

August 12, 1962

TEN CENTS

The Pentecostal *Evangel*

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



will lift up mine eyes unto the hills,
 from whence cometh my help.
 My help cometh from the Lord, which made heaven and earth.
 He will not suffer thy foot to be moved:
 He that keepeth Israel shall neither slumber nor sleep.
 The Lord is thy keeper: the Lord is thy shade
 upon thy right hand.
 The sun shall not smite thee by day, nor the moon by night.
 The Lord shall preserve thee from all evil:
 he shall preserve thy soul.
 The Lord shall preserve thy going out and thy coming in from
 this time forth, and even for evermore.

—Psalm 121

LABEL OR LIBEL?

A "label" is a name attached to something to denote its destination, contents, or ownership.

The word "libel" means any print, publication, or picture that injures another's reputation or character.

To take the name of Christ is to become either a label or a libel to the Christian cause. We may well ask whether the name "Christian" that we wear denotes our true destination, the content of our hearts, and the ownership—the One to whom we belong.

Let it be far from each of us that by taking the name "Christian" we should libel the cause of Christ, bringing it into disrepute and giving occasion for the enemies of the Lord to blaspheme that worthy name by which we are called.

—J. W. MELLICK

THE LAW OF KINDNESS

"The fruit of the Spirit is *kindness*." Kindness is love in action, the perpetual flowering of a self-denying life. There is one law from which we are never exempted: "Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:2). Do we realize that to relieve our brother's or sister's suffering will be possible to us only a little longer, and then no more for all eternity?

*The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.*

We must bind the bleeding heart and cool the aching brow *now*, or our opportunity is lost forever. A lawyer visiting in a hospital spoke a kind word to a degraded sufferer. The man drew the bedspread over his face, sobbing convulsively, and then said: "Sir, you are the first man that ever spoke a kind word to me since I was born—I can't stand it!"

—D. M. PANTON

THE GRACE OF GOODNESS

"The fruit of the Spirit is . . . *goodness*." Bengel wrote, "Kindness is rather to be referred towards others; goodness, as it were, pours out spontaneously."

It is easier to *do* good than to *be* good. For example, it is easier to give bountifully than to give cheerfully; it is easier to attend church or chapel than to worship when we come; it is easier to preach the truth than to live it; it is easier to work than to pray. We have to *become* what we *teach*.

Day by Day in Your Bible

Read It Through in '62



August 12—Begin Isaiah 36

August 18—Finish Isaiah 59

Goodness is a sun that cannot help shining; a heart that cannot help loving; hands that cannot help giving; feet that cannot help walking with God. Goodness in character makes easy all goodness in life, and is the logic which even an infidel understands. It is the grace which—perhaps with the solitary exception of love—brings us nearest to the character of God.

—D. M. PANTON

WHEN CHRIST BREATHED ON HIS DISCIPLES

I was reading this interesting bit of exposition on John 20:22, taken from the Cambridge Greek Testament for Schools and Colleges.

"We are probably to regard the breath here not merely as the emblem of the Spirit (John 3:8), but as the *means* by which the Spirit was imparted to them. 'Receive ye,' combined with the action of breathing, implies this. This is all the more clear in the Greek, because *pneuma* means both breath and spirit, a point which cannot be preserved in English; but at least Spirit is better than Ghost. We have here, therefore, an anticipation and earnest of Pentecost; just as Christ's bodily return from the grave and temporary manifestation to them was an anticipation of His spiritual return and abiding presence with them 'even unto the end of the world.'"

—GEORGE E. FAILING, in *The Wesleyan Methodist*

FIRST DEATH, THEN LIFE

It is through death we pass to life. Discipleship in which there is no death can never be truly alive. The nipping winter is essential to the green and flowery spring. No tomb, no resurrection!

In every life there must be a grave, and self must be buried within it. We must die to self in our prayers—make more room for others in our supplications.

—J. H. JOWETT

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.

The Heaviest Load

AUGUST 12, 1962

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A wise old Negro once said, "A chip on the shoulder is about the heaviest load a body ever carries."

This is well illustrated by the experience of a certain lay brother who fell into this sin—the sin of resentment. He carried the chip on his shoulder for years, lost all his joy, and turned into a sour, malicious, vengeful old man.

The pity of it was that this layman formerly had been a very good church member. In fact, he was one of the hardest-working members. He gave much time to church activities. But he had one weakness: he was exceedingly sensitive, and one day when his name was accidentally omitted from a certain list he felt deeply hurt because he had not been given the recognition he deserved. The fact that the omission was unintentional was explained to him, and apologies were offered, but he refused to accept the apologies. He just nursed his resentment.

For a few Sundays the layman continued to attend church but he would not assume his usual responsibilities. Eventually he submitted a formal resignation from his church office, and from that day on he refused to darken the door of God's house. He kept that chip on his shoulder. Whenever the church was mentioned in his presence he would open his mouth and vent his bitter feelings.

It was true that he had been wronged. The offense had been humiliating and it never should have occurred. But he had sinned more than he had been sinned against. And, as always happens to one who sins, he paid a penalty.

He was guilty of a threefold wrong. He sinned against the offender by refusing to accept an apology. He sinned against God by refusing to forgive. And he sinned against himself, for he poisoned his soul with resentment and killed the spiritual life that God had put within him.

If you are sensitive, you need divine grace to withstand all the bumps and bruises of life. Thank God, His grace is sufficient. His power will enable you to overcome if you will swallow your pride and ask Him for help.

The sins of the spirit are so subtle. In the story Jesus told of two brothers, the older one looked down on the prodigal for indulging in sins of the flesh, even though he had repented—but the last we read about the two, the prodigal was being honored and the older brother was being condemned. Why? Because he harbored resentment in his heart.

We need to confess our sins along this line and learn a spiritual secret. The Bible says, "Be not overcome of evil; but overcome evil with good." The secret lies in positive Christian action. One saintly woman said: "If I find myself developing a resentment against someone, I make it a point to pray for that person until I have conquered my bitterness. Sometimes, however, it is necessary for me to go out of my way to show that person a kindness, but I do it for the good of my soul. I find it virtually impossible to be bitter and resentful toward someone after I have prayed for him and done him a favor."

The Bible says, "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Romans 12:20). The fire of love burns out all ill feeling for offender and offended alike.

—R.C.C.

AFTER SURRENDER: WHAT?



R. W. Cummings

Consecration is necessary, and in some cases reconsecration may be necessary, but God doesn't want us to stop there.

He has wonderful plans for our lives beyond the step of full surrender.

By ROBERT W. CUMMINGS

Central Bible Institute, Springfield, Missouri

RECENTLY IN ONE OF MY CLASSES AT Central Bible Institute a student voiced the frustration of many fellow students—and many other consecrated young people, I am sure.

We had just come from an inspiring chapel service and had been challenged by a stirring message. The speaker had brought the meeting to a climax by asking all of us to come to the altar and surrender our lives to God.

“Brother Cummings,” said this student, “I consecrated my life and my all to God before I came to CBI. The speaker this morning moved me mightily and then left me frustrated because all he asked was something I had done many times before. I did not go to the altar to rededicate my life. This never gets me beyond the place I reached the first time I surrendered my life. Is there nothing beyond surrender and consecration?”

I knew exactly how this student felt, for I had experienced the same frustration many times.

Have you ever discovered that the Holy Spirit is a personal, private tutor who came to teach you all things? to bring to your remembrance all that our Lord said? to take the things of Christ and the living Word and make them real and glorious to you? This inexpressibly wonderful Teacher has given me an answer that has literally renewed my youth as I have responded to the challenge. I'll pass it on to you in the form of a dialogue.

PUPIL: “My wonderful heavenly Teacher, why do I not get beyond the point of consecration and yielding? I have been told again and again if I truly yield everything to Christ and consecrate my all to Him and His service, then all the highest longings of my life will be fulfilled. Is it be-

cause I have not really surrendered? or because I do not understand what surrender is? or is there something Christ wants beyond surrender?”

TEACHER: “Suppose a master violin maker advertised for a workman to help in his workshop. This would be equivalent to Christ's calling for laborers in His field of work. To surrender or dedicate would be to offer yourself as a laborer to the violin maker. If you volunteered to work for this master violin maker and were accepted, what would you expect to happen?”

PUPIL: “Naturally, I'd expect him to show me what I was to do and instruct me about my part in his work. I would expect him to describe the finished product with glowing pride that would infect me with enthusiasm also. I'd expect him to give me such a clear understanding of the over-all objective and my part in obtaining it that I would give him the highest possible intelligent cooperation. He would also give me such a clear picture of the beauty and value of the finished product that it would inspire in me perfect confidence in him, his plans, and his methods. This would give me enthusiasm and wholeheartedness as well as help me cooperate intelligently.”

Thus the Spirit taught me.

We conclude then that surrender is presenting ourselves to God, desirous of serving Him. Following this, we would take steps to discover through the Word of God and prayer these three things: (1) what God is doing; (2) what He would have us do to help; and (3) how to do whatever He tells us.

In the fifth chapter of John, our Lord said, “My Father worketh even until now and I work...the Father loves the Son, and shows Him everything that He is doing so that the Son may work with the Father in perfect accord” (paraphrased). We, too, are children of God serving our Father. He loves us and appreciates our willingness to serve Him, but He wants to show us what He is doing so that we may work in perfect accord with Him.

God is doing many things in which He must have our help. One is to make each of us a habitation in whom Christ may dwell. The Spirit of God

prays, in the third chapter of Ephesians, that Christ may dwell in our hearts by faith. In other words, He wishes to make our lives His dwelling place. Unless we know how God will bring this about and what He wants us to do to help Him, we'll hinder His working or—at the best—spend our time and energy in vain.

We'll make the same mistake as did a farmer who owned a large tract of land near a large American city. The richest and most highly cultured society of the metropolis began buying land around the farmer's property. All other farmers were selling their farms for large sums, but this man declared he would not sell for less than \$250,000. The others ridiculed him and argued that no one would ever pay so high a price. But one day a gentleman called on the farmer and agreed to pay his price. Giving the farmer \$10,000 as earnest money, he said: "This will seal the contract. I cannot take possession immediately, but three months from today I shall return and expect you to give me full possession of the property and everything on it. At that time I shall pay

you the balance of the \$250,000." The farmer agreed, both parties signed the contract, and the multimillionaire drove away.

Three months later he returned and could hardly believe what he saw. He walked quickly to the front door and knocked. When the farmer came to the door, the buyer blurted out, "My dear man, did you not understand me? Didn't you know that I expected to take full possession of the property today?"

"Oh, yes, sir, I understood perfectly," the farmer replied. "I am ready to give you immediate and full possession."

