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The Pentecostal

EVANGEL

October 26, 1958

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



An evening service. ↗

**FIFTH WORLD CONFERENCE OF
PENTECOSTAL CHURCHES**

—see page eight

Norwegian singers in national costume . . . a white-robed delegate from Ceylon . . . sari worn by Indian delegate . . . added color to the international assembly.

The Unity of the Spirit

God's purpose in the Church is well described by the Latin motto that appears on the back of our coins—"E Pluribus Unum," which means "One out of many." God is calling out a body of people for His Name. He is calling them from every nation and making them citizens of heaven. They vary one from another in color, in tongue and cultural background, yet they become one united body in that great spiritual "melting pot" which is the Church of the Lord Jesus Christ.

This fact was blessedly evident at the Fifth World Conference of Pentecostal Churches last month. The conference doors were open to all. The barriers (even the denominational barriers) were all down and everyone who claimed to be Pentecostal was permitted to register as a delegate. People from over forty nations were there. They represented many varied backgrounds but the differences were forgotten for the eight conference days and all mingled together in sweet spiritual fellowship. They found there is nothing quite like the Baptism of the Holy Spirit to melt human hearts and make them one in Christ.

In the warm glow of a great fellowship meeting like this, one is tempted to wish that denominational divisions did not exist. Thank God, the denominational fences do not reach to heaven; there will be no divisions when we reach that land of eternal bliss. There all God's people will be perfected and our unity will be complete. But we are not all perfected yet and so we can expect certain divisions to continue as long as we are on the earth. Some of our divisions are based on points of doctrine or methods of church government. Other divisions are based on geography and nationality. We need to lift our eyes beyond these divisions and see that in spite of our differences we are all one in Christ Jesus. All who have been "washed in the Blood" are members of Christ's Church, whether they be members of our denomination or not. Even if they have not yet seen or accepted the blessed truth of the Baptism of the Holy Spirit they are our brothers and sisters in Christ if they have been "born again" and if they love God.

We ought to realize that our likenesses are so much greater than our differences. We have one Father, one Christ, one Spirit by whom we have received a common salvation. We battle against the same enemy—Satan and sin. We believe in the same Book—the Bible. We cherish the same blessed hope—the imminent return of our glorified Saviour. If we would talk more about the great truths which unite us and less about the minor points that divide us, our Lord would be pleased. The spectacle of Christian unity would cause the unconverted to marvel. They would exclaim, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" and they would listen to our testimony. Surely the Lord would command His blessing upon us all if we would act as brothers and sisters who are united in a common concern to evangelize the world, to win souls for Christ and not merely to enlarge our own denomination.

The Pentecostal

EVANGEL

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OCTOBER 26, 1958

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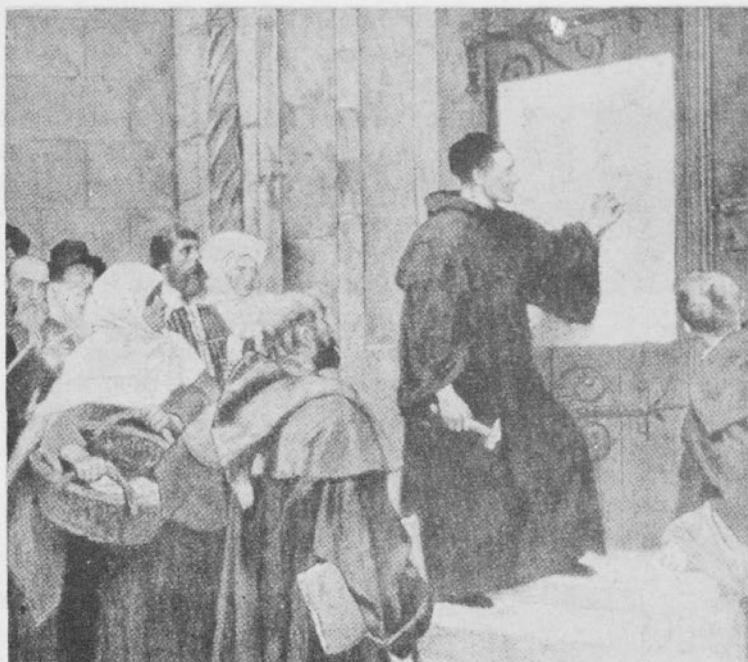
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..... **We believe** the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity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

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

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◀ Luther nailing his 95 Theses on the church door at Wittenberg.

A Positive Testimony

A Reformation Day Message

BY CHAPLAIN FRANK R. GRIEPP (LT.-COL.)

MANY PROTESTANTS FEEL THAT their religion is one of protest. Protestants have always protested the intrusion of evil practices or false doctrines into the Church.

But the word *Protestant* comes from the Latin "pro testor"—literally, "to testify in favor of, to be a witness for." It is a matter of record that at the Diet of Speyer in 1529 the decision was made to permit the followers of Luther to continue in areas where they could not be suppressed. The Catholic minorities were allowed to enjoy religious liberty in these areas but no religious liberty was to be granted minorities in Catholic lands. To this the Protestants affirmed that "they must protest and testify before God that they could do nothing contrary to His Word." The emphasis was less on protest than on witness.

