

FILE COPY

# THE PENTECOSTAL evangel

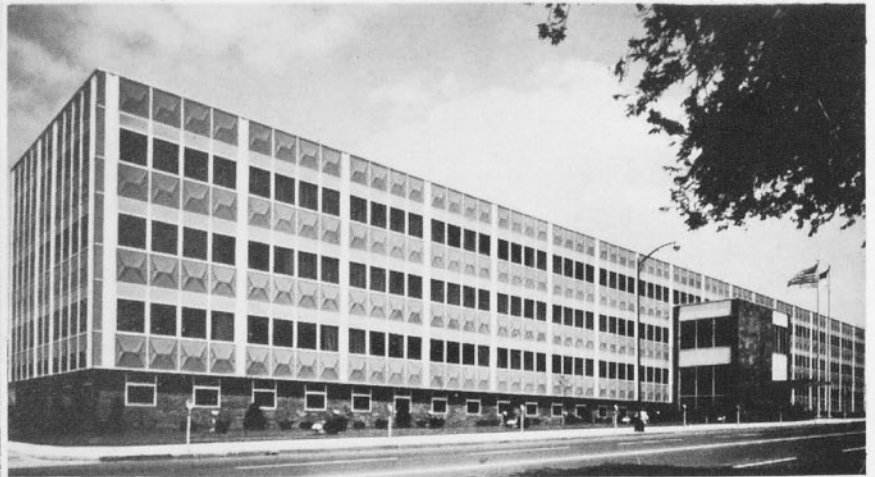
NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD



***Golden Years of Publishing  
the Official Organ of  
the Assemblies of God***



JULY 21, 1963 • TEN CENTS



The Gospel School in Findlay, Ohio, where *The Christian Evangel* was published in 1914.... The new administration building of the Assemblies of God in which the editorial offices are located today.

*unsigned*

# 50 YEARS AGO

IN ROMANS 10:18 WE READ, "THEIR sound went into all the earth, and their words unto the ends of the world."

If we may lift this scripture out of its first-century setting and bring it into the twentieth, we believe it can be applied very appropriately to the weekly issues of *The Pentecostal Evangel*. For fifty years their words have been going to the ends of the earth, proclaiming the glorious gospel of Christ.

The magazine was born in Plainfield, Ind., in July, 1913. Its founder, J. R. Flower, had been converted in 1907 and had been baptized with the Holy Spirit two years later. His grandfather in Canada had been a newspaperman at one time and Roswell seemed to have printer's ink in his blood, for he loved to work with printing equipment. Therefore when the Lord filled him with the Spirit and gave him a zeal to spread the Pentecostal message, it was natural that he should begin to put it in print.

He and his young wife, the former Alice Reynolds, whom he married in 1911, were assisting D. W. Myland who was conducting a small Bible school at Plainfield, a suburb of Indianapolis. Brother Myland encouraged Roswell to start a weekly paper, which he did. Roswell had inherited some money and he invested this in the publishing enterprise. He called it *The Christian Evangel*. It was an

eight-page paper and he produced it very economically. He would submit the written copy to commercial linotypers in Indianapolis who would set the type, do the proofreading, and ship the material to a print shop at Plainfield on the inter-urban railroad. Brother Flower then would go down to this print shop, make up the forms ready for the press, and when the printer had run the papers and folded them Brother Flower would carry the papers to the little cottage where he and his wife lived. Together they would wrap the papers, address them, and put them in the mail. That little cottage was the publication office, editorial department, and mailing department all combined.

The *Evangel* began with a circulation of 1,000 and increased to 2,000. Each issue contained an article by Brother Myland, a highly respected Bible teacher. Mrs. Flower wrote a column of Pentecostal notes on the International Sunday School Lesson each week, and a column for children. The paper was neither profound nor pretty; it was very plain, but many people throughout Indiana and adjacent states were blessed by this

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**The baptism of the Spirit is God's answer to the believer's need of knowledge, understanding, courage, real endurance and patience under trial, and victory over all circumstances.—P. C. NELSON**

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weekly Pentecostal messenger.

When, in April, 1914, Brother Flower went to Hot Springs, Ark., to attend a General Council of Pentecostal churches, he found his weekly paper had made him known to many of the assembled brethren and they elected him to be secretary, even though he was only twenty-five years of age.

Mrs. Flower meanwhile was carrying on the paper while her husband was at Hot Springs. For four weeks she issued the *Evangel* herself, with the necessary outside mechanical assistance. During this time Brother Flower mailed her a report of the opening sessions. After receiving this report Sister Flower managed to get the *Evangel* on the press the next day, and by nightfall it was in the mail, with the result that Brother Flower was able to distribute copies of this issue containing a preliminary report of the convention before the delegates left Hot Springs. In those days this was considered quite a feat.

The man who was elected chairman of the first General Council was E. N. Bell, a former Baptist minister in Fort Worth, Tex. who received the Holy Spirit in 1908 and became pastor in Malvern, Ark. He was publishing a well-known monthly paper called *Word and Witness*. When the convention at Hot Springs decided to form a voluntary cooperative fellowship

(Continued on page twenty)

*Not the least part of the stream of blessing flowing from Springfield is this weekly magazine.*

MANY YEARS AGO THE LORD USED MRS. Rachel Sizelove, who formerly was a Free Methodist evangelist, to establish a Pentecostal testimony in Springfield, Mo. and He gave her a vision of the part this city in the Ozarks was to play in the spread of the Pentecostal blessing.

Mrs. Sizelove was baptized in the Holy Spirit at the Azusa Street Mission in Los Angeles, Calif. in July 1906. The Lord impressed her to visit Springfield and tell her mother and sister what He had done for her, but she was unable to do this until May 1907.

When she came she found her sister, Mrs. Lillie Harper Corum, thirsting for the Spirit. Mrs. Corum called her neighbors and other friends into her home and Mrs. Sizelove would preach to them, night after night. One unforgettable night, in the course of a prayer meeting that lasted until 4 A.M., Mrs. Corum received the Baptism while prostrate in her living room under the power of God. This was the night of June 1, 1907. Mrs. Corum became the first person in Springfield to receive this Pentecostal Baptism. (Her son-in-law, Lawrence Bakewell, has operated a linotype at the Gospel Publishing House for many years.)

Mrs. Sizelove went her way and other Pentecostal preachers visited the city. The Lord poured His Spirit upon other hungry-hearted believers and an Assembly was established. One of the prayer warriors in that little band was Miss Alice Benedict. Witnesses have told how, during a tent meeting held at the corner of Campbell and Calhoun Streets (where Central Assembly later was built) a special burden of prayer came upon Sister Benedict. Night and day she was under a tremendous burden of spirit. The Lord moved her to pray for mighty things for Springfield. As she gave herself to this ministry of "praying in the Holy Ghost" she was inspired to pray that God would make Springfield a center from which His blessings would radiate to the ends of the earth. There was only a handful of saints in Springfield at that time but God was with them and He gave them the witness that He would answer their prayers.

In the year 1913 Mrs. Sizelove paid another visit to Springfield. "By this time," she wrote, "there was a good-

# A VISION



# FULFILLED

sized assembly of baptized saints. One afternoon I was alone in a room in my sister's home, and was carried away in the Spirit, and the Lord gave me a vision. There appeared before me a beautiful, bubbling, sparkling fountain in the heart of the city of Springfield. It sprang up gradually but irresistibly, and began to flow toward the East and toward the West, toward the North and toward the South, until the whole land was deluged with living water. This was before the brethren met together at Hot Springs, Ark. and formed the General Council of the Assemblies of God" (which, in 1918, established its headquarters in Springfield).

"When I think of the vision the Lord brought before me," she wrote, "of the waters flowing out from Springfield, I have to say, 'Surely the General Council at Springfield, Mo. is of God.'"

During the past forty-five years a veritable stream of gospel literature has issued from Springfield flowing in all directions, just as in the vision. And from Central Bible Institute and Evangel College hundreds of young

people have gone forth with the message of Life to slake the thirst of souls in many lands.

We were reminded of this vision again this year when, early this spring, a beautiful water fountain was erected on a hospital parking lot on Boonville Avenue directly across the street from the new headquarters offices of the Assemblies of God. It is a large sparkling fountain with four tiers from which the water pours freely. Sometimes a tall spout of water shoots up in the center; then a ring of spray will rise as the spout slowly descends, and the scene will change to form other watery patterns. At night a changing pattern of brightly colored lights makes the fountain a fascinatingly beautiful sight.

As we look out of the windows of the editorial offices and watch the constant flow of water that pours down from the fountain, we pray, "Lord, may *The Pentecostal Evangel* be a fountain of blessing that will never cease to flow, and may it reach millions more of the thirsty souls throughout the world who have yet to drink of the Water of Life." ◀◀

# THE PENTECOSTAL evangel

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

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BERT WEBB, *Executive Director*

ROBERT C. CUNNINGHAM, *Editor*

LESLIE W. SMITH, *Layout Editor*

NORMAN PEARSALL, *Art Consultant*

CARL G. CONNER, *Circulation Manager*

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John Garlock, Foreign Missions; Ruth Lyon, Home Missions; F. W. Colbaugh, Radio; Burton W. Pierce, Evangelism and Men's Fellowship; Johnnie Barnes, Royal Rangers; Everett James, Light for the Lost; Verne MacKinney, Speed-the-Light; Frances Foster, Boys and Girls Missionary Crusade; Ann Ahlf, Women's Missionary Council; Charlotte Schumitsch, Missionettes.

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#### STATEMENT OF FAITH

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 a thousand years. WE BELIEVE in the Blessed Hope, which is the Rapture of the Church at Christ's coming. 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.

Average paid circulation in May  
181,678 copies weekly

EDITORIAL COMMENT

## The Revival We Need

A spiritual revival was sweeping the country when this magazine was born. God was moving mightily by His Spirit among Christian people of many denominations. They were experiencing strange and wonderful blessings and a voice was needed to trace and explain the work that God was attempting to do in and through His people. The *Evangel*, which appeared in 1913, became that voice.

Today, as the magazine celebrates its fiftieth birthday, we are witnessing another sweep of the Holy Spirit throughout Christendom. God has seen the great spiritual hunger in the hearts of many of His people in various denominations and He has come down to fill them with His Spirit. A new revival is in the making. We must determine what kind of revival it will be.

By revival we do not mean merely a series of evangelistic meetings, nor do we mean only a widespread increase in church attendance. Church attendance is good, and evangelistic meetings are necessary, but these can be a waste of time unless there is that deep moving of the Holy Spirit that we call revival. Revival is not merely a crowd coming to church but a multitude coming to Christ and being transformed into His image. Revival is not only the salvation of the lost but also the quickening of believers. It is an endowment with spiritual life from heaven, a restoration of divine power in the lives of Christians that causes them to pray in the Spirit, speak in the Spirit, live in the Spirit, be led of the Spirit and be used by the Spirit. In short, it brings one's entire spiritual life into conformity with God's will.

This is the revival we need—and it does not come unexpectedly or uninvited. Revival comes when we make a wise and diligent use of divinely appointed means toward revival. The laws governing the spiritual order are just as real and unerring as the laws controlling the natural order. The one great requisite is prayer. Prayer evidences faith, begets activity, stimulates inquiry, and inspires obedience. A genuine revival only comes to praying, believing, and obedient Christians.

We need a revival of prevailing prayer, the kind that comes from hearts that believe God and persistently claim His promises until the answer comes. The Psalmist prayed, "Wilt thou not revive us again: that thy people may rejoice in thee?"

We need a revival of the fear of God, the kind that will some day cause men to go "into the holes of the rocks, and into the caves of the earth, for fear of the Lord." God forbid that a terrible catastrophe should be required to awaken that fear in anyone's heart.

We need a revival of deep conviction. We need not men who merely hold opinions but men who are held by God-given convictions.

We need a revival of spiritual worship. The Father is still seeking worshipers who will worship Him in spirit and in truth—not merely with their lips, but from their hearts.

We need a revival of Bible reading, of brotherly love, of private praying, of family devotions, of personal evangelism, of living by faith and adorning the gospel. This is the kind of revival God wants to send: not a superficial stir but something deep; not a passing excitement but an abiding relationship with Jesus Christ as Lover of our souls and Lord of our lives. Will you pray, "Lord, send this kind of revival, and let it begin in me"?

—R.C.C.



## WHERE GOD'S GIFTS ARE

I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we should reach them.

I find now that God's gifts are on shelves one beneath the other, and that it is a question not of growing taller but of stooping lower. We have to go down, always down, to get His best gifts.

—F. B. MEYER

## CONTINUING IN PRAYER

When George Mueller was asked how much time he spent in prayer, his reply was: "Hours, every day. But I live in the spirit of prayer. I pray as I walk, as I lie down, and when I rise. And the answers are always coming. Tens of thousands of times have my prayers been answered.

"When once I am persuaded that a thing is right," he continued, "I go on praying for it till the end comes. I never give up! Thousands of souls have been saved in answer to my prayers. I shall meet tens of thousands of them in heaven.

"The great point is never to give up until the answer comes. I have been praying every day for fifty-two years for two men, sons of a friend of my youth. They are not converted yet, but they shall be! How can it be otherwise? There is the unchanging promise of Jehovah, and on that I rest.

"A great fault of the children of God is that they do not continue in prayer—they do not go on praying—they do not persevere. If they desire anything for God's glory, they should pray until they get it."

## PARABLE OF THE FLAME

Once there was a little piece of iron, which looked very frail, but was really very strong. One after another had tried to break it but failed.

"I'll master it," said the ax; and his blows fell heavily on the iron. But every blow made his edge more blunt until it ceased to strike.

"Leave it to me," said the saw, and with his relentless teeth he worked backward and forward on its surface until they were all worn and broken, and he fell aside.

"Ha, ha!" said the hammer. "I knew you wouldn't succeed. I'll show you the way." But at the first fierce blow, off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame. They all despised the flame; but he curled gently around the iron, embraced it, and never left it until it melted under his irresistible influence.

## A WITNESS NEVER SILENCED



Congratulations and best wishes to *The Pentecostal Evangel* and its staff on its fiftieth anniversary!

Pre-dating even the establishment of the Assemblies of God, the *Evangel* has been a powerful factor in promoting and strengthening the spiritual ministry of the Movement. It reaches every state in the Union and over ninety foreign countries. Girdling the globe with its message, the *Evangel* is read in mansions and in huts, in jungles and in cities, in jails, hospitals, rest homes, and other places. It is the sustaining witness that is never silenced by night or by day.

As indicated in Psalm 68:11, "The Lord gave the word: great was the company of those that published it." The *Evangel* is a great magazine engaged in a great mission. As we take pleasure in observing this anniversary with the staff, we look forward to an ever-widening ministry to the world through the printed page, should Jesus tarry.

—T. F. ZIMMERMAN, General Superintendent of the Assemblies of God

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil their adversaries; but there is a power stronger than any of these. Hard indeed is the heart that can resist love.

—Selected

## FAITH

Faith looks across the storm—it does not doubt, or stop to look at clouds and things without. Faith does not question why when all His ways are hard to understand, but trusts and prays. It seeks the greatest gift and asks not sight; it does not need to see—He is the light.

Above the tempest's roar it hears His voice; and, with its hand in His, Faith can rejoice. It fears no cloud or wind that it can bring; Faith looks across the storm and still can sing.

—Anonymous

## MELTING THE ICE!

I went home and shut myself in my room, resolved to spend the night in prayer if necessary. Oh, the struggle of that night! Hour after hour I wrestled alone with God. My heart had been full of coldness, and I had not been aware of it.

No wonder the churches had not come up to the work! I gave myself to the Saviour and determined not to let the angel depart until my heart was filled and melted with the love of Jesus (Genesis 32:1-28).

