

The Pentecostal Evangel

NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT,

SAITH THE LORD

ASSEMBLIES OF GOD



MAY 15, 1960

TEN CENTS

Every Man
Win a Man

By
Burton W. Pierce

God's Plan for
Laymen
By Ralph M. Riggs

FAMILY
WORSHIP
by
Alice R. Flower



The Annual Servicemen's Retreat
at Berchtesgaden, Germany. See page 10.

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

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

Men Answer the Call

The Lord is calling for men today, and an increasing number of men are answering His call. He is saving men, filling them with His Spirit, and calling them to enlist in His service. He calls some to be pastors or missionaries. He calls others to be farmers, machinists, salesmen, or to do other types of work. To all of them He says, "Ye are the light of the world," and He sets each man in some darkened corner of the world where the light of that man's personal Christian testimony is needed.

We thank God for the multiplied thousands of fine men in the Assemblies of God who are letting their light shine seven days a week. Whether at home, at church, or on the daily job they are working for Christ. They are mingling with men whom the preacher never sees. They have the opportunity to witness to men who never attend a gospel church. Their ministry, therefore, is a very essential part of God's master plan for evangelizing the world.

Men are the leaders in this world and Christ wants them to be the leaders in His Church. He wants them to be the mainstay of their pastor and the program of the local Assembly. He wants them to be at the forefront of every soul-winning effort whether it be in a revival campaign or in door-to-door evangelism. He wants them to be the key figures in the Sunday school, in the missionary enterprise, and in every other branch of His work. If the leadership is permitted to pass, by default, to the women the Lord's work will suffer, no matter how faithful the women may be, for God has placed the responsibility for spiritual leadership upon the men.

For many years the men in many of our Assemblies have been meeting together for fellowship and for the purpose of winning other men to Christ. As these Men's Fellowship groups kept increasing in number, the General Council was asked to furnish literature and other materials to expedite this good work, and in 1954 a national Department of Men's Fellowship was established. T. F. Zimmerman was the first Executive Director and Don Mallough was appointed National Secretary. The objectives for Men's Fellowship were set forth as follows: (1) To win men to Christ. (2) To encourage cooperation with the local church, district, and national organization. (3) To encourage loyalty to Christ, to the church, and to the pastor. (4) To foster Christian fellowship and to enlist, organize, and utilize our men in active Christian service.

A pocket-size quarterly magazine for men was introduced and it was named *TEAM*, the letters standing for the motto, "To Enlist All Men." If you are not acquainted with this excellent little magazine you may write to 434 West Pacific Street, Springfield, Missouri, and request a free sample copy.

Men's Fellowship has had a steady growth. According to Howard S. Bush, the present Executive Director, there are now 2,000 organized Men's Fellowship groups throughout the land. We salute these groups and commend the men for the good work they are doing. May the blessing of God rest upon the life and ministry of every member.—R.C.C.

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The Potter and the Clay

BY J. C. TAYLOR

HAVING BEEN ASSOCIATED WITH the pottery industry for the last twenty years, I have learned to appreciate the message the prophet received in the house of the potter as recorded in Jeremiah 18.

Isaiah 64:8 expresses the basic thought well, "But now, O Lord . . . we are the clay, and thou our potter; and we are the work of thy hand." Every true Christian is just a little piece of clay, nothing more without His Spirit.

Finding the right source of clay is a big job in the pottery industry. Usually we think of digging clay from a pit. David said in Psalms 40:2, "He brought me up also out of an horrible pit." How thankful we should be that the Great Potter considered each of us valuable clay and did dig us out. Just to be clay doesn't denote any value, but the yielded, pliable kind may be priceless.

Preparing the raw clay is an interesting process. It must first be crushed. The Great Potter finds it necessary to crush our stony, indifferent hearts from time to time. He employs various means and instruments of crushing. We consider these experiences nothing less

The author of this article is General Manager of Gracetone Pottery in Muskogee, Okla. Gracetone Pottery is a branch of the world-famous Frankoma Pottery, Inc., with headquarters in Sapulpa, Okla.

This article is the substance of an address given by Brother Taylor in a chapel service at Evangel College, Springfield, Mo.

than disastrous, but the Lord is just shaking us up that He may begin His work.

After the clay has been pulverized, we add water, producing a liquid clay we refer to as slip. This liquid clay is then run through a very fine screen having approximately 14,000 holes per square inch. The screen removes the impurities or all that is not clay. Our Potter is busy today putting us through the screening process. He is removing much in us that is undesirable, superfluous, even though it may seem almost indispensable at the moment.

In preparing the clay we take certain things out and replace them with materials that will cause it to perform as it should. We all realize that as pieces of clay we are not sufficient within ourselves. So the Great Potter must take away and add to as He deems necessary. That which the Lord adds has eternal value.

Following the preparation of the clay we let it age a few days before shaping it into various forms. It must age or it is more difficult to work. In a spiritual sense we often resent the aging process but have long since recognized the importance of time, patience, and experience in our Christian walk.

It is an easy job to take a piece of well-prepared, pliable clay and shape it into a beautiful form. Several processes are used in the field of pottery, including the old-fashioned potter's wheel of Jeremiah's day. As the

prophet watched with deep interest and concern, the old potter wrought a work on the wheel. With every piece of clay he made something good. The Lord insists He has a definite purpose for every individual. On one occasion the vessel was marred, so he made it again as seemed good to the potter. As long as we are humble and repentant in our attitude, the Lord can always remake or correct when marring takes place.

The old potter knew exactly what to do with the clay. He could have left it untouched and it would have eventually wasted away. Our Potter knows His business and so understands the peculiar characteristics of each piece of clay. He has unlimited artistic ability. With Israel in mind God questioned Jeremiah, "Cannot I do with you as this potter; behold as the clay is in the potter's hand, so are ye in mine hand."

The Holy Spirit represents the hands of the Lord and with the great hands of love He is fashioning every yielded piece of clay into a vessel unto honor meet for the Master's use. Paul tells us in Romans 9:21 that the potter hath power over the clay to make one vessel unto honor and another unto dishonor. It is certain we can no more attain a worthy end in life without the Lord's help than a piece of clay can become a shapely vessel without the potter.

An interesting question is presented in Isaiah 45:9, "Shall the clay say to

(Continued on next page)

him that fashioneth it, what maketh thou?" Many of us in the stress and strain of the molding process have been tempted at times to question the Great Potter and His actions. He is much more pleased when we are satisfied to be the vessel of His choosing and making.

After a vessel has been molded there is still much work to be done before it becomes a finished product. In pottery making, the next step is the trimming process. Paring knives and sand paper are used to remove mold seams, sharp edges and other blemishes. A wet sponge completes the trimming and you can never tell that a cutting instrument has been used. Hebrews 4:12 speaks of the Word as being quick and powerful and sharper than any two-edged sword. Most of us have experienced this trimming operation at one time or another. The Great Potter doesn't leave us roughed up and sorely wounded. The presence of the Holy Spirit is like the sponge in that He soothes, taking away the hurt, and marks of the knife.

Following the trimming process the piece is ready to be glazed. This glaze is the colorful substance covering the clay to make it beautiful and useful. There is little color to the glaze until after it is fired. It takes the fire to bring out the color. Glaze materials are much more expensive than the clay itself. Spiritualizing, the glaze is comparable to the fruits of the spirit. These cost us something extra. A piece of clay, fired without glaze, is a very rough and repulsive thing to handle. The glazed piece is so smooth you just love to handle it.

The final process is the firing of the piece. All work to this point is in vain unless it will stand the fire. We put the pottery into the kiln and gradually heat to approximately 1925 degrees Fahrenheit. The reaction of the clay to the fire depends upon the materials in the clay. If all the impurities have been removed, all will be well. Impurities or foreign particles overlooked and allowed to remain in the clay cannot take the heat. Before the desired temperature is reached the pieces with impurities will explode. Many pieces may be ruined because of one small piece exploding.

As Christians we must never forget the influence we exert upon those about us. When speaking of the firing process in a spiritual sense, we think of the trials, tests, and other experi-

ences that must be endured because of our relationship to Christ. 1 Corinthians says, "The fire shall try every man's work of what sort it is." This process is an absolute necessity. If there is no fire, there is no service and if a piece is not serviceable it has no value.

We sometimes overfire or underfire a piece, neither is good. Our Potter has never made a mistake putting us through the firing process. 1 Corinthians 10:13 assures us He will never tempt us above that we are able to bear. Actually, the real story is told in the fire. It is an easy matter to be good inside the church doors. In such an atmosphere we can sing, testify, and smile, but the world awaits outside to observe our actions and reactions there. Another interesting feature of the firing process is the amount of shrinkage that takes place in the piece. How small we feel within ourselves and how little we have to boast of after coming through the fire.

When the desired temperature is reached, the fire is turned off and the pieces are allowed to cool gradually. It is during this cooling period that the glaze matures. As soon as the ware can be handled it is ready for use.

Our job in the pottery business is to make something that will be desired, something that people will pay a price to secure. As Christians, our job is to be a vessel that will please the Lord. In Acts 9:15 Christ spoke to Ananias concerning Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." His pride in Paul is obvious for he was to become a vessel unto honor and meet for the Master's use.

The formula by which we can all become the vessel He desires is expressed in 2 Timothy 2:21, "If a man therefore purge himself from these (impurities, foreign particles), he shall be a vessel unto honor, sanctified, and meet for the Master's use."

There are cheap vessels and expensive ones. Some vessels are of little use while others serve many worthy purposes. Which one will you be? The results are up to you. All depends upon your yieldedness to God. What are you worth to Him?

"Have Thine own way, Lord, have Thine own way.

*Thou art the Potter, I am the clay.
Mold me and make me, after Thy will,*

While I am waiting, yielded and still."

God's Plan for Laymen

BY R. M. RIGGS

Former General Superintendent
Assemblies of God

THE BIBLE REVEALS THAT LAYMEN have a vital part in the plan of redemption. One does not have to look far to find it.

Laymen were present on the great Day of Pentecost when the Holy Spirit was first outpoured. They were co-recipients with the apostles of the blessing. No distinction was made. They were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. Acts 1:13 enumerates the disciples who were there. Verse 14 says, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." A few days before these last "believed not on him." They had doubtless been converted after His resurrection, but certainly were not preachers nor apostles.

There were 120 disciples of whom twelve were apostles. Was it a coincidence that one-tenth, a tithe, were "preachers" and the rest "laymen"? The 108 laymen and laywomen received the baptism in the Holy Spirit along with the preachers.

Now Jesus had said, "...ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." He did not discriminate between preachers who received the fullness of the Spirit and laymen who did. The bap-

tism in the Holy Ghost, by whomever it is received, brings power, equipping one to meet the responsibility to witness even unto the uttermost part of the earth.

The power is for all who receive the Holy Ghost. At the very beginning it came upon a host of laymen along with the preachers. Thus our Lord arranged that a large group of laymen should be in "on the ground floor" in the initial launching of His program for the completion of the plan of redemption by taking it into all the world. He was counting on them to have a full part in that plan.

He specifically included laymen in the Great Commission. "Go ye therefore, and teach [make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them [the new disciples] to observe all things whatsoever I have commanded you..." (Matthew 28:19-20). And He hardly had finished commanding them to "Tarry in the city of Jerusalem until ye be endued with power from on high," before He was commanding them to "Go into all the world and preach the gospel to every creature."

Therefore, to new converts, who of necessity would be laymen, the commandment comes, "Tarry until you are endued with power, and then go tell about Jesus and His salvation to the ends of the earth." After all, He had said, "Be not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ" (Matthew 23: 8-10). *All ye are brethren.* This levels us off. We are equally dependent upon

Him for His mercy and His grace. We are all equally important in His sight.

When He said, "Go ye into all the world and preach the gospel to every creature," He added, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Then He immediately stated, "These signs shall follow them that believe." They that believe shall be saved. In other words, signs shall follow saved believers. Among these signs were ability to cast out demons and ability to lay hands on the sick so that they should recover. Only elders should anoint the sick with oil (James 5:14) but *all* believers may cast out demons and lay hands on the sick for them to recover. Thus laymen were endowed specifically with power by the Lord to perform signs in His name.

Did the laymen of those days take Jesus literally? We have already seen how they considered themselves included in His command to "tarry until." They were right there when the Fire fell. And Jesus was there to give them the Holy Spirit as He did the others. In Acts 6 a clear distinction was made between the apostles and those that served tables. Out from among "multitudes of the disciples," seven [lay] men were chosen full of the Holy Ghost and wisdom who were appointed over "this business." The story of two of these laymen is told in Acts 6 to 8. Taking Jesus literally that all believers could cast out devils and lay hands on the sick, Stephen and Philip "did great wonders and miracles among the people"—"For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed."

They took literally His statement that the baptism in the Holy Ghost was "power to witness" for all who received, for their hearers were not able to resist the wisdom and the spirit by which they spake and preached the things concerning the kingdom of God and the name of Jesus Christ. In Philip's case, the people with one accord gave heed unto those things which he spake, hearing and seeing the miracles which he did. As for Stephen, they stoned him and a layman became the first martyr for Christ.

A further statement concerning the activity of laymen in those days is found in Acts 8:1-4. Here it is recorded that the disciples were all scattered abroad "except the apostles."

"And they that were scattered abroad went everywhere preaching the word." This scattering abroad of the laymen included Philip, and his going down to Samaria resulted in a great revival in that city. Others traveled as far as Phenice and Cyprus and Antioch where a great missionary church was founded. This was done by laymen obeying the Great Commission and going forth in the power of the Holy Ghost.

We have seen the vital part laymen took in the plan of redemption in the apostolic age. What part do they or should they have now? Present-day believers, including laymen of course, were prayed for by Jesus in His high priestly prayer. "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). And His prayer was that we all might be one—one in completing the plan of redemption, as well as in Christian fellowship.

The last message of Christ personally to the churches (Revelation 2 and 3) says that He hates the doctrine and the deeds of the Nicolaitans. Even then an un-Scriptural distinction was being made between the ministry and the laity, and the Lord rebuked it sharply. Respect for the ministry is taught in the Word, but the Bible does not teach that laymen should leave their responsibility for spreading the gospel to the preacher, or that the preachers should monopolize the work of furthering the kingdom. Preachers should be "overseers" of the flock, which implies a group of church workers over which he exercises a guiding, helping hand. Pastors are "for the perfecting of the saints unto the work of the ministry" (Ephesians 4:12).

The pastor is in desperate need of the active, Spirit-filled participation of all the laymen of his church. Each local church must fill its Jerusalem with the doctrine (Acts 5:28). The pastor needs every man on deck for the job. When the Son of Man took His far journey, He left "every man his work" (Mark 13:34). That means every man, not just every preacher.

Let me go further. The Holy Ghost is in desperate need that every man will accomplish his assigned task to see that Christ did not die in vain when He shed His blood for the whole world. It behooved Christ to suffer, and it behooves us, every man of us, to be His witnesses among all nations, beginning at our Jerusalem (Luke 24: 46-48). ◀◀

BIBLE VERSE



Thou therefore endure hardness, as a good soldier of Jesus Christ.
II TIMOTHY 2:3

God's Pharmacist

When Doyle Burgess became generous toward God he found God could be generous too.

BY EMMETT MAUM

Newspaper Reporter, Memphis, Tennessee

AT THE CLOSE OF THE MORNING church service at the First Assembly of God, in Memphis, Doyle E. Burgess went hurriedly to his car. With a couple of other men he drove rapidly out of the parking lot and headed north.

"What's the hurry?" asked someone who did not know Burgess well.

True, he was very much in a hurry, for he was fulfilling his number one aim in life. He was beginning a drive of about 65 miles to minister at the Fort Pillow Prison Farm.

But that's getting ahead of the story.

Burgess is modest, quiet, with a receding hairline and a contagious smile. He is also one of the leading drug store owners in Memphis, Tennessee—a man who saw a chance to help humanity, jumped at the opportunity, and has been at it ever since.