Here is the key to the best in the evangelical Protestant position. This definition finds hearty agreement among those of the Lord's people who feel that the redeemed of the Lord ought to have a positive testimony for their Lord and Saviour.

It is no mere coincidence that Luther posted his ninety-five theses in 1517 after he had spent the previous winter lecturing on Paul's letter to the Galatians. "You have been called to freedom," he read in Galatians 5:13. He felt urged by Paul in Galatians 5:1 to "Stand fast in this freedom."

One of several fields of freedom to which we, with the Reformers, need to witness is the freedom of grace. Those

who are born again know that this grace was not of their own devising or purchase, but was freely given of God. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Ephesians 2:8). Thus, saving grace is free. It cannot be purchased by any coin of merit or good works. Nor is it granted, Luther firmly maintained, by indulgence from any human authority.

Yet man has always sought to associate God's salvation with some human act, formula, or ceremony. Then by withholding such an act or ceremony, men could secure spiritual authority over others. But no excommunication, denial of the sacraments, or refusal of Christian burial has ever successfully refuted God's gracious "Whosoever."

However, that "whosoever" points out that this salvation is a matter of individual choice. "No one else can receive Christ as Saviour in your behalf" is the counterpart of "No one can deny you salvation." For personal responsibility always accompanies free choice.

Free access to God is another field of freedom to which we give glad witness. Pointing out that we have a very understanding High Priest, the writer to the Hebrews encourages us "to come boldly to the throne of grace to receive mercy and find grace." Becoming a child of God also makes us members of the royal priesthood, Peter tells us. Thus we are free to approach God in prayer.

We need not bow to any earthly

power, nor go through any human intermediaries. Thank God, there is a direct route from your heart to the heart of God.

But since it is true that we may go direct to God's throne in prayer through Christ, it follows that we must use this privilege, both for ourselves and in behalf of others. This is the great solemn truth of prayer; possessing the privilege of free access to our God and Master of the universe it is nothing less than criminal to refuse to neglect to pray, with both a local and a worldwide vision. As Tennyson put it, "More things are wrought by prayer than this world dreams of. Wherefore, let thy voice rise like a fountain for me night and day. For what are men better than sheep or goats that nourish a blind life within the brain, if knowing God, they lift not hands of prayer both for themselves and those who call them friend?"

A third fact to which we Protestants bear witness is the sufficiency of the Scriptures. We testify that we have found the Bible to be fully adequate as a rule of faith and practice.

There are others who hold the Bible to be unique, or important, or interesting. But to say that the Bible is sufficient indicates that it contains all that is necessary for salvation, all that is needed to guide the Christian in a life of holiness, all that is essential to prepare him for our Lord's return or for a victorious passage through death into the presence of our Lord.

Wycliffe said, "The experience of

(Continued on page twenty-one)



MONKMEYER PRESS PHOTO SERVICE

Reading the **BOOK OF BOOKS**

THE BIBLE IS ALL IN ALL mankind's greatest treasure. A few men may have crowns, and a few may have fortunes; fewer still can enjoy both. But, everyone may have the Bible, and everyone who will may enjoy its treasures.

But, of course, one cannot enjoy it if it stands dusty on the shelf or dusted on the living room table! *It must be read.* That is not only the first thing to do; it is almost the only essential thing to do. *Read it.*

You need not make hard work of reading it. If you come to it as a task, it will likely be a task. Come to it with the spirit of Mary, who sat at Jesus' feet and drank in His words. Read it as if you were listening to the deep melodies of a great organ, and after a while you will find your own heart singing a nobler tune. Read it as if you were looking at a great landscape of hills and valleys and plains, of mountains and snow-capped summits, with the great luminous sky over all. Soon you will begin to see the landscape of human life and destiny in truer perspective, and know what hills you must climb, and into what valleys you must descend, before reaching the heights.

READING FOR THE FIRST TIME

If the Bible is new to you, or if you have read it only casually, there are many places at which to start. Probably the best are the Gospel of St. Luke and the Book of the Acts. Here are the events and the Person that mark the turning point of human history. To the

light from these chapters the rest of the Bible contributes, and in their light it and all life are illumined. Whatever ground you traverse, this will be the peak from which you will get your bearings.

Follow with the other Gospels and some of the shorter letters of St. Paul. Then extend your acquaintance: search out the riches of the Psalms, read the early chapters of Genesis, the story of David, the pithy wisdom of Proverbs, some of the ringing messages of the Prophets, and more of the New Testament. By this time you can find your way about in this library of sixty-six books. But do not try too soon to master the whole of it; in reading the Bible, you are not cramming for an examination, but living with a friend.

THE BEST OPEN TO ALL

As you read, imagine as well as you can the scene or the setting. Rereading will often bring this out. The Bible is a book of life: we best understand it

when we enter into the living experiences it records.

Do not be disturbed if there are passages that you do not understand. You live on God's glorious earth, but he doesn't expect you to know every valley of the Himalayas or every port in the seven seas. There is nothing in the Bible essential to life's deepest joys and greatest growth, that is not open to a true and earnest heart. Come to your reading with an open mind, and give the Bible its chance to speak to you. It is not simply a record; it is a message.