Toward morning the victory came! The ice was all broken, melted, and carried away; the warmth and glow of my "first love" filled my heart; the current of feeling was changed and deepened; the joy of salvation was restored.

In the morning I went out, took the unconverted by the hand, and said the same things as on previous days; but now they were melted to tears over their sin and danger.

—A. B. EARLE, in *Herald of His Coming*

# 'Evangel' Features in 1914

It was in June 1914 that *The Christian Evangel* became an official organ of the General Council of the Assemblies of God. Skimming through the issues which were published at Findlay, Ohio (a six-month period) is a most interesting experience. Here are some of the features that appeared in those early issues of the *Evangel*.

"MARK OF THE BEAST," a front-page article, July 11, reported "great persecution breaking out against liberty of God's people in many places proving the 'time of the end' is at hand."

"WHY SOULS ARE NOT SAVED," July 11, a lengthy article by a man in Indiana who described a dream he had "which reads much like a new chapter in *The Pilgrim's Progress*."

"THREE QUESTIONS," an editorial, July 18, answering the following: (1) Can a baptized child of God get demon-possessed and then be delivered and reclaimed to God? (2) After God has forgiven a person and baptized him in the Spirit, does He then compel such a person through the gifts of the Spirit to confess his back sins which were forgiven? (3) What should be our attitude toward those who have rebuked in tongues the wine at the Lord's table and thereby broken up the services?

"HOW TO RECEIVE THE HOLY SPIRIT," by T. K. Leonard, front-page article, July 25.

"HOT TIMES IN MARYLAND," front-page story, July 25, written by Elder A. B. Cox and wife, describing a great revival. After the "good meeting" they had in Cumberland "where they put us in jail," Brother and Sister



Cox said they went to Westernport, Md., where a denominational minister had invited them to preach in his church. Eighteen were filled with the Spirit in these meetings, including the pastor of this church. One meeting held in a house ran all night, all the next day, and all the next night. Evidently it stirred the community for "about five hundred people were gathered around the house." The next night the meeting was held in the church and the police came. The pastor and two others were put in jail. They tried to take Brother Cox to jail, too, but when the police tried to pull him in one direction, the believers held on and pulled in the other direction, so there was considerable confusion and the police finally gave up. The prayer meeting continued throughout all the fuss. The believers won a great victory when the three who went to jail were released without fine or bond. Brother Cox said, "If you want to stir the devil, pray."

Some issues carried an advertisement for a Holiness School in Union, Miss. "Primary, academic, collegiate," it announced. "Also theology, music, and expression." A two-month school at Ottumwa, Iowa, was also announced (for preachers and Christian workers only). It was also reported that the Gospel School at Findlay, O., would run all winter.

"WAR! WAR!! WAR!!!" was the bold headline on the front page, August 15. It linked the outbreak of

World War One with Biblical prophecies.

A list of 16 camp meetings appeared, August 22, including the Apostolic Camp Meeting at Philadelphia, August 1 to September 1, with Mrs. Woodworth Etter in charge.

Pastor Haywood of Apostolic Faith Assembly, Indianapolis, announced the fourth annual Pentecostal convention of that church would begin August 28, speakers to be D. W. Kerr and Smith Wigglesworth.

A report from Will C. Trotter described several outstanding healings that were witnessed at a camp meeting in Portland, Oreg. "Thirty received the Pentecostal baptism according to Acts 2:4," including seven preachers of various denominations.

Each issue contained a page of reports of local revivals and great victories at conventions and camp meetings. Other features each week were a page of foreign missions reports, a column for the children ("The Little Flock"), and a column of comments on the Sunday school lesson written by Mrs. J. R. Flower.

"DISTRICT COUNCILS ESTABLISHED," front page headline, August 22. One of these was Oklahoma District Council of the Assemblies of God which named W. T. Gaston as chairman.

SECOND GENERAL COUNCIL announced, to be held in Stone Church, Chicago, Nov. 15-29, 1914. "Chicago Big Enough For All," the heading said. "Remember that all Pentecostal preachers and all Pentecostal missions, Full Gospel Assemblies, Apostolic Faith Assemblies, Churches of God in Christ, and other Assemblies of similar faith, regardless of their local names, are invited to send representatives. If you believe in the Full Gospel, the Baptism of the Holy Ghost with the signs following, believe in pushing this great message through our missionaries to the ends of the earth, if you believe in love, purity, peace, and



co-operation, then you are invited, regardless of your local name."

A GREAT OFFER was advertised by the Gospel Publishing House to attract new subscriptions for the EVANGEL. Anyone sending 100 subscriptions (cash with order) would get a \$50 Bilhorn Folding and Portable Organ free of cost. Anyone sending 10 subscriptions would get a copy of Peloubet's Bible Dictionary (worth \$2.75). A Scripture Text Calendar (worth 25 cents) was offered for each gift subscription.

ACCOUNTS OF HEALINGS appeared frequently. Two in September 19 issue were entitled "Deaf Mute Hears and Speaks," and "Impotent in Her Feet—Wonderfully Healed in Answer to Prayer."

"BELIEVERS IN SANCTIFICATION," full-page article by E. N. Bell, September 19, "The best way in the world to have a revival is to get the second work folks and the finished work folks to quit talking about these phrases and go to praying and seeking the salvation of souls."

"TENT MEETING STIRS OTTUMWA, IOWA," front-page headline, October 24, with account of a controversy in the local newspaper. Reporters made light of the strange happenings at the Apostolic Faith meetings but a reader, in a long letter to the newspaper editor, cited many instances of persons who, while under the power of the Spirit, spoke real languages which were understood by the hearers.

"EPISCOPALIANS PRAY FOR SICK," front-page headline, December 12, told of an Episcopal clergyman in Indiana who was anointing the sick with oil and praying for their healing. He was quoted as saying, "The Society of the Nazarene, of which I am a member, has taken up the movement to have the church restore the practice." The article mentions another Episcopal Church which had accepted the Latter Rain, also a United Brethren church and several Baptist churches. "Many ministers of the gospel, in the various denominations, have received the light and when their congregations have refused to go to greater heights and depths of life and service with them, have withdrawn themselves and launched out into the Pentecostal movement with great victory and power...."

Reprinted from Issue of January 29, 1916

# Hope Maketh Not Ashamed

By John W. Welch

*Former Chairman of the General Council*



WE ARE LIVING IN THE DAYS REFERRED to in the Scriptures as "the last days." Whatever past days have held to distinguish them from others, these days in which we live most surely have certain well-defined characteristics. "These are wonderful days," we so often hear said, and it is true indeed. These days hold so much for the nations of the world. Events unparalleled in history are becoming familiar subjects of interest to the people. The destiny of many nations is in the balance, awaiting the outcome of the world's greatest war.

The world's system of governments is in the crucible of testing. "Man's day" is somewhere to end, and it may not long survive the on-march of time, together with the purpose of God to establish a system of righteous government on the earth.

The Church (as a whole) has reached the time of apostasy. The time of falling away, spoken of in the Bible, is here. The Church has succumbed to the overpowering influence of internal weakness and external pressure, so far as to leave the foundation of inspiration and supernatural manifestations to follow the way of reasoning and natural understanding. To many, the Bible is no longer an inspired book, neither is it a sacred volume. The Christ of the Bible (to many) is only a man as other men. The Holy Ghost is denied His place and His prerogative in the Church by the greater part of professing Christians. As a consequence the Church has lost her power and influence for good, in a large measure, and awaits her final judgment.

These are but some of the characteristics of the present days. There are

others of as much interest to the student of last-day conditions. The past has held much of good and of bad, and is gone from us. The present holds much of a distressing nature along with the blessings of modern life. The future is before us. As we look about, upon the things that make for fear and distrust, we are met by a gloomy prospect. Looking at the past, we may see much to regret and much in which to rejoice. It is a look into the future that holds most for us. The man who has no hope is the man who is badly off; and for whom we may rightly be concerned. The hope of the true Christian is of value beyond comparison. "Hope maketh not ashamed." Hope is that which enables one to rejoice amid the distressing things of the present, with light heart, waiting for the on-march of God to bring in the glorious experience that awaits us. God has not left the world altogether to its own ways. He is still moving on in His mighty power to do what He has planned to do. God is too strong to be defeated and too wise to be mistaken. His will shall finally be done on the earth even as it is done in heaven. We who have the hope of a true Child of God need not fear that we shall find it otherwise.

What a wonderful thing it will be for us who have suffered, here, the reproach and persecution that goes with the true walk of godliness, to be lifted up and out of all these things, and to find our eternal home with God, in the wonderful realm of heavenly glory. Let us look with hope into the future and endure as seeing one who is invisible. "Blessed is the man who trusteth in the Lord and whose hope the Lord is." ◀◀

Reprinted from Issue of October 21, 1916

# THE VISION OF THE LORD

Notes of a General Council Address by Arch P. Collins  
of Forth Worth, Texas (Former Chairman of the General Council)

"WHERE THE SPIRIT OF THE LORD is, there is liberty. But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:17, 18).

Always endeavor to have Jesus before your mind. The glass is the Word. The Psalmist said, "I have set the Lord always before me." Beholding means more than a glance; it means admiration, adoration, and a consuming desire to be like Him. For thirty-seven years I have had a longing desire to be like Him. To be changed into His image is the highest and holiest ambition a child of God can have.



Arch P. Collins

In beholding, we become like Him, like Him in character. We need to have a heart like His, a love like His, to live and serve like Him. We need to enter into communion with Him, so that we become partakers of His very nature and characteristics. Real communion is the love of Christ flowing into us, and our love flowing into Him. Every day I am reading the story of the Crucifixion, that my heart may be melted down, for I realize that we can never be successful pastors or evangelists until we have the same love that constrained Him to go to Calvary. We need to be continually beholding Him, and to look at Him in the Word. It is the purpose of God that we should be like His Son.

When we were praising the Lord this morning, my heart went out to the poor fellow in the street that has nothing to shout over. We must not only think of ourselves, but of the other fellow too. We need to get on the mountain peak and let our horizon embrace the uttermost ends of the earth, right away to the poor heathen that never heard of Jesus. We do not want to be facing inward, but to have our faces outward. Lift up your eyes and see how white the fields are unto harvest! As I hear of doors being closed everywhere to the missionaries, there is a cry on my soul that

we should hasten on with the message of the Cross to those places where we can yet preach it. These are the days when we need to be going forth weeping, bearing the precious seed.

If you once get a vision of Jesus, you will always desire to do what He wants you to do. You will want to be a laborer together with Him. Your business will be the evangelization of the world. You may get tired in the work, but will never tire of it. Does the bride call it irksome as she works getting everything ready for her bridegroom? Preaching the gospel is the most wonderful work there is: if you are telling souls about Jesus, the very angels are interested in you.

There is something in the religion of the Lord Jesus Christ besides the shout. When Peter saw the transfiguration of his Lord, he said, "Let's stay here." But there was a poor boy down below that needed help. Down in the valley Jesus was met by the father, and He said, "Bring him to me." Down in the valley there is work for you and me to do. The thing necessary is to do the will of God, whatever that is.

I have no set date, but I would not like anyone to rob me of the thought of the imminence of my Lord's coming. I long for Him to come, but while I am waiting I am working for the salvation of others. If we miss this thing we miss the will of God. If we miss this, we have no purpose of existence as a Council.

You may not hold a prominent position in the body of Christ, you may not be an eye, or an ear, or a mouth; you may just be His feet, but He says, "How beautiful upon the mountains are the feet of *him* that bringeth good tidings." Let us be willing to take the humble place and, if needs be, trudge through the mud and the slush to carry the gospel of Christ. This is not the time of our honor and exaltation. Let us see to it that we have hind's feet, feet that will not kick up the mud and make things unpleasant for others.

The bride in the Song of Solomon was expecting her beloved; but she went once to the door to open it, and behold, he was not there. There are times when it seems as if Jesus is right at the door, but He is not there when we open, nevertheless we are still waiting for Him. In the meantime let us be among those of the *beautiful feet* who bring good tidings, that publish salvation. ◀◀



# VOICES OF YESTERDAY

Excerpts from addresses given at the General Council, Chicago, September, 1919

The General Council is just a platform for voluntary, co-operative unity.  
—J. W. WELCH

\* \* \*

The law of missions had a beginning. Missions trickled down from heaven on the day of Pentecost. The Holy Spirit is missionary, Jesus Christ is missionary, the Father is missionary. Jesus Christ, when He had finished His missionary trip, sent the Other Missionary down, and He is within us.—D. W. KERR

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When people spoke to Isaac Newton about his great knowledge, he said: "I am only like a little boy on the seashore picking up pebbles; beyond is the ocean, and I cannot see the other side." So it is with the boundless blessings of Pentecost; but I am glad we can pick up a few pebbles.  
—J. NARVER GORTNER

\* \* \*

A beehive is a splendid analogy of what the church of Christ ought to be. Not to sting, but to make honey. Note how bees swarm and make brood, and keep on repeating the process. How long would it take to evangelize the world, if all our assemblies did the same thing, a company going out and making another live assembly in a different locality, and repeating the process until there were assemblies of Pentecostal saints even to the ends of the earth?—D. W. KERR

\* \* \*

There are some arguments that are unanswerable. Down in Los Angeles where we hold our street meetings, there is a whole crowd of I. W. W.'s who persistently oppose us in our testimony. A young Dutchman had gotten a glorious case of salvation after living a life of the grossest sin. These I. W. W. men did their best to drown his testimony, but he held his ground, and at last they said, "Go to, Dutchie!" Dutchie promptly "went to," and as he

testified he asked this question, "You say there's nudding to this salvation, den if there's nudding to it, vy am I so happy?"—JACK SAUNDERS

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We shall not lose our way as long as we keep in it. Christ is the way.  
—D. W. KERR

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There are millions of old men and women, as well as boys and girls, in India and in Africa who have never heard the name of Jesus Christ, who never knew the power of His saving grace, and they are crying, "Come over and help us." And Jesus says, "Give ye them to eat." Over against the sacrifice that He made for you at Calvary, is it a great thing to ask you to give up your substance for Him? If you cannot go to these foreign lands, you can give. If we give our all in the jungles of India and the deserts of Africa, is it too much to ask for your substance and your

prayers? You can pray up mission stations, and you can do much to help in the work. To young men I say, "You can go." Will you respond to the Lord's appeal, "Who will go?" When General Garibaldi called to the youth of Italy he said, "All I have to offer you is cold and hunger and thirst; but I say to those who love me, follow me." A greater than Garibaldi is saying to you, "I have nothing to offer you but death and famine and pestilence, nakedness, peril and sword, but if you love Me, follow Me."—SARA COXE

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The failure of the church is heart failure.—D. W. KERR

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The difference between a man-made preacher and a God-made preacher is that you have to hire the man-made preacher to preach and you cannot hire the God-made preacher to quit.  
—JACOB MILLER

## FIFTY YEARS OF SERVICE



Since 1913 the *Evangel* has served as a bond of fellowship uniting the hearts and minds of Pentecostal people.

When, in the early part of this century, our gracious Lord visited the earth with a fresh outpouring of the Holy Spirit, an instinctive fellowship was created among the widely scattered believers. This mystic union was nourished and strengthened by the monthly *Word and Witness* and the weekly *Christian Evangel*. Elders E. N. Bell and J. R. Flower, God's instruments in publish-

ing these Pentecostal papers, attended the first General Council and both of them were asked to assume administrative leadership in the newly formed Assemblies of God. Their periodicals were united to form what is now *The Pentecostal Evangel*, one of the main arteries of the blood-stream of fellowship between Spirit-filled people everywhere.