His story goes back to his home in Locust Grove, Oklahoma, in 1933. Burgess, who had just been graduated from Pryor (Oklahoma) High School, at first felt he wanted to attend an X-ray technicians' school. So he accepted a job in an Oklahoma City restaurant to help finance his schooling. His pay? One dollar a week and meals, for eight to ten hours' work a day, for those were depression days.

Later, changing his mind, he decided to study pharmacy and in 1936 entered the Capital College of Pharmacy at Denver, Colorado. After completing his studies, Burgess took two state board examinations—one in Denver, the other in Nashville, Tennessee.

"At the time," recalls Burgess, "I had no idea why I chose Tennessee. I knew no one in the State and had never been there. I just wrote the Chamber of Commerce in all of the leading cities, including Memphis.

You'd have thought some great corporation was inquiring about the city's facilities in Memphis."

While Burgess, who later realized God was leading him to Tennessee, was not to establish a huge corporation, in time he was to become one of the most widely-known drug store owners in the mid-south. He was to own or share ownership in five drug stores at one time or another. Today he owns the Burgess Pharmacy in East Memphis.

When he was employed as a pharmacist in Memphis, he met Mildred Sparks, employed at the same drug store. She seemed different from other girls he had known. Burgess learned quickly that she was a born-again Christian who had consecrated her life to Christ.

Mildred attended First Assembly of God, then a small congregation, and young Doyle began going to Sunday school and church with her. In 1937

the couple was married and soon began thinking about opening their own drug store.

His wife picked up the story here: "We actually didn't have the money to open a store. We had saved \$37 in a coffee can at home—our total savings. But Doyle had known quite a few people in the pharmaceutical profession and he talked to them. They promised to let us have products on credit."

Insisting upon having one certain franchise (Rexall), Doyle called a salesman for that firm whom he had known. The couple told him frankly they did not have the money, but guaranteed him they would be able to pay once they were in business.

The salesman grinned, "If you're that interested in going into the drug business and getting our franchise, and don't mind saying you don't have the money but are certain you can pay us, then we'll see that you get credit."

Acquiring products was only part of the job. The Burgesses soon realized it was a hard job getting a business under way. Both worked long hours.

"In those early days," said Burgess, "it was not unusual for me to work from seven in the morning until eleven at night. And my wife worked eight hours or more a day."

Burgess, who had given his heart to the Lord at the age of twelve in Locust Grove, and his wife began to slack off in church attendance and interest. For six or seven years they went to church only spasmodically. Through the years Burgess actually had been only a nominal Christian.



Doyle E. Burgess speaking to men at Fort Pillow Prison Farm near Ripley, Tenn.

One night when they attended church, Ralph Harris and Kenneth Short, Assemblies of God ministers, spoke on foreign missions. They were helping to inaugurate what is now a mighty missionary effort—"Speed-the-Light."

As they spoke, God also spoke, telling Burgess to give \$500 in the missionary offering—and he didn't even possess that much money! Burgess, who recalls that he perhaps had never dropped as much as a dollar into the offering before, wrote his check for \$500. When his wife saw it she was amazed. Quietly, Burgess asked the Lord to help him cover the check with the needed funds. The next day he joined works with his faith, scrambling around to get the money to deposit.

From that moment things began to be different. In following the Lord's leading Burgess also had made a consecration to follow Christ in a real way. He and his wife began to be faithful in attending all services of the church, including Wednesday evening prayer meetings. They joined the choir.

In the small congregation they felt they could put their shoulders to the work and help win souls to Christ and build up the church. They have seen this take place and have watched First Assembly outgrow its facilities three times and build up a Sunday school exceeding 1065 per Sunday.

Burgess' business prospered as did the spirituality of the young couple. Burgess felt impressed now that he should tithe, thus answering his wife's prayers of several years.

Then Burgess began putting a little motto on his drug-store stationery: "My main object in life is to work for God. To earn a livelihood, I practice pharmacy."

Teen-agers coming into the drug store sensed that these were honest, sincere people. This was important, for youngsters are not fooled easily. The contacts were beneficial to the Burgesses, helping to prepare them for their church work. Both have taught young people's Sunday school classes.

Shortly after Burgess made a full consecration to the Lord he was elected president of the Christ's Ambassadors of his church. About that time, Floyd Jones, then chaplain of Fort Pillow Prison Farm near Ripley, Tennessee, asked the young people of First Assembly in Memphis to hold a church service one Sunday a month for the prisoners.

(Continued on page twenty-two)

A True Christian is bound to be different

God's Two Words

BY OSWALD J. SMITH

THERE ARE TWO TREMENDOUS STATEMENTS in God's Word, statements so simple, yet so positive and definite that no one can afford to ignore them. You will find them in Acts 16:21—"Believe and be saved," and 2 Cor. 6:17—"Come out and be separate."

1. Believe and Be Saved

To believe is to renounce all dependence on heathen religions, as well as Jewish, Catholic, and Protestant, and to trust Jesus Christ alone for salvation.

To turn from all works, ceremonies, sacraments, self-righteousness, and deeds of merit, to Christ the Son of God, who died for your sins and rose for your justification.

To receive Jesus Christ as your own personal Saviour and give yourself body, soul, and spirit, for time and eternity, to Him. Thus you will pass out of death and into life, from the kingdom of darkness to the kingdom of light and from bondage to freedom. You will be born again, born from above, born of the Spirit of God.

There must come a definite moment in your life when this happens, when you open your heart to Jesus Christ and become God's child. "As many as received him, to them gave he power to become the sons of God" (John 1:12). That, then, is what it means to believe and be saved. Will you receive Him? Do it, and do it—NOW!

2. Come Out and Be Separate

No sooner will you be saved than you will become a new creature in Christ Jesus. Old things will pass away and all things become new. The things you hated you will love and the things you loved you will hate, because you

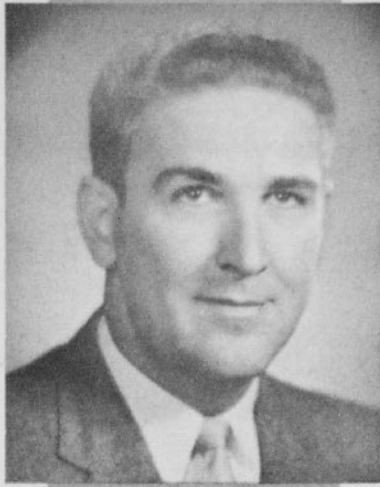
will have a new nature and you will be living in a new world.

If you worked for a brewery, you will give up your job and get another. If you served liquor, you will refuse to serve it again. If you were a drunkard, you will become sober. If you were a thief, you will henceforth be honest. If you used tobacco, you will use it no more. If you were immoral and unclean, you will become pure. If you danced, you will give it up. If you gambled, you will gamble no more. If your language was filthy, it will henceforth be clean. If you used to swear, you will swear no more. If you dressed immodestly and worldly, you will dress like a Christian. You will not leave yourself open to criticism. There will be no appeal to the flesh. You will not be a stumbling block. If you have been a member of a secret society, you will immediately resign. The lodge that will not have your Saviour is no place for you. As you once served the devil, so now you will serve God. You will go nowhere where you would not want Christ to find you when He comes.

The world will no longer attract you. Theaters, movies, etc., will be a thing of the past. If you are in the show business, you will get out. To be a friend of the world is to be the enemy of God. You will not be a good mixer, you will be a good separator. If you cannot maintain your former position in life by working for an honest living, you will do what Christ told the rich young ruler to do—you will sell what you have and be content to live in a humble home on a modest income. Like converted drunkards, you will give your testimony freely without any thought of remuneration. You will not expect the church to keep you. Never again will you feel at home in the world that crucified your Lord.

All this may sound negative. It is not. It is the expulsive power of a new affection. These things will drop off like the autumn leaves. You will not have to give them up, you will not want them. As Christ comes in, the world goes out. When you have tasted the fruit of Canaan you will crave no more the flesh pots of Egypt.

These, my friend, are the two most positive statements in the Bible—"Believe and be saved—Come out and be separate." I challenge you to face them. If you will, you will not only be a Christian, you will be a mature and useful Christian, and your reward will be great. ◀◀



'Every Man Win a Man'

*New Secretary of Men's Fellowship
Calls for All-out Effort in Personal Evangelism*

BY BURTON W. PIERCE

IT HAS BEEN THE CONVICTION OF many Spirit-filled Bible scholars that, just prior to the return of the Lord Jesus, there would come upon mankind the greatest downpour of the Spirit of God that this world has ever seen. Joel spoke of such a universal outpouring "upon all flesh." Recent events seem to indicate that there is an unusual striving of the Holy Ghost even in modernistic circles. We have every reason to pray in faith believing that the salvation of the house of Cornelius and the revival in out-of-the-way Samaria will be repeated a thousand-fold.

The men of the Assemblies of God can certainly be a mighty force for God in promoting such a move. The very basis of the outreach of our men's organization can be summed up in the words of Paul to the Thessalonians, when he declared that "our gospel came not unto you in words only, but also in power, and in the Holy Ghost, and in much assurance." The word "assurance" in the original form suggests the wind filling the unfurled sail of the mariner's ship. "The Light for the Lost" program is our sail of faith. As one part of the Men's Fellowship program it has the mission of providing gospel literature in massive quantities for overseas distribution. The second part of our program is the strong intercession and soul-winning program here at home. I'm confident that these mighty sails of faith will be effectively filled by the "assurance" of the Holy

Burton W. Pierce, pastor of the Assembly of God in Kelso, Wash. and Men's Fellowship Director for the Northwest District, was recently named National Secretary of the Department of Men's Fellowship. He will assume his new duties next month.

Spirit. We must ever guard this mighty work against any deterioration into a social affair or even into just a service routine. If the burden of the Holy Spirit is not our driving force, we violate our right for existence.

Several of our districts have launched or are in the process of launching an "Every Man Win a Man" program. One step in such an effort is to get the name of every unsaved man in each church in the district. In the Northwest it is being broken down into sectional intercession groups. These names can be mimeographed and sent to all churches in the sections, each man receiving an intercession sheet. In this way many men can concentrate their prayers on the unsaved men in a number of churches. The results of such faithful prayer are tremendous. Many men in the various churches agree that early Sunday morning should be a time of crying out to God for the move of the Spirit in the Sunday's services. It has been a real joy for me to join with my men each Sunday morning in private altars in our homes praying for a mantle of God's blessing to rest on the meetings of the day. I have noticed that such an effort of intercession results in many men getting saved. Sunday afternoon Men's Fellowship prayer meetings become a wonderful time for getting men to take hold of the promises of God.

The other factor, of course, is soul winning. Several districts have been engaged in training their men in a concise way of winning the lost. We have been promoting such a program in the Northwest for some time. It is the hope of the national office that every district and every church shall engage

in training their men in effective winning of the lost. I have discovered that when I use the same method that I recommend to the men of the district, it encourages them and soon they have the joy of winning their first man to the Lord. If every man will win one more to the Lord, the work of God will grow by leaps and bounds. For if you win a man, you usually get his family too. We trust that effective soul-winning tools will be made available to all Men's Fellowship groups from our national office.

There are two factors that make our national men's organization a "natural" in this great evangelizing effort. The first is that it promotes interchurch team work. Philip, the deacon, became burdened for the lost. Under the inspiration of the Holy Ghost, this deacon went down to Samaria and preached Christ. The result was a city moved by God. Such an outreach beyond our own church borders is certainly God's plan. When the men's groups become stirred for a revival in missions, or in the smallest pioneer church that lacks men, it will result in a great blessing and forward move for all.

The other factor is that such an evangelizing effort will promote team work with the pastor. I know full well the tremendous thrill of being under the constant mantle of prayer of a godly Men's Fellowship group that is on the move for Christ. Eternity alone will reveal the impact and results of the Assemblies of God men of our nation joining hearts together to pray for a new outpouring of the Spirit's power of conviction on our churches, and then going forth as trained soul winners, effective in winning the lost to Christ.

WHAT WOULD YOU BE DOING NOW if you had never seen a Bible? Would you be a Christian today? How stable would you be if you only heard the Word preached now and then?

How far would the Church have deviated from the truth of God if it had never been put in written form?

The answer to all of these questions points up the great importance of printed matter in evangelizing the world. What a pity if the missionary, after preaching to the heathen, has to send them away empty-handed and they return to their village to face the witch doctor, fears, superstitions, and evil practices without a copy of the Scriptures to give them light and strength!

Someone may ask, Why give them literature? They cannot read, can they? No, many cannot read yet, but they are learning to read at the rate of a million every week! Those who cannot read are able to find someone who



Why Print the Word?

BY EVERETT JAMES

National Field Secretary, "Light for the Lost"

can. They will say, "Read this to me," and thus two people hear the gospel instead of one.

There is power in the printed page. It never quits preaching. Every time a person looks at it, it preaches the same gospel again and again. It never tires, never becomes ill, never changes its message. It is always consistent, never creates a personality problem, never over-emphasizes one particular phase of the gospel. It gives the whole truth in simple, understandable language. Preachers can only minister for a brief time but the printed page can

go on ministering twenty-four hours a day!

It is estimated that fourteen cents invested in the printed gospel will reap a convert for Christ. A dollar bill will reach a thousand people with the gospel and bring seven or more converts to Christ. No other single kind of evangelism can do so much for so many for so little!

"Light for the Lost" is the program of the Men's Fellowship—a program to spread the light of the gospel of Christ to all the dark corners of the earth by means of the printed page.

Seven Simple Sentences

There are seven simple facts that everyone ought to know about sin:

The *first* is that "sin earns wages."

The *second*, "sin pays wages."

The *third*, "sin insists on paying." You may be quite willing to let the account go, but sin always insists on paying.

Fourth, "sin pays its wages in kind." Sin against the body brings results there. Sin in contact with other people brings a chain of results affecting those others. It is terribly true that "no man sinneth to himself." Sin is the most selfish of acts. It influences to some extent everyone whom we touch.

Fifth, "sin pays in installments."

Sixth, "sin pays in full, unless the blood of Jesus washes away the stain."

Seventh, "sin is self-executive: it pays its own bills." Sin has bound up in itself all the terrific consequences that ever come.

The logical result of sin is death—death to the body, death to the mind, death to the soul! "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).—S. D. Gordon



THIS LAYMAN BELIEVES IN SIGNS

Sam Jordan, a deacon in the First Pentecostal Assembly of God at Ottumwa, Iowa, was brought back to Christ through a gospel sign. He therefore decided to rent a billboard and display this sign which serves a twofold purpose. It urges the passerby to "Try God" and directs them to a church where they may find Him.

The sign measures 14½ feet high and 26 feet long. In the picture, Pastor S. E. Johnson and Brother Jordan are inspecting the sign together.

"Sam Jordan is a layman that excels," says his pastor. "Besides all the things he does for his local church and for missions, he serves on the advisory board of Evangel College."

THIS PRESENT WORLD

Iraq

NEW MARRIAGE LAW IN IRAQ

A new marriage law in Iraq permits men to be married outside the Islamic religion to women of the Christian or Jewish faith. However, it forbids a Moslem woman to marry a non-Moslem. The new law established eighteen as the legal age of marriage. It banned polygamy except by special permission from a Moslem religious court judge.

Russia

MORE JEWS FOUND IN U.S.S.R.

The latest Russian census data reveals that there are 2,268,999 Jews in the Soviet Union—a figure much higher than many had expected. The census also revealed that almost one-fifth of all Russian Jews speak Yiddish, a flat contradiction of the recent government claim that interest in that language has declined.

Foreign observers were surprised to learn that almost half a million Jews in Russia report that Yiddish is their native tongue. In recent years Soviet leaders have justified the nearly complete absence of Yiddish books, Yiddish newspapers, and other Yiddish cul-

tural institutions by an alleged lack of interest in and knowledge of Yiddish.

Germany

MOSQUES BUILT IN GERMANY

The cornerstone was laid at Hamburg, Germany, for a \$300,000 Moslem mosque, the third and largest one to be built in Germany since the war. A pre-war mosque is in West Berlin. Plans were mapped recently for a fifth mosque, to be built in Munich, with cultural center and student hostel attached. Many Germans have been converted to Mohammedanism.