"Then what does all this mean? You have freshly painted the house. You have repaired and painted the fences, the barn, and the sheds. And you have trimmed and tidied up the lawn so that it looks like a new place."

"Certainly, sir. You see, I did not think the likes of you would ever be pleased to come and live in the old place in its condition, so I fixed it up for you."

Greatly relieved, the millionaire reached into his pocket and drew out

a plan and sketch of a mansion. "My dear fellow, I understand now, and appreciate all your thought for me, but my family and I could never live in the home you have lived in—no matter how elegantly you might fix it up. This is what I am going to build here." Then he explained to the farmer his plans for transforming the grounds. He was going to tear down everything of the old and build the finest mansion in the city on this property.

How much like the farmer we are! Because of our ignorance of the Scriptures we think that God—who desires to dwell in us—wants *us* to fix our hearts up to be a suitable place for Him to dwell. Nothing less than a *new* heart will satisfy Him.

We need to realize that God wants the most intelligent and wholehearted cooperation possible. Let us find out what wonderful things our Father is doing and then allow *Him* to prepare us and put us to work in whatever field He chooses so that we might become workmen approved unto God that need not be ashamed.

—Campus Ambassador

MY GOAL IS GOD

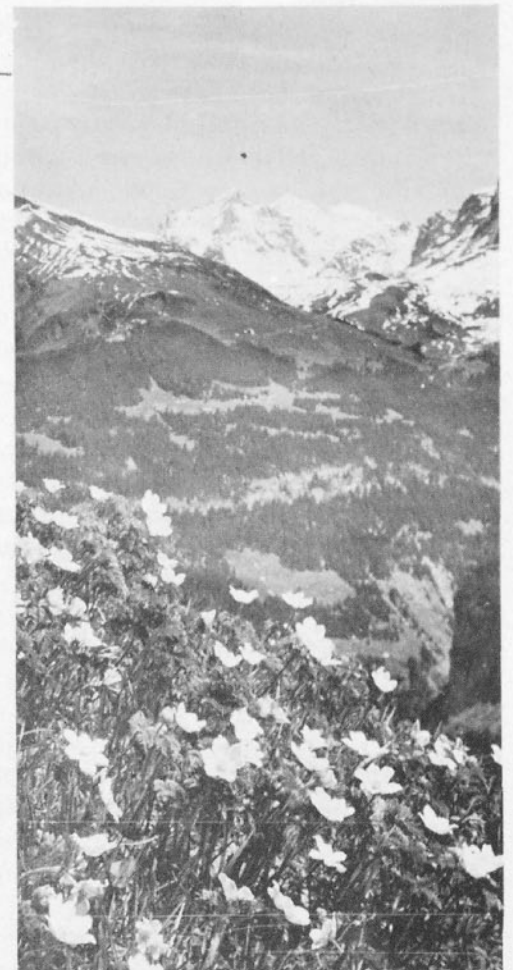
*My goal is God Himself, not joy nor peace,
Nor even blessing, but Himself, my God;
'Tis His to lead me there, not mine, but His—
"At any cost, dear Lord, by any road!"*

*So faith bounds forward to its goal in God,
And love can trust her Lord to lead her there;
Upheld by Him, my soul is following hard
Till God hath full fulfilled my deepest prayer.*

*No matter if the way be sometimes dark,
No matter though the cost be oftentimes great,
He knoweth how I best shall reach the mark,
The way that leads to Him must needs be strait.*

*One thing I know, I cannot say Him nay;
One thing I do, I press towards my Lord;
My God my glory here, from day to day,
And in the glory there my Great Reward.*

—F. Brook



Our Present Position in Prophecy

In the light of the Supreme Court's decision where are we today in the progress of apostasy as revealed in Biblical prophecy?

By ERNEST S. WILLIAMS

THE RECENT RULING OF THE U. S. SUPREME COURT IN the matter of the prayer offered in the public schools of New York raises this question: What was the real intent of the men who drew up the Constitution when they inserted the clause relative to an establishment of religion?

We are told that Thomas Jefferson said, "The clause against the establishment of religion by law was intended to erect a wall of separation between the church and the state."

But what was Jefferson's own position in this regard? An editorial published some time ago in the *Journal of the American Bar Association* (as quoted in the *News and Leader*, Springfield, Mo.) said:

"Thomas Jefferson did not oppose the use of public funds in support of religious education along with other education. On the contrary, he recommended for his beloved University of Virginia, a theological school for the training of clergymen, a large room for religious worship, an elaborate arrangement for students of the religious institutions which he proposed that the various denominations should set up in connection with the university—all at public expense.

"As President of the United States, Jefferson used public funds and government properties in aid of religion and religious education in various ways, as has every President to this day. Recognition of an interest in and support for religions of the recipient's choosing has not been regarded as an 'establishment of religion' (which is prohibited by the Constitution) so long as no one faith is singled out, favored, or established to the exclusion of others."

It is evident that the men who drew up the Constitution had no thought of barring God from government functions. Their purpose was to make sure that no one branch of religion should ever become a state-supported church. In England the Church of England was the state church supported by the government. In Germany it was the Lutheran faith that the government supported. In Italy it was the Roman Catholic Church. Religious persecution had driven our forefathers to America that they might be free to worship as they pleased. This freedom

the Constitution determined to sustain.

Now the U. S. Supreme Court has declared that a simple prayer which honors God may not be said in the public schools. It appears that the Supreme Court has decided to keep separate not church and state only, but also God and state.

Justice Potter Stewart is the only Supreme Justice who came out strongly against the ruling. He cited the history of our country, the many ways in which America acknowledges belief in God—by the inscription "In God We Trust" on our money, by providing chapels and chaplains for the armed forces, by the pledge of allegiance, etc. Should not the Supreme Court recognize the sentiment of the majority of our people, rather than to overthrow or ignore what history has taught us to respect and honor?

In 1825 Daniel Webster, one of America's greatest patriots, said: "Let us remember that it is only religion and morals and knowledge that can make men respectable under any form of government; that no government is respectable which is not just; that without unspotted purity of public faith, without sacred public principles, fidelity and honor, no mere form of government, no machinery of laws, can give dignity to political society."

We fear the Court's decision because of the results it may bring. One Congressman said: "I suggest if something is wrong it is wrong with the Supreme Court. On the same day that the Court struck down this simple prayer, it asserted the rights of homosexuals to receive magazines about their common interests through the mails, saying such magazines were not patently offensive" (*U. S. News and World Report*, July 9, 1962).

Now let us look at the Supreme Court's decision and

"Another Step In My Direction"



see how the Court viewed the matter. As David Lawrence points out in his editorial, the ruling was not necessarily a ruling against God; it was rather a ruling against the New York State Board of Regents in requiring that a certain prayer be used in the public schools.

There certainly is nothing sectarian in the prayer, which reads: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country." The Court

declared the prayer unconstitutional on the grounds that "government in this country, be it State or Federal, is without power to prescribe by law any particular form of prayer which is to be used as an official prayer in carrying on any program of Governmentally sponsored religious activity."

Does this not leave room for nonsectarian prayers as individual schools may desire? Perhaps this will yet be determined in the courts. (Continued on page nineteen)

TRAGEDY IN NEW YORK

By James E. Adams

ON JUNE 25, 1962, THE UNITED STATES SUPREME COURT by a vote of six to one declared the Regents' prayer of the State of New York unconstitutional. They based their decision on the First Amendment to the Constitution which states, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The fact that our nation's top jurists would outlaw a prayer being offered to God in public schools brought an immediate storm of protests and some harsh criticism. And well it might!

No student in New York's schools was compelled to repeat or even stay and listen to the petition, which was as follows: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country." People thought that surely the wording of this prayer could be termed neither offensive nor contrary to the beliefs of Protestants, Jews, and Catholics.

However, other people defended the Court—in a measure. Senator Clifford Case of New Jersey, for instance, said, "There is a question as to whether the Supreme Court had to take the case but, having taken it, I think it could not have decided otherwise."

Of course, Senator Case was referring to the fact that the jurists did not outlaw prayer in general. They ruled against the prayer (in the words of Justice Hugo L. Black's majority opinion) "because that prayer was composed by governmental officials as a part of a governmental program to further religious beliefs."

Nevertheless, we wonder with Senator Case if the Supreme Court had to take up this particular case. It might have been better to wait until some governmental agency formulated a prayer which included political or denominational undertones, and then to rule on it.

One tragedy in this decision was in the fact that they chose to make it considering that four of the six list no church affiliation in *Who's Who in America*. This grave matter which surely demands a measure of spiritual discernment was decided by men who evidently consider religious ties unimportant and who seemingly lack strong religious convictions.

Tragedy lies also in the fact that some people see only the narrowness of the ruling, the unconstitutionality of one prayer. They do not realize that the "door has been left open" for further rulings which conceivably could remove even the Bible from our public schools.

In his concurring opinion Justice Douglas practically admitted that the Regents' prayer could not be termed unconstitutional by taking the establishment clause as it is. He said, "I cannot see that to authorize this prayer is to establish a religion in the strictly historic meaning of those words. . . . Yet once government finances a religious exercise it inserts a divisive influence into our communities. . . ." By following this line of reasoning the Supreme Court at some future date could outlaw Bible reading in public schools as a "government financed religious exercise."

The tragedy does not affect that minority of homes where family worship and prayers are engaged in daily, as much as that majority of homes in which God is ignored.

The tragedy is not primarily in a ruling made in Washington, D. C. The tragedy is in New York where the parents of *ten* children have succeeded in removing the privilege of united daily prayer from *thousands*. The tragedy lies in the fact that this minority who feel their children either don't need religion or they get enough of it in the home, have succeeded in thwarting the desire of thousands of parents that their children contact the righteous influence inherent in the Bible and prayer at every possible opportunity.

These New York parents may have started a chain reaction which could remove the one small contact thirty millions of American children have with God and the Bible. These millions do not attend any church or synagogue: their only time of quiet reverence is in those few minutes of devotion in school.

What must our attitude as Christians be to this sorry state of affairs? Justice Black himself gave us a clue in these words: ". . . since the beginning of history many people have devoutly believed that 'More things are wrought by prayer than this world dreams of.'" Perhaps he himself does not believe those words, but we do. And we also believe with the prophet Samuel that to fail to pray for our nation is to sin. "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Samuel 12:23).

