very zealous with their testimony and in the early fall of 1955 the church set itself to pray for the revival that we were sure the Lord would send. We felt led after a time to ask Norman Erick-

son to hold us a meeting in January. The Lord set His seal on the plan by baptizing a Nez Perce lady the week before the meetings started.

During the four weeks of meeting eight persons were refilled with the Holy Spirit and 26 received for the first time. We lost count of the number saved and healed. After the meeting the evangelists left but the revival continued. Other evangelists came later and helped to establish the Christians in the Lord. Souls have been saved in each meeting. We have had two baptismal services.

The Lord has helped us so much.



Children singing action choruses

We now have completed Sunday School rooms, lowered ceilings and an insulated building, with cement steps in front of the church. We also have a modern three-bedroom house as the parsonage and there is less than three hundred dollars indebtedness left!

Many of the Indians who have been saved and filled with the Holy Spirit are witnessing among their own people. Like other races, not all of the Christians have remained true to their Redeemer, however. There are "other false winds of doctrine" coming on the reservation and some people are following them. But, the Good Seed has been sown. We are sure that much of it has fallen on good soil. The

Nez Perces love to read the Word, hear gospel preaching, and sing the old songs of the Church. Christ is at work, drawing out for Himself a people—and a goodly number of them will be the Nez Perce Indians! We are glad God counted us worthy to have a small part in the preaching of the Gospel here.

* * *

The National Home Missions Department has set up a special fund to

help the missionaries in propagating the Gospel among the American Indians. Unexpected needs are constantly arising in these fields and emergencies must be met if the missionaries are to continue their ministry. This fund has as its *only* source contributions from interested Christians. Send your offering, clearly designated INDIAN MISSIONS FUND, to the National Home Missions Department, 434 W. Pacific St., Springfield 1, Missouri.



Workers' Conference at Northeast Assembly in Fresno, Calif. Pastor and Mrs. T. H. Fuller behind pulpit; Sunday School Superintendent, Claud Baldwin, back row, third from right.

Church Established in Three Years Supports Missionaries

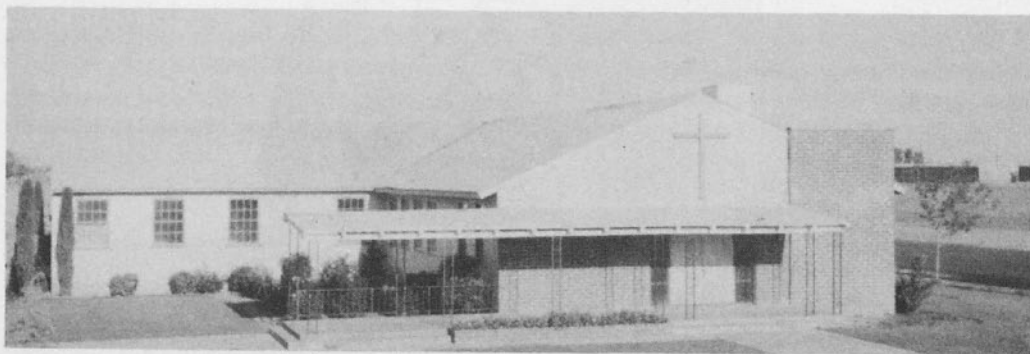
In April, 1956, the Thomas H. Fullers accepted a call to help start a new church in Fresno, Calif., in the northeast section of the city. They conducted the first service in a private home with 19 present. By the second Sunday, they had been able to rent a little community church building which they used for two months.

The small congregation purchased three acres of ground at Chestnut and Holland Streets, bought some barracks buildings, and moved them onto the property. These buildings were remodeled and became a very attractive

edifice. The new church was named "Northeast Assembly of God." On November 5, 1956, F. C. Woodworth, District Superintendent, dedicated the church to the Lord.

On March 15, 1959, the Sunday School attendance reached an all-time high of 223. Throughout the church's existence, a revival spirit has been evident. Many have been saved, baptized in the Spirit, and healed.

From the beginning the church has exhibited a missionary vision. This congregation is now contributing to the support of two missionary families.



Northeast Assembly of God in Fresno, Calif.