Congo

NEW RELIGION IN THE CONGO

The village of Banza Mateke, seventy-five miles northeast of Matadi, Belgian Congo, has become the center of a nationalistic religious movement which is causing some concern among the Congo missionaries. The "Ngunza" movement is extremely nationalistic, having vowed to "drive all whites into the ocean." It has within its creed a mixture of spirit worship, materialism, and elements of Christianity. Their Christ is a Congolese, Simoni Kimbangi, who lived a good life and died a Romanist. They maintain that "Je-

sus Christ is the white man's Saviour. Ours is Simoni Kimbangi, and he will soon rise from the dead and lead us to victory." The Ngunza preachers pray "in the name of the Father, and Simoni, and the Holy Ghost."

It is not unusual for thousands to come to this village bringing their sick to the Ngunza preacher, Gabriel Mabwaka, for prayer, hoping for some miracle to relieve their suffering. The ritual includes elements of witchcraft and perverted prayer. It will take *real* prayer in the name of our Lord Jesus Christ to overcome this "false Christ" religion.

China

NATIONAL COUNCIL LEADER CRITICIZED FOR STAND ON "RED" CHINA

Dr. Edwin T. Dahlberg, president of the National Council of Churches of Christ in the U.S.A., has been severely criticized for his statements about "Red" China. On a visit to Formosa in December he stated publicly that Red China ought to be recognized by the U.S. and admitted to the United Nations. The making of such a statement on free Chinese soil was seen as a flagrant abuse of the "diplomatic immunity" Dr. Dahlberg enjoyed as a guest of the U. S. Government.

RECORD-BREAKING RETREAT HELD AT BEAUTIFUL BERCHTESGADEN



The Fourth Annual Assemblies of God Servicemen's Retreat was a record-breaking event. Conducted March 7-11, 1960, at the General Walker Hotel, Berchtesgaden, Germany, it drew a record attendance of 350. Although the retreat was sponsored by and for Assemblies of God servicemen and dependents stationed in Europe, guests in attendance represented fourteen denominations in addition to the Assemblies.

The retreat was directed by Chaplain (Capt) Earl Waugh, assisted by Chaplain (Capt) Talmadge McNabb and Chaplain (1st Lt) Jules Ballas. Servicemen's Representative Warren McPherson of Springfield, Missouri, was the evening speaker. Missionaries in Europe also participated.

At least twenty-five servicemen accepted Christ Jesus as Saviour and ten received the baptism in the Holy Spirit.

Plans for the Fifth Annual Retreat were announced on the closing day. It will be conducted again at the General Walker Hotel, February 20-24, 1961. Chaplain (Capt) Talmadge McNabb has been appointed retreat master for the 1961 conference.

When discussing the issue Dr. Dahlberg reportedly admitted that probably 90 per cent of the Chinese people were against the present Communist regime in Red China. When asked why he would urge the churches to press for U. S. recognition of a government which represented only 10 per cent of the people, the National Council leader replied: "I don't think that our Christianity depends upon our freedom. I believe we will get farther with all countries in the United Nations. Whenever the United Nations steps in, it brings a healing influence."

One critic described Dr. Dahlberg's proposal as "politically naive and spiritually barren." He said, "Communist aims are completely immoral and the same at war or negotiations. Therefore there is no real alternative offered to those who oppose Communist aims."

Another said the proposal was unanimously opposed by persons in Formosa "whom Dr. Dahlberg admitted were qualified observers."

Commented another missionary leader, "It seems as if the National Council action is based upon an attitude of 'what difference does it make if we give away the free world but have peace in our time.'"

One missionary said to Dr. Dahlberg, "Just what are you trying to achieve? Are you suggesting that because we cannot immediately destroy an evil regime we should accept and condone it and thus lend it strength?"

Communist China is ineligible for admission to the United Nations under the present charter. In order to be a member of the U.N. a nation must refrain from the threat or use of force, and this the Reds will not do.

RELIGION SUPPRESSED IN RED CHINA

Foreign visitors to Communist China bring back the report that Communists no longer try to make a show of religious freedom in the country. Tourists are not invited to visit churches. *Far East News Service* states that in Canton, a visitor could not find a single church open, and there seemed to be no Christian activity there at all. The visitor was told he could go to Mass before 4 a.m. or after 10 p.m. "because priests are working just like everyone else."

The press in Red China is silent about the church to give the impression that Christianity has been liquidated and that it no longer poses a problem to the Communists.

Your Questions



ANSWERED BY ERNEST S. WILLIAMS

Explain the meaning of the words, "In your patience possess ye your souls" (Luke 21:19).

It means that by your patient endurance and continued faithfulness your soul may be kept calm, and eventually saved. The R.V. reads: "In your steadfastness ye shall win."

What does "The Lord of Sabaoth" mean? James 5:4.

The meaning is "the Lord of armies, or hosts." It is not another way of spelling sabbath.

What were the phylacteries which the Jews wore? Matthew 23:5.

They were tiny boxes in which they carried slips containing portions of scripture. Jews wear two of these during prayer: one on the head and one on the left arm. The custom came as fulfilling Exodus 13:9, 16. They were to wear evidences of their deliverance from Egypt and their fidelity to the law.

Where do we get the idea of Gabriel's horn to be blown at the end of time?

Gabriel has held important places in the plan of God. He conveyed God's messages to Daniel (Daniel 8:16; 9:21) and he was God's messenger to Zacharias (Luke 1:19) and to Mary (Luke 1:26), but I know of no Scripture which indicates that he is the one who will announce the end of time. The Bible says that our Lord Jesus, when He comes, will come "with the voice of the archangel and the trumpet of God" (1 Thessalonians 4:16). It does not mention any trumpet of Gabriel.

Did Paul ever have a wife? I am told that he had been a member of the Sanhedrin and that its members had to be married.

I know some say Paul had been a member of the Sanhedrin, but I do not find evidence of this. When Stephen was stoned, his assailants "laid down their clothes at a young man's feet whose name was Saul" (Acts 7:58). This would indicate that at the time he may have been too young to be a member of the Sanhedrin. That he was unmarried is indicated when he said concerning marriage, "I would that all men were even as I myself [unmarried]" (1 Corinthians 7:7). He shows his right to have a wife, but indicates that Barnabas and he denied themselves this right (1 Corinthians 9:5).

Paul said: "Stand fast therefore in the liberty wherewith Christ has made you free, and be not entangled again in the yoke of bondage (Galatians 5:1). What is the liberty he speaks of, and what is the yoke of bondage?"

The yoke of bondage was seeking to obtain Christian merit by "the deeds of the law" instead of the grace of our Lord Jesus Christ. The Galatian believers were troubled by Jewish-Christian teachers who taught that they must be circumcised and keep the law of Moses or they could not be saved (Acts 15:1, 24). After using Hagar as a type of the Mosaic law, and Ishmael as a type of one born to serve the law (Galatians 4:21-31), Paul exhorted the believers to stand fast in the grace of Christ. They were to stand fast in the liberty of the gospel. The entire Book of Galatians was written that the Gentiles might know they are saved by grace. "For ye are not under the law, but under grace" (Romans 6:14).

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).



Belgian Chateau Becomes Bible School

BEAUTIFUL NINETEEN-ACRE ESTATE CONVERTED TO
ASSEMBLIES OF GOD SCHOOL FOR
TRAINING FRENCH-SPEAKING MINISTERS

BY MRS. LEXIE B. OAKES

YOUNG PEOPLE FROM ALL OVER THE European continent are answering the call of God upon their lives. They are saying, "Here am I, Lord; send me!"

October 19, 1959, marked the opening of Emmanuel Institute Biblique at Andrimont, Belgium. Our Assemblies of God Missionary, Richard Dortch, is in charge of the school.

We recently visited the school and our hearts were made to rejoice when we saw for ourselves "*what God hath wrought.*" We were privileged to tour the Bible school with two of the students. This massive chateau with its twenty-seven rooms amply furnished to

Mrs. Oakes is in Europe with her husband, who is in the U. S. Air Force.

meet the students' needs is surrounded by nineteen acres of beautiful landscaped grounds. Our missionaries have done a magnificent job in getting the chateau ready for the opening of the school.

The big mission to be accomplished at Emmanuel Bible Institute is to train young men and women for the ministry. Students from Belgium, France, Switzerland, and other French-speaking countries in Europe enroll in the school in answer to God's call, to take the gospel to their own people. Much prayer has been and must continue to be offered for these young folk as they step out for God.

The school is expected to be filled to capacity—which brings us to the

financial need. Some of the students are able to finance themselves, and a few can work at the school in order to pay for their tuition; but there are others who have no financial resource. They feel they should enter Bible school, and they want to come very much, but they cannot contribute anything toward their tuition. By faith, our missionaries have accepted their applications and are trusting God to meet the need. God never fails to answer, for already He has laid it on the hearts of some air force men and their families to sponsor a student. What a joy to know you can help spread the gospel of Christ to every nation.

V. G. Greisen, Field Secretary for Europe, says concerning the needs of the school: "We are indeed grateful for the splendid help from our Women's Missionary Councils. How gratifying it is to know that when we do take a step of faith, we are not alone in this great project, but there is a lovely teamwork on the part of the whole General Council. The work of the W.M.C. is so thorough that we only need pillows and some few linens.

"Finances will be needed to sponsor students. Anyone who feels led of the Lord to do so may send any amount for this purpose. It takes \$175.00 per student per year.

"The school is not paid for. About \$24,000 is needed to complete payment for the property which cost only \$38,000. The school is now valued in excess of \$200,000. Surely God is good and makes provision for His servants to be trained to do His work."

If you should like to have a part in the ministry of Emmanuel Institute, send your offering to the Foreign Missions Department, 434 W. Pacific Street, Springfield, Mo., designated: "French-speaking Bible school."



Students making beds in the dormitory



In the music room

Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

434 W. Pacific St., Springfield, Mo.



Air Force Chapel converted into a home for the new Guam Assembly

Guam—Our Newest Mission Field

By LYLE BURCHETTE
Pastor, Marbo, Guam

INCORPORATION OF THE INDIGENOUS Assembly on Guam into the foreign missions program raises to 72 the number of foreign fields served by the Assemblies of God.

Two years ago Dave Carter of the U. S. Air Force, who is also a licensed minister with the New Mexico District, started services in his own home here on Guam. Present the first Sunday were his wife, two children, and one visitor. In three Sundays the crowd had grown to eight and by last October,

when we dedicated our Assembly to the Lord, the attendance had grown to 64.

I became pastor of the church on Guam last June. I came by faith and God has richly blessed. There have been nine conversions, many rededications to the Lord, and several have been filled with the Holy Spirit. The Lord is definitely leading toward an island-wide revival.

Recently we purchased a lot on the main road. It is 150 by 200 feet and we are now building a parsonage. Presently we are using a former Air Force chapel and will move it to our new lot.

Guam is an island thirty miles long and about ten miles wide. It has some

70,000 inhabitants who are mostly Roman Catholics. Our ministry on Guam is to four groups: service personnel and families, Guamnain natives, Philippine contract laborers, and United States civilians who have made their home here. We are the only full gospel church on the island. We know there are many folk who need to get back to the Lord but distance from the church and lack of transportation has kept many from coming to our services.

We are looking to the Lord for an island-wide revival. Already we have had several miraculous healings. We covet your prayers for Guam. ◀◀

MONTHLY REPORT

Foreign Missions Department

February, 1960

CONTRIBUTIONS

| | | | |
|------------------------------|-------------|----------------|--------------|
| Alabama | \$ 5,361.87 | Northwest | 33,297.10 |
| Appalachian | 924.26 | Ohio | 10,737.95 |
| Arizona | 1,993.25 | Oklahoma | 23,438.41 |
| Arkansas | 6,245.80 | Oregon | 11,113.93 |
| Eastern | 16,052.13 | Polish Br. | 57.00 |
| Georgia | 2,946.14 | Potomac | 10,674.84 |
| German Br. | 1,568.26 | Rocky Mtn. | 6,534.99 |
| Greek Br. | 129.65 | S. Carolina | 735.30 |
| Hungarian Br. | 78.30 | S. Dakota | 3,164.10 |
| Illinois | 9,795.07 | S. Florida | 11,491.61 |
| Indiana | 6,093.89 | S. California | 43,749.63 |
| Italian Br. | 696.89 | S. N. England | 4,774.45 |
| Kansas | 8,724.88 | S. Texas | 12,585.75 |
| Kentucky | 774.91 | S. Idaho | 1,400.36 |
| Lat. Am. Br. | 215.57 | S. Missouri | 12,781.13 |
| Louisiana | 3,631.10 | Span. E. Dist. | 375.25 |
| Michigan | 13,684.03 | Tennessee | 3,964.53 |
| Minnesota | 12,187.74 | Ukrainian Br. | 159.08 |
| Mississippi | 1,721.01 | W. Central | 5,721.03 |
| Montana | 2,839.96 | W. Florida | 3,008.08 |
| Nebraska | 3,600.00 | W. Texas | 4,449.25 |
| New Jersey | 5,383.40 | Wis.-N. Mich | 6,751.40 |
| New Mexico | 1,689.80 | Wyoming | 790.17 |
| New York | 11,708.81 | Alaska | 212.50 |
| N. Carolina | 1,470.61 | Canada | 433.69 |
| N. Dakota | 3,240.63 | Hawaii | 382.86 |
| N. N. England | 825.08 | Foreign | 1,336.40 |
| N. Calif.-Nev. | 24,105.24 | Miscellaneous | 197.00 |
| N. Texas | 21,379.59 | | |
| Total Amount Reported | | | \$383,386.14 |
| District Funds | \$11,421.56 | | |
| National Home Missions | 2,653.95 | | |
| Office Expense | 3,855.53 | | |
| Given Direct to Missionaries | 1,159.63 | 19,090.67 | |

| | |
|--|--------------|
| Received for Council Missionaries | \$364,295.47 |
| Received for Non-Council Missionaries | 4,560.87 |
| Missionary offering not allocated to any State | 6,573.84 |
| Total Receipts | \$375,430.18 |

DISBURSEMENTS

| | |
|----------------------------------|--------------|
| Support of Missionary Personnel | \$148,989.93 |
| Missionary Equipment | 67,144.14 |
| Missionary Work | 83,223.64 |
| National Workers Abroad | 17,921.61 |
| Buildings in Foreign Lands | 72,797.85 |
| Missionary Transportation | 58,454.69 |
| | \$448,531.86 |
| Transferred from "Hold" Accounts | 73,101.68 |
| | \$375,430.18 |

MISSIONARY News Notes



COMINGS: Mr. and Mrs. Vernon Metz and family have returned from Dahomey and are living in New Sharon, Iowa.

* * *

GOINGS: The Bryan Mocks, new missionaries to Bolivia, went to the field on March 28.

Newly appointed missionaries, the James Andersons, left for India on March 31.

* * *

BIRTHS: Daniel Dwight was born February 1 to Mr. and Mrs. John Gottschalk (Ceylon).



Mr. and Mrs. Bryan Mock and son



The James Anderson family

Family Worship

Husband, wife—is family worship a daily custom in your home? If not, begin it today and see how it will sweeten your family life

BY ALICE REYNOLDS FLOWER

STRICTLY SPEAKING THE FAMILY altar is the most vital factor in maintaining the unity of the family, for in its faithful observance every other need is directly or indirectly met.

Someone has beautifully compared the family altar to "a hem which keeps the garment from fraying." Whether they appear on the surface or not, there are fraying edges in every home that fails to set apart some season in each day for household prayers. This is as true of ministers' homes as of others. The fact the preacher and his helpmeet are occupied in preaching, praying, calling, ministering in every conceivable way, by no means lessens their responsibility for maintaining family prayers. In this regard their first responsibility is to their home—to make it a united family before God; and to the extent that righteousness and godliness prevail there, to the same extent God can consistently bless their outside ministries.