Let us pray for the Supreme Court, that God will cause them to judge righteous judgment and that they will make no further ruling inconsistent with their opinion made just ten years ago, and quoted by Justice Stewart in his lone dissenting opinion: "We are a religious people whose institutions presuppose a Supreme Being." ■■



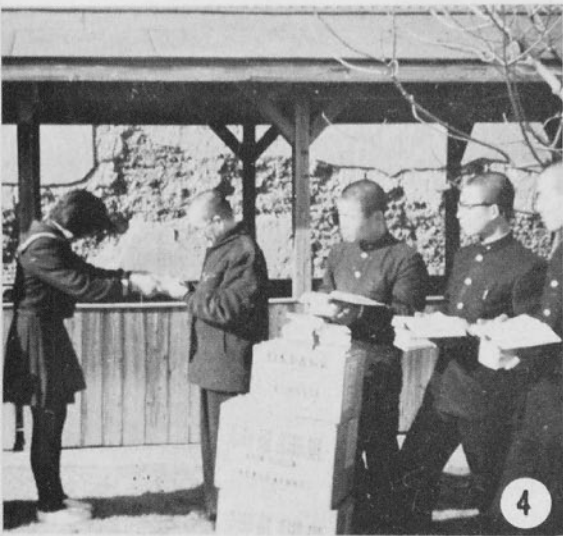
1. Because of Global Conquest, I have the privilege of distributing the gospel in my native Japan. 2. When the needs for literature are presented, the Japan Literature Committee delegates the writing, translating, and production tasks. 3. The finished books, pamphlets, and tracts are then displayed in book stores and prepared for distribution throughout our island.



JAPAN GETS GOSPEL

BECAUSE OF GLOBAL CONQUEST

4. Consecrated Japanese Christians, many of them trained at Central Bible Institute of Japan, distribute this literature to the groups of Japanese who attend street meetings in the major cities of Japan. 5. Boys and girls enter the campaign by distributing the gospel portions to school children. 6. Others go from house to house, leaving the gospel where people live. Let me urge you, on behalf of your Christian colleagues around the world, to pray earnestly for the ministry of Global Conquest. Observe Sunday, August 26, Global Conquest Day of Prayer.



European Servicemen to Meet on Labor Day

By PAUL WILLISCROFT

WE PRAYED TOGETHER IN MY LIVING room. Gene reconsecrated his life to the Lord.

"How long have you been in Germany?" I asked.

"Fifteen months."

"Have you had any Christian fellowship?"

"None at all, except when I went home last Christmas," Gene replied.

"It must get rather discouraging," I sympathized.

"It sure does."

"When is the last time you heard from your home church?" I asked.

"I haven't heard from anyone in the church since I was there six months ago."

Gene, who is just nineteen, stayed with us that night. The next day he had to go back to his base about 100 miles away. A few months before,

In addition to a full schedule of ministry among the German Assemblies of God churches, the Williscrofts have found time in their busy schedule to develop an extensive program among American servicemen and their families stationed in Europe.

the Servicemen's Division had sent me Gene's address, and I had put him on my mailing list for our monthly publication to servicemen in Europe. Through this he had learned of our monthly servicemen's rally in the Frankfurt area.

One evening, some months before Gene came to the service, another serviceman named Bob Houston brought a friend to our meetings. As I talked to Bob's friend I learned that he had once known the Lord but for five years had been going his own way, giving little thought to godliness. I prayed with him and he came back to God. Since then he has frequently visited us, has been at many of our servicemen's meetings, and is a testimony to his outfit.

At a recent rally we asked those soon returning to the United States to stand. Among the ten who stood, six had been saved while in military service in Germany, and several of them had been filled with the Holy Spirit.

My wife and I are working with

twenty-five servicemen's fellowships located in different parts of Germany and France. Each group has its own serviceman as leader. Some of these are licensed ministers but others have taken on the responsibility because there is no one else to do the work. God has blessed these leaders and their efforts.

On American holidays we arrange fellowship meetings at the Bible school in Erzhausen, near Darmstadt, Germany. Over 150 usually attend these meetings. We experience a move of God in each service. Last Thanksgiving thirteen men found Christ as their Saviour in the evening session. Some of these men are still here in Germany worshipping with us. Many have been filled with the Holy Spirit. Consecrations have been made. Encouragement and teaching have been given—just that which is needed to keep men living for God and witnessing for Him.

Among the students in most of our Bible colleges in the U. S. are men who were once part of this European servicemen's fellowship and who made their consecrations for Christian service while here in Germany.

The next large gathering of servicemen is scheduled for Labor Day week end, August 31 to September 3, at the Berean Bible School, Erzhausen, near Darmstadt, Germany. If you know of servicemen anywhere in Europe, the British Isles, North Africa, or the Near East who might be interested, inform them of this convention. (Further information can be secured from Paul Williscroft, Box 6, 6106 Erzhausen bei Darmstadt, Germany.)

Bob Houston (left) and his buddy are shown relaxing in the Williscrofts' kitchen.



Servicemen come from all over Europe to worship at the Berean Bible School in Erzhausen, Germany. Pictured is a busload from Kitzingen, Germany.





Answered by Ernest S. Williams

YOUR QUESTIONS

✧ How can we "pray through" to salvation if salvation comes through faith and is not of works?

Advice that seekers "pray through" issues clearly from such Scriptures as "Ask and ye shall receive," "The kingdom of heaven suffereth violence and the violent take it by force," "Seek and ye shall find." Earnest seeking indicates the honest desire of the heart. "The sacrifices of God are a broken spirit; a broken and a contrite heart thou wilt not despise." Prayer is not to obtain merit: it is to obtain mercy and forgiveness. When God sees the sincerity of the heart, He helps the hungry soul to believe and understand that he is saved by grace; that salvation is not of himself, but a gift of God (Ephesians 2:8, 9).

✧ I know I have been saved and filled with the Spirit. At times I receive rich blessing from the Lord; then I am plunged into doubt, sometimes wondering if I am saved. Can you help me?

None are exempt from times when doubts come. At such times we must rely on the atoning grace of our Lord Jesus, for only in Him do we have salvation.

The Biblical recipe for victory when doubts assail is: "The just shall live by faith" (Romans 1:7), and "this is the victory that overcometh the

world, even our faith" (1 John 5:4). God tests us to develop our faith, for faith is precious in His sight. In Hebrews 11 we learn that the worthies of the Lord are those who "fight the good fight of faith..." (1 Timothy 6:12). So trust the Lord and He "will never leave thee, nor forsake thee" (Hebrews 13:5).

✧ Is the promise, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jeremiah 33:3), intended for us today?

It was given to believing Jews living at the time Jeremiah gave the promise, but it may hold true equally in our day if we earnestly will seek the Lord. This promise is much in harmony with Paul's prayer for the Ephesians, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and... the exceeding greatness of his power to us-ward..." (Ephesians 1:18, 19).

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. Brother Williams will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).

P.F.N.A. Secretary Announces Annual Convention Plans

By BRYANT MITCHELL
Des Moines, Iowa

Angelus Temple in Los Angeles, California, will be the location for the fifteenth annual convention of the Pentecostal Fellowship of North America, meeting October 30-November 1, 1962.

Site of the fifth annual P.F.N.A. convention in 1952, the auditorium seating 5,000 with other auxiliary auditoriums available will provide splendid facilities. Los Angeles is the center of a great metropolitan area of over three million people.

The three-day convention will begin Tuesday morning October 30 at 9:30. Daily services will be held at 10:30 a.m., 2 p.m., and 7:45 p.m. with a missionary film at 7 p.m. Pre-convention P.F.N.A. Youth and Missionary Commission meetings will be held on Monday, October 29.

Excellent speakers will be featured in the evenings. The Tuesday evening speaker will be Bennie S. Triplett, popular youth camp and revival speaker for the Church of God. Brother Triplett is program director for the radio voice of the Church of God. On Wednesday evening Donald A. Emmons, pastor of the London Gospel Temple, London, Ontario, Canada, will preach. Brother Emmons is a member of the General Executive Committee of the Pentecostal Assemblies of Canada. The speaker on Thursday evening will be Allan Hamilton, International Representative for the International Church of the Foursquare Gospel.

The missionary films to be shown each evening at 7 p.m. will include: Tuesday, "Eternal Life," by the International Church of the Foursquare Gospel; Wednesday, "New Light in Japan," by the Pentecostal Assemblies of Canada; Thursday, "Global Conquest in Many Lands," by the Assemblies of God.

There are many fine hotels and motels within a reasonable distance of Angelus Temple which is just a ten-minute drive from the center of Los Angeles. For information on accommodations and for reservations write to Earl W. Dorrance, local P.F.N.A. committee chairman, 3419 Glendale Boulevard, Los Angeles, California.



Angelus Temple, Los Angeles, Calif., site of 1962 PFNA convention.

Listen to the Spirit's Call to Every Spirit-filled Believer—

ANAZOPUREO!

BY ALEXANDER TEE, PAISLEY, SCOTLAND

THIS PECULIAR HEADING MAY PUZZLE YOU, AND YOU may say that you have never heard of *anazopureo*. "What does the word mean?" you may ask.

Anazopureo is the Greek word which is translated "stir up" in 2 Timothy 1:6. To me it is a most important word and needs to be sounded through all our ranks. It conveys the thought of using a poker on the smoldering embers which lie dust-clogged in the fire.

Learn a lesson and give your spiritual life a good "poke." Let some heavenly oxygen like that which they had in the upper room (Acts 2:1-4) blow with a Pentecostal breath upon you. Tongues of fire will soon leap into joyous rapture when the poker gets busy.

There are too many people hugging a date in an old diary—the time when they received a marvelous baptism in the Holy Spirit. I am not decrying their experience for in most cases it is thrilling to hear. But there is something very sad when you know that they are not enjoying the fresh daily infillings of the Holy Spirit which will keep them blazing with zeal for evangelism and the molding of young believers.

Once I made the mistake of putting too much coal on top of a fire which was burning rather low. My wife kindly explained to me that before I put fresh fuel on the fire I first should rake away all the dusty ashes and liven up the embers. Otherwise the whole thing would simply remain dead even with new coal lying on top of the old fire.

The dust of complacency is clogging many believers who have been filled with the Holy Spirit. "Complacent Pentecostalism" is utterly foreign to the apostolic pattern. If as a privileged believer you have been baptized with the Holy Spirit, then I must ask you this: *Why did you receive this Baptism?*

The primary purpose of a personal Pentecost is progress! It is utterly alarming to learn how in some churches there is nothing or very little happening. They need a rekindling of the Pentecostal Fire. *Anazopureo!* It is disturbing to notice how many good Christians who are faithful in attending church never bring anyone with them to the evangelistic services on Sunday night. It is my opinion that Christians who come Sunday after Sunday to the gospel services and never bring someone else to hear the way of salvation have failed in a most important point.