No single agency has contributed more to the spiritual growth and power of the Pentecostal Movement than the *Evangel*. It disseminates news of the Holy Spirit's work throughout the world to encourage faith and inspire action, producing rapid advance. It promotes spiritual unity, scriptural standards, and safeguards purity of doctrine. May God grant that our beloved *Evangel* may continue to wield a mighty influence for good upon His Body, the Church.

—R. M. RIGGS, former General Superintendent of the Assemblies of God



# The EVIDENCE of the BAPTISM

BY J. R. FLOWER

FORMER EDITOR AND SECRETARY OF GENERAL COUNCIL

*Reprinted from the Issue of April 17, 1920*

THE QUESTION OF THE SPEAKING in tongues as the sign of the baptism in the Holy Spirit is quite vital. If we, as a movement, are wrong in our position, we have no right to an existence as a body of people, as the denominational bodies would possibly take us in if we would drop this one point of contention. As long as we hold the view that the speaking in tongues is the sign of the Baptism, there is a perpetual reproach cast on those who have not this experience and yet who are claiming the baptism of the Holy Ghost. Should we let down on this sign we let them all in on their testimony, and hold nothing before them to create a greater desire for a better relationship with God.

The very life of the Pentecostal Movement hinges on this point. We have gone deeply into the subject. No immature conclusions were reached. Men and women of the most careful, conscientious, deliberative nature, who have been in the old view that sanctification and the baptism in the Holy Spirit were equivalent, have examined the evidence on both sides of the subject and have been compelled to agree by the evidence before them that the speaking in tongues as the Spirit gives utterance is the one sign of the bap-

tism in the Holy Spirit having been received.

There is one point in favor of this view that is incontrovertible. What is the meaning of the word "baptism"? By referring to Acts 2 we find that it means a filling, a submergence, an inundation, an overflowing. It was not merely an impartation of gifts, but the taking possession of the faculties of the human being so that every function of the body was under divine control.

There is one faculty of our being which it is very difficult to bring into subjection, and that is the mind. The baptism of the Holy Ghost must include the mind as well as the body in order for it to be a "baptism." What proof have we that the mind is under the control of the Holy Spirit? Would miracles or healings prove it? Would discernment prove it? Would faith, or knowledge, or wisdom prove it? No! For any of these signs might be manifested and the one performing the sign could have his own mind under perfect control. But we have a tongue which is in very close relationship to the mind. It is quite difficult to yield over the control of this member to another influence, and a careful observance of those seeking and receiving the baptism in the Spirit will demonstrate this. It is the last human member to be brought under control. When it is finally yielded and overwhelmed with the Holy Ghost, the inevitable result is speaking in tongues as the Spirit gives utterance, where the mind can lie passive and listen and wonder as another force apart

from itself uses and manipulates the tongue. Then and then only can be demonstrated that the entire being has been under control of the Holy Spirit. Can you find any other test that is as severe as this?

But you say, "Would not prophecy be a similar test of the subjugation of the mind?" Yes, the test is similar, but far inferior. In Acts 19:6 they

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## A FRUITFUL MINISTRY



We thank God for the ministry of the *Evangel* during the past fifty years. It has indeed been "fruitful in every good work" and it continues to be one of the strongest forces within the spiritual life of the Assemblies of God.

Inspiration to consecration and achievement flow from its pages to a worldwide constituency. Identification of accomplishments and miraculous demonstrations of the power and operation of the Holy Spirit are made evident through its pages from week to week.

Only God knows how many have found, in the pages of the *Evangel*, the basis of conviction which led to conversion, but the number must be great. Many have testified that inspiration to dedication of lives and faithfulness to the call of God was derived from the content of this publication.

May God grant continued anointing and guidance by His Spirit to those responsible for the *Evangel*, that it may always bear much precious fruit to please our Lord.

—BERT WEBB, Assistant General Superintendent and Executive Director of Publications

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# ? Questions and Answers ?

BY E. N. BELL 2838 Easton Ave.,  
St. Louis, Mo.

REPRINTED FROM "THE WEEKLY EVANGEL," 1918

**Is it wrong to buy a Liberty Bond?**

Anybody who can buy bonds at all may own a Liberty Bond, whether saint or sinner. All citizens who can will do a patriotic deed in buying a Liberty Bond. The man who buys a postage stamp and mails a letter contributes to the war the same as the one who buys a bond. If we appreciate the religious freedom we have under the Stars and Stripes, we will not want to bow our necks to the Prussian yoke or the Kaiser. God save our country!

**Should any one be appointed deacon who does not believe in giving tithes and rather discourages others in doing so?**

No, I think not. A church officer should be a helper, not a hinderer.

**Should the tithes go for the support of the ministry only or part go to paying hall rent and incidental expenses?**

They should go entirely to support the gospel at home or abroad, and freewill offerings be taken for incidental expenses.

**Who are the multitudes that no man can number in Revelation 7:9?**

Verse 14 answers, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

In other words, these are people who were not ready to be caught up to meet Jesus in the air, because they were either careless professors or sinners, but who during the great tribulation turned fully to God and got cleansed in the blood of the Lamb.

spoke in tongues first and then prophesied. There is no mistake regarding the speaking in other tongues, but there may be a question about prophecy, as to whether or not it is real prophecy or the individual speaking out of his own heart while the blessing of the Lord is upon him. The Spirit's presence would be manifested in the energizing of the individual, but there might be a question as to whether or not the mind of the one exercised was lying passive under the operation of the Spirit. With the speaking in tongues there is no such question.

In this article I have not dealt with the value of prophecy, nor of any of the other gifts of the Spirit. They all have their place. Neither have I dealt

with the question of false tongues. There is such a thing and tongues need to be judged by the scriptural standard. I have only dealt with the question of the absolute necessity of the speaking in tongues as the Spirit gives utterance as the sign that the "baptism" in the Holy Ghost has been received, and the entire being is under the Spirit's control.

The baptism of the Spirit is not a flirtation with emotionalism, but a marriage, when the believer is united in bonds of spiritual wedlock with the Comforter, the great Heavenly Paraclete, who comes to "walk alongside."  
—A. G. WARD

**Why don't we keep the old Sabbath as the Law commands?**

Hebrews 7:12 says: "The priesthood being changed (from Aaron to Christ), there is made of necessity a change also of the law." So Sister, the Law is changed; that is why we don't go back to it as it was before this change.

**Do you think it wise or right for a preacher to lie around and visit for weeks at a time in a congregation after he has turned it over to another pastor?**

Not at all, unless he is sick or some such unavoidable necessity compels it. He ought to go on away and attend to his own business.

**Did Jesus pay tithes?**

Certainly He did, for He came to fulfill every jot and tittle of the Law, and He would have been breaking the Law if He had not paid tithes. He even paid the half shekel tax to keep up the temple when He had to work a miracle to do it (Matthew 17:24-27).

**How can we do greater things than Jesus did, as promised in John 14:12?**

Greater in extent. In three years or more Jesus won only a few hundred souls. But Peter on the day of Pentecost, after Jesus "ascended unto the Father" and poured out the Spirit on him, won 3,000 in one day.

**Should a man really called of God to preach, work to support his family and preach at odd times? or should he give himself entirely to prayer and the ministry of the Word, trusting God for a support?**

The ideal standard is to give one's self entirely to prayer and the Word, and for the saints to take care of him. But sometimes there are no saints in the place where he labors, or only a few. Under such circumstances Paul worked as far as necessity compelled him and preached all he could. We also should seek to preach the most possible, rather than to labor all we can and make the ministry a side issue. It is wrong to labor and neglect the Word and prayer, if called to preach, when circumstances are such that we could step out and serve God only.



E. N. Bell  
Former General Chairman and Editor

THE MINISTRY OF THE HOLY SPIRIT is little understood by most of the professing Christians today. We are informed by Jesus Christ and His apostles what His ministry is. So we are not left in the dark to the great work of the Holy Spirit in the true believer, which we will now examine under the following heads.

1. *The Holy Spirit's work is to continue Christ's ministry.* In the days of the apostles and church fathers, the Holy Spirit was recognized as a mighty factor in the religious life of the church, but today many speak of the Holy Spirit as being only an influence. Christ recognized Him as a Person, the same in substance as Himself and equal in power and glory. It would naturally follow that the dispensation of the Holy Spirit would follow the Messianic ministry of Christ, for the mission of the Spirit is to take the things of Christ and reveal them to the believer. It is very plain from the Scriptures that the Father purposed human redemption, the Son purchased our redemption, and the work of the Spirit is to quicken spiritual life in the believer. So we see that the dispensation of the Father is followed by that of the Son, and the dispensation of the Son is followed by that of the Holy Spirit. This being the case, where Christ ended His

# The Ministry of The Spirit



By S. A. Jamieson, Former Executive Presbyter, Dallas, Texas

work on earth, the Holy Spirit took it up on the day of Pentecost, and He will perfect it in the hearts of His followers. No one but the Holy Spirit could continue the work of Christ, for He is the dynamite of heaven in the lives of those who accept Him.

2. *His ministry is to interpret the teachings of Christ.* The disciples did not fully know Jesus Christ till the Spirit came. The Holy Spirit wrought a great change in them on the day of Pentecost. It has well been said, "All their dullness passed away from them; the scales fell from their spiritual eyes." They then understood the true nature of Christ's kingdom, because the Holy Spirit illuminated the deep truths that Christ had already spoken to them with reference to His spiritual

kingdom. Christ's teachings had a new meaning after that. If the disciples who had been with Jesus more than three years and sat at His feet needed the help of the Holy Spirit to make clear to them the utterances of Christ, how much more do we need to have the Holy Spirit open our spiritual understanding that we may understand the Scriptures and that they may become real to us.

3. *The work of the Spirit is to cause the believer to witness for Him.* Jesus Himself said: "Ye shall be witnesses unto me after the Holy Spirit is come upon you." We cannot adequately testify of Christ without the indwelling presence and power of the Holy Spirit; He makes Christ real to our souls. The divine love is shed abroad in the heart by the Holy Spir-

## Evangelical Leaders Offer Congratulations

**GEORGE L. FORD**, Executive Director of the National Association of Evangelicals, Wheaton, Illinois:

"You are to be congratulated on the Golden Anniversary of *The Pentecostal Evangel*. With your large worldwide circulation you are having an influence for the cause of Christ that is unfathomable. I am sure that only heaven will reveal the beneficial results of this ministry.

"In this day when there is so much of the poor, the vile and the wicked that is in print, it is encouraging to see the success of a publication like *The Pentecostal Evangel*. May God continue to bless your great ministry."

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**LARRY WARD**, Executive Secretary of the Evangelical Press Association, Los Angeles, California:

"What a mighty evangel has been *The Pentecostal Evangel* for the past half century. While we always thank God for the preaching of His gospel, we know that the word put down on paper has distinct advantages. It can 'preach' in thousands of places at the same time; It can keep on ministering as long as the words and paper endure; it can be studied and restudied, then filed and studied again.

"We thank God for the faithful, tireless, fruitful ministry of *The Pentecostal Evangel*. I personally have seen its outreach to the glory of God all around the world.

"For myself, and on behalf of its sister publications in the membership of the Evangelical Press Association, I salute *The Pentecostal Evangel* on the glad occasion of its golden anniversary. We are thankful that the editor, Robert C. Cunningham, is cur-

rently the president of E.P.A. We are blessed and helped by his fellowship and wise leadership.

"May God continue to bless the ministry of this magazine, using each copy of every issue to His own glory."

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**ROBERT WALKER**, Editor and Publisher of "Christian Life," Chicago, Illinois:

"Please accept my hearty congratulations on this the fiftieth anniversary of *The Pentecostal Evangel*.

"Clearly, these are some of the most significant days in the history of Christianity. And the part which *The Pentecostal Evangel* is playing in reporting on the Person and work of the Holy Spirit is of inestimable value not only to members of the churches of the Assemblies of God but to the Church of Jesus Christ at large, as well.

"May the Lord continue to bless you richly in the important days just ahead."

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**RUSSELL T. HITT**, Editor of "Eternity," Philadelphia, Pennsylvania:

"As *The Pentecostal Evangel* prepares to celebrate its fiftieth anniversary, I want to extend my personal congratulations to you and best wishes to your staff from all of us connected with *Eternity Magazine*.

"I have a high regard for the work you are doing and I am impressed by what the *Evangel* has done to deepen spiritual life among the Assemblies of God.

"May the Lord bless you as you pass this important milestone and may He use your magazine in an even mightier way in the future."

it, and when the love is in the heart it becomes a great pleasure to be His witnesses. How essential then that the believer should seek the baptism of the Holy Ghost.

4. *Conviction is also a part of His work.* He came to "convict the world of sin, and of righteousness, and of judgment" (John 16:8). "Of sin, because they believe not on me; of righteousness, because I go to the Father; of judgment, because the Prince of this world hath been judged." This is what the Holy Spirit is doing today in the world.

There are three counts in the indictment against the world. With reference to sin, He shows the world that it was wrong in rejecting Christ. With regard to righteousness, the Spirit convinces the world of its false position. The righteousness here referred to is that of Christ. The world condemned Him as unrighteous and crucified Him as such. With respect to judgment, He will show that the prince of this world is condemned.

5. *The Holy Spirit is the giver of the gifts mentioned* in 1 Corinthians 12:8-11, which are the gifts of wisdom, of knowledge, of faith, of healing, of miracles, of prophecy, of discernment, of tongues, and the interpretation of tongues. "But all these worketh that one and the selfsame spirit, dividing to every man severally as he will." The Holy Spirit also indicts the prayer of the believer.

Dr. Stevens, in speaking of the work of Jesus Christ and of the Holy Spirit, clearly states their relationship to each other in the following words: "Jesus opened the kingdom of heaven, disclosed the nature of God, the meaning of life, and the way to peace with God. The Holy Spirit does not bestow any new revelation, but rather opens the eyes of men to see deeper meanings in what Jesus Christ has revealed in His teaching and life. The connection therefore between Christ's historic action and the Spirit's work is a very close one. It is of Him that the Spirit bears witness; it is His truth into which the Spirit guides the believer. It is the perpetual action of divine love carrying forward the work of salvation. The Spirit fosters the spiritual life in the Christian. The inner treasures of the Gospel must be opened by the Spirit; its hidden depths must be fathomed; its lofty heights must be ascended. His followers must cease to know Him after the flesh.

## Pentecostal Leaders Send Anniversary Greetings

**JAMES A. CROSS**, Chairman of the Pentecostal Fellowship of North America:

"I would like to extend congratulations on the very important part *The Pentecostal Evangel* has played in giving to the Pentecostal world sermons, reports, and good news from all over the earth. May God continue to bless the *Evangel* as it continues to carry the glorious message throughout the world."

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**J. A. SYNAN**, General Superintendent of the Pentecostal Holiness Church, Franklin Springs, Georgia:

"Let me take this opportunity to extend sincere congratulations to the Assemblies of God and the publication staff on this Golden Anniversary of *The Pentecostal Evangel*.

"As a member and an official of a sister Pentecostal denomination I have found the *Evangel* to be a source of information and inspiration, not only as it reflects the policies, program and progress of the Assemblies of God, but as it reaches out to give encouragement and help in the growth and progress of the Pentecostal Movement around the world. For I am sure it has been a potent factor in the advancement of this great latter-day revival Movement.

"Moreover, it carries the Pentecostal message beyond the circle of organized bodies of that faith to the broader sphere of evangelical Christianity of which 'Pentecost' is a recognized and dynamic component. Best wishes for your continued success."

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**ROLF K. McPHERSON**, President of the International Church of the Foursquare Gospel, Los Angeles, California:

"Some publications are dedicated to strife. They become battlegrounds for warring opinions. Some are used as wrecking yards, wherein character and reputation is torn down, mangled and destroyed. For fifty years *The Pentecostal Evangel* has been dedicated to a better purpose—the purpose of being a gospel light in a dark world. Never have its pages been filled with strife or criticism. From cover to cover it has faithfully carried the theme, 'Not by might, nor by power, but by my Spirit, saith the Lord.'