Revival notes by Isaiah

When Israel lost the kernel of her religious faith and began to display the empty shell by ritualistic fasts and sacrifices, God called for a return to a religion that was practiced every day and not merely celebrated.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . ." Isaiah 58:6-9

Let us not neglect the simple demonstration of Christian love that has such great promise of reward. Aged Ministers' Assistance has suffered neglect year after year. The resulting shortage is already being felt by our retired and needy aged ministers. There is a very real need for concern that we do not fail God in this important matter.

In a similar way, we must remember the needy children who depend on the Assemblies of God National Children's Home for care and support.

* * *

Pray that many will be stirred to action—not only for the sake of the needy, but for the sake of revival.

DEPARTMENT OF BENEVOLENCES
434 West Pacific Street
Springfield, Missouri



Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



SIN'S TRAGIC FRUIT

Sunday School Lesson for July 19, 1959

GENESIS 4:1-13; 19-22

Our previous lesson told the story of the origin of sin; our lesson today records the progress of sin as it spread from the individual throughout civilization.

I. THE TWO BROTHERS

(1) *Their names.* "Cain" means "acquired." In her simplicity Eve may have felt that her firstborn might have been the promised redeemer of Genesis 3:15, and so named her son, as if to say, "I have obtained a son in relation to Jehovah." If such was the case, her hopes were disappointed and she named her second son "Abel," which means "vanity," as if to express her disappointment. (2) *Their occupation.* "And Abel was a keeper of sheep, but Cain was a tiller of the ground." (3) *Their offerings.* "Cain brought of the fruit of the ground an offering unto the Lord... and Abel, he also brought of the firstlings of his flock." Both boys were workers and both were worshipers. But what a difference in their worship! Abel's worship was acceptable while Cain's was rejected. Cain's sacrifice was the fruit of the ground, the fruit of his own hands, a bloodless sacrifice. In Hebrews 11:4 we are given the reason for Cain's rejection—"By faith Abel offered unto God a more excellent sacrifice than Cain." Thus, Abel was accepted because of his faith. He confessed himself a sinner and demonstrated his faith by bringing a slain lamb as a substitute. In the rejection of Cain, we are faced with the inescapable truth that "without shedding of blood there is no remission."

II. THE DIVINE REBUKE. Genesis 4:6,7.

Two interpretations of verse seven are possible: (1) "If thou doest well, will there not be acceptance for thee? And if thou doest not well, sin is lying at the door like a crouching beast ready to spring upon thee, and unto thee is sin's desire, but thou shouldst rule over it." Here sin is personified as a lurking beast ready to spring upon its victim. Cain, in becoming angry, was openly inviting attack and was warned to rule over it. (2) "If thou offerest not well, even then there is a sin-offering lying at the door for use as a propitiation." A pet lamb at the door of his tent could be used as a sacrifice.

III. THE FIRST MURDER. Genesis 4:8

God's warning went unheeded and jealousy and envy found expression in murder. Thus, the first murder was committed in connection with the worshiping of God. Several lessons are evident. (1) Conduct *after* church reveals the depth of a man's religion. Someone has said, "If you want to know what a man's worship is worth, see him out of church. Cain killed his brother when church was over, and that was the exact measure of his religion." How is it with us? When we leave the church do we gossip, criticize, envy, become angry? (2) Wrong heart

attitudes lead to terrible outbreking sins. Cain nourished and cultivated a feeling of envy and resentment and it led to murder.

IV. THE DIVINE JUDGMENT. Genesis 4:9-15

1. *The searching question and impudent reply.* Cain's sin found him out and became the occasion for searching questions from God—"Where is Abel thy brother? What hast thou done?"

Notice Cain's answer. (1) "I know not." One sin leads to another. Murder is followed by a bold-faced lie. (2) "Am I my brother's keeper?" What an insolent reply to make to the Almighty God! Are we our brother's keepers? In some senses, no; in others, definitely yes! Jesus summarized the Ten Commandments as love to God and man. We cannot fulfill this command unless we do take practical interest in the welfare of others.

2. *The divine sentence and the human reaction.* Upon Cain judgment is pronounced. He shall become a wanderer. Wherever he lives the curse will follow; the soil will be barren. Cain's response in verse 13 may be interpreted in two ways: (1) "My punishment is greater than I can bear," which implies that God is unfair and that Cain was thinking more of the severity of his punishment than of the enormity of his sin; (2) "My sin is greater than that it may be forgiven" (margin), which would imply that Cain was beyond forgiveness. The attitude of either interpretation is to be avoided. Let us neither minimize our sin nor feel that we are beyond the reach of the efficacy of the atoning blood of Christ! Let us, regardless of our sin, flee to Him in prayer for cleansing and reconciliation.