It is so easy to get into a routine. On Sunday morning we go to church and Sunday school, in the afternoon we rest, and in the evening we go again to church. Now this might be a good schedule, but what have we done

about getting a sinner or two to come with us to the evangelistic service? A dry routine is nothing but a rut, and a dry rut leads to dry rot! This horrid complacency is nothing less than spiritual cancer. May I ask when—exactly when—did you bring an unconverted person or a backslider to a gospel service?

It is the natural thing for even the biggest and best of fires to die down if we do not stir them when we add fresh fuel. God will gladly supply all the fuel you need. But notice that when Paul wrote to Timothy and told him to *anazopureo*—"stir up the gift of God which is in thee"—he did not say *pray that it might happen*. He said *do it!* This "poking" is our own spiritual responsibility.

It is true that Paul particularly wrote to a young, good, and keen Christian worker, but this exhortation is for all of us. Although Paul had many things to say in his last recorded letter to young Timothy, this came as the very first of his instructions and exhortations. Paul realized that this vital "stirring-up" required priority.

Here is the reason. If your fire for God is blazing with a healthy fervor then your prayer life, Bible reading, tithing, and all other spiritual exercises are in good condition. But show me a man who has let the fire burn low and I will show you a slackening prayer life. Yes, and soon he will backslide altogether unless he gets a real good stirring with the poker!

Did you ever notice that the Lord's complaint against the Ephesian church in the second chapter of Revelation was not that they had *lost* their first love, but that they had "left" it! There is a big difference. When a thing is lost you cannot find it. When I leave my automobile it does not mean that I have lost it. I know where to find it. Most of us know exactly where and how we can get back our first love for Christ.

If you simply leave your fire for God alone, it will soon die down. It is wrong to leave your first love, and it is wrong to leave your Pentecostal fire unattended until its happy blaze becomes a smoldering heap.

Let my "poker" come right home to you with some closing questions:

What are you going to do about aiding evangelism in your church? What are you going to do about getting a fresh supply of the Holy Spirit for yourself? What are you going to do about this ruinous rut—this casual complacency which like an octopus with grasping tentacles has caught you in its fearsome clutches?

Brother, remember—*anazopureo!*



FRUIT THAT

Permanent Growth of the Pupil Is the Objective of This Year's Sunday School Enlargement Campaign

By EDITH ARMSTRONG

JUST BEFORE JESUS WENT TO THE cross He said to His followers, "I have chosen you . . . that ye should go and bring forth fruit, and that your fruit should *remain*" (John 15:16). These words are important to us today.

How seriously have we considered this command from our Saviour—to "bring forth fruit" that will "*remain*"? If we are wise we will examine our efforts in Sunday school work and church attendance building to see whether they measure up to His Word.

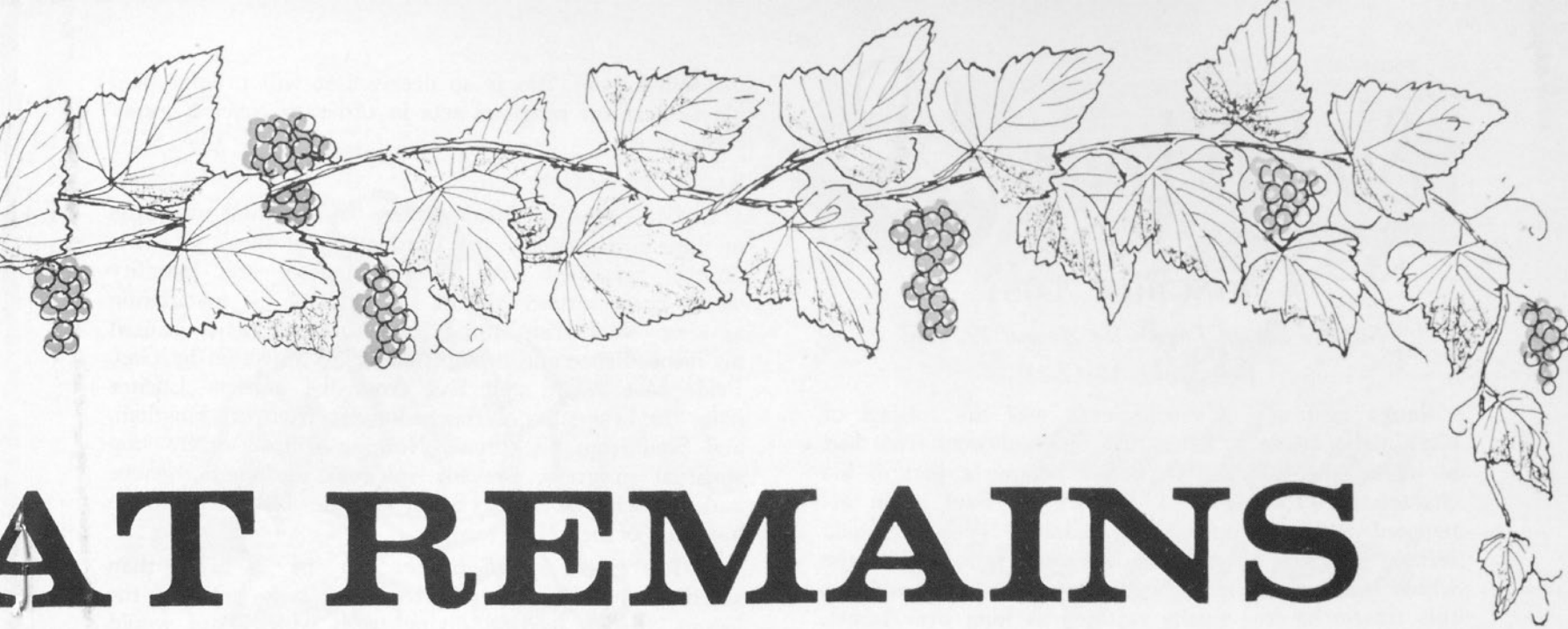
Might we be accused of growth that is centered around contests, give-aways, and flashy promotion which only draws a crowd for a few days? When the special effort is over, is the fruit gone? If so, our enlargement effort is in direct conflict with the Scriptures. It has not produced fruit that *remains*.

The Bible chapter from which this verse is taken gives us the solution. If we are to bear permanent fruit we must be in living union with Christ, the True Vine. True growth comes from depending on Him. There must be a flow of the life of the Vine through the branches if fruit is to be borne. Christ's divine life must flow through us if we are to bear the fruits of complete Christian character—if we are to see permanent growth.

All effort apart from this is useless

Larry Evans, Sunday school superintendent at Central Assembly of God in Springfield, Mo., is shown (at left) pointing to a poster which spotlights the new GROW Campaign sponsored by the National Sunday School Department.





WHAT REMAINS

—a mere accumulation of branches which are but the prelude to a bonfire.

True spiritual growth for each school during the new Sunday school year is the desire of the National Sunday School Department. That is the reason for this year's Enlargement Month emphasis. The new GROW Campaign stresses personal faithfulness and commitment to the Lord. Members are encouraged to invite others to Sunday school and church in order to bring them to the Lord, and not to help win a contest.

The difference of emphasis rewards effort as well as achievement. Everyone who makes a significant effort will show "signs of growth."

Materials are prepared which are carefully woven around the scriptural theme, "I am the Vine, ye are the branches." Invitation cards make it easy for anyone to contact prospects for the church. The worker writes in the name of the church and signs his own name to the invitation. On a stub of the invitation he fills in the name and address of the one invited, along with his own name. The stubs, turned in each Sunday morning, provide records and relate the prospect to the worker for future reference.

A vine display has been prepared to use with the campaign. Each individual who signs the pledge to assist in the reaching of prospects is represented by a unit (a section of a large grape vine) with his name on it. Each Sunday the individual is present a die-cut gummed leaf seal is placed on his unit. For every filled-in prospect invitation stub returned a

grape seal is added. Thus faithful effort is reflected. Bonus grape seals are added when an invited guest actually attends.

The GROW Campaign is undated, so may be used at any time of the year. It is designed for four consecutive weeks.

A number of items have been produced to assist in the GROW emphasis: a special issue of *The Pentecostal Evangel* for use in visitation, pledge forms for leaders and members of the Sunday school, a display streamer which may be used with the vine units or as a poster, four reminder post cards, mimeograph pat-

terns to use on bulletins, dodger, mats for newspaper announcements, and a sheet of sermon starters—seed ideas for use during the campaign.

Suggestions for conducting the campaign and additional information concerning the above items are given in the GROW Campaign Planner. The Planner, which also contains an order form, will be sent to all Assemblies of God churches within the next few weeks.

Both large and small churches will find valuable assistance in this integrated Sunday school campaign, colorfully prepared to aid in Scriptural outreach.

FRUIT HARVEST

A SCRAMBLED PUZZLE FOR JUNIOR READERS—by DICK CHAMPION

Here are some selected verses from John 15—where Jesus tells about the vine and the branches and bearing fruit. Some of the words, however, are scrambled. Can you unscramble the words, writing them in the space provided right next to the scrambled word.

"Abide ni me, and I in you. As the rnhcba cannot bear fruit of itself, except it abide in the evni; no more can ye, except ye abide in me.

"I am the vine, ye are the branches: He that dbiaeht in me, and I in him, the same bringeth forth much trfui for without

me ye can do gnhtoni
 "If ye abide in me, and my sdwor abide in you, ye shall ask what ye will, and it shall be noed unto you.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my plsesidic

"As the Father hath loved me, so have I vodel you: continue ye in my love."

ANSWERS:

Branch: vine; abideth; fruit; nothing; words: done; disciples; loved. (These verses are John 15:4,5,7-9.)



A KINGDOM LOST

Sunday School Lesson for August 19, 1962

1 SAMUEL 15:12-23

Saul's first act of disobedience was the subject of last Sunday's lesson. After that act Saul went from bad to worse. Self-will and hypocrisy became a part of his character. According to 1 Samuel 14, Saul again attempted to cover up his wrongdoings by acts which seemed religious. Saul's conduct now proved that the whole bent of his heart was away from God and for this reason he was finally rejected as king over Israel.

SAUL'S EXPOSURE

For four hundred years the Amalekites had been bitter enemies of Israel. Because they were a people guilty of intolerable wickedness Saul was explicitly commanded to destroy them. He was to spare neither man nor beast. Motivated in part by greed and pride, Saul saved the best cattle and the king of the Amalekites, Agag. Then Samuel appeared on the scene.

1. *The False Profession.* Saul said, "I have performed the commandment of the Lord" (v. 13). How deceitful is the human heart! Blinded by self-will Saul may have imagined that his own way was right! But "there is a way which seemeth right unto a man" (Proverbs 14:12), and it ends in death to the soul! Did Saul actually think that the man who could tell him the whereabouts of his father's asses could not tell him about the sheep which he had spared? Sin makes a fool of the wisest men!