We all have seen Christian homes

that have "frayed out" sadly. There was disintegration of their family life that finally brought painful dishonor to our Christ and His cause; and oftentimes the failure to consistently and regularly continue the family altar was the chief reason for the dissipation of the family unity. Go back to the sixth and eleventh chapters of Deuteronomy and read often those striking words, "Therefore shall ye lay up these words in your heart and in your soul, . . . and ye shall teach them to your children, speaking of them when thou sittest in thine house, . . . and thou shalt write them upon the doorposts of thine house, and upon thy gates."

God's first direction for spiritual development among the Hebrews was for the home. The development of public worship came later. Something to ponder here, is there not? Every home without a family altar is missing the measure of the divine standard. Here is where the diligent helpmeet can be of great assistance. Granting

the many irregularities incidental to family life, even in a parsonage, a way can always be made for united prayers.

Good partners plan well their financial budget; there can be the same careful planning in the matter of time and expediency for the conducting of prayers. Much can be done by the wife in arranging household tasks, adjustments with the children, and demands of outsiders (as far as possible), that nothing might hinder such seasons of worship. The selection of a proper time must rest with each household, for different conditions will arise in various situations. When the head of the house is away from home, family prayers should continue just the same. In sickness and health, in adversity and prosperity, from the altar of every home let the sweet fragrance of true family worship rise before God continually.

"Nothing indicates the feebleness of modern piety more than the absence of family worship from so many Christian homes. In permitting the falling away—on account of the great rush of our modern life—Christians are being involved in a loss far greater than many of them realize. Many families are awakening to the conviction that the family altar is not only a duty and privilege, but a blessing to the home and to the church.

"Many a child or older person has been kept from yielding to temptation under the memories of the morning and evening prayer at the home altar. It impresses the children at an age when impressions are most lasting. It gives to the father authority, dignity, and honor in the eyes of the household. It

(Continued on page thirty)

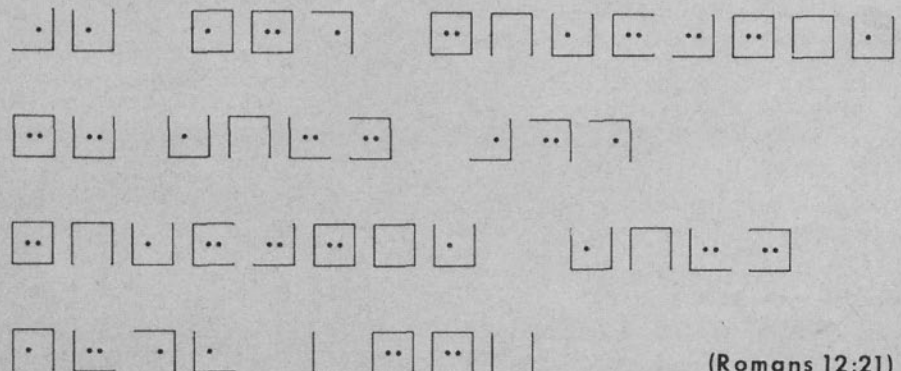
For the Junior Reader

CODE

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MESSAGE

Here is an important message for you, but it is in code. The key to the code is shown at the left. Find the letters of the words by positioning the figures in the message on the code.



(Romans 12:21)



The Family Altar



PRAYER REQUESTS • DAILY BIBLE READINGS BY R. G. CHAMPION • MISSIONARY BIRTHDAYS

Monday, May 16

Read: Psalm 80

Learn: "Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved" (Psalm 80:19).

For the Parent: This psalm was written at a time when Israel, because of sin, was being punished by the Lord. Though evidenced in several ways (vv. 6, 11-13), the worst part of the punishment seems to be the absence of God's presence and help (vv. 1-4, 7, 14-19). Israel could be saved only as she returned to trust in the Lord. So it is with us: sin separates us from God. Sin must be punished. Only by returning to God and forsaking sin can we have His peace and strength.

Question Time: In what ways was Israel being punished for her sins? (See above) What lesson does this have for us?

Missionary Birthdays: Verlin I. Stewart, Colombia.

Tuesday, May 17

Read: Psalm 81

Learn: "Thou calledst in trouble, and I delivered thee" (Psalm 81:7).

For the Parent: Review the material studied yesterday. This psalm seems to be an answer to the prayer of 80:19. It begins with praise to God, vv. 1-3. It contains a remembrance of past blessings, vv. 4, 5. Then, in verses 6-16, God speaks to His people. He reminds them of what He has done for them, vv. 6, 7. He promises to help them if they will keep Him first in their lives, vv. 8-10. He gives them reasons why He had to punish them, and shows them what blessings they lost, vv. 11-16.

Question Time: How is this psalm related to the previous one? (See above) How do the first five verses differ from the rest of the psalm? (See above)

Missionary Birthdays: Monty Garfield (Jewish), Pennsylvania; Ragnar E. Udd, Tanganyika.

Wednesday, May 18

Read: Psalm 82

Learn: "Arise, O God, judge the earth: for thou shalt inherit all nations" (Psalm 82:8).

For the Parent: Though God is a God of love, He is also Judge of all. But each of us, in our dealings with people, are also called upon to make judgments of varying degrees. Some important principles for us to use are detailed in verses 2-5. While we are children of God (v. 6), we must also remember that we will die like men (v. 7), and that our final judgment is committed into God's hands (v. 8). We are

assured of heaven only by coming God's way: accepting Christ as our Saviour.

Question Time: What principles of making judgments are detailed here? (vv. 2-5) How can we be sure of entering heaven?

Missionary Birthdays: Mrs. Paul E. Evans (Indian), Arizona; Ellen Esler, India; Ira G. Shakley (suparanuated) Florida; Ira H. D. Van Houten (Indian) New Mexico.

Thursday, May 19

Read: Matthew 20:1-16

Learn: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

For the Parent: (Additional material on "Laborers in the Vineyard" will be found on Sunday's Lesson page.) Have the group review this parable and its seemingly strange implications. Its point is, however, that everything we have from God is because of His mercy, not because of what we do. Salvation is His gift to us, and all who will may receive it on an equal basis. A side truth from this parable is that God is more interested in us than He is in our service for Him.

Question Time: What are some important lessons from this parable? (See above) Relate these lessons to life today.

Missionary Birthdays: Mrs. L. N. Olson, Brazil; Wayne C. Turnbull, Dominican Republic.

Friday, May 20

Read: Luke 8:22-24; Acts 5:17-42 (Sunday's Lesson for Juniors)

Learn: "But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Luke 12:7).

For the Parent: There are times in each person's life when he is in danger. This lesson shows us how Jesus is with us at all times, keeping and protecting us. If members of the family have specific instances of such protection, let them tell them. Stress that our important task is to keep in God's will—to be doing the things He wants us to do. Then we can count on Him to be with us in danger.

Question Time: Does God always keep us from danger? How do we know He will be with us?

Missionary Birthdays: Melvin C. Harrell, Ghana; Gertrude Bishop, Alaska; Lyle C. Wolverton (Indian) Arizona.

Saturday, May 21

Read: Genesis 41:1-16, 25-43 (Sunday's Lesson for Primaries)

Learn: "All things work together for good to them that love God" (Romans 8:28).

For the Parent: Review the story of how Joseph had been falsely accused and put in prison (Genesis 39) and how he had interpreted dreams in prison (Genesis 40). Show the means which God used to have Joseph released from prison and made a ruler in Egypt. Stress Joseph's humble dependence upon God (v. 16) and testimony for the Lord even before Pharaoh. Also discuss the dream and its meaning and Pharaoh's action because of it.

Question Time: Why was Joseph in prison? (Genesis 39) What events brought him out of prison? How did he testify for the Lord before Pharaoh? (v. 16)

Missionary Birthdays: Cleo C. Crabaugh, Liberia; Vernon H. Metz, Dahomey, West Africa; Mrs. E. L. Wilkie, Uruguay.

Missionary Birthdays for Sunday: Mrs. A. E. Lindvall, El Salvador; M. Lawrence Perrault, Haiti.

SPECIAL PRAYER REQUESTS

Our missionaries in South Africa have issued an urgent appeal for prayer, due to the outbreak of racial strife in that country. The African people have been stirred up to demonstrate against the Government's policy of racial segregation and this caused violence and bloodshed.

"Pray for all missionaries, pastors, native pastors and evangelists, and church members," the missionaries plead. "It is extremely difficult for the believers to remain neutral during this crisis.

"On March 21, doors were flung open in the early hours of the morning in Sharpeville. Both Christians and non-Christians were forced to take part in a demonstration which ended in a riot. One gospel minister was led about by mem-

bers of the Pan African and African National Congress. He was forced to cooperate under the threat of death. The mob went looking for our Assembly pastor but fortunately he was in another city.

"As the mob of several thousand natives marched on the police station, they opened fire with guns and threw stones. The police were forced to fire on them to disperse the crowd."

Following the bloodshed at Sharpeville, ministers of religion were attacked, and members of Christian churches were threatened and accused of betrayal. Our missionary said all the churches in one township were burned.

The native Christians need prayer now.



CAMP DIRECTORY

Wherever you live, there is an Assemblies of God camp meeting within driving distance. Load up the family car and get under the "showers of blessing." Each camp offers accommodations for eating and sleeping (if you bring your own linen).

ARIZONA DISTRICT

Assemblies of God Camp

Prescott, Ariz. (Iron Springs Rd., Route 1)

July 26-August 7

Daniel Schaeffer, speaker

For accommodations write to J. K. Gressett, 2345 West Bethany Home, Phoenix Ariz.

ARKANSAS DISTRICT

Ozark-Lithia Camp

Hot Springs, Ark. (7 miles north of Hot Springs, on State Route)

June 20-24

T. E. Gannon, speaker

For accommodations write to Jack Knox, Mountain Valley Route, Hot Springs, Ark. Reservations made for full time only. Send \$1.00 per night. Enclose postage for reply.

EASTERN DISTRICT

Living Waters Camp

Cherry Tree, Pa.

June 24-July 10

Obie L. Harrup, Bible teacher; Ira Stanphill, evangelist

For accommodations write to A. R. Kennedy, R. D. 1, Barnesboro, Pa.

Maranatha Camp

Green Lane, Pa.

July 23-August 7

T. J. Jones, Bible teacher; J. B. Oaks, evangelist

For accommodations write to Robert Chadwick, Maranatha Park, Green Lane, Pa.

GEORGIA DISTRICT

Perkle Memorial Camp

Griffin, Ga. (5 miles northwest of Griffin, Ga.)

June 27-July 4

Joe Neely, speaker

For accommodations write to Jerry L. Dean, Box 4354, Atlanta 2, Ga.

ILLINOIS DISTRICT

District Camp

Petersburg, Ill. (Old Salem Chautauqua Grounds)

July 22-31

Glenn A. Reed, Bible teacher; Jimmy A. Brown, evangelist

For accommodations write to C. W. Marshall, Box 147, Pittsfield, Ill.

Southern Camp

Benton, Ill.

August 8-14

W. R. Williamson, Bible teacher; G. E. Mandel, evangelist

For accommodations write to H. V. Knight, 508 Carlton, Benton, Ill.

INDIANA DISTRICT

Assemblies of God Camp

Hartford City, Ind. (Lake Placid, Route 4)

August 9-19

Allan A. Swift, Bible teacher; C. M. Ward, evangelist

For accommodations write to Camp Meeting, 2915 E. 38th St., Indianapolis 18, Ind.

KANSAS DISTRICT

Wichita Family Camp

Augusta, Kansas (4 miles west and 1½ miles north on Santa Fe Lake Road)

June 27-July 3

Cyril Homer and Harold B. Davis, speakers

For accommodations write to Kansas District Council, 1009 S. Broadway, Wichita, Kans.

Woodston Family Camp

Woodston, Kansas (3 miles east of Woodston on Highway 24)

August 1-7

Glenn Reed and T. H. Spence, speakers

For accommodations write to Kansas District Council, 1009 S. Broadway, Wichita, Kans.

KENTUCKY DISTRICT

Assemblies of God Camp

Crestwood, Ky. (1 mile west of Crest-

wood and 12 miles east of Louisville on U. S. Highway 22)

June 27-July 7

Speakers to be announced

For accommodations write to Troy Boggs, Box 553, Somerset, Ky.

MICHIGAN DISTRICT

Fa-Ho-Lo Park

Grass Lake, Mich.

June 28-July 10

H. B. Kelchner and Laurie Price, speakers

For accommodations write to Michigan District Council, 6053 Chase Road, Dearborn, Mich.

Northern Camp

Cadillac, Mich. (Lake Cadillac Conference Grounds, 1517 N. Boulevard)

June 17-26

Wesley Wibley, speaker

For accommodations write to Lawrence Malone, 401 Lawrence St., Petoskey, Mich.

MINNESOTA DISTRICT

Lake Geneva Bible Camp

Alexandria, Minn.

June 22-July 4

Glenn Reed and Kenneth Schmidt, speakers

For accommodations write to H. R. Snyder, 820 E. 14th St., Minneapolis, Minn.

MISSISSIPPI DISTRICT

District Camp

Hurley, Miss.

August 1-5

C. M. Ward, speaker

For accommodations write to District Office, Box 1954, Meridian, Miss.

MONTANA DISTRICT

Glacier Bible Camp

Hungry Horse, Mont.

July 7-17

T. J. Jones, Bible teacher; C. C. Burnett,



Tabernacle at Bethel Gospel Park, Brooks, Oreg.



Beach at Lakewood Park Bible Camp, Devils Lake, N. Dak.



Time for relaxation and fellowship at Kentucky District Camp

evangelist; John Gottschalk, missionary; Wendell Reed, C. A. Seminar

For accommodations write to Ray N. Walden, Box 68, Hungry Horse, Mont.

NEBRASKA DISTRICT

District Camp

Lexington, Nebr.

August 5-14

U. S. Grant, Bible teacher; Jimmie D. Brown, evangelist; Lillian Trasher, missionary; Stanley Michael, Revivaltime representative

For accommodations write to L. W. Dickinson, 1704 West Division, Grand Island, Nebr.

NEW MEXICO DISTRICT

Assemblies of God Camp

Mountainair, N. Mex.

July 25-31

Kenneth R. Schmidt, speaker

For accommodations write to Assemblies of God Camp, Box 423, Mountainair, N. Mex.

NEW YORK DISTRICT

Lakeview Camp

Troutburg, N. Y. (Route 272 on Lake Ontario)

July 2-17

Glenn Reed, Bible teacher; Edgar Bethany, evangelist

For accommodations write to Robert Rosin, 32 King St., Brockport, N. Y.

Mountainview Camp

Sherburne, N. Y. (1 mile north of Sherburne on Route 11 B)

July 23-August 7

Carl Brumback, Bible teacher; Arthur Arnold, evangelist

For accommodations write to William Douglas, 131 Floyd Ave., Utica, N. Y.

NORTH CAROLINA DISTRICT

Eastern Camp

Windsor, N. C. (1 mile north of Windsor on U. S. 17)

August 8-21 (World missions day, Aug. 14)

T. F. Zimmerman and Jacob Filbert, speakers

For accommodations write to Raymond Hoggard, Route 2, Windsor, N. C.

Western Camp

Cullasaja, N. C. (5 miles east of Franklin on U. S. Route 64)

June 28-July 10

T. H. Spence and Andrew Stirling, speakers

For accommodations write to Fred Sorrells, Route 5, Franklin, N. C.

NORTH DAKOTA DISTRICT

Lakewood Park Bible Camp

Devils Lake, N. Dak. (5 miles south of Devils Lake)

June 23-July 24

Roy Wead and Hardy W. Steinberg, speakers

For accommodations write to Peter Walker, Route 3, Devils Lake, N. Dak.

NORTH TEXAS DISTRICT

North Texas Camp

Woodlake, Tex. (between Sherman and Denison, near Highway 80)

August 1-5

Randall Ball, speaker

For accommodations write to Lonnie R. Mullen, 407 Mt. Auburn, Dallas, Tex.

Austin Sectional Camp

Camp Ben McCulloch (15 miles west of Austin, Tex.)