"The ministry of *The Pentecostal Evangel* has been and is a mighty ministry. Its pages have shone forth only the light of Christ and lifted up Him who said, 'And I, if I be lifted up, will draw all men unto me.' Endless would be the story throughout the world of how many have found

the Saviour, received faith for healing, found the light on the Full Gospel, and been encouraged to look up through tears for their near-redemption in the person of our loving Lord, through its silent ministry.

"Without doubt, during the past fifty years *The Pentecostal Evangel* has done more than its share in publishing the gospel among all nations. We congratulate its directors and staff on having reached this milestone, and look forward with them, should our Lord tarry, toward an even greater measure of progress and success in the future."

\* \* \*

**WADE H. HORTON**, General Overseer of the Church of God, Cleveland, Tennessee:

"Warmest greetings and congratulations to *The Pentecostal Evangel* on its Golden Anniversary! During the past half century this splendid Christian publication has done a commendable work in preaching the Pentecostal message and played a vital part in the growth of the Pentecostal Movement. With the ever-increasing importance and emphasis on Christian literature, we are certain *The Pentecostal Evangel* will continue to be a strong voice among evangelical publications.

"It is our prayer that God will undergird the editors with sufficient grace and courage to uncompromisingly proclaim the principles of the Pentecostal message to this spiritually starved world. May God bless all who have part in its printing and distribution as they go forward into a second half century."

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**T. JOHNSTONE**, General Superintendent of the Pentecostal Assemblies of Canada, Toronto, Ontario, Canada:

"Congratulations on this the fiftieth anniversary of the worldwide ministry of *The Pentecostal Evangel*. The *Evangel* predates *The Pentecostal Testimony* of Canada by six years. Thus prior to 1919 the *Evangel* served as the family paper of the Canadian Pentecostal fellowship carrying the glorious Pentecostal message to all parts of Canada. It made a big contribution in giving a sound, sane, Biblical presentation of the Full Gospel.

"Today with its circulation of 180,000-plus it is not only the largest Pentecostal periodical in the world but its circulation ranks with the leading magazines of the English-speaking Christian community. May the Holy Ghost-anointed ministry of *The Pentecostal Evangel* continue until the Lord comes."

Under the guidance of the Spirit faith asserts its true power, realizes its own nature, adjusts itself to that spiritual world to which it belongs, and goes forth on its world-conquering mission."

In conclusion let me say, so important is the ministry of the Holy

Spirit that we cannot get along without the indwelling presence of the Holy Spirit in our hearts and lives. If we have not received the gift of the Holy Spirit, let us seek Him till we receive Him; and if we have received Him let us appreciate His presence and His ministry. ◀◀

Reprinted from Issue of March 12, 1927

# The Precious Blood

By **J. Narver Gortner**

Former *Presbyter of the General Council*



WE PENTECOSTAL FOLK BELIEVE IN the precious blood, the blood of Jesus Christ, "the blood of sprinkling, that speaketh better things than that of Abel." Apart from that Blood there is no forgiveness, there is no peace, there is no cleansing, there is no victory, there is no joy. Reject the Blood, or ignore the Blood, and you are lost. There is a tendency in these days to minimize the Blood, or to speak slightly of it, or to ignore it altogether.

A young minister once observed to Mr. Moody that he could not understand why the ministry of the great evangelist was so eminently successful whereas his own ministry seemed to be a dismal failure. Mr. Moody said: "You have heard me preach; I have never heard you preach. You ought

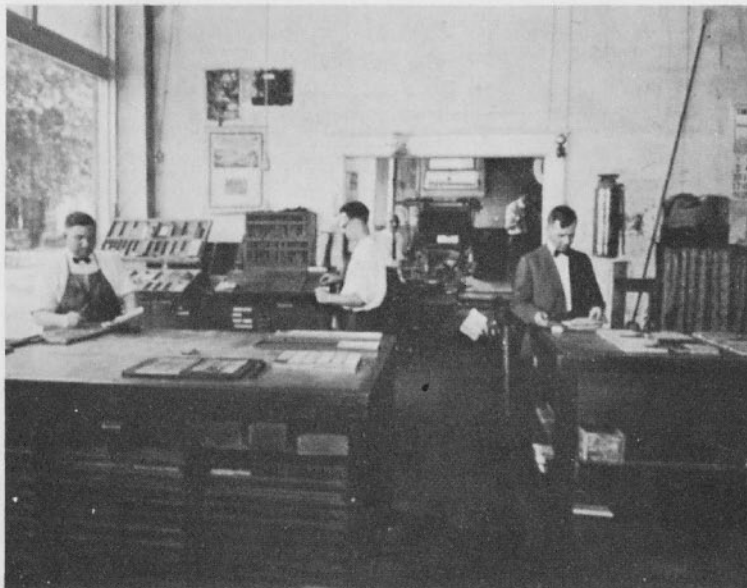
to be able to tell what is the difference between your preaching and mine." The young minister said, "I have observed that you make much of the Blood, and I never say anything about it." Mr. Moody called his attention to a number of passages of Scripture in which the Blood is mentioned, and each time the evangelist quoted a passage of Scripture the young minister said, "I never preached on that." Finally Mr. Moody asked him what he did preach, and he replied, "I preach a moral gospel." No wonder people were not getting converted under his ministry. It is to be feared that what was true of that young man's ministry is true of the ministry of many a preacher in these last days.

It is not enough that I preach the truth; I must preach the truth that

God would have me preach; I must preach *saving* truth. It is possible for me to stand before a congregation for a whole year, or a series of years, and preach nothing but the truth, and yet not preach the *whole* truth, the *vital* truth apart from which there is no salvation for sinning souls. The people may say that the messages are beautiful, that they are eloquent, that they are helpful, the congregations may be delighted, and at the same time nobody may be saved.

Let us agree together that as Pentecostal folk we will lay greater emphasis upon the Blood, apart from which there is no remission and no life.

Not long ago I visited a historic spot in Pennsylvania, and saw the stone on which the Wyoming Indians,



The composing room of the Gospel Publishing House in 1924 showing the plate glass windows on Pacific Street before the building was remodeled. E. K. Ramsey (left) and Morris Leaman, compositors; J. Z. Kamerer (standing at table), manager of the Gospel Publishing House. The photo at right shows the building as it looked in 1918 when the Gospel Publishing House was moved to Springfield from St. Louis, Missouri.

in the days when their tribe flourished, were wont to kill the captives they had taken in war. It is now surrounded by a little iron fence and protected by an iron grating. It is said that on that stone hundreds if not thousands of captives lost their lives. That stone was often red with human blood, and the ground all around it was often soaked with human gore but all the blood that was shed there, and all the blood that has been shed in battle since the beginning of human history, has been utterly without efficacy, so far as the salvation of a single human soul is concerned. But the blood that was shed by Jesus Christ upon Calvary, the precious life-blood of the Son of God—there *was* and *is* efficacy in that.

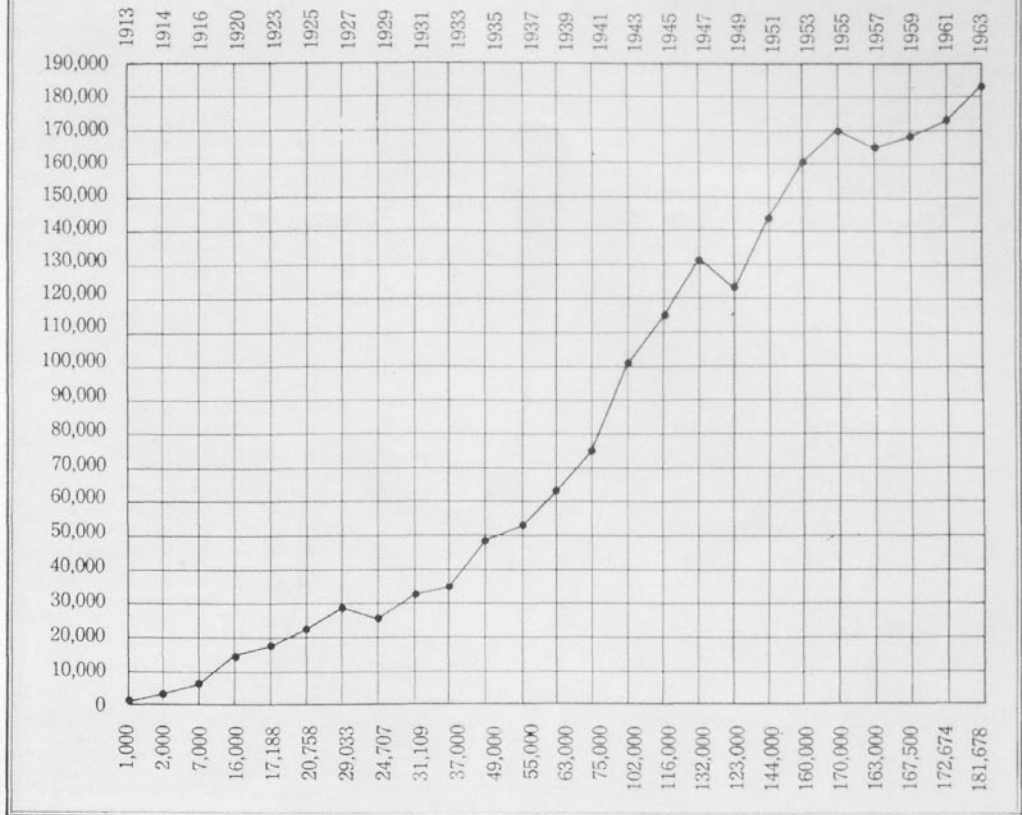
A man lay dying. His pastor called to see him. The man said: "I dreamed a remarkable dream last night. I dreamed that I was on my way to a city; and I came to a mountain. The mountain was between me and the city. There was no way to get around it; and so I started to climb it, intending to go up on this side and down on the other. I climbed up a little way, and then I lost my hold and rolled down to the base of the mountain, and there I lay in utter despair. 'I shall never be able,' I said, 'to get over to the other side, and reach the city.' As, thoroughly discouraged, I lay there and looked at the mountain, I saw a little drop of blood fall upon it, and the mountain melted away as the mist melts away before the rising sun; and there was the city in full view. I was at its gates; there was nothing between me and it."

"That was certainly a very strange dream," said the minister. "What do you think it may have meant?"

The dying man seemed surprised that the minister should ask such a question as that. "That mountain," he said, "represented my sins, and the drop of blood that fell upon it was a single drop of the precious blood of Jesus Christ by which the mountain of my guilt has been melted away. There is nothing between me and the city now. The heavenly city is just yonder, and I am about to pass through its pearly gates."

Thank God for the precious blood, the life-blood of the Son of God, the blood of Him who "was made sin for us (although He knew no sin) that we might be made the righteousness of God in Him!"

## Fifty Years of Growth in 'Evangel' Circulation



Reprinted from Issue of May 1, 1920

# Partakers of Christ

BY J. T. BODDY

IF WE WERE TO ACCEPT THE TEACHING of some, we might conclude that it was not designed that we should become real partakers of the divine nature, but simply helpless repositories of the divine life, like unto a vessel which, while holding some liquid or ingredient, never becomes directly affected thereby.

This is decidedly not the case if we understand the simple language of Scripture along this line, connected with God's promises; for if we are identified with Christ through partaking of His divine nature, then that nature must become a vital feature of our humanity, transforming and renewing our natures by coming into our threefold beings and circulating through them, permeating and saturating us with life divine.

The figure of the vine and the branches fully illustrates this; and as in the natural the blood, which is the life-giving principle, flows through our veins and arteries, carrying life to

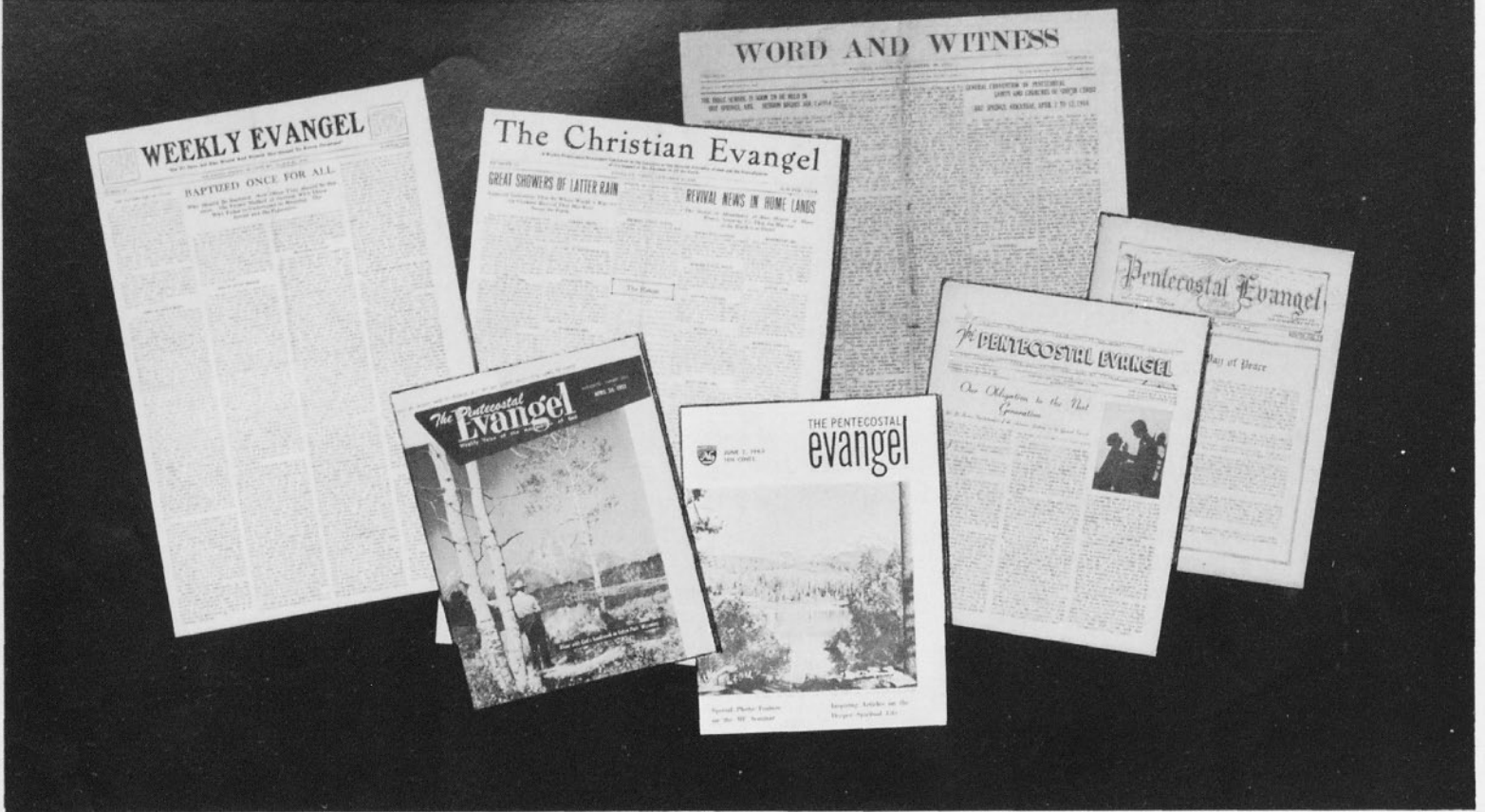
every part of our physical being, so in the spiritual the life divine flowing, as it does, through our spiritual circulation, carries divine life to every part of our moral nature; going even farther in answer to faith, and quickening these mortal bodies by the Spirit which dwelleth in us.