2. *The Searching Question.* "What meaneth then this bleating of the sheep" (v. 14)? Saul's sin had found him out. Sin always betrays the sinner. A mother gave her son some corn to plant. After planting a number of rows under the hot sun, the lad grew weary of the task, dug a hole, dumped the remainder of the grain in it, and told his mother he had finished his job. The mother doubted his story and said, "Jake, you have told a lie and the corn will tell on you." Within a few days the corn sprouted and the mother marched her son into the field to show him the crowded stalks springing from his wholesale planting!

3. *The Flimsy Excuses.* Sin is habit forming. Wrong tendencies, the more they are given expression, weaken and undermine character. When confronted with his disobedience, Saul did exactly as he had done previously (1 Samuel 13:11, 12):

(1) *He Blamed Others.* "They have brought them . . . for the people spared the best of the sheep" (v. 15). If Saul's statements were true, then he showed weakness as king in permitting them to do the wrong; if untrue, then he was guilty of dishonesty.

(2) *He Claimed Good Intentions.* "To sacrifice unto the Lord" (v. 15). Saul claimed that the sheep were spared for religious purposes; actually they were saved

for selfish gain. Sin is so deceitful it will prompt people to perform religious acts in order to cover a guilty conscience.

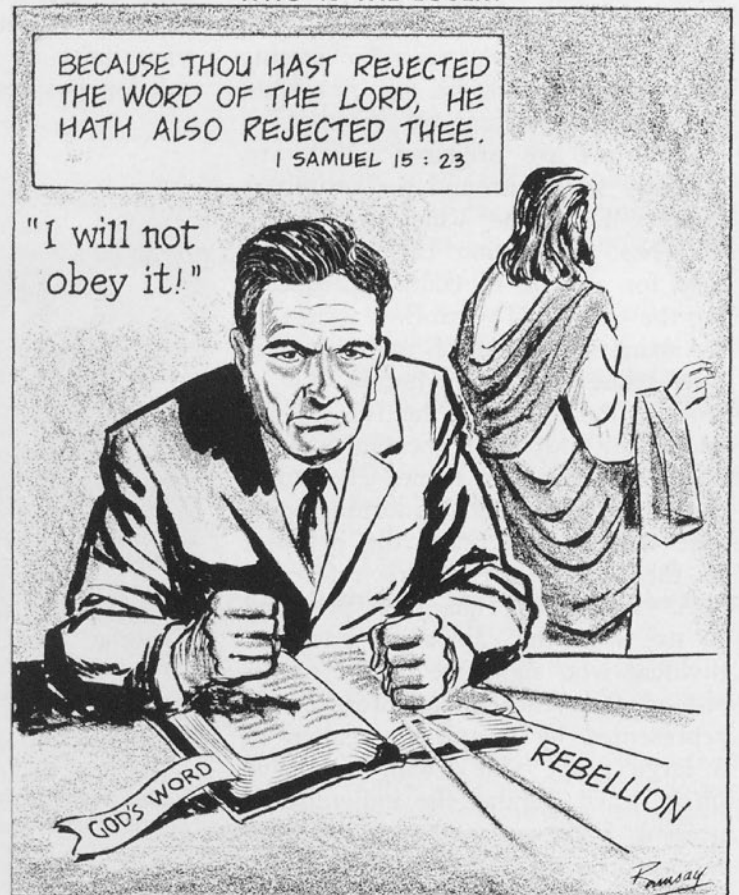
SAUL'S REJECTION

1. *The Cause of Disobedience.* "When thou was little in thine own sight . . . the Lord anointed thee" (v. 17). Samuel reminded Saul of the modesty and humility which characterized him at the time of his installation as king. Now pride, the opposite of that virtue, caused his disobedience and brought about his rejection by God. Pride cast Adam and Eve from the garden, Lucifer from the heavenlies, Nebuchadnezzar from his kingdom, and Saul from his throne. Nothing will so surely stop spiritual progress, prevent spiritual usefulness, grieve and quench the Holy Spirit as the lack of genuine humility of heart!

2. *The Value of Obedience.* "To obey is better than sacrifice" (v. 22). This verse is the very heart of the lesson. It sets forth a divine truth which Saul would not learn although it had been previously pointed out to him. Samuel's words were a rebuke to an erroneous idea which is so common—that correct ritual will secure God's blessing. No man, by any amount of good resolutions or religious acts, can persuade God to overlook his secret sins and un-Christlike inconsistencies! Instead men must come to the Cross and in its light judge themselves to be guilty sinners. They must turn from their sin to full obedience and look to the Lord for the grace that freely pardons through the precious blood of Christ. Only then can there be any riddance of sin and any blessing of a holy God!

—J. Bashford Bishop

WHO IS THE LOSER?





The Secret of Mother's Sunflowers

By MARGARET GRAHAM

WHEN I WAS A CHILD I WONDERED why mother always had sunflowers growing in the yard. No matter where we lived there would be sunflowers, at the back of the lawn, or in a corner of the yard. When I was old enough to understand, Mother told me the reason.

Before I was born my parents had lost a son who was not quite two years old. A few weeks before he died, Mother had been in the yard planting seeds. Toddling behind her was little Frank. He would squat down, watching with intense interest and wanting to help. So, Mother gave him some sunflower seeds. She knew that no matter how clumsily his baby fingers planted them, sunflower seeds would sprout.

As Mother watched him pat the earth with his soft dimpled hands she looked forward to the day when the plants would struggle to full maturity. How delighted Frank would be to see the big yellow flowers.

But before the sunflowers bloomed, Frank was with the Good Shepherd. They laid his body under the live oaks in Williamsburg Cemetery. As they turned away, they could not go back to that house where his baby feet had pattered—to that backyard where his sunflowers would grow and bloom—it was too much for that young couple. They moved across town.

Forty years have passed since then and the sadness shut up in the heart is a loneliness for him, not a gloomy melancholy. Mothers will understand. I never would have known the secret of the sunflowers if I had not persisted. Now the flowers are a living testimony to a love not dead. With their faces toward the sun, they give back a hope that only a parent with a similar grief can appreciate.

Sunflowers' potent and prolific seeds illustrate the potency of the Word of God. No matter how clumsily the Word is planted in one's heart, it will struggle to maturity of fruitage. Ever reaching for the Sun of Righteousness (Malachi 4:2), they await the day when the full fruition is realized. A glory is returned.

Peter spoke of the Bible as the seed potent with eternal life. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23). The Word of God, like a seed, germinates in the soul to bring forth salvation and the sinner is born again. The seed may be planted in childhood and not bear fruit until middle age, for time cannot kill its potency.

Several years ago archaeologists uncovered King Tut's tomb in Egypt. As was customary with ancients, the Egyptians had buried weapons, implements, and foodstuff with the body.

Among the provisions were grains of wheat. Curious scientists wondered if the seed, buried thousands of years, would germinate if planted. They experimented and, surprisingly, the ancient wheat seeds sprouted and brought forth grain.

God's Word is no less potent. Sooner or later the precious seed is sure to bring forth fruit. Let us be faithful to sow it bountifully in the minds and hearts of the children.

—*Messenger of Peace*



KIND THOUGHTS ARE NOT ENOUGH . . .

Our best wishes to the high-school graduate may be almost mockery if we fail to back them with deeds. Our Assemblies of God colleges are hard-put to meet the challenge of training our fine young people. Make a bright and Pentecostal future possible by giving generously on College Day, September 16. You may send your gift through the Department of Education, 1445 Boonville, Springfield, Mo.



Chapel by the Sea

PIONEERING A NEW CHURCH IS ONE of the most satisfying experiences a minister can have. It is a tremendous blessing to know God can use you to bring into existence a new sheepfold, a new body of Christians, and another Pentecostal lighthouse.

Feeling the call of God to pioneer a new church where the Pentecostal message was not being proclaimed, my wife and I drove to the San Dieguito area in September, 1958. It consists of six communities that include Encinitas, Leucadia, Rancho Santa Fe, Solana Beach, Del Mar, and Cardiff by the Sea. After looking over the area and considering the potential for ministry, we felt a witness in our hearts that God would have us start a church here. From that day, we obtained all the information we could concerning the area and kept looking for a suitable meeting-place.

Early in February, 1959, we again visited the area and contacted some interested Christian businessmen who later located a building for us. They also called together all the families they knew who might be interested in a pioneer effort. We enrolled thirty-seven adults and children in Sunday school.

We voted to lease the building for

BY DALTON E. WEBBER

Cardiff, California

a year at \$190 per month. We did not have a dime in the church fund at the beginning, but we were able to make the monthly payments during the first year and to meet all of the current expenses.

God opened up a job for me as office manager for a construction firm and the church provided one-third of the income for the ministry, since we had such a high overhead. At the end of the year we had almost \$1,000 in the building fund.

The Sunday school soon was averaging 40. We started services for the Christ's Ambassadors. Shortly thereafter, the WMC and Men's Fellowship groups were organized. Then the ownership of the property we were leasing changed hands and the new owner demanded \$400 a month, a rate we could not pay.

We began looking for a suitable building site. We found 1.2 acres of land in an ideal location with a 165-foot frontage on one of the main roads of the area. We were able to buy this for \$14,000 on seven-year terms.

We examined the church plans for

pioneer efforts published by the National Home Missions Department, and chose the *Evangel* plan.

By this time the church was set in order as a dependent assembly of the Southern California District and was incorporated as the Assembly of God Chapel by the Sea of Cardiff, Calif. At our first annual business meeting in March, 1960, we received twenty charter members into the church, ten of whom were men. These men were all faithful tithers.

Being blessed with members who were experienced in contracting, carpentering, landscaping, painting and other specialized trades, we decided to build the new Chapel with donated labor. Everyone was anxious to get started.

The plans arrived. But before we could get a building permit we would have to secure a zoning variance. The officials of San Diego County kindly gave their unanimous approval. The next step was to make certain changes in the building plans to conform to local regulations. A local building designer modified the *Evangel* plan but when it was resubmitted the county officials again turned it down.

They said the plans must be engineered before they could issue a



Chapel by the Sea, Cardiff, Calif., which serves six communities comprising the San Dieguito area. The building design is based on the *Evangel* plan, one of the "Plans for Pioneers" published by the National Home Missions Department. The work was pioneered by Pastor Dalton and family (in right photo).

building permit. Back to the building designer we went. He had an engineer friend as a business associate who graciously consented to do the engineering for a very small sum.

Finally, after spending over three hundred dollars for redesigning, changing the plans, and engineering the bell tower, we were granted the building permit. How the people rejoiced to learn that the final hurdle had been overcome. Not only had the Lord helped us to obtain the permit, but He helped us to secure the street number of 777 Santa Fe Drive.