July 13-19

Phinis A. Lewis, speaker

For accommodations write to W. W. Cothran, Box 7, Georgetown, Tex.

Old-Fashioned Camp Meeting

Daniel Children's Home (on Highway 84, halfway between Fairfield and Palestine, Tex.).

July 3-10

Speakers to be announced.

For accommodations, write to Camp Meeting, Box 598, Fairfield, Tex.

NORTHWEST DISTRICT

Silver Lake Bible Camp

Silver Lake, Wash.

July 2-17

James Van Meter, speaker

For accommodations write to W. F. Morton, 2532 Lombard Ave., Everett, Wash.

Yakima Camp

Yakima, Wash. (County Fair Grounds)

Dates to be announced

Martin Luther Davidson, speaker

For accommodations write to J. J. Clement, 535 S. 15th St., Sunnyside, Wash.

Fruitland Camp

Davenport, Wash. (35 miles north of Davenport on Highway 22)

Dates to be announced

M. F. Funderburk, speaker

For accommodations write to James Terry, Box 776, Davenport, Wash.

NORTHERN CALIFORNIA-NEVADA DISTRICT

Bethany Park Camp

Santa Cruz, Calif. (6457 Los Gatos Highway)

June 24-July 4

Ralph M. Riggs, Bible teacher; Dwight H. McLaughlin, evangelist

For accommodations write to Raymond P. Murray, Box 961, Santa Cruz, Calif.

Mt. Lassen Camp

Mineral, Calif.

June 29-July 10

Wesley F. Morton, Bible teacher; Gene Forrest, evangelist

For accommodations write to Harold Casper, Box 883, Mount Shasta, Calif.

Redwood Camp

Eureka, Calif. (6400 Redwood Drive)

June 29-July 10

M. B. Netzel, speaker

For accommodations write to Samuel Sanders, 1736 Newberg Road, Fortuna, Calif.

NORTHERN NEW ENGLAND DISTRICT

Long Lake Bible Camp

Naples, Maine (4 miles from Naples, on Route 35)

June 29-July 10

Stig Sundberg, Bible teacher; Robert Fierro, evangelist

For accommodations write to George Hendrickson, 8 S. Main Street, Springvale, Maine

OHIO DISTRICT

Ohio State Camp

Big Prairie, Ohio (Lakeland Beach on Lake O'Dell)

June 23-July 4

Gene Martin, speaker

For accommodations write to Miss Helen Stang, 3377 W. Broad, Columbus 4, Ohio.

OKLAHOMA DISTRICT

District Camp

Oklahoma City, Okla. (8101 North Kelley)

July 12-19

Ralph M. Riggs and B. Owen Oslin, speakers

For accommodations write to Robert E. Goggin, Box 1341, Oklahoma City, Okla.

OREGON DISTRICT

Old-Fashioned Camp

Brooks, Oreg. (Bethel Gospel Park).

June 27-July 10

C. M. Ward and L. R. Keys, speakers
(Continued on next page)

For accommodations write to Lester C. Young, Box 38, Brooks, Oreg.

POTOMAC DISTRICT

Potomac Park Camp

Falling Waters, W. Va. (on U. S. 11 between Martinsburg, W. Va. and Hagerstown, Md.)

July 9-29

John G. Hall, Bible teacher; J. B. McIntosh, evangelist

For accommodations write to W. H. Helms, 1047 Salem Ave., Hagerstown, Md.

ROCKY MOUNTAIN DISTRICT

District Camp

Littleton, Colo. (10 miles south of State Capitol on S. Broadway)

August 1-11

T. E. Gannon, Bible teacher; Dwight McLaughlin, evangelist

For accommodations write to William W. Brandt, 5700 S. Broadway, Littleton, Colo.

Utah State Camp

Place to be announced

June 20-30

Arthur Arnold, speaker

For accommodations write to Peter Pilot, 57 E. 13th South, Salt Lake City, Utah

Western Slope Camp

Near Cedaredge, Colo.

July 12-20

Local and visiting ministers, speakers
For accommodations write to Ralph A. Durham, Box 316, Olathe, Colo.

SOUTH DAKOTA DISTRICT

Eastern Bible Camp

Mitchell, S. Dak. (Riverside Camp Grounds)

June 12-19

David Hastie, speaker

For accommodations write to W. F. Reichelt, 721 West Havens, Mitchell, S. Dak.

Black Hills Bible Camp

Custer, S. Dak. (Bob Marshall Camp Grounds)

July 4-10

Speaker to be announced

For accommodations write to South Da-



Inside view of tabernacle at West Florida District Camp in Marianna

kota District Office, 721 W. Havens, Mitchell, S. Dak.

SOUTH FLORIDA DISTRICT

Lake Bonny Bible Camp

Lakeland, Fla. (940 Longfellow Blvd.)

June 30-July 8

T. E. Gannon, Bible teacher; B. Owen Oslin, evangelist

For accommodations write to South Florida District, Box 428, Lakeland, Fla.

SOUTH TEXAS DISTRICT

District Camp

San Antonio, Tex. (20 miles north of San Antonio)

August 1-5

B. Owen Oslin and Bartlett Peterson, speakers

For accommodations write to Kermit Reneau, Box 9714, Houston 15, Tex.

SOUTHERN CALIFORNIA DISTRICT

Camp Pinecrest

Twin Peaks, Calif. (near Lake Arrowhead in the San Bernardino Mts.)

July 6-17

Leland Keys, Bible teacher; G. W. Hardcastle, evangelist

For accommodations write to Lee Trowbridge, Box 103, Twin Peaks, Calif.

SOUTH IDAHO DISTRICT

District Camp

Mampa, Idaho (5 miles north of Mampa on Franklin Road)

June 28-July 7

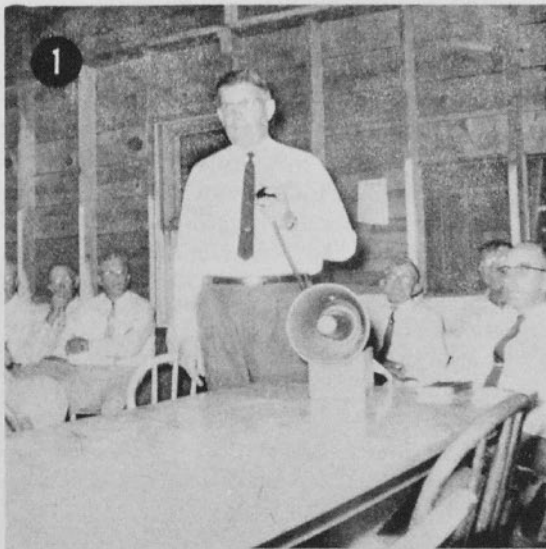
Earl Goodman, Bible teacher; A. N. Trotter, evangelist

For accommodations write to P. A. Fleming, Box 524, Nampa, Idaho.

AN ALBUM OF HAPPY MEMORIES FROM THE NEBRASKA

1. Men's Fellowship Day at the camp. C. A. Sailors opens the discussion on camp facilities following the meal. 2. L. W. Dickinson, district superintendent, reads a report before opening the floor to

general discussion at the M.F. meeting. 3. Missionaries at the camp. Left to right: Mrs. Clarence Ollson, Mr. Ollson, Melvin Hodges (camp speaker), Elmer Niles, and Mrs. Melvin Hodges.





Beautiful redwoods surround the tabernacle at the Bethany Park Camp in Santa Cruz, Calif.

SOUTHERN MISSOURI DISTRICT

District Camp

Lake of the Ozarks Camp Grounds (13 miles southwest of Eldon, Mo.)

June 27-July 4

T. J. Jones, Bible teacher; Watson Argue, evangelist

For accommodations write to Southern Missouri District Office, 1400 N. Campbell St., Springfield, Mo.

SOUTHERN NEW ENGLAND DISTRICT

Assemblies of God Camp

Charlton, Mass.

June 29-July 10

David A. Hastie, speaker

For accommodations write to Woodrow Fletcher, 4 DiMassa Drive, Leominster, Mass.

WEST FLORIDA DISTRICT

District Camp

Marianna, Fla. (2 miles east of Marianna, on Highway 90)

July 18-28

Bert Webb and B. Owen Oslin, speakers
For accommodations write to G. H. Blair, Box 111, Marianna, Fla.

WEST CENTRAL DISTRICT

Northern Missouri Bible Camp

Excelsior Springs, Mo. (at Lake Maurer)

September 7-15

Andrew Stirling, speaker

For accommodations write to R. J. Beckman, Box 825, Excelsior Springs, Mo.

Storm Lake Bible Camp

Storm Lake, Iowa

July 21-31

Cyril E. Homer, speaker

For accommodations write to M. C. Fishel, Truesdale, Iowa.

WEST TEXAS DISTRICT

District Camp

Lubbock, Tex. (4200 Ave. H)

August 2-11

James W. Van Meter, speaker

For accommodations write to District Office, 4206 Ave. H, Lubbock, Tex.

WISCONSIN-NORTHERN MICHIGAN DISTRICT

Spencer Lake Bible Camp

Waupaca, Wis. (5 miles south of Waupaca, on County Trunk E)

July 27-August 7

Andrew Stirling, Bible teacher; Willie Stevens, evangelist

For accommodations write to Paul J. Bicket, Box 88, Waupaca, Wis.

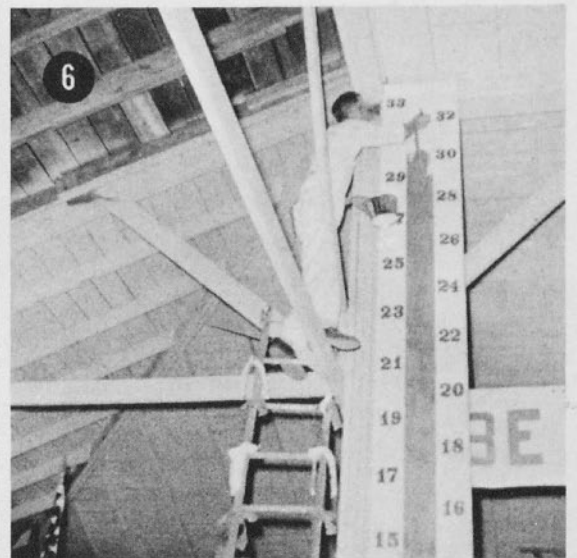
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DISTRICT'S 1959 CAMP MEETING AT LEXINGTON, NEBR.

4. Congregation putting offering for missions in the big kettle. \$2,697.50 in cash and pledges was given and \$81.67 for STL.

5. Sister Roggow, WMC sectional representative, thanks the Lord

for the "Dimes for Souls" offering. Carts used by sectional representatives to bring the dimes to the platform. 6. WMC's go over the top with \$3,500 offering. Brother Umphenour painting thermometer.





Air view of Spencer Lake Bible Camp in Waupaca, Wis.



Mountain View Inn and parking lot at Sherburne, New York



Camp meeting for men at Camp Pinecrest of the Southern California District



Scene between the services at Lakeview Camp in Troutburg, N. Y.

WYOMING DISTRICT

District Camp

Story, Wyo. (Presbyterian Camp Ground)

July 10-14

C. C. Crace, speaker

For accommodations write to E. D. Beard, Box 1608, Casper, Wyo.

GERMAN BRANCH

Bethel Park

Bridgman, Mich.

July 14-24

W. M. Kowalski and Carl Cline, speakers

For accommodations write to Alvin Sprecher, 1909 Smyers Drive, Benton Harbor, Mich.

ITALIAN BRANCH

Pinecrest Bible Conference

Salisbury Center, N. Y.

July 2-Aug. 14

Speakers to be announced

For accommodations write to Pinecrest Bible Conference, Salisbury Center, N. Y.

Pinegrove Camp

Speakers to be announced

For accommodations write to John Cucinotti, Clarksboro, N. J.

LATIN AMERICAN BRANCH

Chama Camp

Chama, N. Mex.

July 1-8

Jose Giron and Juan Romero, speakers

For accommodations write to Gil Alvarado, Box 2, Chama, N. Mex.

Pacific Conference Camp

Bethany Park, Santa Cruz, Calif.

Aug. 1-2 (Conference Aug. 3-5)

Speakers to be announced

For accommodations write to Benjamin Lopez, 856 Capp St., San Francisco, Calif.

UKRAINIAN BRANCH

Branch Camp

Lanesville, N. Y. (Catskill Mts., 5 miles from Phoenicia, 30 miles west of Kingston, N. Y.)

July 3-24

Michael A. Kolb, speaker

For accommodations write to Ukrainian Branch, Camp Dept., 9 E. 7th St., New York 3, N. Y.