—J. Bashford Bishop

THERE'S POWER IN THE BLOOD



THE BLOOD OF JESUS
CHRIST HIS SON
CLEANSETH US FROM
ALL SIN. 1 JOHN 1:7

THE LORD HAD RESPECT UNTO ABEL AND TO HIS OFFERING

GENESIS 4:4

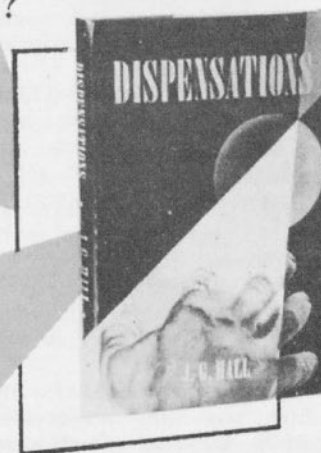
↑ WHEN WILL THE ANTICHRIST APPEAR?

Christians everywhere today are deeply concerned and often puzzled about these and other matters related to the Second Coming. Find assuring answers to them in **DISPENSATIONS of the Eternal Program of God**, by Rev. John G. Hall, prominent Assemblies of God scholar. **3 EV 1375 \$2.00**

DISPENSATIONAL CHART, compiled by Rev. Hall clearly depicting the Eternal Program of God. This splendid 8x36-inch chart in full color is invaluable in Bible study.

22 EV 8735 50c

- * What was prophesied in Daniel and Revelation?
- * From what country will he come?
- * What will happen in the "70th" week?
- * Will he reign over America?
- * What about the rapture of the church?



"SON,
HAVE WE BEEN
WRONG IN OUR
RELIGION?"

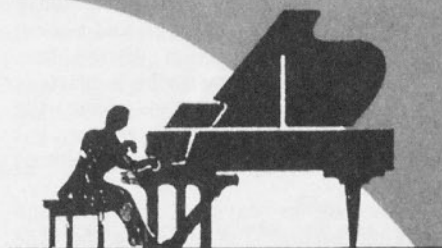
was the question asked by the dying father of William J. Schnell concerning their affiliation with the "Jehovah's Witness" movement.

LEARN how this insidious doctrine, calling itself Christian, yet denying the divinity of Christ, His physical Resurrection and Second Coming, ensnares thousands of people with its ingeniously devised system of proselyting.

LEARN the inner workings of this totalitarian system from Mr. Schnell, who only recently was released from its grasp by the power of Christ, in his book **THIRTY YEARS A WATCH TOWER SLAVE**. Order your book today so that you and your friends might be forewarned about the pitfalls of the Watch Tower Society.

3 EV 2714 \$2.95

LEARN TO PLAY HYMN VARIATIONS IN ADVANCED FORM



quickly and easily through methods taught in Mrs. Leenetta M. Scott's booklet, **A SIMPLIFIED METHOD OF SACRED PIANO PLAYING**. This handy 8½ x 11-inch guide is fully comprehensible and presents a system of playing that will make improvising possible to many whose sight reading ability is limited but have average musical knowledge, a good sense of timing or natural talent, yet need guidance, instruction or example. Mrs. Scott's book contains variations of such hymns as "Love Lifted Me" "Master the Tempest Is Raging" "Showers of Blessings" and some 18 other old favorites, with guides, cautions, and thoughts on each number. Here is a chance to improve your musical ability in just a few easy lessons.

5 EV 4987 \$2.50



Gospel Publishing House

SPRINGFIELD 1, MISSOURI / 332 W. COLORADO BLVD., PASADENA, CALIFORNIA

No COD orders. Charge Orders: Add 5% for postage and handling. We pay postage on all cash orders.

LETTERS TO THE EDITOR

Your Questions

We would like you to know the EVANGEL has been a blessing to us. I always turn to Brother Williams' questions and answers first.

ELLA FIELDING
Soddy, Tennessee

One Pastor's Opinion

The pastor of our Methodist Church has taken your magazine for many years and he recommends it to me as being "the best single magazine published." Our pastor takes approximately twenty-five publications, both religious and secular, and I am sure his recommendation is sound. Please accept my one-year subscription. Enclosed find \$2.50 check.