During the early part of July, 1960, ground was broken and the people commenced to work. Some spent their entire vacations working; others donated many evenings; some would work on holidays and far into the night. Gradually the chapel arose from a piece of raw land covered with gullies and sagebrush to become an attractive structure. It was marvelous to see the effort grow. A wonderful spirit of harmony prevailed. Everywhere we looked, there were willing hands to contribute their part.

The ladies of the church prepared and served evening meals to those who came directly from their jobs to pick up hammers or carry boards. On Saturdays they would prepare the noon meal. Some of them would find time to use a paint brush and perform any other task they could.

The sub-contractors and local merchants of the San Dieguito area refused to let the congregation outdo them. Many gave generously of their time while others would sell us material at a substantial savings. Some of them even traveled the extra mile by making outright contributions.

The new chapel, which has almost 3200 square feet of floor space, was built for less than \$10,500. That figure includes the plans, permits, leveling of the lot, all building materials that were billed, public address system, utilities, a baby grand piano, thirty ten-foot upholstered pews that were built by the men of the church, landscaping, and miscellaneous items.

In spite of the heavy burden of building costs, our people never lost their missionary zeal. During the basic

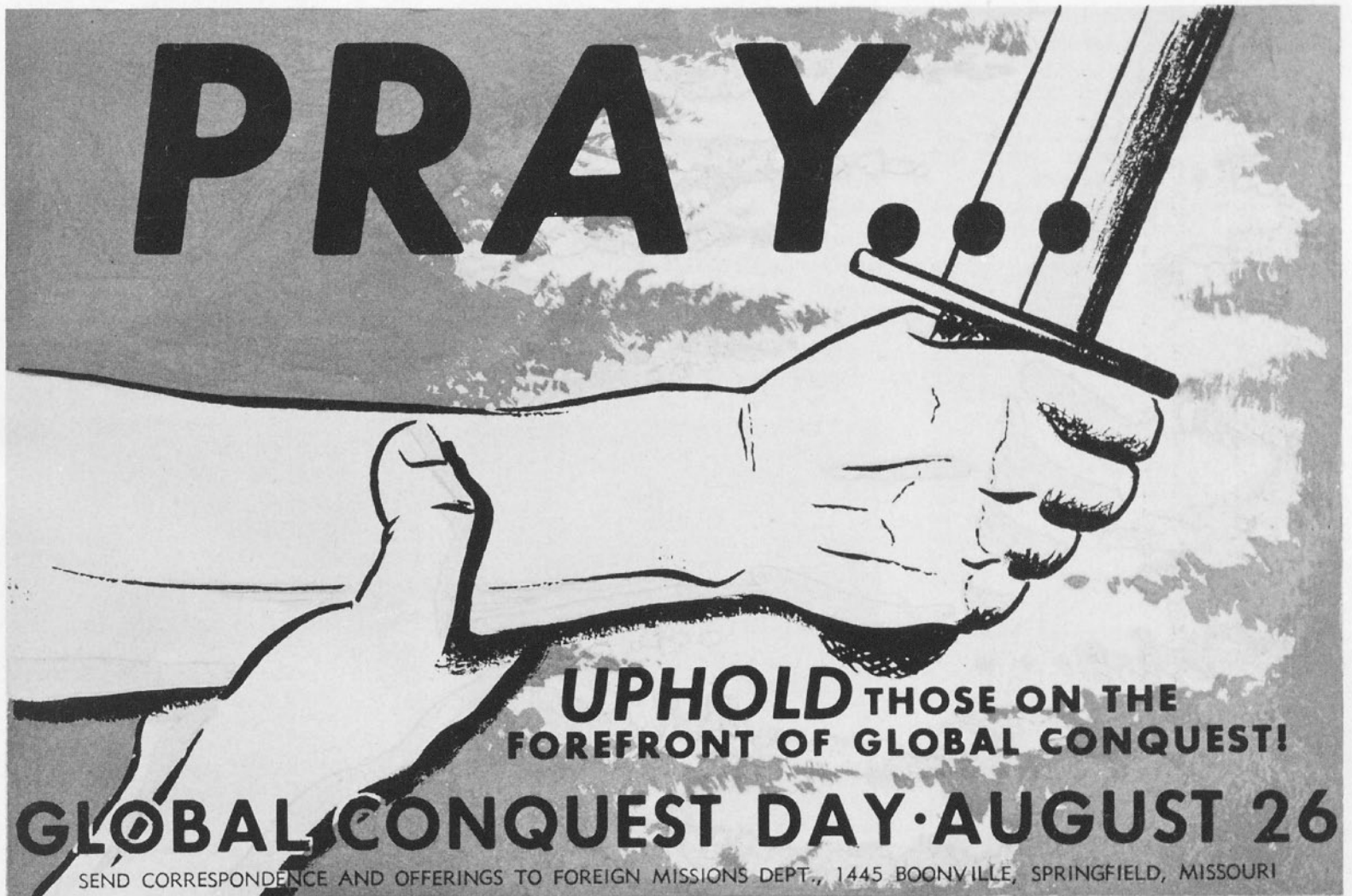
construction period they gave hundreds of dollars to missions. Our latest missionary endeavor is unique. We are conducting services in the chapel in the Japanese language to minister to the Japanese who work for various flower growers in the San Dieguito area.

While constructing the new chapel, the men of the congregation also built a comfortable home for their pastor.

More improvements are planned for the chapel. Preliminary plans are being made to construct an educational wing following completion of the present building.

The church was dedicated March 25, 1962, with William H. Robertson, secretary-treasurer of the Southern California District, as dedicatorial speaker. Special music was provided by the Southern California College choir.

The sign in front of the new Chapel by the Sea reads, "Building for the Glory of God." This briefly states the sentiment of the pastor and the congregation. To this task we have dedicated our lives and our church.

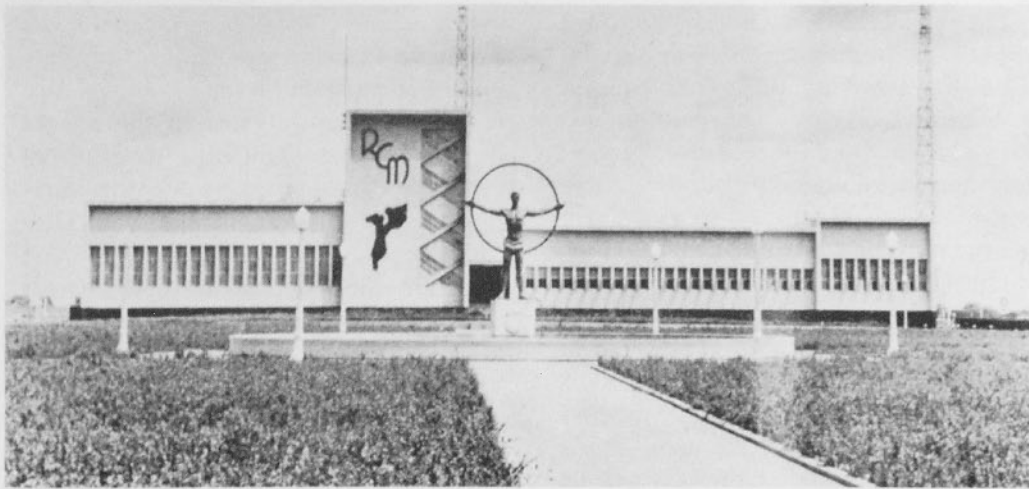


PRAY...

**UPHOLD THOSE ON THE
FOREFRONT OF GLOBAL CONQUEST!**

GLOBAL CONQUEST DAY · AUGUST 26

SEND CORRESPONDENCE AND OFFERINGS TO FOREIGN MISSIONS DEPT., 1445 BOONVILLE, SPRINGFIELD, MISSOURI



This is the transmitting station of Radio Lourenco Marques, Mozambique, Portuguese East Africa, which regularly releases *Revivaltime* in that part of the world



Mr. Banell of Radio Lourenco Marques receives a *Revivaltime* tape from Vernon Pettenger.

Revivaltime Returns to Lourenco Marques

By D. V. HURST
National Secretary of Radio

LOURENCO MARQUES IS A POWERFUL station in Mozambique, Portuguese East Africa. It is referred to as the "most popular of all stations in sub-Saharan Africa" and is called "the poor man's station."

Revivaltime was heard years ago

The broadcasting station of Radio Lourenco Marques is housed in this modern building in downtown Lourenco Marques.



on this station prior to going on the ABC network and was popular there. This was one of the foreign stations cut from the log when network expenses suddenly hit the Radio Department.

Now *Revivaltime* has returned and missionaries and other friends of the broadcast there are elated! The release time is 10:45 to 11:15 p.m. Sunday nights. This falls one hour earlier in the time zone just west of Mozambique, an area which comes under the coverage of the station.

Lourenco Marques reaches all of



Chief Mangope, saved last August, is a regular listener to *Revivaltime*.



Rosaline Molefe, Timothy Mohlala, and Esther Thekiso listen to *Revivaltime*.

southern Africa from Congo to Cape Town and up the east coast. Our missionaries and native workers in nine countries will be able to hear the program. The countries are: Republic of South Africa, Portuguese East Africa, Swaziland, Basutoland, Bechuanaland, South West Africa, Southern Rhodesia, Northern Rhodesia, and Nyasaland.

Portuguese East Africa, from which *Revivaltime* is broadcast, is a Roman Catholic country, and as yet no missionaries are allowed there. However, we can broadcast from there.

Everett Phillips, missionary secretary for Africa, has stated, "In my estimation, a relase over Lourenco Marques could not help but be tremendously successful because of the outreach of this radio station."

The area of the African continent reached by this station has over thirty million people. Over six million of them are English-speaking. There is a heavy concentration of radio receivers. Missionary Mrs. Edgar Pet-

tenger reported that 273 in her Sunday school class of 300 indicated they had radios. The potential is unlimited!

Our aggressive missionary, Vernon Pettenger, is handling all the local relations and follow-up for the release. He has established a post office box number in Brakpan, Transvaal (Box 239) and is receiving the mail directly. He is being supplied with *Revivaltime* literature for quick follow-up of all who write in.

After the first broadcast release Brother Pettenger wrote to say: "It surely was wonderful to hear *Revivaltime* again after several years. What a thrill and blessing it was to us!... It has been met with enthusiasm." After the third broadcast Brother Pettenger had already received twenty-nine letters in response. Some included contributions.

The cost of this release is \$89.78 per week for airtime alone. In addition, it costs about \$75 per month to send the tapes. The cost is high because of the manner of mailing which must be employed.