WAYS OF READING

When you have thus gotten the lay of the land and some insight into what the Bible is about, you will find different ways of reading rewarding. Here are some among many:

(1) Take one book or one group of chapters and read and reread it scores of times. "By repeated rereading in the face of our practical problems, a book begins to live in the mind like a magnetic current.

(2) Read it, especially the Gospels, and from the Psalms and Epistles, for light on personal problems—purpose in life, friendships, anxiety over loved ones, financial perplexities, the guilt of sin, when tempted to do wrong.

(3) Read the Gospels and the Acts, and, as you study each scene, think where you—caring for the things you care for—would have been in that scene, had you lived then.

(4) Read to understand thoroughly a single character—what his motive and his hope, what his ambitions, what battles he lost and won. The Bible holds life before us so that you can see into it.

(5) Take a great word or phrase—"faith," "patience," "grace," "the glory of God,"—and trace its meaning through the Bible. Or take some great

'GIVE HEED TO READING' 1 Timothy 4:13



Enjoy Your
Church Publications

OCTOBER IS GOOD READING MONTH

theme—the creative power of God; what God expects of us; what help God gives us; the meaning of courage, prayer.

(6) Read the Bible for light on some one of the problems of the world's life—individual rights, freedom and law, the duties of nations, the qualities of public leaders, the foundations of peace.

(7) You will want to read the Bible all the way through—for what it will do for you, not for the sake of having done it.

SOME GUIDEPOSTS

When is there time to read it? Many find an early morning half hour best; others, the quiet of the evening. The most productive reading requires a definite, regular time. But every day there are intervals which can be seized: on the bus or train to or from work, in a bit of rest from household chores, waiting for a delayed appointment.

Store up the fruits of your reading. Summarize what you discover. Memorize great passages that will help you. Why keep in the storehouse of your mind only the Ten Commandments, the Beatitudes, and the Twenty-third Psalm, learned perhaps when you were only a child? Add Job 38; Psalms 19, 24, 46, 91, 103, and 104; 1 Corinthians 13; the Parables of the Lost Sheep, the Last Judgment, the Good Samaritan, and the Prodigal Son; and John's Gospel chapters 14, 17, 18, 19, 20. There are no finer riches for the mind and heart.

Read the Bible by yourself regularly, but also seek companionship in reading. In the family, with a friend, or a group of friends, in a class, new discoveries will be made that only such reading can bring. The richest experiences of life must be shared.

When you are in sorrow, in anxiety, in fear, go to the Bible. It can bring marvelous help in life's emergencies. But it is not primarily a shelf of medicines; it is daily food for daily needs. So used, it will help all the more when emergencies come, and will deepen every one of life's joys.

For, in God's providence, this is *your* Book. Men have labored incessant hours, spent all they had, gone footsore and weary to an exile's rest, died in agony a martyr's death that you might have it.

You will understand why when you have made it *your own*.

Read it. Share it.

—American Bible Society



Your Questions

ANSWERED BY ERNEST S. WILLIAMS

Where is the devil at present? Is he in the bottomless pit, or somewhere on earth?

It is evident that the devil has his present seat of power in the heavens, probably our atmospheric heavens (Ephesians 6:12). He also has access to the earth on which we dwell. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

* * *

Three men came to visit Abraham. Were these all angels, or was one of them our Lord Jesus? (Genesis 18)

It is generally accepted that two of these were ordinary angels, while the third was a preincarnate manifestation of God the Son, our Lord Jesus in angelic form. After meeting with Abraham the two angels went on to Sodom (19:1), while the third said, "Shall I hide from Abraham that thing which I do?" (v. 17) He then revealed that Sodom was to be destroyed. Abraham began to pray that He would not destroy the city. The Bible says that Abraham, as he prayed, "stood yet before the Lord [Jehovah]." Then this third angel, spoken of as the Lord, "left communing with Abraham." And we are reminded again in verse 33 that this angel was the Lord.

* * *

If a person receives the Holy Spirit at conversion how can he receive Him again in a second experience?

We must not make the mistake of looking upon the Holy Spirit as we might look upon some mortal being. He is Spirit. At conversion He brings the life of Christ into us and then at the Baptism He pours His infinite power and presence into that life. Jesus was born through the Holy Spirit of God and without doubt lived under the direction of the Spirit from His birth. But He received an additional anointing of the Spirit at the time of His baptism in water for the ministry which was before Him.

In the cleansing of the leper (Leviticus 14:14-18), first of all the blood

was applied to the great toe, thumb, and right ear of the leper. Over this the priest applied oil, setting forth beautifully the witness of the Spirit when the cleansing blood of Christ is applied to the sinner. Then the oil still in the hand of the priest was poured on the head of the one cleansed, setting forth in type that there is a blessed anointing with the Spirit for those who enjoy the witness of the Spirit that they are accepted in the beloved. Let us hold forth the glorious privileges of grace, never denying to any what God has done for their souls.

* * *

Will Jesus bring the redeemed ones with Him when He comes to defeat Antichrist and to reign?

This is indicated in Revelation 19:11-21. Following the marriage supper (Revelation 19:6-9) the Lord Jesus is set forth as riding a white horse, followed by "the armies which were in heaven," who are "clothed in fine linen, white and clean" (v. 14), "the righteousness of saints" (v. 8). These armies are believed to be the saints who will accompany our Lord Jesus when He comes to put down the rule of the Beast, since they have the promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21).