W. E. (Name and address withheld by editors)

From an "Old Pioneer"

I am now weak in body, my eyes are dim, hearing is bad, but I still enjoy the EVANGEL. I received the Baptism with the Holy Spirit in 1907 and preached it from that time on. The power of the Spirit is just as real and wonderful today as when I first received Him.

Conditions were quite different in the early days. Attendance was no problem. When we began meeting the crowds came. Some were hungry for God, others were just curious, while some came to stir up trouble. My life would be threatened. They would burn our tents, throw eggs and rocks; we seldom had the protection of the law. Once I thought I was going to be a martyr; a mob of twenty men led me from the service, put me on a mule, abused me, but the Lord delivered me from them without further harm.

Now we live in days of turmoil and world-shaking events. Let us remember the comforting words of our Lord Jesus, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Many who labored with me in the southeast in the early days have gone to their heavenly reward; some remain. I would love to receive cards or letters from my old friends.

I. N. JORDAN
Route 1, Owasa, Alabama

HISTORICAL INFORMATION NEEDED FOR BOOK NOW BEING WRITTEN

Carl Brumback, well-known author, has been commissioned by the Executive Presbytery to write a history of the Assemblies of God. He is currently working on the volume and is anxious to obtain first-hand information concerning the early days of this twentieth-century Pentecostal revival. He desires photographs of individuals and events associated with the early days, and other historical data.

Early issues of "Word and Witness," "Christian Evangel," and other Pentecostal periodicals published in 1914 or earlier are especially desired.

Persons who can contribute to the volume are requested to send the material to the Public Relations Office, Assemblies of God,

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Megargel	A of G	July 7-19	Bob & Jeri Winford	A. L. Calhoun
	Pritchard	* A of G	July 20-24	Dedelow-Friederici	Wiley T. Davis
Ark.	Camden	Pleasant Ridge	July 12-24	Samuel Alexander	Floyd Ross
	Harrisburg	*** A of G	July 5-17 pm	Bob Swaim & wife	E. A. Sharpe
	Malvern	First	July 19-Aug. 2	Bill Popejoy	John Paproski
	Monticello	A of G	July 19-Aug. 2	Bob Swaim & wife	O. B. Hubbard
	Pine Bluff	First	July 12-26	Elbert Smart	R. A. Thompson
	Poyen	A of G	July 5-19	N. B. Rayburn	J. Dean Hamilton
	Wynne	*** A of G	July 5-17 am	Bob Swaim & wife	John Farrell
Ga.	Atlanta	** Revival Center	July 12—	John McDuff	Eugene Gustafson
	Digby	A of G	July 19-Aug. 1	F. P. Bachman	R. Monkus
Ida.	Salmon	A of G	July 19-Aug. 2	B. Blair-J. Stover	L. D. Lock
Ill.	East Moline	Full Gospel	July 1-12	C. A. Kelly	Walter H. Smith
	Waukegan	*** Calvary Temple	July 12-17	Bob Olson	Maurice E. Lamb
Ind.	New Albany	First	July 5—	Al Wyrick & wife	James Jones
	Wabash	First	July 12—	James Weaver	Roy Willet
Mich.	Bay City	Glad Tidings	July 14-26	Hance Team	L. A. Thompson
	Flushing	** A of G	July 14-26	Clenton Winford	James Sutton, Sr.
Miss.	McComb	A of G	July 19-Aug. 2	Frank E. Martin	F. L. Langley
Mo.	Kansas City	Camp Meeting Tab.	July 12-26	James Bradberry & wife	W. L. Miles
	Sullivan	First	July 14-Aug. 2	The Roland Hasties	O. H. Virgin
N. Y.	Groton	First	July 12—	Danny Hope	Bob Frazer
Ohio	Alliance	First	July 14-26	J. Higginbotham Party	E. Wesley Roush
	Orrville	A of G	July 7-19	Gene Allen	Kenneth Wireman
Ore.	Stayton	**** A of G	July 14-Aug. 2	Don Gossett	Verne Wiggin, Chm.
Pa.	Newville	** A of G	July 14-26	Andrew Basell Party	Wm. P. Strausser
S. D.	Buffalo	A of G	July 15-26	Paul Sandgren & wife	Mildred Horton
Tex.	Beaumont	Glad Tidings	July 12—	Glen Shinn	Jack Fellers
	El Paso	** First	July 7-26	Jeffery Party	Wm. F. Hageman
	Garland	South Side	July 5-19	M. Boatright & wife	V. E. Tipton
	Mobeetie	A of G	July 5-19	E. C. Lagmay	J. D. Holder
Wyo.	Powell	** Glad Tidings	July 10-26	Wilbur Ogilvie	H. W. Thiemann
Hawaii	Hilo	A of G	July 19-26	Bill McPherson	Peter Funk
	Paia, Maui	A of G	July 5-19	Bill McPherson	Arlie Bass