Praise the Lord for the possibility and privilege of being literal, conscious, experimental partakers of the divine nature.

Therefore do not let us be satisfied with anything short of the realization of this blessed experience made possible through the exceeding great and precious promises, which are given unto us (2 Peter 1:4).



# Changing With the Times...



The *Evangel* has not changed its message in fifty years but its format (physical appearance) has changed with the times. As a growing child undergoes changes in shape and size, the *Evangel* has passed through various phases.

IN 1914 the *Evangel* was a four-page paper, tabloid-size, with five columns. The editors said: "As soon as we reach 5,000 paid-up subscriptions for the *Evangel* we expect to begin at once to produce a sixteen-page weekly." This development came in January, 1916. The magazine went to a smaller page size and the subscription rate was set at \$1.00 per year.

In April, 1918, the *Evangel* went biweekly due to paper shortages and higher production costs brought on by World War One.

In March, 1923, it became a weekly again. It continued to be sixteen pages until 1945 when paper rationing cut the size of some issues to eight pages (but throughout World War Two it appeared every week).

From May, 1939, until April, 1943, the page size was slightly larger, but only for four years. Rising costs in the postwar era forced a rise in the subscription rate to \$1.50 per year in January, 1948.

The next big change came in August, 1951, when the *Evangel* went offset. This new printing process brought a great improvement in the appearance of the magazine, particularly of the photographs. In general

layout also the *Evangel* began to have a "new look."

Regular issues were sixteen pages until January, 1956, when the *Evangel* moved to a large roll-fed press which prints thirty-two pages and folds them together (complete except for stitching and trimming) all in one operation.

By the end of 1956 an imprint unit was added to this large web press which gives a touch of color without increasing the cost very much. In 1956 the subscription rate for the new enlarged *Evangel* was set at \$2.50 per year.

In May, 1961, a further improvement was made when a better grade of paper came into use. Readers appreciated the new coated stock which greatly improved the appearance of the magazine.

From the beginning the publishers have endeavored to improve the format of the *Evangel* whenever and wherever possible, while keeping the price low enough to be within reach of all its readers. The constant goal is to make it a bigger and better magazine in physical appearance, consistent with the spiritual standard of its editorial content.

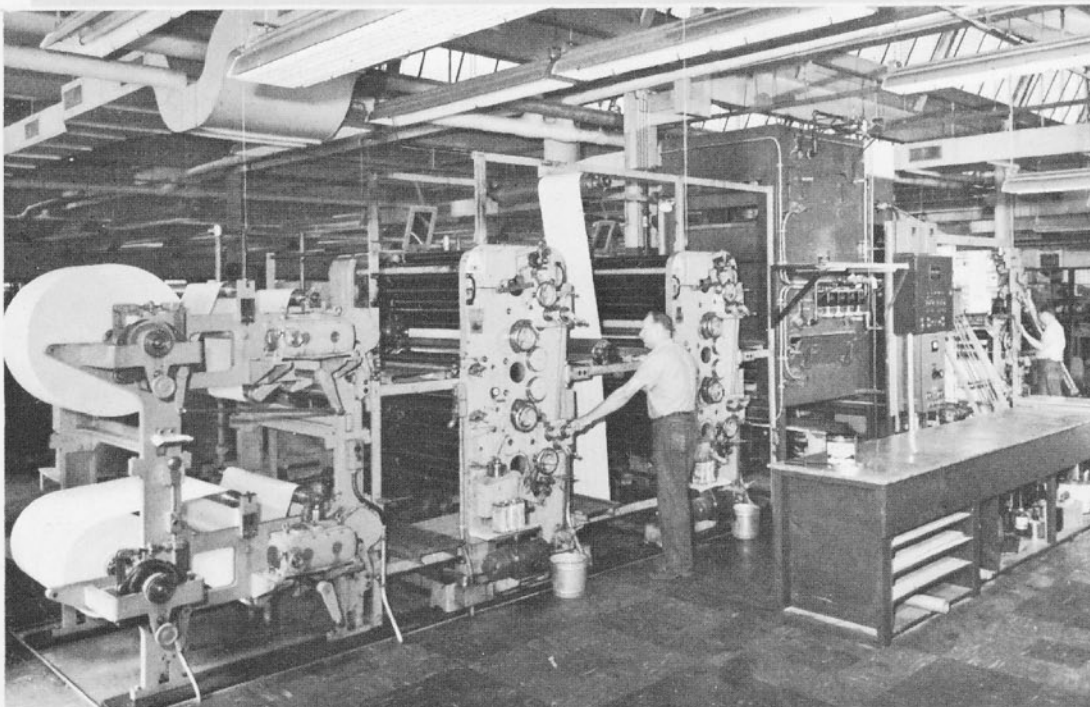
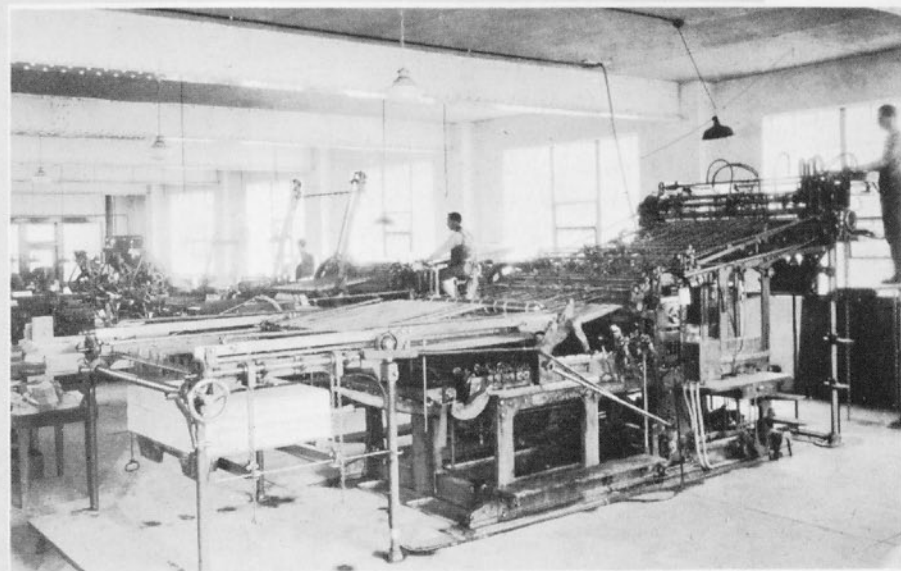


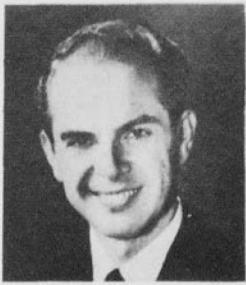
# ...the Message Unchanged!



*IN THE 20's* the Gospel Publishing House at Springfield, Mo., was a rather small printshop. The printing equipment occupied only about 2,000 square feet of floor space, but from this little shop there flowed a steadily increasing stream of church and Sunday school literature to serve a growing Assemblies of God constituency.

*IN THE 30's* plant expansion kept pace with an expanding output. For many years the *Evangel* was printed on the Miehle flatbed press seen at right. Today it is produced on the roll-fed press seen below which prints 12,000 magazines an hour. (The pressman in the foreground is Arthur Rowden, who went to be with Christ on May 6, 1963. Millions of copies of the *Evangel* were printed under Brother Rowden's supervision.)





# Missions—Then and Now

BY WESLEY R. HURST, FOREIGN MISSIONS PROMOTIONS SECRETARY

FROM ITS EARLIEST BEGINNINGS, THE *Evangel* has had a missions heartline threading through each issue. To read through the old file copies of the *Evangel* is to read a thrilling history of the world outreach of the Assemblies of God.

Some things are much different today. The missionary pages of fifty years ago are full of reports from China, a missions field now closed to our missionaries. How tragically limited are our opportunities in this part of the world, compared with fifty years ago! But how grateful we are for the dedicated work which was being done by Pentecostal missionaries there and then, work which established gospel fires the Communists are still struggling to extinguish in 1963.

Then, as now, we were working to develop on each mission field local leadership which would be able to carry on without us. A 1920 issue of the *Evangel* carries an item from W. W. Simpson, reporting on the imminent opening of a Chinese Bible school.

Not all changes have been for the worse, thank God. The same 1920 issue carried an item headed, "December a Good Month," and gave the month's total of all missionary offerings received throughout the Assemblies of God as \$7,772.87. In comparison, the foreign missionary offerings for December 1962 totaled \$599,731.88. The scope and depth of our whole missionary program has grown.

But some things remain the same. Today we face a needy world in which selfishness and sin are as great as ever. There are the same dramatic contrasts of obstacle and opportunity that there always have been. In 1913 we published part of a letter by Missionary A. F. Crouch, written from Maghagha, Egypt. After being in that place for only a month he reported that seven people had already been filled with the Spirit. The letter contained a simple but significant analysis of the missionary situation, valid for all times and places. He wrote:

"The people are stirred, and so is Satan."

We are grateful that one of the missionary factors remaining steady through the years has been the regular dissemination of missions news and appeals through *The Pentecostal Evangel*. This magazine has been our oldest and most effective means of acquainting people with our worldwide

efforts. It has also carried vital encouragement to our workers scattered thousands of miles apart.

An anniversary is an occasion to look both backward and forward. For foreign missions, the view in both directions is a thrill and a challenge. Until the Lord of the harvest returns, let us forever rise to meet the challenge. ◀◀



## Good News From a Far Country

BY H. B. GARLOCK

Former Field Secretary for Africa

There is probably no group of people in the world to whom *The Pentecostal Evangel* has meant as much through its fifty years of publication as our staff of foreign missionaries. This weekly spiritual messenger has brought more comfort, encouragement, and inspiration to our missionary family around the world than any other magazine. Those in far-away places eagerly watch for the arrival of each *Evangel* to bring them news from home and reports of their fellow workers in other countries. On some mission fields through the years the postal service has been so bad that as many as eight or ten consecutive issues might arrive all on the same day—but they have been no less enthusiastically read.

One of the earliest issues carried an appeal entitled, "Men Needed for Liberia." This was part of an inspired effort by the early missionary, William H. Johnson, to recruit help. My own call to Africa sprang from this effort, and it would be impossible to compute how many other missionaries besides myself have gone into foreign service as a result of the direct or indirect influence of the *Evangel*.

A great many fields have also had cause to be thankful for the direct evangelistic results produced by distribution of the *Evangel* among nationals who read English. An outstanding example is Nigeria, Africa's most populous country. The Assemblies of God work in Nigeria actually sprang up as the result of the efforts of *Evangel* readers there. In response to an appeal by an African who was stirred by a single copy, a missionary who was not in Nigeria himself began to send copies of *The Pentecostal Evangel* to every likely Nigerian address he could obtain. The resulting conversions finally created such a demand for organizational help that our Foreign Missions Department launched a full-fledged missionary effort in that country. Today in Nigeria we have more national workers, more indigenous churches, more baptized believers, more Sunday school enrollment, and more Bible schools than in any other field in Africa.

Thank God for *The Pentecostal Evangel*. The missionaries of the Assemblies of God, past and present, salute this magazine and its staff on the occasion of its golden jubilee. ◀◀



Assembly Book Room booth at the agricultural show in Maseru... Missionary Hilda Olsen shows the Paramount Chief some New Testaments.

TEN THOUSAND PIECES OF GOSPEL literature were distributed at the annual agriculture show in Maseru, Basutoland, recently. Africans from all over the district attended the event. The Agriculture Department, to stir up interest in better farming, encourages the people to bring their produce to the show to be judged. Also, better farming methods are demonstrated.

The Assembly Book Room has participated in the event since the beginning. This year a special folder entitled, *The World Shall Know That Christ Is King*, was prepared in English and Sesuto for distribution at the show. It contained a short pithy salvation message. The Boys and Girls Missionary Crusade sent \$200 to provide this special literature. Other gospel tracts were also used.

Missionaries Merlin Lund and Phil Mangum from Johannesburg, South Africa, assisted with the booth. The stock of books displayed was ample

## Books for Basutoland

BY HILDA OLSEN, MISSIONARY TO BASUTOLAND

and appealing. All who visited the booth were presented with the gospel literature.

A high light of the show was the visit of the Paramount Chief of Basutoland. At the Assembly Book Room booth "His Highness" was presented with a beautiful Bible which had been inscribed with his name. His face beamed as he received it. Both he and his entourage of headmen were generous with their thanks.

A visiting official requested us to participate later in another agriculture show in Leribe. It is a smaller event but affords another occasion to give the printed Word to Africans who otherwise would not receive it.

The opportunity of distributing literature at the Maseru agriculture show was tremendous. We thank God for the fine cooperation of our fellow missionaries and the Christians of the Maseru Assembly. They worked tirelessly during the two busy days. Pray with us that the Basuto people may read this literature and accept the Christ it presents.

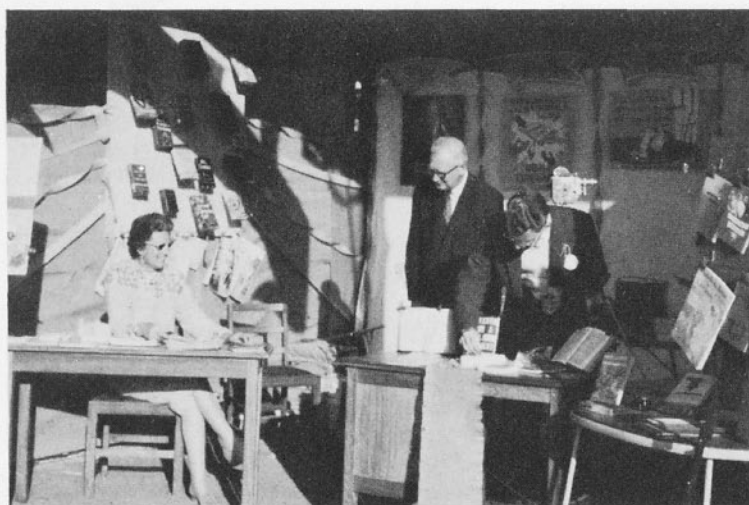
Send Foreign Missionary offerings to

**ASSEMBLIES OF GOD**

**Foreign Missions Department**

1445 Boonville Avenue

Springfield, Missouri 65802



Missionaries Margaret Anderson, Merlin Lund, and Phil Mangum arrange the gospel literature at the booth.



Eager visitors at the Assembly Book Room booth receive the printed gospel. Ten thousand pieces of literature were distributed.

# Fifty Years Ago

(Continued from page two)

known as the General Council of the Assemblies of God they recognized the *Word and Witness* as an official organ. A report of the convention said: "All other clean and sweet Pentecostal papers were commended in their good work, if they see fit to go on as heretofore. But it was hoped that enough of them would voluntarily unite with the *Word and Witness* to make a larger and stronger monthly, and as soon as possible turned into a mighty weekly for God."

Brother Flower turned *The Christian Evangel* over to the new General Council. The brethren decided to continue publication of both papers, the one a monthly and the other a weekly. T. K. Leonard, who was running a Bible school at Findlay, O., offered to let the General Council use half of his building for a publishing house. His offer was accepted, and in June 1914 both E. N. Bell and J. R. Flower moved their families to Findlay, together with what meager printing equipment they both possessed. They set up their machinery and office fixtures in Brother Leonard's Gospel School and called their new establishment the Gospel Publishing House.

The General Council was little more than a name in those days, and the two men had to exercise much faith. They received offerings to meet the expenses of the publications, in addition to the sums paid for subscriptions, and paid themselves a salary of five dollars per week each.