* * *

How can Satan be literally bound with chains (Revelation 20:1, 2)?

Since Satan is spirit, the chains must be spiritual—that is, the use of the word *chains* is symbolic. The meaning of the account is that Satan will be confined in the bottomless pit and restrained from carrying on his earthly work of deceiving man.

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

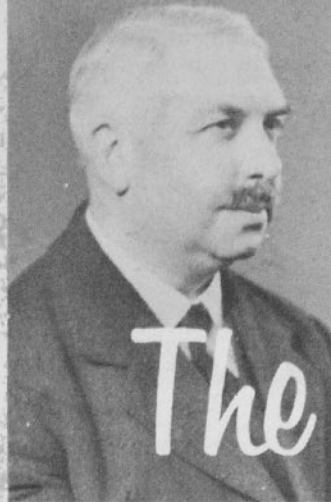
THE VERY NAME BY WHICH THIS conference is designated bears witness to the fact of the Pentecostal experience, for although our churches bear different denominational titles we all accept, by the fact of our participation here, the broad designation of "Pentecostal."

First of all I propose to speak about an EXPERIENCE, Then I want to attempt an analysis of that experience. Finally it must be my duty to relate what I have had to say to the general theme of this conference.

1. *The Baptism in the Holy Spirit as an experience, and not merely a doctrine.*

It is possible to enjoy that experience, and thousands have done so, with hardly any intellectual grasp of the doctrine of the Spirit. But it seems to me that the weakness of most sections of the Christian Church where the Holy Spirit is concerned is that He has become the subject of theological dogma rather than a burning experience in the personal lives of believers.

Let me hasten to say that I am very far from despising the importance of correct theological views regarding the Third Person of the Trinity; but let us remind ourselves that from the day of Pentecost onwards the early Church enjoyed a powerful experience of the Spirit while her doctrine concerning that experience was still taking shape. Indeed the very richness and variety of the experience constitutes one of the difficulties of framing a completely orderly doctrine of all that the New Testament says regarding Christians and the Holy Spirit. Sometimes He is the Spirit of the Father; sometimes He is the Spirit of the Son and of Sonship; and sometimes He emerges in His own separate personality and



By Donald Gee

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The Pentecostal

power. We are bewildered by such riches. Since we are blessed with a Pentecostal revival in these days it is small wonder that our footsteps somewhat follow the original pattern. So let it be. We are dealing with the phenomena of *spiritual life*.

On the Day of Pentecost there came to the waiting company in Jerusalem an experience of the Holy Spirit that was literally an overwhelming baptism in its spiritual, intellectual, emotional and physical reality. To deny this historical fact is to cast aside all belief in the veracity of the second chapter of Acts. Moreover, in all essentials, that experience was repeated later in Samaria, in Caesarea, and over twenty years later in places as far distant as Corinth and Ephesus.

In the New Testament the Spirit sometimes is represented as guiding the movements of missionaries in a startlingly direct manner. He was undisputed Lord in the churches. Their constant experience of Him fulfilled in a satisfying manner and measure the promise of Jesus that it would be better for His disciples that He should go away because when that had happened the Comforter could take His place.

Instead of nostalgic wishing for the

"good old days" of Galilee or Judaea when Jesus was with them in the flesh, we find joyous experience that the Comforter had come. His presence was real. The Pentecostal experience left a lasting deposit among them of witness to the living Christ still working with them and confirming the Word with signs following. Yet they constantly taught that Jesus was at the right hand of God in heaven. His presence with them was their experience of the Holy Spirit. It is precisely this that is the particular testimony of this world-wide Pentecostal revival.

2. *An analysis of the Pentecostal experience.*

Only a powerful inward experience supplies an adequate reason for the outward manifestations of the Spirit such as speaking with tongues or physical shakings or cries of ecstasy. A besetting weakness that has dogged the Pentecostal revival from its beginning has been misguided attempts to produce apparent evidences of the Pentecostal experience without its reality. This temptation has been an inevitable consequence of our doctrine that speaking with tongues is the scriptural initial evidence of the Baptism in the Holy Spirit. I hold that doctrine to be right. But the results of a supposed Pentecostal experience that lacks its reality are nothing, and worse than nothing.

It is infinitely better to *wait many days* for the real experience, if need be, than to be hastily defrauded with a worthless imitation. We seem to have become almost ashamed of the good old-fashioned title of "waiting meetings" for those seeking the Baptism in the Holy Spirit. We appreciate the good desire to avoid a suggestion that long waiting is essential. But the once almost universal title of "waiting" meeting did carry with it a concept of deep spiritual value. Our true help to seekers

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SIX ISSUES FOR ONE DOLLAR

Donald Gee is the Editor and Publisher of an excellent quarterly magazine called "Pentecost," which carries news and photographs of the Pentecostal work throughout the entire world. At the fifth world conference of Pentecostal churches Brother Gee was requested to continue this publication.

"Pentecost" presents the Pentecostal revival in a way that is a credit to the Movement. It is the kind of magazine you can order for ministers and friends of all denominations with confidence. Order a subscription for yourself and

one for your pastor. Send it also to people outside your church; it will give them a high estimation of the Pentecostal Movement.