* Youth

** Tent

*** Children's Revival

**** Union Tent

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.

434 West Pacific Street, Springfield, Missouri.

A date for publication of the volume has not been set.

ANNOUNCEMENT

HOME COMING—July 19 at First Assembly of God, Point Comfort, Tex. Kermit Reneau, South Texas District Superintendent, speaker. Dinner will be served. Former pastors and members invited.—by W. A. Voland, Pastor.

NOTICE

CHANGE OF NAME—The Fostepco Heights Assembly of God has changed its name to Evangel Assembly of God.—P. C. Loftin, Pastor.

WITH CHRIST

CORNELIOUS JANASKY, 66, Atlantic City, N. J. departed this life on May 25, 1959, after a brief illness. Brother Janasky was pastor of the Russian Assembly of God in Atlantic City. He is survived by his wife and six children.

G. W. HOCKER, 39, Cottage Grove, Ore. went to be with the Lord on May 31, 1959. He was pastor at Myrtle Creek, Ore. until his health failed last February. Previously he spent ten years as evangelist. Brother Hocker was ordained in the Kentucky District in 1946. He is survived by his wife and six children.

Classified Ads

RATES: 35c 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.

CHRISTIAN WRITING COURSE

PERSONALIZED TO YOUR NEED. One lesson on "style," eleven of your selection. Send for brochure. Dorothy C. Haskin, 2573½ E. Glen Green, Hollywood 28, California.

FOR SALE

ACCORDIONS—Christians and Dealers buy direct from Importers. To 65% discount in Canada and United States. Italian make. Finance arranged. Canadian and American addresses: International Supplies, Box 200, Hartland, New Brunswick and Box 308, Mars Hill, Maine.

ACCORDIONS. Christians buy direct from Importers. Famous Italian make. Lifetime guarantee. To 65% discount. Also good used ones. Easy payment plan. Write: Crown Importers, Box 175, Sioux City, Iowa.

CHURCH FURNITURE

PEWS, PULPIT AND CHANCEL FURNITURE. Low direct prices. Early delivery. Free catalogues. Redington Company, Dept. A., Scranton 2, Pennsylvania.

MISCELLANEOUS

"THE STRANGER" etc.. Christian plays by Grace Parr, 214 No. Stoneman, Alhambra, California.

SELL GOSPEL PINS. Many other gospel items. Excellent profits. Write: 278 Mize Road, Salem, Oregon.

**REVIVALTIME GIVING
TOP DISTRICTS**

January 1 to April 30, 1959

TOTAL GIVING

1. Eastern\$5,527.62
2. Northern Calif. & Nevada 4,950.89

AVERAGE GIVING PER CHURCH

1. New York\$ 29.70
2. Montana 28.12

INCREASE IN TOTAL GIVING

1. Northern California & Nevada \$1,311.11
2. South Texas 897.07

INCREASE IN AVERAGE GIVING

1. Rocky Mountain\$ 4.94
2. Mississippi 4.59

**GREATEST GAIN IN NUMBER OF
CHURCHES GIVING**

1. Minnesota 14
2. Arkansas 13

**PERCENTAGE OF GAIN IN NUMBER
OF CHURCHES GIVING**

1. Montana 14%
2. Northern New England 14%

RADIO NEWS FLASH!

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

WAUSAU, WISCONSIN (WHVF)
1230 Kc.—250 Watts
Sundays, 10:00 p.m.

ALLIANCE, NEBRASKA (KCOW)
1400 Kc.—250 Watts
Sundays, 8:05 a.m.