"Those first six months were won-

derful days of proving God," Mrs. Flower said later. Her sister, Zella Reynolds, came up to Findlay from Indianapolis to do editorial work. For her services the Gospel Publishing House paid her three dollars per week—a very slim salary, even in 1914, but she had dedicated her life to God and found her reward in knowing she was serving Him.

Both *The Christian Evangel* (a weekly) and the *Word and Witness* (a monthly) were mailed from Findlay. The actual printing was done in the local newspaper plant where a member of the Assembly of God in Findlay was employed as foreman. (Later, in 1919, this foreman was to move to Springfield, Mo. and become manager of the Gospel Publishing House. He was J. Z. Kamerer, who served with distinction until February 1958 when he retired and was succeeded in the manager's office by J. O. Harrell.)

The magazines continued to be published at Findlay for six months. However, they had to share the building with Brother Leonard's Gospel School, and as the school increased in size the Gospel Publishing House found itself very cramped and lacking proper space. The second General Council, held at Chicago in November, 1914, authorized the removal of the publishing house to St. Louis, Mo. Accordingly the machinery and office fixtures were moved to that city on January 1, 1915.

The brethren did not have a printing press so, upon moving to St. Louis, they contracted with the Christian Board of Publications (Disciples of Christ) to print the two papers for a while. The Christian Board was

From "The Weekly Evangel"

Aug. 26, 1916

A number of the brethren passing through St. Louis have enjoyed the hospitality and fellowship of the Evangel Home, and we gladly welcome all such visiting brethren.

We have a large home for most of those employed on the *Evangel*, but several of the rooms are entirely unfurnished. In order that we might use these rooms to the best advantage, it will be necessary for us to secure furniture, beds, and bedding to make our Pentecostal guests comfortable while with us. We will welcome any gifts to this purpose.

One dear sister from a small town in Missouri, appreciating the fact that we are still human enough to enjoy sweets, sent us a jar of honey recently. There may be others similarly disposed, and we can use to the glory of God any offering of vegetables, canned fruits, apples, or other farm produce. Send all such offerings direct to the Evangel Home, 1243 N. Garrison Ave., St. Louis, Mo.

publishing a magazine of its own called *The Christian Evangelist*, and when they began to print *The Christian Evangel* for the Assemblies of God they ran into some confusion with customers and postal authorities due to the similarity between these two names. The name of the *Evangel* was therefore changed to *The Weekly Evangel* and remained so as long as it was published in St. Louis.

For \$31 per month the brethren rented a little shop at 2838 Easton Avenue, St. Louis, in which to establish the Gospel Publishing House. It was not easy to raise funds to buy the equipment they needed, as the fellowship was new and the work was small; but the needs were made known to the Lord and to the readers of the two papers. A brother offered to donate a large early model Huber press, together with an ancient cutting machine and some other used equipment, which were then stored in a barn in Washington, D.C., the government having declared them obsolete. A second-hand linotype machine was found in Alton, Ill. which could be purchased for \$1000. Money was borrowed to purchase this and to pay the cost of transporting the press and other equipment from Washington to St. Louis. In due time the machinery arrived, the brethren installed it, and the Gospel Publishing House was in business.

*The Christian Evangel* sold for



## A FOUNTAIN OF BLESSING

For fifty years *The Pentecostal Evangel* has been a fountain of spiritual blessing. From its pages rivers of living water have flowed to thirsty souls across the nation and around the world. From a simple beginning this publication has grown in influence until it is known in the uttermost parts of the earth.

Its birth in 1913 resulted from a modern Pentecostal outpouring of the Holy Spirit. It was founded by those who had been baptized with the Holy Spirit and who wished everyone to know that they too might enjoy this experience.

May the *Evangel* continue to go forth until our Lord Jesus calls His people Home. God is still pouring out His Spirit today. Whosoever will may receive this Pentecostal baptism. My prayer is that the *Evangel* may read like a continuation of the Acts of the Apostles—or, as it may be more correctly described, the Acts of the Holy Spirit.

—E. S. WILLIAMS, former General Superintendent of the Assemblies of God

\$1.00 a year and *Word and Witness* for 50 cents a year. E. N. Bell was managing editor of both papers and J. R. Flower was assistant managing editor. The editors announced they intended "to make these papers mighty engines for the missionary cause" so they began to publish reports from foreign missionaries and raised funds to support this work.

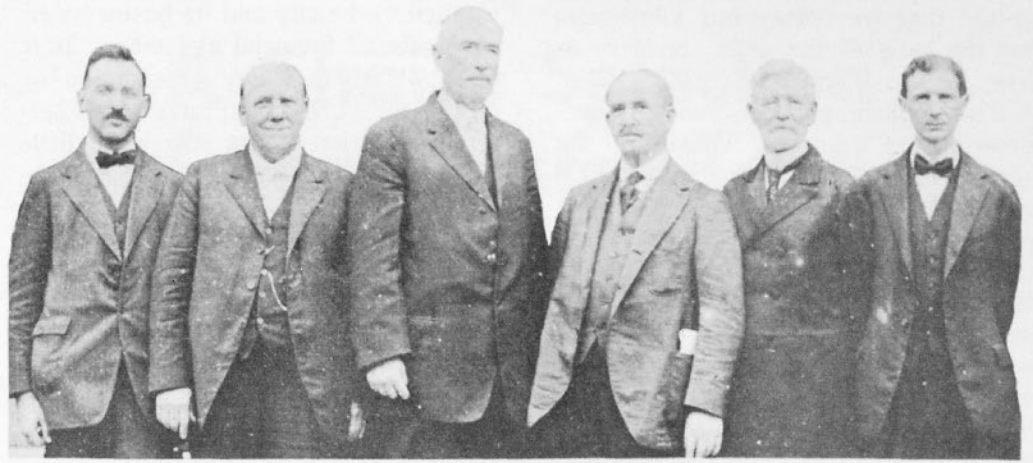
An interesting announcement appeared in one issue. "Everybody who does not take the weekly *Christian Evangel* will find it to their interest to take the monthly *Word and Witness*," it said. "But, as the editors are the same for both papers, and as some of the instruction and teachings, for the good of the whole work, will have to be put in both papers, we advise the people to make their choice between the weekly and the monthly, and to take only one of them."

Every month, when the bills came in, the faith of the brethren would be tested. The rent had to be paid. Accounts for paper, ink, and other printing supplies could not be ignored. At one time they were \$1,000 behind. The little band of workers fasted and prayed one noon hour that the Lord would supply the money in time to meet these obligations. Before the week was over a check to cover the need was received from a party who had no knowledge of the current crisis. The brethren had never received such a large donation before.

In October, 1915, E. N. Bell gave up his position in the General Council and J. W. Welch was elected to be chairman and editor. Brother Flower remained as secretary and office editor. The announcement was made: "As soon as we reach 5,000 paid-up subscriptions for the *Evangel*, we expect to begin at once to produce a sixteen-page weekly."

This point was reached at the end of 1915. On this date the monthly *Word and Witness* ceased publication and *The Weekly Evangel* was expanded to a sixteen-page magazine. It was a red-letter day. It constituted a great victory for the struggling young publishing house.

In 1916 Stanley H. Frodsham was elected to be secretary, as J. R. Flower declined to stand for re-election. Brother Frodsham was a young minister who had been pastor in San Jose, Calif. He had received the baptism of the Spirit in his native England. Between the years of 1909 and



Six editors and presbyters in September, 1919. Left to right: J. R. Flower, S. A. Jamieson, E. N. Bell, J. W. Welch, J. T. Boddy, and S. H. Frodsham.

1916 he had issued a paper called *Victory*, from time to time. This little paper had helped many people in Canada and the U.S., as well as in Britain, to enter into the joys and fruitfulness of the Spirit-filled life.

Brother Flower remained at St. Louis in the capacity of office editor, so with the coming of the Frodshams there were three families at the General Council headquarters besides a number of young women who helped in the office and printing plant. Brother Welch decided that if all the workers could be housed in one building, and eat at a common table, some money could be saved, so a large house at 1243 North Garrison Avenue was rented at \$40 per month. It was called the *Evangel Home*. Each family had a separate apartment and some of the young women lived in dormitory rooms in the spacious building. Formerly it had been used by the Salvation Army as an orphanage. It had about seventeen rooms and the amount of coal required to heat all these rooms was said to be colossal.

Brother Flower and Brother Frodsham, in addition to their other duties, were the janitors and they spent many hours shoveling coal into the huge furnace and removing great piles of ashes.

Everything at the Gospel Publishing House was second-hand, including the desks and machinery. The typewriters were bought at \$5 each. The folding machine especially was an antiquated item that required frequent repairs to stay in operation.

One day this machine was not working properly and Brother Flower spent a number of hours trying to fix it. Finally he gave up and said, "We must have a new folding machine." There

were no funds, however. In fact, a debt of \$1,600 had piled up.

Brother Frodsham said, "Let's pray about it." So the little office force went to their knees and asked the Lord for \$400 to pay for a new folding machine and \$1,600 to cover the other debt.

"That brief prayer meeting was one long to be remembered," Brother Frodsham wrote later. "Before we rose from our knees we knew we had the petition asked of Him, and were praising the Lord for \$2000. It did not come that night, nor the next morning, nor the next day, nor the next week, but we knew it was ours and often we would say, 'Praise the Lord for that \$2,000.'"

"A month or so later Brother Welch came into the office and we could see by the smile on his face that he had some good news for us. A gift had been received from Mrs. Emily Baker of San Diego, Calif., not for \$2,000 as we expected, but for \$3,000. The Lord knew we would need an extra thousand dollars to carry us through the summer of 1917."

In 1917 E. N. Bell returned to the office in St. Louis. Writing of this, Brother Frodsham said: "Dear Brother Bell! How willing he was to sacrifice. He put up a bed in his tiny office at the back of the Publishing House and worked there day and night by the side of a little gas fire. I fear the fumes from that gas fire impaired his health, but I have never known a man so willing to sacrifice his own interests when he thought by so doing he could further the interests of the Kingdom.

"Our allowances as workers were quite small, but twice in the spring

(Continued on next page)

of 1918 as we talked together he suggested that we reduce our allowances for the sake of the work, and try to live on less, and we did so."

The publishing house was fast outgrowing its premises. When, in the spring of 1918, a further gift of \$3600 came from Sister Baker to be used for expansion purposes, the executive presbyters decided a smaller city than St. Louis might be a cheaper as well as a more pleasant location, so they asked Brother Bell to visit a number of cities in search of a suitable building. He went to a number of places and returned to St. Louis saying that the best property he could find was a 45 by 58 foot two-story building in Springfield, Mo. which could be obtained for \$3000. Brother Flower, who was doing field work at this time, was asked to visit Springfield and report on the property. He fully backed Brother Bell's recommendation, so the property was purchased and the Gospel Publishing House moved to "The Queen City of the Ozarks."

The new location, a former grocery and meat market, was at the corner of Lyon and Pacific Streets. The lower part consisted of two large rooms with concrete floor, ideal for housing the machinery and mailing the paper. On the second floor there were nine large rooms for offices.

Evidently the editors were highly pleased with the new location, for the *Evangel* came out with an announcement which said:

"Here we are in salubrious Springfield, right on top of the Ozark Mountains, out from the dirt and din of a great city, enjoying the pure air of a beautiful place that seems more like country than town, shouting the praises of God."

When the brethren moved the Assemblies of God headquarters and the Gospel Publishing House from St. Louis to Springfield, one minister good-naturedly accused them of "fleeing into the wilderness." Actually, however, there were good reasons for locating in this city. Real estate prices were low. Springfield was the center of an excellent rail system for distribution of mail throughout the country.



Its civic leaders welcomed the General Council to the city and its businessmen even offered financial assistance. It is doubtful whether any other town or city in the U.S. would have given better cooperation to the struggling little organization. For forty-four years the General Council and the city of Springfield have enjoyed a most pleasant relationship as they have "grown up together." Today this rapidly growing city of 100,000 population looks upon the Assemblies of God as one of its greatest civic assets including, as it does, the International Headquarters, the Gospel Publishing House, Central Bible Institute, Evangel College, and fifteen local Assemblies of God congregations.

The building at the corner of Lyon and Pacific Streets was enlarged several times to accommodate the growing publishing house and the increasing number of General Council departmental offices. In 1949 the Gospel Publishing House moved into a new printing plant built on Boonville Avenue on the site of a former baseball park. Its output increased steadily and today it is producing over ten tons of printed material each day.

Editorial and business offices remained at Lyon and Pacific Streets from 1918 to 1960. The name of the magazine was changed to *The Pentecostal Evangel* in 1919. E. N. Bell who succeeded J. W. Welch as editor in 1919 was assisted by S. H. Frodsham. J. T. Boddy was named editor in 1920, with Brother Frodsham continuing as assistant. In 1921 Brother Frodsham was named editor and he held this office until his retirement in 1949, with the exception of one year (1929-30) when Harold Moss became acting editor.

Charles E. Robinson joined the staff in 1926 as associate editor. In 1933 Myer Pearlman also was named an associate editor. Both of these brethren served for many years. When Brother Pearlman passed away in 1944, Robert C. Cunningham was named to succeed him as an associate editor. Brother Robinson retired in 1948 and Brother Frodsham retired in 1949 leaving Brother Cunningham as acting editor, a position he filled until the fall of 1950 when he was named editor.

Today the *Evangel* goes to every state and more than ninety foreign lands. Its articles are reprinted in many periodicals, both in English and

#### HEADACHE HEALED When the Evangel Is Applied

Reprinted from issue of April 1, 1916

We have never claimed that there was any particular virtue in the paper and ink which are used in publishing the *Evangel*, but we are constantly in receipt of letters similar to that which follows. Some have written us that when the *Evangel* comes they feel the power of God in it as they open the wrapper, others that they feel the power of God flowing all over their beings as the paper is being read. Others tell of how the *Evangel* is being used in the salvation of sinners. One man wrote that when the *Evangel* comes he weeps, shouts, laughs and prays as he reads the good things of God in its columns. God is surely working and blessing the paper, for which we praise Him. Note the following interesting letter:

"I am one who am well pleased with the paper in its new form. It is the best paper I ever read, and it is the cheapest. I find it instructive, interesting and refined. I applied one to my head for headache, and was healed quickly. I also laid it upon my chest at night for heart weakness and am strengthened. . . ." — E. L. B., Healdsburg, Calif.

in other languages. Approximately ten million copies of the magazine (including special Outreach and Crusade issues) are printed each year.

But the results of this publication ministry cannot be gauged by circulation alone. The real fruit is found in the lives of the readers. There are reports of numbers being converted as a direct result of reading the *Evangel*. There are many testimonies of persons being healed, filled with the Spirit, and otherwise helped through the articles.

It is evident from readers' letters that different features appeal to different people. Some enjoy the questions and answers the most; others appreciate the devotional articles, or stories of answered prayer, or news features. The articles that bring the widest and warmest response from readers are those which emphasize the baptism of the Holy Spirit and the inexpressible glory of being filled with God to such an extent that the individual finds himself praying in other tongues. As Robert Brown said in 1919, when he contended for a change in the name of the magazine, "The *Evangel* is a Pentecostal paper and it ought to have a Pentecostal name." May it ever be in truth, as in name, *The Pentecostal Evangel*.