YOUTH CAMPS AND BOYS AND GIRLS CAMPS

| DISTRICT | DATE | AGE | DISTRICT | DATE | AGE |
|------------------------|-------------------|-------------------|-------------------------------------|-------------------|----------------|
| ALABAMA | | | Sherburne | July 9-15 | 8-11 |
| Oak Mt. State Park | June 27-July 2 | 14-35 | Troutburg | July 23-29 | 12-19 |
| Oak Mt. State Park | July 4-9 | 14-35 | Troutburg | July 30-Aug. 5 | 8-11 |
| Oak Mt. State Park | July 11-16 | 12-13 | Sherburne | Sept. 2-5 | 20-35 |
| Oak Mt. State Park | July 18-22 | 8-11 | | | |
| APPALACHIAN | | | NORTH CAROLINA | | |
| Glenwood Park | July 18-23 | 10-35 | Umstead State Park | June 19-24 | 12-35 |
| | | | Umstead State Park | June 19-24 | Boys and Girls |
| ARIZONA | | | NORTH DAKOTA | | |
| Prescott | June 13-17 | 12-17 | Devils Lake | July 11-16 | 13-19 |
| Prescott | June 16-21 | 8-11 | Devils Lake | July 18-23 | 9-12 |
| Prescott | June 23-28 | 12-14 | Devils Lake | July 18-23 | 9-13 |
| Prescott | June 27-July 1 | 12-17 | | | |
| Prescott | July 2-4 | 17-35 | NORTHERN CALIFORNIA - NEVADA | | |
| ARKANSAS | | | Lake Tahoe | June 20-25 | Youth |
| Hot Springs | July 11-15 | 8-11 | Mt. Lassen | July 11-16 | Youth |
| Hot Springs | July 18-22 | 12-14 | Santa Cruz, Calif. | July 11-16 | 9-12 |
| Hot Springs | July 25-29 | 15 up (unmarried) | Sebastopol, Calif. | July 11-16 | 9-12 |
| | | | Redwood Youth Camp | July 17-23 | Youth |
| EASTERN | | | Mineral, Calif. | July 18-23 | 9-12 |
| Green Lane, Pa. | June 24-July 15 | 12-35 | Santa Cruz, Calif. | July 24-30 | Youth |
| Green Lane, Pa. | July 18-23 | 9-12 | Eureka, Calif. | July 25-30 | 9-12 |
| Cherry Tree, Pa. | July 23-30 | 9-15 | Emerald Cove, Calif. | Aug. 1-6 | 9-12 |
| Cherry Tree, Pa. | Sept. 2-5 | 12-35 | Emerald Cove, Calif. | Aug. 7-13 | Youth |
| GEORGIA | | | NORTHERN NEW ENGLAND | | |
| Toccoa, Ga. | July 25-30 | 9-11 | Naples, Maine | Aug. 13-20 | 8-11 |
| Toccoa, Ga. | July 25-30 | 12-35 | Naples, Maine | Aug. 21-31 | 12-25 |
| ILLINOIS | | | NORTH TEXAS | | |
| Illinois Central Camp | June 27-July 1 | 10-13 | Latham Springs Baptist En- | June 20-24 | 13-25 |
| Illinois Central Camp | June 27-July 1 | 14-18 | campment | | |
| Benton, Ill. | June 27-July 1 | 10-13 | | | |
| Northern Illinois Teen | | | NORTHWEST | | |
| Camp | (To be announced) | 13-18 | Camp Delany | June 6-10 | 8-12 |
| Benton, Ill. | July 4-8 | 14-18 | Camp Delany | June 13-17 | 13-18 |
| | | | Mountain Air Camp, Wash. | July 11-16 | 8-11 |
| INDIANA | | | Mountain Air Camp | July 18-23 | 12-14 |
| Hartford City, Ind. | July 4-8 | 13-19 | Mountain Air Camp | July 25-30 | 15-35 |
| Hartford City, Ind. | July 11-15 | 8-12 Girls | Lost Lake Camp | Aug. 1-6 | 13-16 |
| Hartford City, Ind. | July 18-22 | 8-12 Boys | Lost Lake | Aug. 8-13 | 9-12 |
| | | | Silver Lake Camp | (To be announced) | Boys and Girls |
| KANSAS | | | Newman Lake, Wash. | Aug. 8-13 | 8-15 Boys |
| Augusta | July 4-8 | 9-12 Boys | Newman Lake, Wash. | Aug. 15-20 | 8-15 Girls |
| Augusta | July 11-15 | 9-12 Girls | | | |
| Wichita Camp Ground | July 18-22 | 13-14 | OHIO | | |
| Wichita Camp Ground | July 25-29 | 15-19 | Big Prairie | July 11-16 | 8-12 Boys |
| | | | Big Prairie | July 25-30 | 13-15 |
| KENTUCKY | | | Big Prairie | July 18-23 | 8-12 Girls |
| Crestwood | July 11-16 | 9-11 | Big Prairie | Aug. 1-6 | 15-21 |
| Crestwood | July 18-22 | 13-35 | | | |
| LOUISIANA | | | OKLAHOMA | | |
| Minden | July 18-22 | 8-12 | Bristow | June 13-18 | 15-19 |
| Chicot State Park | Aug. 1-5 | 8-12 | (Location to be announced) | June 27-July 1 | 9-11 |
| Alexandria | August 8-13 | 13-35 | | | |
| MICHIGAN | | | POTOMAC | | |
| Grass Lake | July 11-16 | 9-13 Boys | Falling Waters, W. Va. | Aug. 8-12 | 9-12 |
| Grass Lake | July 17-22 | 9-13 Girls | Falling Waters, W. Va. | Aug. 16-23 | 13-25 |
| Grass Lake | July 24-29 | 14-19 | | | |
| Grass Lake | July 31-Aug. 5 | 19-35 | ROCKY MOUNTAIN | | |
| MINNESOTA | | | Pine, Colo. | June 13-17 | 15-35 |
| Alexandria | July 18-23 | 9-12 Girls | Pine, Colo. | June 27-July 1 | 12-14 |
| Alexandria | July 25-30 | 9-12 Boys | Grand Mesa, Colo. | July 4-8 | 12-35 |
| Alexandria | Aug. 1-6 | 12-15 | Huntsville, Utah | Aug. 15-19 | 12-35 |
| Alexandria | Aug. 8-13 | 15-19 | | | |
| MISSISSIPPI | | | SOUTH CAROLINA | | |
| Morton | June 27-July 1 | 8-12 | (Location to be announced) | June 20-25 | 13-35 |
| Morton | July 4-8 | 13-35 | Kings Mountain State Park | June 27-July 2 | 9-12 |
| MONTANA | | | SOUTH DAKOTA | | |
| Hungry Horse | July 25-30 | 9-13 | Custer | June 6-10 | 12-18 |
| Havre | Aug. 1-6 | 9-13 | Mitchell | July 11-15 | 8-12 |
| Frazier | Aug. 8-13 | 9-13 | Custer | July 18-22 | 8-12 |
| Neihart | Aug. 15-20 | 14-20 | Mitchell | July 25-29 | Youth |
| South of Big Timber | Aug. 22-27 | 9-13 | | | |
| NEBRASKA | | | SOUTH FLORIDA | | |
| Lexington | June 13-17 | 12-17 | Boca Raton | June 13-18 | 8-14 |
| Lexington | July 11-15 | 8-12 | Boca Raton | June 20-25 | 15-35 |
| Lexington | July 18-22 | 8-12 | | | |
| Lincoln | Aug. 26-28 | 18 up (unmarried) | SOUTH TEXAS | | |
| | | | Baytown | June 27-July 1 | 13-35 |
| NEW JERSEY | | | Baytown | July 11-15 | 9-12 |
| Camp combined with | | | Silsbee | July 25-29 | 9-12 |
| Eastern District | | | Kerrville | July 11-15 | 13-35 |
| NEW MEXICO | | | Kerrville | Aug. 8-12 | 13-35 |
| Mountainair | June 13-17 | 9-12 | Leakey | Aug. 14-19 | 13-35 |
| Mountainair | June 27-30 | 12-14 | SOUTHERN CALIFORNIA | | |
| Mountainair | July 4-8 | 15-24 | Twin Peaks | June 19-25 | Youth |
| | | | Twin Peaks | June 26-July 2 | Youth |
| NEW YORK | | | Twin Peaks | July 18-23 | 9-12 |
| Sherburne | July 2-8 | 12-19 | Twin Peaks | July 25-30 | 9-12 |
| | | | Twin Peaks | Aug. 7-13 | Youth |
| | | | Camp Talaki | Aug. 15-20 | 9-12 |

(Continued on next page)

(Continued from preceding page)

| | | | | | |
|-----------------------------|-----------------|-------|--------------------------------------|-----------------|----------------|
| SOUTHERN IDAHO | | | Troy, Mo. | Aug. 8-12 | 9-12 |
| Bellevue | Aug. 1-6 | 12-14 | Troy, Mo. | Aug. 15-19 | 12-35 |
| Bellevue | Aug. 8-13 | Youth | WEST FLORIDA | | |
| SOUTHERN MISSOURI | | | Marianna | Aug. 1-5 | 12-35 |
| Lake of the Ozarks | July 11-15 | 9-12 | WEST TEXAS | | |
| Lake of the Ozarks | July 18-22 | 9-12 | Ft. Davis | May 31-June 3 | 12-19 |
| Lake of the Ozarks | July 25 | 12-35 | Floydada | June 13-16 | 12-19 |
| Lake of the Ozarks | Aug. 1 | 12-35 | WISCONSIN - NORTHERN MICHIGAN | | |
| Lake of the Ozarks | Aug. 8 | 12-35 | Waupaca, Wis. | June 27-July 2 | 9-12 |
| SOUTHERN NEW ENGLAND | | | Lake Minnising, Wis. | July 4-8 | 9-12 |
| Charlton | July 16-29 | 8-12 | Iron River, Mich. | July 4-9 | 8-11 |
| Charlton | July 30-Aug. 12 | 12-35 | Waupaca, Wis. | July 4-9 | 13-19 |
| TENNESSEE | | | Lake Minnising, Wis. | July 11-15 | 12-19 |
| Memphis | July 3-10 | 12-24 | Iron River, Mich. | July 11-16 | 12-19 |
| Dickson | July 10-17 | 12-24 | WYOMING | | |
| Knoxville | Aug. 7-14 | 12-24 | Story | July 12-16 | 12-18 |
| WEST CENTRAL | | | Camp Grace | Aug. 1-5 | 9-11 |
| Storm Lake, Iowa | June 27-July 1 | 9-11 | UKRAINIAN BRANCH | | |
| Storm Lake, Iowa | July 4-8 | 12-14 | Lanesville, N. Y. | July 25-31 | 12-35 |
| Storm Lake, Iowa | July 11-15 | 15-35 | Lanesville, N. Y. | July 30-Aug. 30 | Boys and Girls |

(For more information, see the May issue of the C. A. Herald for youth camps and the May issue of the Sunday School Counselor for boys and girls camps.)

God's Pharmacist

(Continued from page seven)

Burgess and the young people of the church accepted the invitation and he was the speaker that first Sunday. The services have been going on now for thirteen years, with scores of men professing faith in Christ as Saviour. Burgess has helped and counselled a number of them after they were freed. He still preaches for many of the services. His oldest son, Gene, a Memphis State University student preparing to study pharmacy, is a lay preacher and also speaks to the prisoners occasionally. The Burgesses have two other sons, Ronnie and Phillip.

One prisoner at Fort Pillow said, "We watch for Doyle Burgess and others from the church every Sunday they're due. We enjoy the services and feel the blessings of the Lord. We always enjoy hearing Mrs. Burgess sing and testify, and it is easy to tell that both of them are real Christians."

Another prisoner admitted that, in a way, he was glad he ended up at the prison farm. He said that if he hadn't he may never have accepted Christ as he did during one of the services. Others expressed appreciation for encouragement and counselling by the Burgesses and others from the church.

Not long after beginning the Fort Pillow services, the Burgesses and other Christ's Ambassadors started a once-a-month service at the Crippled Adults Hospital in Memphis. This has continued since, with Mildred Burgess di-

recting the service. These services are a great blessing to the bedridden patients.

Burgess is state president of the Assemblies of God Men's Fellowship. He is a long-time member of his church's official board, secretary of the missionary committee, and a member of the Council for Evangel College in Springfield, Missouri, his denomination's first liberal arts college.

Not all has been easy with the Bur-

gesses. Their business is prosperous today. But during the early years, recalls Mildred, "Doyle had to put blotters in his shoes to keep his feet from touching the ground."

Most of all, they are delighted over their spiritual prosperity since making Christ their business Partner. They have had the joy of leading many people to the Lord. ◀◀

*"It's rough
to be
forgotten . . ."*



DON'T FORGET OUR AGED
AND INFIRM MINISTERS
AND MISSIONARIES ON

MAY 22

GIVE A LOVE OFFERING TO:

Aged Ministers' Assistance

DEPARTMENT OF BENEVOLENCES

434 West Pacific Street — Springfield, Missouri



Bolted Barriers

D. L. Moody was residing in a comfortable home in Dublin while engaged in evangelistic endeavors in the Irish capital.

One morning he arose earlier than the family with whom he was staying in order to attend an early meeting. When he came to the front door of that house, he encountered formidable difficulties in departing. The door was locked. The servants, too, it seemed, were "sleeping in." They had not yet opened the portal.

Moody spied a bolt and pulled it back, but the door would not open. Then he turned a key, but still the barrier could not be budged. He found another bolt at the top. Still the door stayed shut. The evangelist next discovered a bolt at the bottom. But even after pulling that back, the portal remained locked. Then Moody found a bar, and finally a night lock. Six different fastenings had to be released before the evangelist could effect his exit from the house.

Moody occasionally referred to that predicament in his subsequent sermons. He would relate his difficulties at the door, and then continue, "I am afraid that door represents many sinners' hearts. The doors to their hearts are double-locked, double-bolted and double-barred. O my friends, pull back the bolts and let the King of Glory in!"

—Warren Miller, in *War Cry*.

The particular value of private prayer consists in being able to approach God with more freedom, and unburden ourselves more fully than in any other way. Between us and God there are private and personal interests, sins to confess and wants to be supplied, which it would be improper to disclose to the world.—Amos Binney

CHRISTIAN READING BY . . . R. M. RIGGS



THE SPIRIT HIMSELF, by R. M. Riggs. Here is a "must" for all those who profess and believe the experience and gifts of the Holy Spirit, for in this book the distinctive doctrines of our Church are set forth. Brother Ralph M. Riggs, our former General Superintendent, has ably unfolded in this volume the teaching concerning the person of the Holy Spirit, His names, offices, administrations, the baptism of the Holy Spirit, His gifts and ministries to the Church. A book that should prove valuable for individual instruction as well as use in study classes. 208 pages. Cloth bound.

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We Believe—Book IV. The larger half of this book provides a manual for Christian living. The remainder consists of studies in the New Testament epistles and in the poetical books of the Old Testament. Paper bound, 50 pages.

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2 EV 481 \$1.00

GOSPEL PUBLISHING HOUSE

SPRINGFIELD, MISSOURI —OR— 332 W. COLORADO ST., PASADENA, CALIF.



Lives Transformed in Deaf Camp Revivals

BY MAXINE STROBRIDGE

National Representative for the Deaf and Blind Ministries

IT IS A THRILL TO WITNESS THE transformation of lives as many deaf people "hear" the gospel for the first time in the sign language at summer camps. Equally amazing is the fact that the Deaf also receive the baptism of the Holy Spirit. Although some of them have never heard sounds and cannot speak English fluently, they speak in other tongues as hearing persons do.

Lack of communication is the invisible barrier that confines more than half a million otherwise normal people in a silent world. Many deaf people, especially deaf children, have received little or no religious instruction. They may have become acquainted with some of the Bible stories in the schools for the Deaf, but most of them do not know of the full gospel. Many of the Deaf who attend Assemblies of God camps are unsaved when they come but find Christ as Saviour while there.

"I can't go to heaven," sobbed a young deaf girl as I entered her cabin the second night of the Michigan Camp for the Deaf. The words of the message presented in the sign language that

evening had impressed Marie, and she knew that she was not ready for heaven. As I explained the way of salvation, she drank in my words the way parched ground absorbs a long-awaited rain. What a satisfaction to see the look of distress on her face change to one of joy and peace when we prayed together.

When I left Marie to visit other campers during the devotional period, I discovered that similar scenes were occurring in most of the cabins. Many new names were written in heaven that night. Revival fires continued to burn throughout the entire week. Later, when the camp speaker explained the baptism of the Holy Spirit, the altars were filled with those who were hungry for the Pentecostal experience.

Another lady who was saved at Deaf Camp testified: "I thank God I came to camp. As I listened to the preaching and saw some filled with the Holy Spirit, something happened to me. I fell on the floor of my cabin and cried and cried—I don't know how long. No one knows how I have felt for years and years. I have suffered and have

been unhappy, but now everything is different. Jesus Christ has come into my heart."

Lester Inga, a former member of the Roman Catholic Church, was saved in the 1956 California Camp for the Deaf and last year received the baptism of the Holy Spirit. Later, in his home church, he expressed his gratefulness thus: "I am so thankful that the Lord filled me with the Holy Spirit at camp. It has made a real difference in my life. Before I went to camp my wife was interested in working for the Lord, but I was not. Now, since I have had this wonderful experience, we share our desire to work for Him. We are so happy." Relatives and friends noticed the great change in this man's life.

Another camper wrote in a letter to the Home Missions Department of God's healing power which he felt at Deaf Camp: "I could never finish telling of the many blessings we received at Fa-Ho-Lo Park in Grass Lake, Mich. Many thanks for making deaf camp possible. I want to tell you of a wonderful healing I received at camp. I had a severe pain in my right side and



Deaf Indian girls are thankful someone made it possible for them to go to camp.



Deaf campers drink in the Word of God in the Bible study classes.



Many deaf children accept Jesus as their Saviour in the Bible classes.

CAMPS FOR THE DEAF



Deaf campers enjoy handicraft projects.

back. I was very discouraged, but then the thought came to me that Jesus could heal me. The campers prayed, and instantly all the pain left."

One young man travels several hundreds of miles by bus to camp each year. It is his only opportunity to attend gospel services where the sign language is used, as there are no services for the Deaf in the area where he lives. He anxiously waits each year for camp time. It is possible for him to attend camp because of contributions of interested persons. Each year he leaves camp with a determination to read, pray, and live for Jesus, *even though he cannot attend church for another year.*

At the funeral of a deaf mother an unsaved son came to me and told of the change in his mother's life after she attended a deaf camp. There she had found Jesus as her Saviour. This lady is with Christ because someone sacrificed to pay her way to camp.

The camp directors have told of many who want to attend camp this year but who do not have the finances. You may share in reaping the harvest of deaf souls at the camps by praying and giving.

HOME MISSIONS DEPARTMENT

434 West Pacific Street
Springfield 1, Missouri

Yes, I want to help some deaf person to enjoy spiritual blessings at camp this year. Enclosed is my offering of \$.....

Name

Address

City

State

Church Name
(Please send this coupon with your offering.)

Michigan Deaf Camp
Fa-Ho-Lo Park, Grass Lake, Mich.

July 31-August 7
Croft Pentz, speaker
For accommodations write to Michigan District Council, 6053 Chase Road, Dearborn 1, Mich.