Send only one dollar for each eighteen-month subscription. Make out your check or money order to the Foreign Missions Department, 434 West Pacific Street, Springfield, Missouri. The Missions Department will change your remittance into British funds for you and will forward your order to Brother Gee without delay. The magazine will be mailed to you once every three months.

Experience

consists in raising their faith for an immediate fulfillment in themselves of the promise of the Father, and to that end surrounding them with a spiritual atmosphere of joy and praise. But time should always be allowed for the searching ministry of the Spirit of Truth as He seeks to deal in faithfulness with possible hindrances in the heart of the believer who is asking for His fullness. Obedience is essential for those seeking a personal Pentecostal experience. No true disciple of the Lord Jesus can avoid the sanctification of the Spirit without His life becoming a miserable failure.

But let us now become positive. The central fact of the Pentecostal experience consists in being FILLED with the Holy Spirit. This is distinct from His previous work of regeneration. Also it is distinct from His work of sanctification as the Spirit of Christ and the source of the fruit of the Spirit. On the day of Pentecost the disciples were all *filled* with the Holy Ghost. This necessitates more than a partial or incomplete measure of blessing. A vessel can contain water without being *filled* with water. No spiritual experience, however blessed, can justly be described as truly Pentecostal that comes short of fullness.

However we may explain the phenomena of speaking with tongues, which is such a distinctive feature of this great revival, it seems evident that a large part of the explanation lies in the fact that the soul becomes intoxicated with such a divine ecstasy that it is swept beyond all ordinary forms of speech.

As we now come to reverently analyze what happens within the personality of the believer when baptized in the Holy Ghost, we observe first of all that the fullness is *emotional*. Why not? Indeed, how can it be otherwise? Consider the facts. A weak human vessel is being filled with a divine fullness.

To say that such an experience can be received without any emotional manifestation is to do violence to all sense of reality. With all due respect, we refuse to be satisfied that so-called Pentecostal experiences without a physical manifestation are valid according to the scriptural pattern or even common logic.

Fear of emotionalism and of counterfeit phenomena have so taken possession of some Christian circles that they have actually developed and encouraged an absurd panic and prejudice where these things are concerned. Such fears are a shocking reflection on the faithfulness of God, for did not our Lord promise that if any of His hungry children ask their heavenly Father for the gift of the Holy Spirit they will most assuredly not receive a stone instead of bread, a scorpion instead of an egg, or a serpent instead of fish?

It may justly be claimed that individual emotional experiences vary, but the central fact of being filled with the Holy Spirit remains, and by its very nature that fullness is overwhelming emotionally. There must be *some* outlet of deep feeling. Why not accept the form of outlet that God in His wisdom has ordained? Why oppose speaking with tongues?

The physical manifestations accompanying the Baptism in the Holy Spirit are not the essence of the experience, but it is a mistake to regard them as being immaterial. They are an integral part of the Pentecostal experience, and provide the only immediate evidence to

the onlooker that the Comforter has come indeed in all His glory and power. To see the shining faces of those first praising their Lord in new tongues is to taste something of the very joy of heaven.

But if the fullness of the Spirit is emotional it is also *intellectual*. On the day of Pentecost the minds of the disciples were divinely enlightened and inspired. This is evidenced by Peter's sermon, first in its new insight into the significance of Old Testament prophecies, but still more by his grasp of the profound truths concerning the incarnation, life, death, resurrection, exaltation, and coming Kingdom of Jesus of Nazareth.

Throughout Peter's sermon in the floodtide of his new Pentecostal experience there is the ring of certainty of a man who *knows*, not only emotionally but intellectually. This was the first installment of the fulfillment of our Lord's promise that when the Spirit of Truth had come He would guide them into all truth. Let us be quite clear that this means intellectual apprehension of truth, for the risen Christ Himself opened their *understanding* that they might understand the Scriptures.

Nevertheless it is neither in the emotional nor in the intellectual, but in the *spiritual* realm that we must look for the deepest results of the Baptism in the Holy Spirit. The promised result was that its recipients would receive power to be witnesses. We seriously

(Continued on page eleven)



Some of the national delegations during a praise and prayer session at the World Conference of Pentecostal Churches in Toronto, Canada



Members of the Advisory Committee who had charge of arrangements for the Fifth World Conference. Front row: Lewi Pethrus (Sweden), Paul H. Walker (U.S.A.), R. M. Riggs (U.S.A.), and Walter E. McAlister (Canada). Second row: G. R. Wessels (South Africa), John Carter (England), David J. duPlessis (U.S.A.), and Emilio Conde (Brazil). Third row: Donald Gee (England) and Leonard Steiner (Switzerland).

TORONTO—Delegates came from every continent and the islands of the sea to attend the Fifth World Conference of Pentecostal Churches.

Four delegates came from behind the Iron Curtain to represent the thriving Pentecostal movement in Poland. More than forty other countries sent representatives to tell how God was pouring out His Spirit upon their people.

The exhibition grounds at Toronto became a spiritual "United Nations" for the triennial event. The big Coliseum Arena of the Canadian National Exhibition afforded excellent facilities for this most unusual gathering.