# A Choice Selection of Pentecostal Books

**THE ASSEMBLIES OF GOD**, by Irwin Winehouse. Here is the first authenticated and comprehensive account of the Assemblies of God. The author, a noted writer and magazine columnist, has based his book upon extensive research and personal interviews. Written in popular language, it tells the story of the Assemblies of God, its growth and development, its doctrinal emphasis, and its contribution to the life of the Christian Church. Cloth bound, 224 pages, plus 32 pages of illustrations. **3 EV 1022 \$3.75**

**TONGUES LIKE AS OF FIRE**, by Robert C. Dalton. This book is historical rather than argumentative, beginning with an account of the speaking in tongues in Apostolic days and tracing the history of this remarkable phenomenon through the centuries down to the present. The author shows its vital importance as a part of the doctrine and practice of the Assemblies of God. Paper bound, 127 pages. **2 EV 619 \$1.25**

**PENTECOST EXAMINED**, by Elmer C. Miller. Written by a Baptist lawyer, this essential book investigates with candor and insight the arguments of the opponents of the Pentecostal doctrine. Lawyer Miller knows the value of component witnesses and presents their testimony most effectively. Skillful and honest in his appeal to the Scriptures, his defense of the Pentecostal position is, we believe, unassailable. Paper bound, 131 pages. **2 EV 571 \$ .75**

**THE HOLY GHOST AND FIRE**, by D. N. Buntain. A full and inspiring treatise on the baptism of the Holy Spirit. The spiritual experience of the first-century church is the essential for twentieth-century believers, declares the author. In flowing, impassioned style he carries the reader along, producing in him a deep desire for spiritual reality. Cloth bound, 97 pages. **2 EV 525 \$1.25**

**"WHAT MEANETH THIS?"** by Carl Brumback.

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# Arctic Village Turns to God

The story of an Eskimo who prayed for his people for forty years until God sent a great awakening to the community

BY IDA CECELIA PIPER, WAINWRIGHT, ALASKA

A FINE SMOKE-LIKE POWDER OF SNOW snaked across a bleak landscape of white unbroken emptiness. Beneath the feet of the little band of Eskimos the frozen snow squeaked in protest as one worn mukluk after another passed the small bundle beside the trail.

In the gray dimness of the Arctic light the bundle moved and a baby's faint cry carried above the wind. Many feet had tramped that way with a slow uncertain tread (indicating more a pointless wandering than a determined journey). Suddenly someone hesitated, turned aside, and found the little heap half buried in the snow. A pair of brown, work-worn hands tremblingly picked up the little form and tucked it away in the many folds of a worn caribou parka. A wide belt cinched the little Eskimo baby to the warm security of an aged grandmother's body, bent with toiling in a relentless wilderness.

Weary feet continued tramping, occasionally stumbling, numb with cold. Weakened from fasting, the old lady found even this small baby almost too much to carry. There had been no meat for the Eskimo people for many months. The baby's own mother was starving and could not bear the sound of the crying babe, so had placed him beside the trail as was the custom under such circumstances. The extreme temperatures would hasten his hopeless fate!

Little Paul swayed comfortably on the shoulders of his grandmother. God had placed His great hand upon this small bit of life and saved him to be a leader among his people.

The Eskimos believe the "little people inhabit the open tundra. These spirits of the dead are supposed to torment traveling hunters and migrating families. It was said they had been known to drive away a man's dog team and leave him to freeze and



Paul Patkotak prayed for his beloved Eskimo people until the answer came.

starve alone. They reportedly could lead the stoutest hunters after a mirage of countless caribou, then leave them almost too exhausted and weary to move. Sometimes these demonic "little people" supposedly have blocked the trail and challenged their victim to a duel of knives. Their footprints have been seen and their evil work is often apparent, so the Eskimos say.

That is why little Paul Patkotak's family was moving. There were no caribou. There was no meat of any kind. People were hungry and some were starving. Paul's mother was starving, too, and there was no milk for him. Miraculously the hunters came upon some caribou the next day. The old grandmother found a cow with a young calf freshly killed, so little Paul had fresh milk to drink. He was spared to grow strong and brave. His grandmother and his mother took good care of him. They chewed solid food to a fine pulp and thus

fed him meat. He learned to play and run with other Eskimo boys and girls. His mind was quick. Trapping and hunting were easy for him.

Many times Paul would spend hours trapping white fox, or hunting the polar ice for bear and seals. He learned to make dog harnesses and sleds. He also learned to mine coal for fires and save the best sticks of driftwood for kindling.

It was a good life, but young Paul was not happy. He longed to learn; he wanted to read and write. His mother taught him small bits of God's Word from a worn Bible she had brought with her from among the Canadian Eskimo people. Her people were from Greenland originally. She often told Paul the stories of the Bible. Paul longed to read the Bible for himself, and to tell its stories to others.

Secretly young Paul determined to go out to school—away out to Seattle or somewhere where he could get a good education. He began to work hard in the little Eskimo grade school. Every evening after school he would hunt and trap for white fox. The precious furs he caught he would sell and each priceless coin he would save. Often gales of blowing snow and bitter cold would beat him as he struggled along the trails far from home. More and more Paul would come in long after dark and proudly throw the freshly caught animals near the stove to thaw out for skinning and drying in the heat of the one-room home. Sourdough hot cakes were usually frying in a pan. This together with frozen caribou meat cut in bite-size pieces and dipped in seal oil would soon restore his weary spirits. In the long dark evenings he would sit on the floor and scrape and tan the skins by the light of a smoking seal-oil lamp. As he worked Paul



talked endlessly of going to school.

Finally the day came. The great freighter *North Star*, that visited the villages once each year, appeared on the distant horizon. Cries of "Koo-oo-oh, koo-oo-oh" echoed back and forth in the village. This always heralded the sighting of a ship. Everyone watched as the little speck on the horizon grew to become a great freighter with steaming funnels, belching black smoke. Several small boats paddled by eager brown hands quickly reached the big ship.

Paul was with them. He had sold all the white fox, wolverine, and other furs of value. He went directly to the captain of the freighter and told him of his plan to go away to school. But Paul did not have quite enough for his fare. The kindly captain, touched by the boy's intense longing for education and the look of bitter disappointment that swept across Paul's countenance, finally agreed to take him.

Thus, Paul went to school. In those days his suffering and humiliation knew no bounds. A lesser character soon would have given up and forgotten it all. Paul's culture and life had been so different. Everything about him was strange to this new world. His clothing, his habits, his talk all marked him. Paul was miserable. Other boys tortured him endlessly. He was the brunt of evil jokes and was often beaten and called Eskimo dog. The perseverance that had brought him this far continued to sustain him in spite of this punishment. He would learn. He would rise above them all. Ignoring the taunts and determined to finish his schooling, Paul endured every hardship.

One Sunday morning while Paul was looking for a church to attend, he wandered aimlessly about the streets of the great city. He went from one church to another, never able to summon the courage necessary to enter and take his place among the worshippers. They were so well dressed and the churches were so full. Paul felt there was just no place for him. He longed for contact with God, but everything seemed against him. If he could just reach God and make Him listen, things would be different. His heart was getting so full of hate.

As he walked the sound of singing reached him. He went toward it. The doors of a little mission were open, and the joyful singing seemed to beckon him to join these people. He entered and took his place beside the



## A MISSIONARY VOICE

We commend *The Pentecostal Evangel* on its Golden Anniversary. Especially are we grateful to the staff for the coverage given to World Missions month after month.

For fifty years this magazine has blessed a multitude of readers. It has promoted home and foreign missions vigorously and effectively. Not only has it acquainted members of our Assemblies of God constituency with the work of our missionaries; it has inspired them to give and to pray for the success of this worldwide missionary outreach, with the result that Christ's kingdom has been extended. May the *Evangel* continue to be a strong missionary voice calling all of us to do our share in finishing the task of world evangelization.

—G. F. LEWIS, Executive Director of Home Missions and former General Superintendent of the Assemblies of God

others, singing with them the well-known hymns. A sense of peace flooded his soul. There were testimonies of the goodness of God and the saving grace of the Lord Jesus. Paul had never seen such happy, carefree people. Finally one old colored lady stood up and Paul looked at her shining face. She was radiantly happy as she told how Jesus had washed her black heart white as snow and had given her peace and victory over sin.

Paul looked deep into his own heart and knew he did not have what this elderly colored lady had. He wanted Jesus with all his heart. Every tortured fiber of his being longed for this heavenly love. If Jesus could love that black woman He could love Paul, even though his skin *was* dark and his ways were different. Jesus would make him clean and white like his beloved snow fields at home.

He ran to the front of the church and there, with much weeping, dedicated his heart and life to the Christ he loved and whom he felt certain loved him and his people and his land.

After several years of schooling, Paul decided to go to Bible school. There he proved a remarkable student and applied himself with diligence and vision until at last he felt he was ready to return and teach his people.

Coming back to the Arctic he undertook, with the help of God, to destroy the demoralizing customs of the "Shaman" and devil-worshiping medicine men. He taught the power of God and of prayer and the power of the Blood over all the power of the enemy. He attacked fear and superstition with a vengeance. But often Paul

was not accepted. Here and there some listened, and some believed, but long-time bondage to a religion of empty words had to be broken.

Paul's home was in Wainwright. He had prayed for over forty years for this village above all others. He had seen the gospel in all its fullness come to Barrow. He went to Barrow and asked for a worker to come to Wainwright. Full-gospel workers who were journeying along the coast had visited there at times, but no one had remained to build a church among them. The laborers in this field were so few.

Undaunted, Paul continued to cry out against sin. He praised the God of his salvation and the power that above all powers could free a man from devils, bondage, and fear.

Finally Alvin Capener, the presbyter, built an Assemblies of God church at Wainwright. A mighty visitation of the Holy Spirit came to the village. All the population saw God and His Son and His Spirit working in their midst. A great shout of praise was lifted to heaven. For the first time the people came to know what it meant to experience deliverance.

Paul's shout of victory was strongest of all. For forty-five years he had wept and prayed for this Arctic community. Today he is a beloved figure in the eyes of his people. His words are cherished and he stands in the little church saying: "Once I paddle little boat all alone. Now God gives me many to paddle boat with me. All the way till Jesus comes we will paddle boat together!"

Paul has traveled all over the North Arctic coast from Point Hope to Canada, almost to Greenland. Everywhere he goes he is greeted with welcome and love by both white folk and Eskimo. "The Lord his God is with him, and the shout of a king is among them" (Numbers 23:21). ◀◀

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**The baptism of the Spirit is not the consummation of personal Christian experience, but the open gate into broad areas of spiritual development and fellowship with Christ.—FRANK M. BOYD**

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# Revivaltime Rally at Carnegie Hall

On Sunday, June 2, Carnegie Hall in New York City resounded with the music of *Revivaltime* and the forceful preaching of Radio Evangelist C. M. Ward. The All-Nations *Revivaltime* rally and origination service was sponsored by the metropolitan Assemblies of God and was attended by members of the foreign-language branches as well as the English-speaking churches.



Support of *Revivaltime* and its origination services is secured from free-will offerings of friends around the world. Here C. M. Ward called for an offering in Carnegie Hall to meet the added expenses of this origination. D. V. Hurst (photo at right), producer of *Revivaltime*, moderated the rally, and also worked closely with Richard Mohrman, promotional director of the metropolitan Assemblies of God, in planning the meetings. Other officials are shown on the platform. Bartlett Peterson (lower left photo), executive director of the Radio Department, presented the Honor of Origination plaque to Richard Mohrman. The front of Carnegie Hall was turned into an altar as many responded to the challenging message of salvation.



# ON THE AIR



**WITH D.V. HURST  
SECRETARY  
OF RADIO**

President Robert R. Pauley of the American Broadcasting Company, in the May 27 issue of *New York Times*, singled out a malignant illness in modern industry. He said:

"In every long-established industry there's an often influential element of *luxury leadership*. It's characterized by a firm commitment to the passivity of the status quo and doing things the easier way. It's one reason why many businesses progress so slowly once they're established. It's also the reason why some of them die."

Mr. Pauley feels that some areas of radio have had this kind of leadership. He said: "Radio has changed. . . . If people couldn't face the change and provide realistic. . . tools to utilize thoroughly the change, they should not be in the radio business."

He continued by saying that the situation had developed to where "the best corporate word-smiths could no longer justify the status quo. . . ."

Now let's transfer that to the religious scene. One thing the apostle Paul fought was the status quo. He said, "I press. . . ." There's always room for progress! There's always room for development! The church needs to "look around" and read the "signs of the times." It then needs to "look ahead" and "see" possibilities.

And this is true in radio evangelism! We need to "see" what can be under God in alert and aggressive efforts to reach the unsaved. Gospel radio has made an impact on the world. Names from the halls of radio preaching are legends! But it seems that gospel radio has just begun. It is still a frontier!

Gospel radio calls young men. The need is for more religious station managers, technicians, programmers, and speakers. And the need is for support and prayer for those now engaged.

There are more stations, more radio receivers, and more people listening than ever before. Radio is a wide "open door" right now! And it will be tomorrow!

\* \* \*

The apostle James stressed deeds! He said, "Let me see your deeds and I'll know your faith." In this vein he penned the great line concerning the man who is "not a forgetful hearer, but a doer of the work, this man shall be *blessed in his deed*." There is a "blessing" in the very doing of the work! A person who has not experienced this has missed a great reward of Christian service.

The Old Testament preacher said: "Whatsoever your hand findeth to do, *do it with thy might*." He had learned the same lesson. And he added this point: there are no deeds "in the grave." What is done is done *now!*

Evangelism starts here! It's believers who are *doing now* what they can—giving, praying, witnessing.

It's my personal belief that what God wants us to do today, the Holy Spirit will bring to our attention. He

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is faithful in this. Tomorrow there will be something else.

Do today "what your hand finds to do."

\* \* \*

In this vein I was struck by this letter—first, because Revivaltime reached past a locked door to save a soul; and second, because that "redeemed" soul did what it could! Burt Morris wrote from New York:

"I want to testify for Christ. I am a mental patient. I myself have led three souls to Christ. I listen to your service each week—even though I have to stay around the filthy language in this place. More patients keep coming to me to listen to your weekly service. God bless you and everyone that works with you. I pray for you to bring good words behind all these locked doors. I was saved through your service."

\* \* \*

While I was touring Washington State with Superintendent R. J. Carlson, Pastor H. E. Shane told me he had visited Eastern State Hospital at Medical Lake. He stated that on this visit he met a self-committed mental patient who had accepted the Lord as Saviour after listening to *Revivaltime*. Commented Brother Shane: "Our part in sponsoring *Revivaltime* was worth everything."

\* \* \*

From Sierra Leone, West Africa, *Revivaltime* received this word:

"Thank you for your sermon of last Sunday. I am a regular listener. . . . I have been following with interest.

\* \* \*

See you again. D. V.



## A LINK OF FELLOWSHIP

The *Evangel* is our link of fellowship. It is a channel of many ministries. Its constant growth reflects the unselfishness and dedication of its editors to maintain these ministries.

For the past ten years the *Evangel* has faithfully reported and promoted the *Revivaltime* ministry. Money could never repay the assistance it has given toward the success and spread of the radio evangelism of the Assemblies of God.

I take this occasion to congratulate Robert C. Cunningham, his staff of editors, and the thousands of readers, upon fifty years of unbroken publication. The *Evangel* has become a habit with me—a good habit. I believe it is an instrument that God is using to further His testimony in these last days.

—C. M. WARD, *Revivaltime* Speaker



# God Intervenes

Sunday School Lesson for July 28, 1963

2 KINGS 4:38-41; 6:1-7

BY J. BASHFORD BISHOP

As we study the life of Elisha once again, we observe two incidents in which this man of God demonstrated that through simple faith in an ever-present and almighty God, His children need never be at the mercy of circumstances, but may triumph over them.

## THE HEALING OF THE POTTAGE

*The Discouraging Predicament.* "There was a dearth in the land." Food had become scarce, and those who loved and walked with God suffered along with the ungodly. But God has loving purposes for His own when He permits adversity.