Southern California Deaf Camp
Camp Pinecrest

September 3-6
Speaker to be announced
For accommodations write to Mrs. Beatrice Berry, 5883 Rebecca St., West Riverside, Calif.

Missouri Deaf Camp
Lake of the Ozarks Camp Grounds, Rocky Mount, Mo.

August 15-21
Croft Pentz, speaker
For accommodations write to Maxine Strobridge, 434 W. Pacific St., Springfield, Mo.

Arizona Deaf Camp
Prescott, Arizona
July 18-23
Croft Pentz, speaker
For accommodations write to Kenneth Swenson, 901 N. 11th St., Phoenix, Ariz.

Northwest Deaf Camp
Place to be announced.
June 19-26
Speaker to be announced
For accommodations write to Paul Carlstrom, 13324-24th Ave. N. E., Seattle 55, Wash.

AMERICAN INDIAN CAMPS

Lower Elwha Indian Camp
Port Angeles, Wash.
July 1-10
Frank Horne, speaker
For accommodations write to William W. Ulin, Suquamish, Wash.

American Indian Fellowship Camp
Greenville, Calif.
August 21-26
Speaker to be announced
For accommodations write to George Efficman, 2768-18th St., Sacramento 18, Calif.

Hoopa California Indian Camp
Hoopa, Calif.
August 1-7
Speaker to be announced
For accommodations write to Phil Lyon, % O. W. Goins, Assembly of God Church, Hoopa, Calif.

St. Regis Indian Camp
Hogansburg, N. Y.
July 24-31
Andrew Maracle, Bible teacher; visiting evangelists preaching
For accommodations write to Andrew Maracle, Box 12, Hogansburg, N. Y.

North Carolina District Indian Camp
Shannon, N. C.
June 17-26 (no day service)
Raymond Hoggard, speaker
For accommodations write to R. W. Buchanan, Route 4, Lumberton, N. C.

South Dakota Indian Camps
There will be no state Indian camps but local tent meetings will be held on reservations. For information contact W. F. Reichelt, 721 West Havens, Mitchell, S. Dak.

Menominee Indian Camp
Woodland Bowl, Menominee Indian Reservation, Wisconsin
August 9-14
Speaker: R. L. Brandt
For information write to Charles Slater, Gresham, Wis.

Second Alaska Indian Camp
Fort Yukon
July (tentative)
Speaker to be announced
For accommodations write to John T. Covlasky, Box 7, Fort Yukon, Alaska.



Indian camps are a time of soul winning and spiritual refreshing for the Christians. Andrew Maracle (right), Bible teacher at the St. Regis Indian Camp



MINISTRY TO COLLEGE STUDENTS has long been an important aspect of *Revivaltime*. To date students from more than 132 colleges, universities, and Bible institutes have written to the Radio Department reporting spiritual help and blessing received and questions answered through the broadcast.

This year for the first time *Revivaltime* is being released from a campus radio station of a liberal arts college. WJSL, a low-powered station completely staffed by students working under faculty supervision, carries the broadcast to students of Houghton College, Houghton, New York, each Sunday night from 10:00 to 10:30. *This is also the first time a Pentecostal broadcast of any type has ever been aired at Houghton.*

While the station's broadcasting range is limited to the immediate campus community and its environs, the audience is of high caliber and potential. The student body consists of approximately 800 students, and there are about 40 faculty members. During Houghton's recent years approximately one third of its graduates have entered the field of teaching, mostly on the secondary and college levels; another third are in full-time Christian service as ministers and missionaries, and the balance have gone into professional fields such as medicine, law, and engineering—or business and home-making.

Revivaltime Currently Released on Houghton College Campus

BY LOIS HOKANSON

The station's policy is set by its board of control consisting of its student station manager, three other students, and three faculty members representing three departments—technical, program, and commercial. Due to the fact that three student members on the station staff are affiliated with the Assemblies of God, the board decided this year to include *Revivaltime* in WJSL's programming.

The three Assemblies of God student members on the board of control are Ronald Enroth, station manager; Raymond Gordon, program manager; and David A. Porkola, business manager. The other student member is John Howard, chief engineer.

Ronald Enroth, a senior, has been associated with WJSL for four years. Majoring in French and sociology, he has been awarded a fellowship to grad-

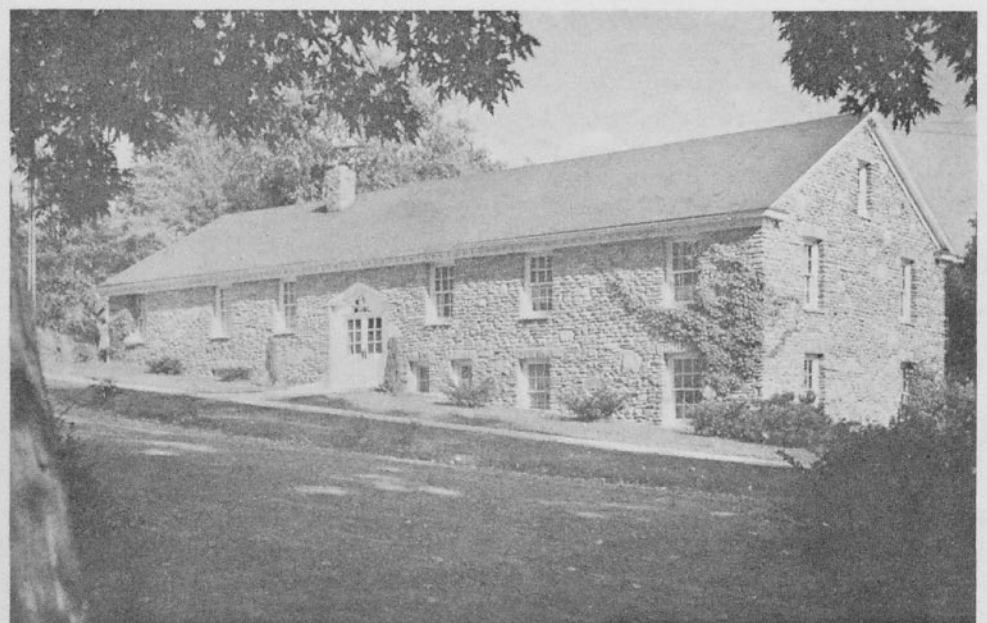
uate school where he will continue studies toward a doctorate in sociology. A native of New Paltz, New York, he plans to teach in a Christian college eventually. He is president of the Scandinavian club and a candidate for senior honors in Sociology.

Raymond Gordon, a junior from Greenfield, Massachusetts, is station manager-elect for next year. A Bible major, Gordon is considering a future with the Wycliffe Bible Translators. While serving with the armed forces in Korea, he was a program director for the Armed Forces Overseas Network there. He has also done considerable announcing on commercial radio stations in the United States.

David Porkola, freshman organ major, intends to continue studies in church music at Eastman School of Music, Rochester, New York. He plans to di-



Student announcer introduces a taped program



Fine Arts Building which houses the studios of radio station WJSL at Houghton College

EVANGELISTIC CAMPAIGN CALENDAR

vide his time between college teaching and acting as minister of music for a larger church in the future.

John Howard, another college teacher-to-be, is a junior. He has been associated with the station for three years in the technical department. A history major, he is from Gloucester City, New Jersey.

These young men are typical of students who find inspiration from *Revivaltime*. Their ability and ambition will, no doubt, make them leaders in their future work. Their chosen fields of teaching and full-time Christian service will give them an influence which cannot be measured. When young persons such as these are reached with the full gospel, there is a testimony and influence which will go with them throughout life.

Many students have expressed their appreciation of the broadcast released over WJSL, a member of the Intercollegiate Broadcasting System and operating on an assigned frequency of 640 kilocycles.

"I am a senior at Houghton College and during my college days I have found the music and message of your program a source of inspiration and blessing. Christian music with its emphasis upon Jesus Christ means a great deal to me. As a result, I am always anxious to hear good gospel music of fine quality sound. I consider the music of your program to be the finest music of its type on the air today. I am glad *Revivaltime* is a part of our campus radio programming where its music and message can reach the leaders of tomorrow."—C. K.

Another student wrote that *Revivaltime* was a comfort while he was ill.

"Some time ago, while in the infirmary over the weekend bemoaning the fact that I could not get to church, I tuned in the familiar voices of the *Revivaltime* choir. The vibrancy of their testimony in song thrilled my heart. I praise God for His Word as it is broadcast through this medium."—J. W.

Still another writes of her happiness to hear *Revivaltime* again, as it had been such an inspiration to her before going to college.

Revivaltime is reaching the "leaders of tomorrow" now studying on campuses throughout the nation. But it is only as friends such as you remember these students and the broadcast ministering to them that we can continue to do this work. Send your letters and offerings to REVIVALTIME, BOX 70, SPRINGFIELD, MISSOURI.

| STATE | CITY | ASSEMBLY | DATE | EVANGELIST | PASTOR |
|---------|-------------------|------------------|---------------|-------------------------|-----------------------|
| Ala. | Frankville | Double Branch | May 22— | Wm. A. Johnson | Bernice Richardson |
| | Mobile | First | May 15-22 | Forrest Whaley | W. L. Baker |
| Ariz. | Lowell | A/G | May 17— | John Everett | Gertrude Jones |
| Ark. | Ft. Smith | First | May 17— | B. Owen Oslin | Keith L. Belknap |
| Calif. | Burbank | Glad Tidings | May 1-14 | Dan & Anita Bogdan | Robert Bloom |
| | Kerman | First | May 22-June 5 | Oran & Audrey Duncan | Wesley Steelberg |
| Fla. | N. Hollywood | * First | May 17-22 | Virgil & Edythe Warens | A. H. Drake |
| | Keysville | * A/G | May 10-15 | Musical Wellards | J. T. Denham |
| Ill. | Benton | First | May 9-15 | Culpepper-Gourlas | H. V. Knight |
| Iowa | Burlington | First | May 22— | J. G. Hall & wife | A. J. Sovern |
| | Cedar Rapids | First | May 17-29 | Smith-Rasmussen Team | Fred R. Gottwald |
| Ky. | Keokuk | First | May 17-29 | Musical Mathans | A. L. Ullestad |
| | Marshalltown | First | May 10-15 | John French | Warren LaRose |
| La. | Mt. Ayr | * Pleasant Hill | May 22-27 | Fred & Gladys Voight | L. H. Buck |
| | Carlisle | A/G | May 8-22 | Rich Ussery | Samuel Phillips |
| Mich. | Tallulah | First | May 4-15 | Sid T. Regnier | G. C. Kirksey |
| | Kalamazoo | First | May 17-29 | John Higginbotham | Roy J. Davidson |
| Minn. | Clarkfield | Gospel Tab. | May 8-22 | Wm. Inisky Team | James S. Ryan |
| | Mound | Minnetonka | May 10-15 | Paul Hild | Gerald Chenoweth |
| Mo. | Belle | A/G | May 17— | George Hammett | Jack D. Johnson |
| | Doniphan | A/G | May 22— | Glenna Byard | T. L. Morris |
| Mont. | Nashua | Full Gospel Tab. | May 1— | Jim Tinney | C. G. McCleery |
| | Kalispell | A/G | May 3— | Madsen Evang. Team | G. J. Mandigo |
| N. J. | Bayonne | First | May 22-June 5 | C. A. Harris | Joseph Mezzapelli |
| | Newark | Bethel | May 17-29 | Jack & Clara Peters | Fred D. Eide |
| N. Y. | Salem | First | May 17-29 | C. S. Tubby | Robert Lundstrom |
| | Adams | A/G | May 12-15 | Bradley Evang. Team | Kenneth Choflet |
| Ohio | N. Tonawanda | Evang. Ctr. | May 22-June 5 | Winferd Mack | Homer C. Cooper |
| | Port Chester | Calvary FG | May 23-29 | Karl P. Steffens | Ira Tompkins |
| Okla. | Columbus | Calvary Temple | May 22-29 | Louise Nankivell | L. E. Loretz |
| | Niles | A/G | May 17-29 | Joel R. Palmer | Paul C. Taylor |
| Pa. | Oberlin | A/G | May 23-29 | Culpepper-Gourlas | H. E. Spriggs |
| | Farris | A/G | May 8— | Al Davis | Eugene Smith |
| S. C. | Skedee | Blackburn High | May 18-June 5 | Sid T. Regnier | C. D. McClintic, Chm. |
| | Wewoka | First | May 23— | Marcus Alexander | R. S. Strange |
| S. Dak. | Ebensburg | A/G | May 22-June 5 | J. W. Beam & wife | W. E. Neidermeier |
| | York | Faith Temple | May 22-June 5 | Wm. F. Voodre & wife | H. E. Hardt |
| Tex. | Salters | A/G | May 17-29 | John Eller | E. M. Bowman |
| | Watertown | A/G | May 22— | Bonetta C. Rabe | B. C. Heinze |
| Utah | Brady | First | May 18-29 | Hardie G. Weathers | E. E. Dannheim |
| | Corpus Christi | Annville | May 8-22 | Cecil O. Barham | G. W. Davis |
| Va. | Dallas | Memorial | May 22-June 5 | W. N. Gordon | James E. McDowell |
| | Grand Prairie | East Side | May 17— | Warren Litzman | M. E. Collins |
| Wis. | Grand Saline | A/G | May 22-June 5 | A. N. Burns | J. R. Harris |
| | Littlefield | First | May 16-29 | Jerry Roberts | R. C. Dearman |
| Canada | Nacogdoches | Faith Temple | May 23-June 5 | Leon Bayless | E. R. Winter |
| | Port Arthur | First | May 15— | Harold "Bo" Daniel | M. J. Dixon |
| Canada | Salt Lake City | First | May 18-June 5 | Bill McPherson | Peter Pilot |
| | Front Royal | First | May 10-29 | J. Merrill Rayner | T. B. Pierce, Sr. |
| Canada | Portsmouth | A/G | May 17-29 | Frank G. Sharp | Homer Peterson, Jr. |
| | Roanoke | First | May 15-29 | James Weaver | Holland Edmundson |
| Canada | Salem | Bethel | May 18-29 | Carl Walker, Jr. | J. R. Wilkinson |
| | Glidden | A/G | May 17-29 | Paul Hild | R. Francis Jones |
| Canada | Edmonton, Alta. | Pent. Tab. | May 22— | W. E. (Gene) Scott | Robert Taitenger |
| | Ft. Frances, Ont. | Calvary Tab. | May 17-29 | Paul & Dorothy Olson | H. Roy Collver |
| Canada | Regina, Sask. | Bethel Temple | May 18-29 | Christian Hild | J. H. Law |
| | Verdun, Que. | Gospel Tab. | May 17-29 | Arnold & Anita Segesman | J. D. Piper |

* Children's Revival

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

ANNOUNCEMENTS

HOME COMING—May 22 at First Assembly of God, 215 Pleasanton Rd., San Antonio, Tex. Services at 11 a.m., 2:30 and 7:30 p.m. Dinner will be served. Kermit Reneau, district superintendent, speaker.—by A. L. Todd, pastor.

DEDICATION of new Assembly of God, Natchez, Miss., June 19. Watson Argue, evangelist.—by Jim F. Argue, pastor.

HOME COMING—May 15, at Assembly of God, Pixley, Calif. Morning and evening services. Willie Rudd is pastor.—by Wanda Walker, secretary.

DEDICATION of new classrooms, cafeteria, and administration building of Christian school, May 22, at 931 Frigate, Wilmington, Calif. T. C. Cunningham, assistant district

superintendent, and L. B. Reynolds, district presbyter, will officiate. Dinner will be served at 1 p.m.—by Thomas Ming, pastor of First Assembly.

HUNGARIAN BRANCH DISTRICT COUNCIL, Faith Temple, 916 Lindsey St., South Bend, Ind., May 31-June 1. Speakers include Charles Szabo and Joseph Wannemacher. For accommodations write Frank Vegh at the above address.

WITH CHRIST

JAMES H. LAWSON, 68, Maud, Oklahoma, was summoned from this life on January 19, 1960, after suffering a heart attack. He was ordained in Oklahoma in 1936 and his ministry was primarily in that state. His wife survives.

Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



LABORERS IN THE VINEYARD

Sunday School Lesson for May 22, 1960

MATTHEW 20:1-16

The apparent difficulties in this parable disappear when it is interpreted in the light of the event which immediately precedes it. The rich young ruler had rejected eternal treasures which had been offered him, because he thought too much of earthly treasure. Peter, who had taken all this in, then asked, "We have forsaken all, and followed thee; what shall we have therefore?" It is quite evident that Peter's spirit here was too commercial, too selfish, too calculating.

Christ assured Peter of reward for sacrifice. Then He added a solemn warning, "But many that are first shall be last; and the last first." In other words, God's judgments of man's deeds will show amazing reversals of human estimates and opinions.

Then Christ spoke this parable to illustrate this principle. Rewards in eternity will be a question of spirit and motive, as well as of quantity and time served. Consider:

1. *Those who worked all day had no ground for complaint, because they received exactly that for which they had bargained.* Compare verse two with verse thirteen. Notice that the first-hour laborers agreed to work for a penny. They had worked on a legal or bargain basis. Those hired at other times during the day left the matter of salary to the householder. They worked in a spirit of trustfulness and were rewarded accordingly.

The lesson is, we are rewarded according to our motives. Those who serve the Lord in order to be seen of men receive their full reward when their ambition is realized. Those who serve for love's sake also receive an appropriate reward—one that shall be enjoyed throughout eternity. See 1 Corinthians 3:11-15; 13:1-3; Matthew 6:1-6. What a warning to Christian workers.

2. *Those who were employed at the eleventh hour would have worked all day if they had been given the opportunity.* Their employer accepted the will for the deed and paid them accordingly. This does not mean that those who have served God faithfully for years shall receive no greater reward than those who have been converted late in life and also serve God faithfully. What it does mean is that we shall be rewarded according to our response to our opportunities. Here is encouragement for those who have been deprived of Christian home life and training, and for those whose education has been limited, and for those who have had little Christian fellowship and little light or teaching from God's Word. God takes these things into consideration.

3. *The complaining laborers revealed a wrong spirit.*

(1) They felt superior. "When the first came they supposed they should have received more." Here is a warning against looking down upon others or thinking ourselves far in advance of them spiritually. This very attitude will

stop our own spiritual growth and rob us of chances for reward. Just because we have been saved and baptized in the Spirit for years does not necessarily mean that we shall have more reward than the zealous but humble convert of one year. See Romans 12:3; Galatians 6:3.

(2) They were envious. See verses 11 and 12. Though their pay was sufficient for their needs [the penny of those days was the ordinary day's wage for that time], they envied their fellow laborers and begrudged them their reward. Notice that Jesus said to them, "Is thine eye evil [envious] because I am good [generous]?" It seems strange that Christians, of all people, should be unhappy when their fellow Christians are blessed, and yet such is sometimes the case.

4. *The householder was under no obligation to his employees.* "Is it not lawful for me to do what I will with my own?" God is sovereign and just. He is not obligated to explain Himself to us. He condescends to call us and to use us in His service, but let us remember that He can get along without us.

The sheer appreciation of the glorious privilege that is ours of actually being co-laborers with Christ should keep us from any bargaining spirit in Christian service. To contemplate reward is legitimate. Scripture mentions many rewards that are offered to us. But above everything else, let us serve our Lord in the spirit of a great man of God of the past who said, "My goal is God Himself!"

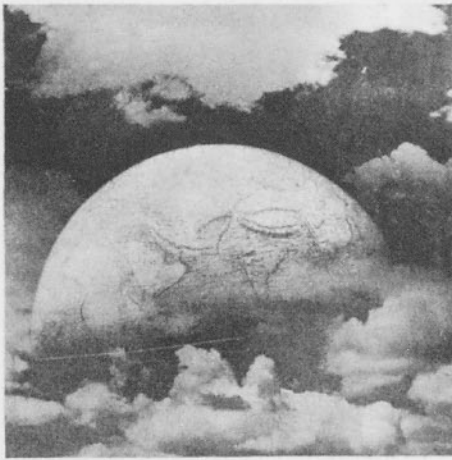
—J. Bashford Bishop

God is willing to do with any man or woman all that He ever did for any one. If there is not a mighty work of God in us, it is our own fault. Find out what these hindrances are, and put them away.—R. A. Torrey.

AN INSPIRED CORRECTION



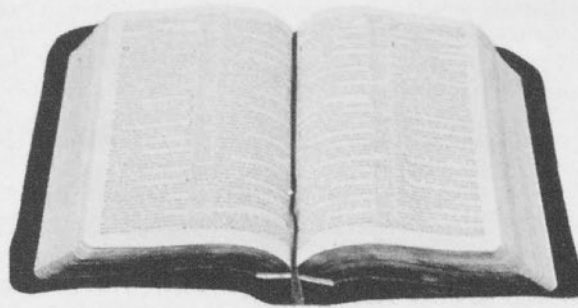
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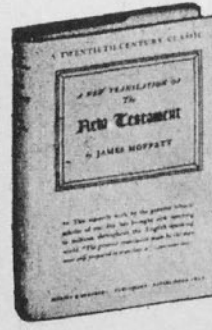
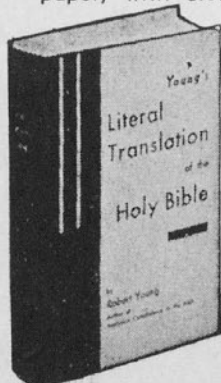
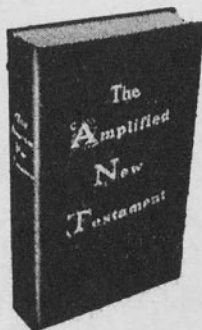
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R. M. RIGGS TO JOIN FACULTY

SANTA CRUZ, Calif.—Ralph M. Riggs, a former General Superintendent of the Assemblies of God, will join the faculty of Bethany Bible College in the second semester of the 1960-61 academic year. Brother Riggs served in the highest post of the denomination from 1953 until the first of this year.

Another newly appointed faculty member is David Paco, a native of Hawaii and a 1959 graduate of the school. He will be Director of Public Relations, serving directly under the President, Dr. C. C. Burnett. He began his duties on May 1.

The baccalaureate service of Bethany Bible College will be held May 27 at 7:30 p.m. at the First Assembly of God in Santa Cruz, California. Hardy Steinberg, national Secretary of the Department of Education, will be the guest speaker.

Commencement exercises will be held in the auditorium of the Nazarene campground located between the Bethany campus and Santa Cruz, May 28, at 2:00 p.m. Student speakers will be James Davidson and Kenneth Olsen.

SUMMER SCHOOL AT SBI

WAXAHACHIE, Tex. The first six-week session of summer school at Southwestern Bible Institute will begin May 30. Courses will be offered in Bible, English, biology, history, and psychology.

The baccalaureate service will be held May 25 at 7:30 p.m. The annual alumni meeting will be held May 26 at 10:00 a.m. Carol Brown, an associate professor of the University of Oklahoma, will be the speaker. The alumni banquet will follow at 1:00 p.m. Commencement exercises have been set for May 26, 7:30 p.m.

REVIVAL AT SCC

COSTA MESA, Calif.—The students and faculty of Southern California College recently enjoyed one of the greatest outpourings of divine blessing ever experienced on the college campus. Having sought the guidance of God for some time, President O. Cope Budge was assured that this was the week when the Holy Spirit would manifest Himself in an unusual way to the entire school family.

From the first service in the college chapel, a great hunger for prayer became apparent. Crowds of seeking souls packed the altar and the front seats of the auditorium. The vast volume of prayer was glorious and spontaneous. Confessions were made, seekers

were filled and refilled with the Holy Spirit, sicknesses were healed, and divine calls to service were received.

At the beginning of the week, no arrangements had been made for the suspension of classes, but under the tremendous impact of this soul-stirring visitation from heaven, both students and faculty seemed oblivious to classroom work in the intensity of their worship. The revival speaker was Kenneth Schmidt of Grand Junction, Colo. Every morning and evening his richly anointed messages induced serious soul-searching and a fervent desire to live in the Spirit. Students and faculty still refer to this great revival as "Holy Week." Its influence seems likely to remain on the college campus for a long time.

Graduation Exercises

The baccalaureate service will be held in the college chapel on Sunday, May 15, at 3:00 p.m. The speaker will be Emil Balliet, pastor of the First Assembly of God of San Diego, California.

The commencement exercises will be held in the college chapel on Saturday, May 21, at 3:00 p.m. The speaker will be Wesley Steelberg, pastor of First Assembly in North Hollywood, California.

PENTECOSTAL EMPHASIS AT NBC

KIRKLAND, Wash.—A Pentecostal Emphasis Week was recently observed at Northwest Bible College. W. C. Pierce introduced the series with a message on "The History of the Modern Pentecostal Outpouring."

"The Baptism in the Holy Spirit," the second message in the series, was brought by R. C. Dalton. D. H. Fee followed with

a message on "The Gifts of the Holy Spirit."

"The Holy Spirit and Divine Healing" was the message brought by E. W. Robinson. President Butterfield concluded the series with a message on "The Holy Spirit and the Second Coming of Christ."

General Superintendent T. F. Zimmerman will be the commencement speaker in exercises to be held in Calvary Temple in Seattle, June 10, at 7:30 p.m. Thirty-eight students will be graduated.

Baccalaureate services will be held in a church near the campus June 5, 3:00 p.m.

55 GRADUATING AT SEBC

LAKELAND, Fla.—Candidates for graduation during the 1960 commencement exercises at South-Eastern Bible College total 55. Forty juniors will receive the three-year diploma, and 15 seniors will receive the bachelor of arts degree.

Class speaker for commencement exercises on Friday evening, May 27, is Malcolm Andrew Reid of New Plymouth, New Zealand. Malcolm is a three-year diploma graduate with a major in theology, and has been nominated to Delta Epsilon Chi, honor society of the Accrediting Association of Bible Colleges. Educated in the schools of New Zealand, Malcolm entered SEBC in September 1957. He has served as freshman class president and business manager of the school paper and now fills the position of student government president.

William E. McTeer, pastor of Glad Tidings Assembly in Dunn, N. C., will deliver the baccalaureate address on Thursday evening, May 26, at South-Eastern Bible College.

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EC STUDENTS IN GRADUATE SCHOOL

SPRINGFIELD, Mo.—The first Evangel College student to be admitted to medical school is Verlin Coleman, McCaskill, Ark. Currently a junior at Evangel, Verlin will enter the University of Arkansas medical school next fall. An honor student at Evangel, he is married and has two sons, four and five years old.

Two Evangel seniors majoring in biology, Kenneth Moore and Esther Profeta, have been granted admission to the University of Missouri graduate school for next fall. Moore, who is from San Bernardino, Calif., and Miss Profeta, from Long Island, N. Y., will be graduated from Evangel in May.

Evangel's first student to be graduated with a major in biology, Del Wayne Mimmo, a member of the school's first graduating class of 1959, has also been accepted by the graduate division of the University of Missouri. He will begin his graduate work in September.

Commencement Week Activities

Speaker for Evangel College's second commencement exercises will be Andrew Nelli, an Assemblies of God layman who is vice president of the General Milk Company, Los Angeles. Brother Nelli is a member of Evangel's board of directors. The commencement will be held Friday, May 27, at 10:00 a.m. in Central Assembly.

Baccalaureate speaker will be O. L. Har-rup, assistant superintendent of the Potomac District of the Assemblies of God, and also a member of the board of directors of Evangel College. The service will be held Sunday, May 22, at 3:00 p.m. in Central Assembly.

At 8:30 a.m. commencement day, May 27, there will be a reception for the graduating seniors, their parents, and faculty members in the Hogan Room, Central Assembly. An alumni luncheon will be held at 1:00 p.m. May 27.

NEW LIBRARY QUARTERS FOR NCBC

MINNEAPOLIS, Minn.—Enlarged library facilities with many features not available to previous classes were recently dedicated at North Central Bible College.

Floor space in excess of one thousand square feet was set aside as a reference room. This space will accommodate approximately fifty students. Commentaries, periodicals, dictionaries, encyclopedias, and similar reference works are now all in one large well-lighted room in the building's second floor overlooking Elliot Park.

Missionary curios, gifts of North Central's eighty alumni missionaries, will be on display in the new quarters.

Transfer to the new accommodations will make space available to house a complete music library with a separate card catalog for recordings, books, and sheet music.

Graduation Activities

An earlier graduate and a former instructor will be featured as the principal speakers for the year-end activities at North Central Bible College on Sunday, May 22, and Wednesday, May 25, 1960. Fifty students are to be honored by the school on these two occasions.

Kenneth Olson, a graduate of NCBC in the class of 1936, currently serving as Superintendent of the North Dakota District, will be the baccalaureate speaker Sunday afternoon at the Fremont Gospel Tabernacle in North Minneapolis.

Commencement exercises will be conducted at the large First Covenant Church located two blocks from the college. Revivaltime minister C. M. Ward will be the speaker. Brother Ward served on the instructional staff at North Central 1939-42.

OPEN HOUSE AT CBI

SPRINGFIELD, Mo.—Open house for high-school seniors brought nearly 150 visitors to the Central Bible Institute campus on April 1. The day began with an outstanding chapel service at 8:30 a.m. J. E. Kuykendall, a lumberman from Eugene, Oregon, was the guest speaker.

The students with their sponsors visited the morning class of their choice and toured the campus. After lunch in the CBI cafeteria, they went to Evangel College where they were entertained in the afternoon and evening.

Commencement Week

James Hamill, pastor of First Assembly in Memphis, Tenn. will be the commencement speaker. Johnny Garrison of Springdale, Ark. will be the student speaker. Commencement exercises will be held May 26 at 7:00 p.m. in Central Assembly.

The baccalaureate service will be held May 25 at 7:00 p.m. in Central Assembly. The speaker will be Everett Phillips, vice-president of the Alumni Association.

The CBI Homecoming will be held May 24-25. Classes of 1920, 1930, 1940, 1950 and 1960 will be spotlighted with all Bethel Bible Institute alumni featured at the Alumni banquet May 24 at 6:30 p.m. The speaker for the event will be Thomas Brubaker, pastor at Zion, Ill.

SIGN CLASSES AT EBI

GREEN LANE, Pa.—Each Thursday evening, students at Eastern Bible Institute receive instruction in the sign language both in beginner's and advanced classes. During the past four years, five students have received definite calls to minister among the Deaf, while others have learned the language sufficiently to witness to the Deaf in towns where they now pastor. The classes are taught by Croft M. Pentz, minister to the Deaf in New York and New Jersey. Brother Pentz not only pastors four churches in these areas, but appears each Sunday at 12:30 p.m. on "The Evangel Hour," a television program originating in New York City, channel 9.

Graduation Week

The baccalaureate service at EBI will be held in Grove Hall on the school campus, May 29, at 2:30 p.m. The guest speaker will be Carl Brumback, well-known Bible teacher and author of several books.

The commencement exercises will be held in the tabernacle, May 30, at 2:30 p.m. Student speakers will be William Ferguson and Lorna Joy Haines. A special feature of this service will be the presentation of President Wells' recent musical composition, "The Glory of the Lord."

The alumni will meet in Grove Hall, May 30, at 10:30 a.m. for an informal time of fellowship, refreshments, and business.

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Family Worship

(Continued from page fourteen)

brings God into the home life in a positive and lasting manner. It gives eternal things importance, and thrusts back the trivial follies and fashions of the world where they belong. The members of the family are bound together as they would not otherwise be, and the precious memories of the worship hour linger while life lasts. There is a spirit of obedience that would not otherwise exist.

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"The best image of heaven which this earth can afford is found when a household is gathered to learn God's

(Continued on next page)

will from His Holy Word, to raise their voices in song or praise in honor of His name, and to hold sweet communion with Him in united prayer. Every family can thus breathe the air of heaven every day, and keep filled with the Spirit of God all the way home to glory. What a holy blessing!"

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