People of all ages, colors, and customs were drawn together by a common bond—their faith in Christ and their fervent Pentecostal testimony. In a great variety of tongues they worshipped God together and told what He had done for their souls.

Immaculately dressed black children played on the dirt floor of the Arena under the watchful eyes of their parents from Bermuda.

Fifth World Conference of Pentecostal Churches

A young Eskimo lady from northern Alaska listened attentively to see how many of the speaker's words she could understand.

Here and there an interpreter stood in the midst of a foreign-speaking delegation interpreting the proceedings in French, German, Italian, Swedish, Finnish, Polish, or some other language.

White-robed delegates from India and Scandinavians in native dress added color to the gathering.

None enjoyed the meetings more than the gray-haired veterans of the Pentecostal revival who were deeply moved by the international conference. For men like A. H. Argue, one of Canada's pioneer preachers who is now in his ninetieth year, and Martin Gensichen, eighty-year-old pastor from West Berlin who has been active in the Pentecostal movement in Europe since 1908, the gathering was a dream come true.

There were hundreds of colored people among the delegates. There is no racial segregation in Canada and so it was possible for blacks and whites to sit side by side in this great assembly of God's anointed people.

A choir of colored singers from the Church of God in Christ sang a number of songs in their own hearty and rhythmic style. The musical program throughout the conference was quite varied, featuring soloists like the great Swedish tenor, Einar Waermo, duets like the guitar-strumming sisters from northern Norway, and the 500-voice choir led by Hilding Halverson.

A special treat was an hour-long concert of gospel music by the fifty-voice men's choir from Sweden, which stopped at Washington to sing for President Eisenhower en route to Toronto.

The conference was informal so that all Pentecostal people could participate

without regard to their religious affiliation. This is the unique feature of the World Conferences. Some delegates represented denominations having thousands of churches; other delegates represented independent congregations not connected with any other. It was evident that the worldwide Pentecostal revival is bigger than most people realize.

A bishop in the Latvian Lutheran Church brought greetings to the conference. He received the Baptism of the Holy Ghost in a DP camp in Europe.

An American seminary professor likewise gave joyful testimony to the fact that he had received the Acts 2:4 experience even though he still called himself a Presbyterian—"a Pentecostal Presbyterian."

The conference lasted eight days, September 14—21. Night after night the Arena, which seats 10,000, was practically filled for the evangelistic services. Speakers at the evening meetings included Percy S. Brewster (Wales), R. O. Corvin (Oklahoma),



Delegates from Indonesia

H. H. Barber (Canada), O. T. Jones (Pennsylvania), and Howard P. Courtney (California). After each evening sermon Evangelist Watson Argue "threw out the gospel net" and scores responded to his invitation to accept Christ as their personal Saviour.

A host of young people stepped out to consecrate their lives to God after hearing a challenging missionary address by Nicholas Bhengu (South Africa).

One night the Baptism of the Holy Ghost was stressed by L. Heroo (Rhode Island) and the next evening Richard Vinyard (Missouri) emphasized Divine Healing. A number were filled with the Holy Ghost and a number received the Lord's healing touch in these services.

The prayer room was seldom empty. Before and after the meetings there were people waiting on God. The importance of prayer was impressed upon the conference by Thomas Johnstone who led the prayer meeting at 8:45 each morning.

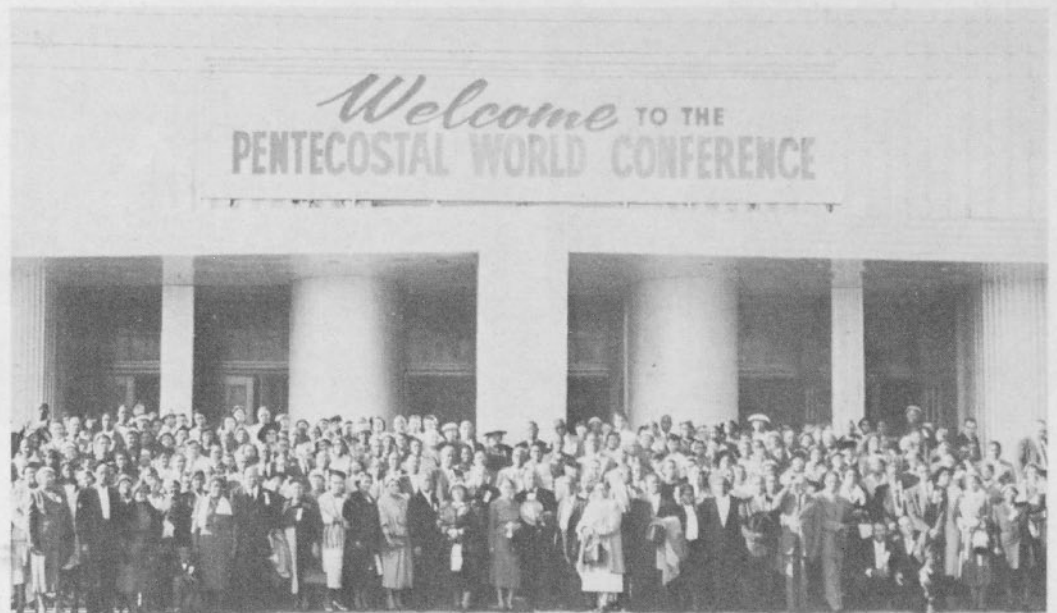
On Saturday morning there was a Men's Breakfast at which P. A. Gaglardi, a Pentecostal pastor in Kamloops, British Columbia, who is also Minister of Highways in the Provincial Government, was the speaker. The ladies, not to be outdone, had their own breakfast meeting with several speakers including Mrs. Leona Williams and Mrs. Beulah Smith.