RICHLANDS, VIRGINIA (WRIC)
540 Kc.—1,000 Watts
Sundays, 8:00 a.m.

CHANGE OF TIME

LEWISTOWN, MONTANA (KXLO)
Sundays, 8:30 a.m.

C. M. WARD'S ENGAGEMENTS

Revivaltime Speaker C. M. Ward may be heard in person in the following places:

July 14-21—OKLAHOMA DISTRICT:
District Camp.

July 21-24—MALAGA, N. J.: Pine Grove
Camp.

July 24-Aug. 9—GREEN LANE, PA.:
District camp meeting, Maranatha Camp
Ground.

August 10—CHAMBERSBURG, PA.:
C. A. and *Revivaltime* Rally.

The soul that rationalizes by saying he is too busy to pray is too busy indeed. A honey bee does not dart in and out of a flower; instead, it tarries with the flower for a while and thus draws out the fragrance that results in honey. Our day would greatly profit by the advice given David Livingstone by a Scotsman, "Religion is not a matter of fits, of starts and stops, but an everyday affair."

Roy O. McClain, *This Way, Please*
(The Fleming H. Revell Company)

July 12, 1959

C. M. WARD'S NEWEST BOOK . . .

**"Good-by
Make-Believe"**



Dear Evangel Friends:

I might have dismissed it as a mere impulse when I felt I should ask Hal Herman to stay overnight, but it actually was a leading from God.

At the time, I never dreamed my invitation would lead this new convert into a world-wide evangelistic ministry—preaching for months one block from the Russian sector of Berlin, and conducting campaigns in Formosa, Korea, Japan and the Philippines.

For years Hal Herman was associated with Columbia Pictures of Hollywood as a news writer and photo editor. During the war with Japan he advanced rapidly until he was named Press Photo Chief for General Douglas MacArthur's Headquarters Group, a job he held until he was mustered out.

He photographed the American troops in the steaming jungles of New Guinea, the Battle of Manila and the atom-bombed ruins of Hiroshima. He handled the news pictures on the battleship "Missouri" in Tokyo Bay. He was on hand in the Imperial Diet of Japan with the foreign photographers when, for the first time in history, cameras were clicking at the emperor before his golden throne.

Through the dedicated efforts of a personal worker in the Hollywood Studios, Hal Herman was saved in 1947. When I first met Hal, he had left the studios and was assisting in preparing for a "Full Gospel Youth Rally" to be held in the Hollywood Bowl. I invited him to speak from my pulpit on a Sunday night. *I shall never regret doing so.*

This is the exciting story I tell in my book "GOOD-BY MAKE-BELIEVE." *It is a story of a man's search for reality.*

You will read about . . . Hal's life from New Guinea jungles to Tokyo ruins. . . . Five times when God spared his life in the Battle of Manila. . . . Picture flights of the atom-bombing of Hiroshima.

As you read of *his conversion* and the *great change*, your heart will rejoice. You will travel with him as he conducts 27 campaigns in 17 countries and see miracles performed and hundreds saved.

Then you will sense that *here is a story that can be the means of saving many more*—and will want to give it to an unsaved friend. This book can be a silent evangelist!

This is one of the most exciting Christian testimonies I have ever written. I have reserved a special copy of "GOOD-BY MAKE-BELIEVE" for you. Just send me your request by filling out the coupon below and forwarding it with your *Revivaltime* offering. We urgently request your help during these summer months. Please get your request to me right away as I am anxiously waiting to send you this thrilling story of the life of Evangelist Hal Herman.

Yours by Calvary's ties,

C. M. Ward

**Clip and
mail right
away . . .**

Please send me my copy of "GOOD-BY MAKE-BELIEVE." Enclosed is \$ _____ my special offering for the ministry of *Revivaltime*. I shall be praying for your special needs during these summer months.

NAME _____

ADDRESS _____

CITY _____ STATE _____

My prayer request _____

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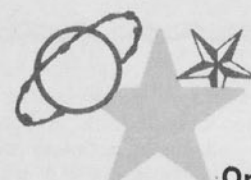
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The Baptism in the Holy Spirit

(Continued from page three)

company had received the Holy Ghost is plainly stated: "They spake with tongues and prophesied." Nothing could be plainer. Several years had elapsed since the Day of Pentecost, and even since the outpouring upon the first Gentiles in Caesarea, but still the same identical initial evidence is found accompanying the gift of the Holy Spirit.