"And Elisha came again to Gilgal... and the sons of the prophets were sitting before him." Elisha ministered to the "Bible School students" of his day and, though there was a dearth in the land, the work of the Lord continued. History shows the Church serves with greater power in times of adversity than in times of ease.

Furthermore, adversity served to strengthen spiritual fellowship rather than weaken it. Elisha might have remained in comfort in the home of the woman of Shunem, but he chose to be found in company with those he loved and who needed his fellowship.

*The Deadly Pot.* Elisha showed practicality and consideration for the needs of others. He ordered the young

men to gather whatever wild vegetables they could find and prepare a meal. One of the young men gathered poisonous gourds which resembled an edible vegetable. After the food had been prepared someone cried out in consternation: "O thou man of God, there is death in the pot." This incident illustrates several truths:

1. *There is death in the pot of worldly pleasures.* The pleasures of sin seem so harmless, so attractive yet once indulged in they produce bitterness, emptiness, disappointment, and finally damn the soul. Kid McCoy, a boxing champion of other years who won hundreds of thousands of dollars and achieved worldwide fame, committed suicide, leaving this note behind: "I can't stand this world's madness any longer."

2. *There is death in the pot of false doctrine.* The world today is full of subtle religious teachings which humanize Christ, bypass the Cross, and belittle the precious blood of Jesus. We can refuse to swallow the contents of this pot of death by always making sure that the teachings we accept are substantiated by the Bible.

3. *Sincerity is not enough.* There are those who say it makes no difference what we believe as long as we are sincere. How foolish! The sons of the prophets were perfectly sincere in thinking they were gathering edible food, but they were sincerely mistaken. Jesus said, "Except a man be born again, he cannot see the kingdom of God."

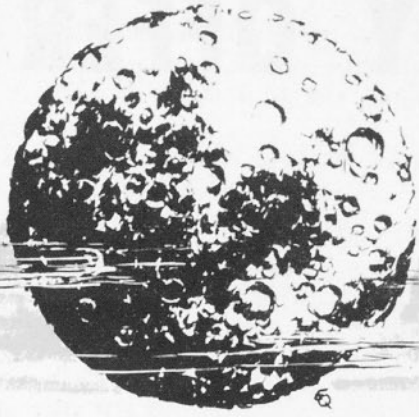
*The Displayed Power.* Elisha showed no sign of fear or indecision. He said, "Bring meal." He cast it into the pot; then he gave a command which was a real test of the faith and obedience of those to whom it was made: "Pour out for the people, that they may eat." The sons of the prophets were equal to the test; they obeyed and ate in faith—"and there was no harm in the pot." These Old Testament believers experienced the fulfillment of the New Testament promise made by Jesus: "These signs shall follow them that believe... if they drink any deadly thing, it shall not hurt them" (Mark 16:17, 18). Meal made from crushed grains of wheat is a type of Christ. Through the broken body of Christ we have not only life for our spirits but also healing for our bodies.

## THE LOST AXHEAD

This miracle also was in connection with one of Elisha's Bible schools. This particular school was characterized by: (1) *Growth.* So many students gathered that it became necessary to enlarge their buildings. (2) *Industriousness.* In the building project each man cut down a tree to contribute toward the project. No one was too proud or too lazy to work. (3) *Love and respect for leaders.* The young men would not engage in the project without getting Elisha's permission. Furthermore, they requested him to accompany them. (4) *The Presence and Power of God.* What would have been the benefit of theology or other classes if God's presence and power had not been among the students! None of their learning, apart from supernatural power, could have caused the iron to swim. The young man whose axhead flew into the water appealed to Elisha for help, saying, "Alas, master! for it was borrowed." Elisha commanded, "Cut down a stick and cast it in thither!" When the young man obeyed, the iron axhead began to float. God will set aside the natural laws of gravity in deference to a greater law of faith.

## WHEN AN AXHEAD SWIMS





# The Moon Can Wait!

By KEITH MUNDAY

ABOUT TWO YEARS AGO, WHEN THE Russian and American astronauts began to turn space fiction stories into reality by their brilliant and exciting achievements, General de Gaulle of France made this significant comment: "The moon is not very far... the greatest distances man must travel are within himself."

In that statement the general put his finger on what is not merely a weak spot, but a positive danger spot in our contemporary society—namely, that while mankind is constantly pushing back the frontiers of scientific knowledge, he has left the human soul uncharted and unexplored.

Man has not been slow in exploring his environments. Hilary to Everest, Picard to the ocean bed, Fuchs to the South Pole, and Glenn into space... but despite all this we are apt to overlook man's relationship to the world around him and his own destiny in the universe.

We do not wish to belittle scientific achievement, but it is the solemn duty of the Church to urge upon our generation a true sense of priorities. The pursuit of material things must not outpace the pursuit of spiritual things!

This is what is happening. Not just among the scientists, but among ordinary folk like ourselves. We are becoming over-concerned with material things and neglecting the things which really matter.

One day Jesus spoke very frankly to His followers. We call it the Sermon on the Mount. He warned them of over-anxiety about material things. About what they should eat, drink and wear. Very necessary things indeed, but incidental to the main purpose of life. In Matthew 6:33 Christ gives a clarion call which has come down to us across the centuries—

"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

There's the old story of the spend-thrift in Luke 15 who took the money due to him and went into a far country and began to "live it up." At least, that's what he thought he was doing. But his pseudo-happiness began to wear thin, his money and his friends began to leave him, and then at last he did some serious thinking: "What a fool I've been!" The Bible mentions a significant phrase—"he came to himself." And as he returned home to his father he was making not merely a physical journey but also a spiritual journey. He arrived!

The things he at first derided and spurned were seen in a different light. He needed them after all!

We may reject God and spurn the Saviour, but we cannot escape the issue. It must be dealt with. Pontius Pilate gladly passed Jesus Christ over to Herod, it was one way of disposing of a difficult problem, but Herod sent Him back! He had to face it—"What then shall I do with Jesus who is called Christ?" Life has its realities and they must be faced. Why not face them now?

Maybe you are asking questions in your heart: "Can I know God?" "Is forgiveness of sins real?" "Is there an enduring happiness?" "Can my fears be dispelled?" "Can I have help in temptation?" To all those questions the Bible shouts back, "Yes!"

For twenty-seven years now I have followed the Lord Jesus Christ. During that time He must have had many doubts about me, but I have never for one moment had any doubts that all He promised to do will be done! I have never questioned the glorious fact that nothing, absolutely nothing, can

(Continued on page thirty-one)

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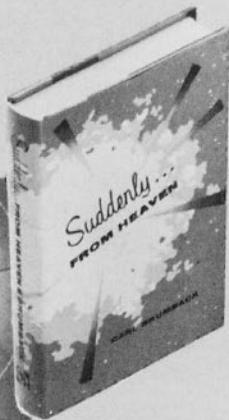
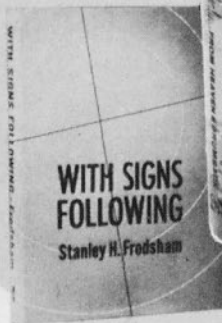
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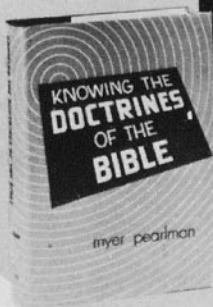
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separate the believer from the love of God. Here are three simple steps for you to take to come into this happy experience:

First: *confess your need of salvation*. You have sinned and now you are prepared to admit it. Romans 3:23 says: "All have sinned and come short of the glory of God." Whether we have sinned in greater or smaller measure we all need salvation. The soccer player attempting to score, if he is two feet wide of the goal, has no more scored a goal than if he missed by a mile! Your first step then is to agree with God's Word that you have *sinned*. We don't like that word, it's rather humbling; we would prefer to call it "psychologically disar-

ranged," but no, the Bible calls it *sin*. We must, too.

Secondly: *realize that only Christ can save you*. As that old hymn, "Rock of Ages," says, "Not the labors of my hands, can fulfil Thy law's demands." We cannot save ourselves.

Third: your final and most important step is to *receive Christ by a simple act of invitation*. Salvation is all prepared for you, there is nothing more to do but receive.

When you go to make coffee, to obtain water is not difficult. The water is at the faucet awaiting the simple act of turning it on. Likewise the electricity is there waiting for you to plug in. Its benefits are immediately yours!

That is just like salvation. Christ stands ready. He wants to save, forgive, grant peace to your heart and strength in your temptations. But you must "plug in." You must "turn on the faucet" by an act of faith. You must ask Him, invite Him, receive Him.

"Behold, *now* is the accepted time," the Bible says. "*Now* is the day of salvation." The moon can wait!

—Redemption Tidings

## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Florence	First	July 23-Aug. 4	Joel Palmer	Bobby Lowry
	Megargel	A/G	July 28-Aug. 11	B. R. Minton	Morris Hyatt
	Mobile	Moffatt Rd.	July 14—	Bobby & Mrs. Jackson	A. L. Lastinger
Calif.	Phenix City	Girard	July 14-28	G. L. & Mrs. McKinney	Emory T. Andrews
	Fresno	A/G	July 28-Aug. 2	Charles Senechal	E. M. McKim
	Imperial Beach	First	July 22—	David Bunch	Richard Krake
	Los Angeles	Westchester	Aug. 25—	Doug Payne	Don Brown
	San Diego	East	July 24-Aug. 4	Musical Rogers	Joe Higgins
Fla.	Santa Rosa	First	July 23-28	Gary Archer	William Vickery
	Lake Wales	Victory	July 21-Aug. 4	Don Parker	James Ferrell
	Tallahassee	First	July 28-Aug. 10	L. M. Addison	K. L. Claycomb
Ind.	Edinburg	A/G	July 28-Aug. 10	J. E. Friend	George Eagler
	Ellettsville	*A/G	July 22-26	Dedelow-Friederici Tm.	Edward Helton
	Gary	Gosp. Tab.	July 24-Aug. 5	Ernie Eskelin	Karl Strader
Iowa	Allerton	A/G	July 28-Aug. 18	Floyd L. Dennis	F. C. Hook
	Ft. Madison	Calvary First	July 23—	Joseph De Grado	W. E. Risner
	Ft. Madison	Pentecostal	July 23-Aug. 4	E. G. Rasmussen	Daniel Donelson
	Maquoketa	First	July 23-Aug. 2	K. E. Matschulat	Jack Paget
Kans.	Hugoton	A/G	July 21-Aug. 4	J. W. & Mrs. Walker	Thomas Botsford
La.	Crowley	First	July 21-Aug. 4	Don Logan	Robert Owens
	Lake Providence	First	July 28-Aug. 11	Ward & Mary Popejoy	Paul J. Young
	Monroe	College Twn.	July 21-Aug. 4	H. M. & Mrs. Lednický	E. J. Graves
	New Orleans	Gosp. Lighthse.	July 24-28	Neil Eskelin	Dan Ronisvalle
Me.	Thomaston	A/G Church	July 23-Aug. 11	L. K. Dodge	Ira Tompkins
Mass.	Gardner	A/G	July 23-Aug. 4	Lynn & Becky Wickstrom	Perley Hersey
Miss.	Corinth	First	July 21—	Jack Martz Team	C. V. Thomas
Nebr.	Broken Bow	A/G	July 16-28	Ray C. Eskelin	Wayne A. Hall
	Omaha	***Glad Tid.	July 21-28	Victor Etienne	L. E. King
N. Y.	Lyons	**A/G	July 20-28	Philip Barnard	R. L. Kleinsteuber
N. C.	Belmont	A/G	July 21-28	Johnny & Mrs. Garrison	J. Howard Thompson
N. Dak.	Finley	A/G	July 23-28	Bob & Pat Ludwig	James Ballweber
Ohio	Delphos	First	July 16—	Diehl Family	Warren Campbell
	Okla.	Maysville	A/G	July 16—	J. B. & Mrs. Essary
Pa.	Tulsa	Capitol Hill	July 21-31	B. L. Cornwell	M. D. Hartz
	Brookville	First	July 23-Aug. 11	Andrew G. Basell Party	Vernon P. Boyer
	Roaring Spring	Faith	July 24-Aug. 4	Knouse-Stovall Team	D. L. Weyandt
S. Dak.	Aberdeen	A/G Tab.	July 28-Aug. 4	Evelyn Glosser	D. W. Wartenbee
Tex.	Caddo Mills	First	July 14-28	H. A. Strange	N. E. McGinn
	Dallas	Urban Park	July 22-Aug. 4	Sara E. Sharp	R. W. Brashear
	Trinity	A/G	July 21-28	Samuel Calk	James P. McGuire
Wash.	Oroville	A/G	July 21-25	Christian Hild	J. J. Wagner
W. Va.	Parkersburg	First	July 23-Aug. 4	Frank J. DePolo	C. W. Roberts
Wis.	Neillsville	A/G	July 16—	Darryl R. Olson	Verlyn Nelson
Canada	Truro, N. S.	Evangeline Cmp.	July 23-Aug. 4	Abraham Kudra	I. D. Raymer
	Montreal, Que.	****Pent. Ch.	July 19-Aug. 18	Don Gossett	E. L. Lasseques

\*Children's Revival      \*\*Tent Revival      \*\*\*Youth Revival      \*\*\*\*Open-Air Revival

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# Be of



# Good Cheer

Editorial in  
**The Christian Evangel**  
July 27, 1918



THE WORD OF GOD DECLARES, "HE THAT TOUCHETH YOU TOUCHETH THE APPLE OF HIS EYE" (Zechariah 2:8). The most sensitive part of God Himself is touched when a saint is touched, the most sensitive part of the jealousy, tenderness and strength of His love. Every time a saint is touched, God is touched.

God's eye is the eye that never sleeps. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him." His love is a canopy, a shelter, a hiding place, a strong tower. Hide yourself in the love of God which is shed abroad in your heart by the Holy Ghost. Bask in the atmosphere of the love of God; grow in it and produce fruit by it.

Jesus said, "I am the vine, ye are the branches." The branches have as much right to the sun as the vine. "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." The branch is under the same conditions as the Vine. The Vine has sunshine, rain and wind: it has digging and pruning. Christ had the smile of His Father and the scorn of the world. The saint has the same. The branches have the warmth of the sun, and may expect frost and chilling wind. Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." We have got to go through as overcomers with the Word, "Be of good cheer." The cheerful Christian will be the overcoming Christian. "Let the saints shout for joy!"

Look at Paul and Silas in prison. See their backs running with blood. They are cast into the dungeon, condemned unjustly. Quietly the Spirit whispers the words, "Be of good cheer." They remembered that Jesus had stripes on His back. They remembered that He suffered unjustly. What did they do? Did they bemoan their lot? No! They sang praises, and He sent back an echo—an earthquake shook the prison. Praises set the door of the prison swinging, and turned the prison upside down, and the jailer got converted. And God vindicated His servants. "He that toucheth you toucheth the apple of his eye."

The jailer who had thrust them into prison fell down before them and washed their stripes. You may be sure they were the first prisoners' stripes he ever washed. Stripes were a usual sight for him on the backs of the prisoners, but these he washed. Why? Because the saints were precious to the Lord. Praises on the part of the saints remind God of their faith and confidence in Him.

Praises in jail remove barriers, procure liberty, and bring blessings to others. God has earthquakes, angels and winds at His disposal. The wind driving the vessel out of its way was to magnify His servant Paul in the eyes of those on board, and to bring deliverance to the barbarians on the islands. Stormy winds fulfilling His Word, and untamed earthquakes opening jails!

God can make nature a handmaiden to grace. Yes, God can change the hearts of kings: Darius and Cyrus were in the hands of God to carry out His sovereign purpose. And Jesus says, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Every barrier, every obstacle, every hindrance to your possessing the kingdom will have to be removed. It is God's good pleasure for the saints to possess the Kingdom. ◀◀