Two network radio broadcasts marked the opening Sunday of the conference. On Sunday afternoon a thirty-minute broadcast was carried from the Coliseum to radio listeners all over Canada through the facilities of the Canadian Broadcasting Corporation. At night the thirty-minute "Revival-time" broadcast was sent out from the platform over 350 stations including the radio network of the American Broadcasting Company.

The high point of the entire conference came on the closing Sunday afternoon when people poured in from all parts of Southern Ontario and the bordering States for a colorful missionary rally. The afternoon speaker was Willard Cantelon. The weather did not permit the rally to be held at the grandstand as planned so the Coliseum Annex and prayer room were used to accommodate the overflow crowd.

J. A. Synan, General Superintendent of the Pentecostal Holiness Church,

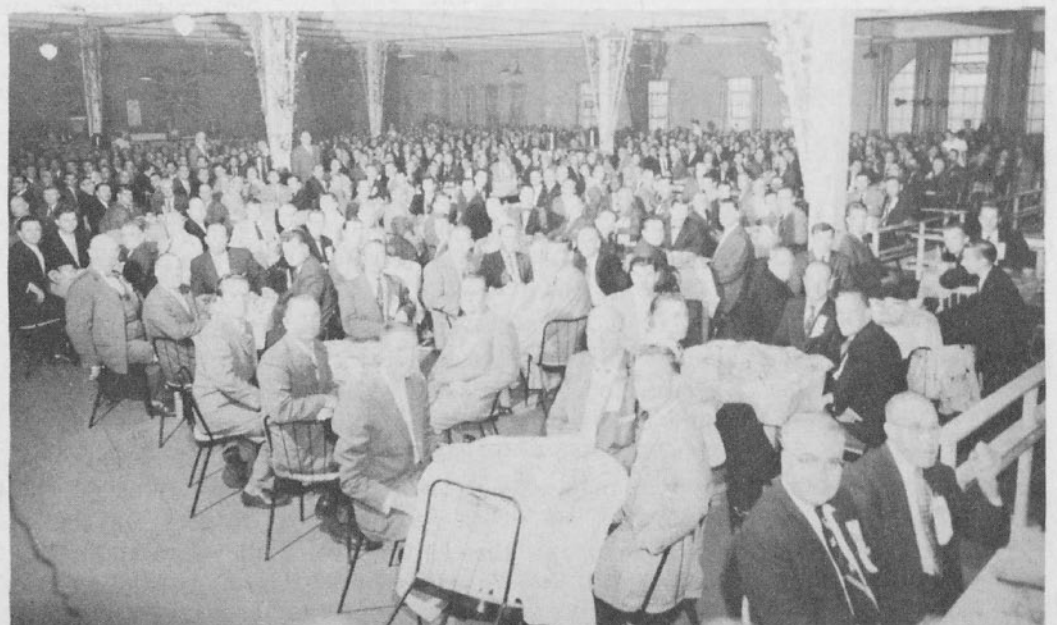
(Continued on next page)



Delegates from the Church of God in Christ



Choir of Pentecostal ministers from Sweden



Men's breakfast meeting at World Conference



At left: Principal Fred Squire (holding concertina) and two young men from the International Bible Training School, England, sing at the World Conference. At right: Revivaltime is on the air. Cyril McClellan leads the Toronto choir as T. F. Zimmerman stands at the microphone ready to introduce the speaker, C. M. Ward.



At left: The delegation from Bermuda. At right: The pastor of a Ukrainian Assembly in Toronto (center) holds a picture while two delegates from Yugoslavia point to objects of interest.

sounded the conference keynote when he spoke on the theme, "The Purpose of God in the Pentecostal Movement for This Hour." Others who spoke on related subjects included Donald Gee (England), R. Bryant Mitchell (Iowa), Leonard Steiner (Switzerland), R. M. Riggs (Missouri), and C. R. Spain (Michigan).

Luther Turner (Michigan) spoke to the delegates on "The Blessed Hope." Alfred Webb (England) preached on "Personal Evangelism"; Harold Jefferies (Oregon) on "Mass Evangelism"; Oswald J. Smith (Canada) on "Literature Evangelism"; and Douglas S. Quay (England) on "Radio and TV Evangelism."

A panel moderated by Noel Perkin (Missouri) gave an interesting discus-

sion on "The Indigenous Church." Members of the panel were Emilio Conde (Brazil), Nicholas Bhengu (South Africa), Ho Lon Sing (Indonesia), and Melvin L. Hodges (Missouri).

Lewi Pethrus, long-time pastor of the great Filadelfia Church in Stockholm, preached on Sunday morning following a communion service in which several thousands participated.