What, then, is the result of our examination of the evidence? That in three cases out of five it is plainly stated that the particular manifestation accompanying the baptism in the Holy Spirit was speaking with tongues; and that in the other two cases, though left an open question, there are at least preponderating reasons for believing they spoke with tongues then also.

We submit, therefore, that the evidence is entirely sufficient for the conclusion expressed in the doctrine that "speaking with other tongues is the initial evidence of the baptism in the Holy Spirit."

SOME OBJECTIONS CONSIDERED

There are three main objections to this doctrine, which we shall fairly consider: one founded on Scripture; one on experience; and one on observation.

1. The doctrine is sometimes questioned on Scriptural grounds because of Paul's statement in the subjunctive mood (made in 1 Corinthians 12:30), "Do all speak with tongues?"

It should be carefully noted that, in any case, this Scripture can never be used to question the fact of the initial evidence of the baptism in the Holy Spirit being "tongues." At the most it can only be used to question whether we should expect this evidence in every case.

But on examination of the context we find that Paul is dealing here exclusively with the subject of spiritual gifts as granted to the various members of the body of Christ for the edification of the whole. The question of the experience of believers when personally receiving the fulness of the Holy Spirit does not come up here at all, and any attempt to wrest this statement from its proper application must result in confusion.

For our information concerning the

manifestation given to believers when baptized in the Spirit we are entirely shut up to the instances already noted in the Book of Acts. On the Day of Pentecost and in the house of Cornelius the Scripture plainly uses the word "all," and in both cases the obvious meaning is that "all" received the fullness of the Spirit and "all" spoke with tongues (Acts 2:4; 10:44-46). Yet no one would wish to infer that "all" then receive the one particular gift of diversities of tongues for regular exercise as members of the body of Christ. This was only allotted to some, which is exactly what Paul says in 1 Corinthians 12:30.

To recognize a proper distinction between speaking with tongues as the initial evidence of the baptism in the Holy Ghost, and the gift of tongues in the Church, is both justifiable and necessary to prevent confusion in doctrine and application. The Book of Acts deals with the first phase of this manifestation; the Epistle to the Corinthians with the second; and we note the following plain distinctions:

(a) The initial evidence is spontaneous (Acts 10:44-46), whereas the gift is controllable (1 Corinthians 14:28).

(b) The initial evidence can be given to any number on one occasion, as for instance 120 on the Day of Pentecost (Acts 1:15; 2:4), a room full of people (Acts 10:24), and at least twelve (Acts 19:7); whereas the use of the gift is limited on one occasion to "two or at the most three" (1 Corinthians 14:27). The above passages completely contradict each other unless we recognize a distinction between tongues as an initial evidence of the baptism in the Spirit, and tongues as a gift in the body of Christ.

* * *

2. An objection, not scriptural in the least, but worthy of frank consideration, is founded upon experience; namely, that if this doctrine be true, why are so many spiritual believers today without this experience, especially those who claim to have received a definite baptism in the Holy Spirit?

Our answer is that the principle holds good here as everywhere in the spiritual realm, "according to your faith be it unto you." We have good reason for presuming that, for various reasons, these friends either do not believe they could have such an absolutely Scriptural experience today, or else they do not want it. Of one thing

we are assured, that "the promise" (of a Pentecostal Baptism as recorded in the New Testament) is still for "all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

We submit that the only standard of Christian experience permissible to the believer is the pattern which God has caused to be written for the Church of every generation upon the pages of the New Testament. To fix our eyes upon the best of men prevents us from ever rising beyond the experience of the one we happen to admire, but to fix our eyes upon the Scriptures leaves us free to rise into all the fullness of God's plan.

This objection should never find any place among those who claim to make the Scriptures their only rule of faith and practice.

* * *

3. A final objection we will consider is one founded upon observation; namely, the inconsistent lives of certain persons who claim to have spoken with tongues as an evidence that they have been baptized in the Holy Spirit but whose conduct is not Christlike.

This objection is one we admit with deep sorrow insofar that lack of holiness in a child of God professing to be filled with His Spirit is never excusable on any ground. It must be pointed out, however, that this provides no Scriptural argument whatsoever against the truth of the doctrine or experience we are considering. Inspiration does not sanctify.