Revivaltime did not have the funds with which to contract for a year for this release. However, the radio committee felt compelled to take a step of faith. This was the first occasion in over two years that time had been made available for religious broadcasting on this station. It seemed *this was God's time*. Friends from South Africa had been in the radio office and urged the release. Soon Brother Phillips was to be in this part of Africa and could help set up the follow-up procedures. We had to take the step of faith!

During its summer tour the *Revivaltime* choir raised sufficient support to pay for thirty weeks of airtime. There remain twenty-two weeks for this year's contract to be paid. We cannot pay for the remainder of this release out of regular funds. We are praying that God will lay it upon the hearts of a number of *Revivaltime* friends to pay for a week's release on Lourenco Marques.

Africa needs the full gospel *now*. It is an awakening continent. It hangs in the balance of decision. Already evidence shows *Revivaltime* can play a strategic part in reaching the vast area south of the Sahara, through Lourenco Marques. Will you help?

Send your offerings to *Revivaltime*, Box 70, Springfield, Missouri.

Our Present Position in Prophecy

(Continued from page seven)

In its decision the Supreme Court recognized that the Declaration of Independence and many other documents and activities in our national life recognize the Deity and profess faith in a Supreme Being. The Court's argument was that "in this country it is no part of the Government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by Government."

Justice William O. Douglas concurred in the ruling that the New York prayer violated the Constitution but he went further than Justice Hugo Black who delivered the majority opinion. He mentioned the possibilities of using the Court's position to decide whether the Government can legally finance any religious exercise. "Our system at the Federal and State levels is presently honeycombed with such financing," he said. "Nevertheless I think it is an unconstitutional undertaking whatever form it takes." He then enumerated a number of Government-supported activities which may come up for adverse rulings as the result of the decision on school prayers. Some of these are: "Chaplains in Congress and in the armed services; religious services in Federal hospitals and prisons; issuance of religious proclamations by the President; use of the Bible in administering oaths; payment under the GI Bill of war veterans to attend denominational colleges; Federal financing of school lunches in private as well as public schools; exemption of religious organizations from Federal income taxes; and income tax credit for donations to religious institutions."

Thus, however right the Court may have considered itself to be, it appears to have opened the way for the anti-God elements to press their claims against any Governmental recognition of God. What a strange situation for a land largely founded to promote reverence for God and protection of religious freedoms!

The anti-Christian spirit is becom-

ing stronger and stronger throughout the world. The many are asleep on the couch of indifference. A while back *Christian Economics* quoted from Wm. L. McGrath, who attended six annual conferences of the International Labor Organization in Geneva, as follows: "The theme of the conferences, debated day after day, always favored Government regulation, dominion, control, direction, supervision and, in the long run, Government dictation as to jobs and wages, and complete nationalization of industry. All private employment agencies abolished and employment put entirely in the hands of Government. Government should take over the training of all youngsters growing up on farms, directing their education and seeing to it that they are guided, not by parents, but by Government."

A syndicated column in the Amarillo, Texas, *Daily News* not long ago warned of the present spirit. It said:

(Continued on next page)

Revivaltime Giving TOP DISTRICTS

January 1 to June 30, 1962

TOTAL GIVING

1. Southern California\$10,124.67
2. New York 8,952.37

AVERAGE GIVING PER CHURCH

1. Montana\$ 57.66
2. New York 57.02

INCREASE IN TOTAL GIVING

1. Southern California\$ 2,796.19
2. Northwest 1,480.99

INCREASE IN AVERAGE GIVING PER CHURCH

1. Montana\$ 19.02
2. Wyoming 15.03

GREATEST INCREASE IN NUMBER OF CHURCHES GIVING

1. North Texas 16
2. Southern California 10

GREATEST INCREASE IN PERCENT- AGE OF CHURCHES GIVING

1. New Mexico 11%
2. Southern Idaho 10%



Must We Provide A Children's Home?

The answer is NO. We are not compelled in any way to spend thousands of dollars each year in the work of providing a home for children.

After all, who could force us? The child? He is utterly defenseless—at the mercy of others, certainly not in a position to force anyone or anything. The homeless child is just there—grateful and appreciative to be wanted, but with no choice until he is of age.

The government? No, there are provisions made for homeless youngsters by government agencies, and by civic and church organizations. The government does not force the Assemblies of God to take a part.

God? No. God, who created and controls the earth, does not force us to show compassion for others. Although this is a commandment, we are free to love or to ignore—to give or to withhold.

The decision is entirely up to the people of the Assemblies of God—to maintain a home for boys and girls at Hillcrest Children's Home. We have at our fingertips the great opportunity to salvage many young lives and eternal souls—if we wish.

But it is not a matter of consent by word alone—it is a matter of consent by action.

Do you want a part in providing this home? Your own personal concern may be shown by your contribution to

Department of Benevolences
1445 Boonville, Springfield, Missouri

Hillcrest Children's
Home

"The people's planners say the world is sick. There is need of planning in the schools to substitute mind manipulation for conscience. This is said to have its fountain head in The World Health Organization, a specialized agency of the United Nations, and the World Federation of Mental Health. Most of us are in bondage to worn-out concepts of right or wrong, of good and evil.

"This sort of thinking is found in widely diverse fields, in the circle of psychology, in certain high-school courses on 'marriage and the family,' turning the students away from the teachings of 'prejudiced' parents. Our parents are wrong and we must look elsewhere for guidance."

We read of the Common Market being devised in Europe, and of the North Atlantic alliance. Now some are thinking of a United States of Europe. Is the Roman Empire being revived, out of which the Man of Sin shall rise? The national spirit, from the newly formed nations in Africa to present-day Europe and America, is largely anti-Christian in spirit and is becoming more so in action. Look where you will and the future is foreboding.

Jesus said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Our redemption may cost the faithful more than many believed who a few years ago lustily shouted that "the Church will be caught away before the tribulation comes." The Scriptures warn us that "grievous times shall come" (2 Tim. 3:1, R.V.)

We believe in "the blessed hope." We ought to be looking for Jesus at any hour. At the same time we ought to have a martyr's consecration, a separation from the world spirit and a willingness to suffer for the Lord if suffering is required.

Is it not true that the Church is drifting? We in Pentecost are part of that Church. There is too much conformity to the world, too much love for material things, too little affection set on things above. The world is ripening for the time when the Man of Sin is to take over. The spirit that will bring him in is everywhere manifest. It seems in the very air we breathe.

When Jesus comes some will be taken, others left. Religious courtesies toward God will not do. The heart

must be given to God in devotion and love. Doctrine alone is not enough. Neither Baptist, Methodist, nor Pentecostal doctrine alone will save us. We must be saved from the spirit of this present evil world and how difficult it is when the world seems to have so much to offer and the god of this world blinds the minds of so many. God save and preserve us, and God save and preserve our youth from this untoward generation.

The atmosphere is tense; the great red dragon has his mouth open ready to swallow us up. We must "fight the good fight of faith" and "lay hold on eternal life" through fidelity to our Lord and Saviour Jesus Christ. Would that God would send upon us a fresh revival that would penetrate to the inmost soul, separating His people from the spirit of the age, filling them with deep consecration and devotion. There is need of "the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."

May we join in united and continued prayer that God may "revive His work in the midst of the years, in the midst of the years make known; in wrath remember mercy," that the bride may make herself ready, and be found acceptable to Christ when He comes again. ◀◀

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EVANGELISM CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Monroeville	First	Aug. 13—	Bobby Jackson	C. V. Barker
Calif.	Empire	A/G	Aug. 10-12	George McGee	John Croslin
	Garberville	A/G	Aug. 12-26	Fisher-Cheek Team	Robert Parkinson
	Long Beach	Glad Tidings	Aug. 14-19	Doug Payne	A. G. Snider
	St. Helena	* A/G	Aug. 13-17	Youngman-Howard Team	Fred Alford
	San Francisco	Bethel Temple	Aug. 12-17	Christian Hild	Charles Weston
	Santa Monica	Central	Aug. 19—	Watson Argue	P. H. Hawtin
	Weed	Glad Tidings	Aug. 19-24	Orville Phillips	Don Trimmer
Colo.	Denver	East Denver	Aug. 17-19	Jeremiah Hanley	Paul R. McGechie
	Grand Junction	First	Aug. 15-27	Ernie Eskelin	Kenneth Schmidt
Fla.	Auburn	A/G	Aug. 13-26	Douglas Bartlett	Arnice English
	Daytona Beach	First	Aug. 19-Sept. 2	L. G. (Buddy) Creel	Ralph C. Francis
	Havana	Hinson	Aug. 19-Sept. 2	Jimmy Ferrell	A. L. Johnson
	Winter Haven	First	Aug. 15-26	Grant Daniel	Emerson Jones
Ga.	Marietta	First	Aug. 15-26	Shelvey Holland	Arnold Ford
Ill.	Caseyville	A/G	Aug. 19-24	Gladys Voight	Louis Mattea
	Clen Carbon	* First	Aug. 5-17	Lucelia Lanz	A. B. Hale
Ind.	Gary	Miller	Aug. 12-19	W. A. Van Winkle	Floyd Petrucci
	Patricksburg	* A/G	Aug. 6-13	Dedelow-Friederici Tm.	William Bedwell
Iowa	Davenport	West Side	Aug. 17-Sept. 2	C. A. Kelly	Elton E. Bell
	Ottumwa	First Pent.	Aug. 15-26	Charles T. Crabtree	Stanton Johnson
Kans.	Colby	A/G	Aug. 19-Sept. 2	Ivan & Mrs. Kimmel	Sam Ediger
Ky.	Frankfort	First	Aug. 12	Robert Howard	J. C. Ellis
Md.	Hereford	* A/G	Aug. 26-Sept. 1	Mrs. Robert S. Beisel	Gilbert Litsinger
Mass.	Fitchburg	Full Gospel	Aug. 19-26	Fred Potter	E. R. Neuhaus
Mich.	Dundee	* A/G	Aug. 13-26	John & Elaine Wibley	Raymond Warnick
Minn.	Grand Rapids	First	Aug. 12-17	Victor Etienne	Richard Holmquist
	Montevideo	A/G Tab.	Aug. 14-19	Bob & Pat Ludwig	Marvin Bontrager
	Pelican Rapids	A/G	Aug. 14-19	Andrew G. Basell Party	C. G. Scharnberg
Miss.	Columbus	First	Aug. 19-Sept. 2	Don Jeter	Norwood Seymour
Mo.	DeSoto	A/G	Aug. 12-26	G. A. & Mrs. Snavelly	Lester T. Beck
	Independence	Central	Aug. 13-19	Jeri Winford	John Waldron
	Springfield	Calvary Temple	Aug. 20-26	C. M. Ward	Jack West
	Springfield	** Faith	Aug. 12-26	Ward Popejoy, Sr.	James E. Radford
	Thayer	A/G	Aug. 13—	Loyd Middleton	W. L. Rains
Mont.	Hamilton	A/G	Aug. 12-26	Linfield Crowder	Willard Leisy
	Havre	A/G	Aug. 19-26	The Musical Muirs	D. S. Ashmore
N. Y.	Richmond Hill	Bethlehem Ch.	Aug. 5-12	Bob & Jeri Winford	William J. Behr
Oreg.	Salem	*** Central	Aug. 15-Sept. 9	Fuchsia T. Parrish	Fred Versolenko
Pa.	Bellwood	Pentecostal	Aug. 19-Sept. 1	Jack Peters	B. Gregory Fisher
	Bradford	* A/G	Aug. 14-19	Musical Wellards	Charles McClure
	Glen Olden	* A/G	Aug. 13-18	Ruth Muir	Clifford E. Lewis
	Williamsport	First	Aug. 15-26	A. J. Chandonnet	T. B. Terry
Tenn.	Memphis	* Sherwood	Aug. 13-26	Dick & Nancy Messner	Paul Brendiar
	Ripley	Ashport	Aug. 13-26	Franklin A. Burns	James W. Cookson
	Union City	Central	July 29—	Clyde Bailey	Wesley Payne
Tex.	Baytown	Central	Aug. 12-Sept. 2	Jeff & Rena Gibbs	Lonnie Bowlen
Wash.	Granger	* A/G	Aug. 12-17	Evelyn Glosser	A. E. Robeck
	Granger	A/G	Aug. 18-26	Evelyn Glosser	A. E. Robeck
	Kittitas	A/G	Aug. 12-17	Orville Phillips	Mark Flathers
Wis.	Madison	* First	Aug. 19-31	Charles Senechal	G. J. Mandigo
Africa	Pt. Harcourt, Ni.	A/G	Aug. 15—	Donnel-Holler Team	David McCulley
	Umuhia, Nigeria	A/G Mission	July 26—	Donnel-Holler Team	James Nwaogo
Germany	Stuttgart	** A/G	Aug. 14-26	Tommy Barnett	Paula Gassner

* Children's Revival

** Tent Revival

*** Union Tent Revival

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that THE PENTECOSTAL EVANGEL is made up 25 days before the date which appears upon it.

SUCCESSFUL CAMP IN SOUTH TEXAS

KERRVILLE, Tex.—The third annual District camp meeting at Camp Pearl Wheat, held June 18-22, was a time of spiritual blessing. The speaker, Arthur Arnold of Los Angeles, Calif., thrilled our hearts with his unique Bible messages.

It was the general consensus that this was our best camp thus far, both spiritually and numerically. We are praising God for our new tabernacle and other improvements to our 130-acre camp, made possible by the kindness and generosity of Mrs. Pearl Wheat.

—Warren J. Piersol, Secretary-Treasurer

ANNOUNCEMENTS

SECTIONAL C. A. RALLY at Assembly of God, Troy (Lake George), N. Y., Aug. 18. Perrello Brothers, speakers.

—Bruno Glodkowski, Pastor

SECTIONAL CAMP MEETING at Plainfield, Vt., Aug. 25-Sept. 3. Hope Smith, speaker. Gustaf Berglund, host pastor.

—Paul Bell, Sectional Presbyter

THIRTY-FIRST ANNIVERSARY services, First Assembly of God, 7th Ave. at 7th St., Council Bluffs, Iowa, Sept. 2-3 (special Labor Day services afternoon and evening). Mr. and Mrs. George Davis, Springfield, Mo., speakers.

—C. E. Turner, Pastor

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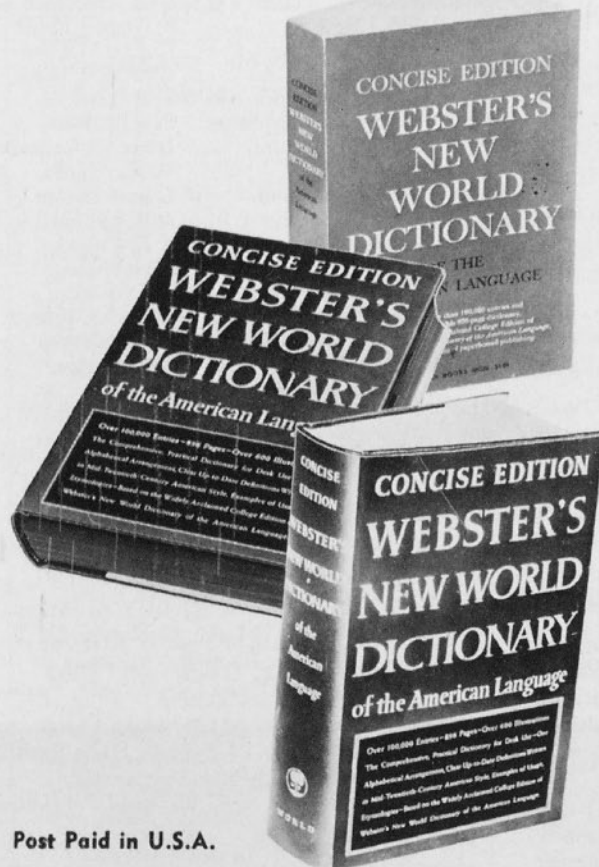
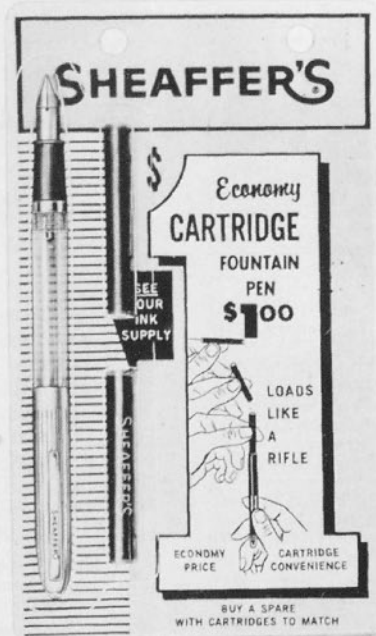
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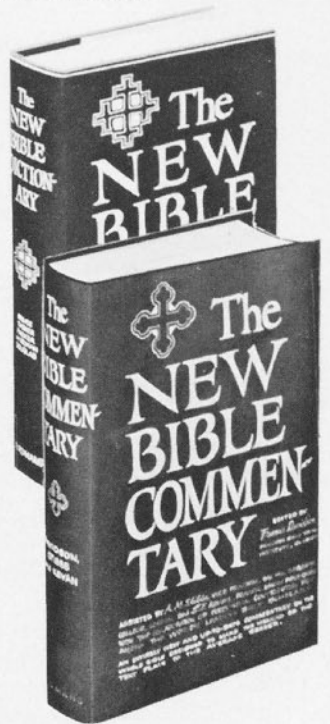
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A Satisfying ANSWER

A famous Army General says there is no adequate answer to man's predicament outside the Bible.

By LT. GEN. WILLIAM K. HARRISON (Retired)

EVERY MAN OR WOMAN NEEDS A SATISFYING PHILOSOPHY of life and a set of principles to which to adhere. In adopting such, one cannot ignore the obvious fact that man is not the master of his own destiny. Though he may gain riches, fame, and power, he is also subject to disease, physical and mental degeneration, and death.

With all of man's vaunted intelligence he has not been able to reduce the incidence of crime. Nuclear war now threatens to destroy civilization. No generation has escaped the scourge of war. Though man has taken staggering strides in material progress, his moral problems have remained the same throughout history.

What is wrong with man? Who can give the answer? We can only look to a higher being with superior understanding for help. This higher being can only be God. No one can successfully evade this truth.

Purpose and design can be seen on every hand in the world in which we live. It would be irrational, then, to suppose that man lives without a purpose or design. To

Before his retirement General Harrison spent forty years serving in the U. S. Army. He came into worldwide prominence when he served as Chief Delegate of the UN Armistice Delegation in Korea. Afterward he was Chief of Staff for the Far East Command, and Commander in Chief of the Caribbean Command.

know God's purpose and plan for our lives should be considered the highest realm of knowledge that we could hope to attain.

If God has a purpose for man, we cannot discover it by probing our own finite minds or studying the material elements of creation. Only God can reveal His purpose for mankind. The Bible gives a reasonable explanation of man's predicament and offers God's solution to the problem.

Man's predicament is that he finds himself separated from the presence of God. In the study of philosophy man is often referred to as a free moral agent. This simply means that man is capable of making moral choices. Every man has freedom of the will. Some of his choices are morally good, while some are morally wrong. It is true that what is considered right and wrong varies somewhat with different cultures and societies, yet all men everywhere feel some responsibility for their moral choices.

Come with me to the most uncivilized spot on earth. We see a savage kneeling by the edge of a reptile-infested river. An infant son is being offered as a human sacrifice. The savage feels the guilt of his own choices that have been morally wrong even by his standards. He is trying to appease an unknown god. He senses a coming judgment and makes an effort to gain forgiveness.

But this feeling of guilt, this awareness of the coming judgment of God, is not confined to the savage. Modern man, living in the rush of this push-button age, feels the same gnawing sense of guilt. A leading psychiatrist, in a recent issue of *The Saturday Evening Post*, said, "Seventy per cent of the people who come to see me are afraid, but of what they know not."

Universally men seem to realize that there is a God and that He is displeased with the disobedience of man. With a feeling of guilt for his rebellion, man makes various efforts to solve this problem, to find forgiveness of sins and to realize the presence of God. Some men have tried to find God through the study of philosophy and by the exercise of their own reason. Others have investigated and tried the claims of various religions of the world. But man's best efforts cannot bridge the gap separating him from God.

What is *God's answer* to man's predicament? On the one hand, the holiness and the purity of God require that man's disobedience be brought to justice; but on the other hand, the love and grace of God has provided for man a substitute in order that man may escape the penalty that justice demands. The good news is that Christ died as the perfect and acceptable substitute to cancel the penalty for our sins, then rose again the third day.

Has it ever occurred to you that Jesus Christ is a real person and that He is alive today, or that we can personally appropriate the gracious provision of God? This is done by receiving Jesus Christ into our hearts and lives by faith. In John's Gospel, chapter one, verse 12, we are told that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Those who reject the Lord Jesus Christ in this life must eventually bow before Him in eternity, but then it will be too late.

I, myself, have believed in Christ, and trusted Him to save me from sin and grant to my credit His own righteousness before God. It is a wonderfully satisfying life to know Him as my Lord and Saviour. What God has graciously done for me is available to any who will also welcome Jesus Christ into their lives as Saviour and Lord.

—Collegiate Challenge