We have every reason to believe that Ananias and Sapphira had shared in the full Pentecostal blessings of the Early Church. In the Corinthian Assembly which Paul commends as coming behind in no gift (1 Corinthians 1:7), we find among its members quarrellings, immorality, intemperance, and serious error concerning such a fundamental doctrine as the resurrection. We simply state the naked facts which every student of the New Testament will verify. There was no need for these failures—there was every provision made to prevent them—but that some did, and some still do, fail of the grace of God is patent beyond argument. Those who reject a Scriptural doctrine because of the lamentable failure of some of its exponents can find no possible justification before an open Bible. To logically maintain the same position with consistency

(Continued on back page)

What Are Your Chances?

By Elva M. Johnson

(Continued from preceding page)

we must justify every unbeliever who refuses to become a Christian because he has unfortunately met professing believers who live inconsistent lives. God forbid.

The fruit of the Spirit comes by walking in the Spirit (Galatians 5), and it is evident (from 1 Corinthians 13:1-3) that it is possible for a believer to speak with tongues and exercise other gifts of the Spirit without walking in love. Their gifts then become profitless and vain, just "sounding brass and a tinkling cymbal," but this does not prove that the gifts were not genuine at the outset. Paul never suggests that they had counterfeit gifts from the evil one; they were genuine gifts but used without the love of God in the heart. The sad picture is of believers who once had a genuine anointing of the Spirit but who have backslidden. The remedy is obviously a return to the first anointing and an exercise of the gracious gifts of the Spirit in love and holiness.

While we believe that this doctrine is so Scriptural that it may be put forward with all boldness and certainty, yet we also feel that it should be advanced with great modesty and love.

Those who, in accordance with the Scripture, have received the initial evidence of speaking with tongues when they were baptized in the Spirit—and the writer is happy to include himself among them—have nothing whereof they may boast in themselves. All the glory is due both now and ever to the gracious Lord who bestows the gift.

A NEWSPAPER REPORTER ASKED seven people the following question: "What are your chances of going to heaven when you die?"

The answers he received ranged from "Pretty slim because I can't play a harp," to "About one out of twelve."

One woman said she had spent so much time in taxicabs and had so many narrow escapes that her chances of being hit and going to heaven seemed to be "excellent."

A man modestly said that because of his poor human limitations, he didn't think his chances were so good. A woman confessed she didn't have any idea whether she would go to heaven or not, and suggested, "Why not ask my husband?" When he was approached he said he thought her chances were really very good since "she had joined the church of her own accord."

Another woman said she felt that she had a great chance since her father was so good and he would surely put in a good word for her.

It is obvious that none of these people had any real Bible basis for believing that they would ever go to heaven. But what would you say if you were asked that question? *On what would your answer be based?*

Perhaps the man who felt his chances were not so good because of his human limitations was closer to the answer than the others. For as long as we feel we will slip into heaven by accident, or by joining the church (even of our own accord!), or by the mere act of dying, we are not even near the Bible basis for gaining entrance.

Eternity is too real, too long, too full of either torment or happiness, to be left to mere chance. God thought



it so important that He sent His Son to die for us, to open heaven for all who will accept Him. All He asks in return is that we recognize His sacrifice on Calvary, appropriate its provisions, and live for Him here.

There is no other way. Millions who know this truth with their minds keep on hoping, bluffing, delaying, taking a chance on heaven as if it were a cheap prize in a carnival game. But heaven is real and hell is real. And God's plan for every one of us includes heaven. He was *not willing* that any should perish, but it is *possible* for us to perish by rejecting His plan of redemption.

Whether you enter heaven or miss it and go to hell when you die has nothing to do with your own character apart from Jesus Christ. Your eternal destiny can never be altered because of the goodness of your parents or anyone else. Natural abilities, bank accounts, and social standing will not even be considered when that time comes. Only what you do about Jesus Christ, here and now, will really matter. God says He will judge the whole world by Jesus Christ. It is not a matter of chance; it is your acceptance or rejection of the Saviour that will determine your eternal destiny.

The Bible says that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

Will you turn to the Saviour now and make heaven your *sure* destiny, instead of taking a chance—and missing it? Remember this: "It is appointed unto men once to die, but after this the judgment." ◀◀