It was announced that the site of the next World Conference might possibly be Jerusalem. According to statistics compiled by David J. du Plessis there are approximately 8,500,000 Pentecostal adherents throughout the world and one half of these are in North America. However, the World Conferences have all been in Europe until

this year. Prior to Toronto the conferences were held in Switzerland, France, Sweden, and England.

An Advisory Committee was named to arrange for the 1961 World Conference. Members were selected on a geographic basis, as follows: W. E. McAlister (Canada), H. P. Courtney, G. F. Lewis, Samuel Crouch (U.S.A.), Emilio Conde (Brazil), Lewi Pethrus (Sweden), Eino Manninen (Finland), G. R. Wessels (South Africa), John Carter (England), Nicholas Bhengu (South Africa), Leonard Steiner (Switzerland), Francis Toppi (Italy), E. Lesmussa (Indonesia), and Donald Gee (Editor of the World Conference authorized magazine "Pentecost").

Brother McAlister, being chairman of the Advisory Committee, had charge

of the Toronto conference. He was ably assisted by various members of the presidium and by many others, including Brother Halverson who did outstanding work as song leader in all of the meetings.

Public tribute was paid to the retiring members of the Advisory Committee who played an important part in making the 1958 conference a success; namely, R. M. Riggs, David J. du Plessis, and Ralph Williams.

The Pentecostal Experience

(Continued from page seven)

impoverish the force and depth of this great promise if we regard it as meaning simply power to preach, or even to work miracles. Its true significance lies in making believers witnesses to what the Lord Jesus Christ means to them. It is in this intimate and personal aspect that evangelism has always been the function of every believer. It is more comprehensive than the most gifted pulpit oratory, even when confirmed by a display of miracles. The promised power is for all, and not just for preachers, and preaching always lacks the authentic Pentecostal note when it is not backed up by personal witness to Christ.

Subjectively the spiritual result of the Baptism in the Holy Spirit consists in the flooding of the heart with perfect love. And that love shed abroad in our hearts by the Holy Ghost causes us to fulfill thereby the two great command-



Hilding Halverson (wearing white coat) directed the volunteer choir of 500 voices during the world conference.

ments. For in the first place it causes the happy recipient to love the Lord our God with all of the heart and mind and soul and strength; and then it goes on to produce love for our neighbor as ourselves. No wonder that a most impressive outward fact of the life of the early Christians was the love they had for one another. It was that love which constituted the glory that made them one. Every repeated outpouring of the Holy Spirit in Pentecostal fullness repeats the glory of that love and unity.

3. *God's Pentecostal purpose in this hour.*

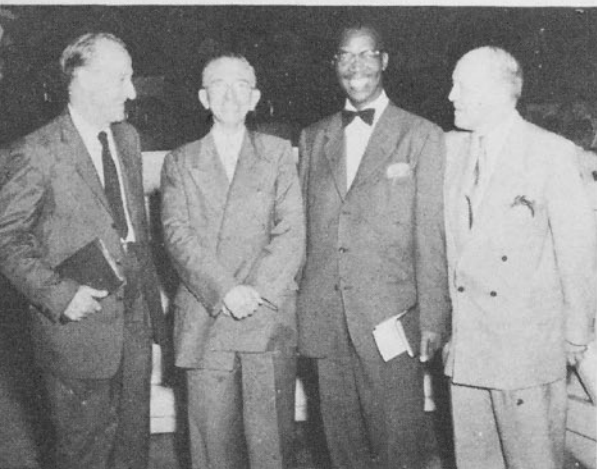
The Pentecostal movement surely has something more to contribute to the needs of the hour than a message of mere escapism. In this year of 1958 we live in a world that has vastly changed since the fire fell in old Azusa Street Mission in 1906.

An analysis of the Pentecostal experience can only have a practical value where it has shown those essential factors which are unchanged and unchanging. I trust this is self-evidently true of almost all that I have said regarding the Baptism in the Holy Spirit. Age cannot dim the luster of these things for we are bowed in worship before the Eternal Spirit. Change and decay only affect the outward features of our civilization as they rise and fall. In matters of the human spirit our natures remain unaltered throughout the long stream of history. It is this that makes the Bible such a living Book. We are apt to forget how very, very ancient are these sacred writings. Their supreme glory, as we believe, is that they were inspired by the Holy Spirit. But it is that same Spirit, and not another, that is with us here and now in this conference and wherever we go. The remembrance of that fact may well fill us with holy awe.

Enshrined in the heart of this Pentecostal revival has been the blessed hope of the coming of the Lord. I believe that the Pentecostal experience is to brace us for the responsibilities of the hour. Whenever our Lord spoke about His personal return it was always with a practical application and exhortation to personal holiness and faithful service in order that the Master, when He returns, may find each of us about our appointed task—the preacher in his pulpit, the teacher at his desk, the executive in his office, the mother in her home, the nurse by the sickbed, the farmer on his land, the workman at his bench, the pilot at the wheel, and the public servant at his place of duty. The Pentecostal experience fits us all.

Put broadly, the hour demands from the Church two supreme things—powerful evangelism without, and personal holiness within. The Pentecostal experience is the divine dynamic for both, but it needs to be a continuous experience. It has been well said that the entrance fee into the Kingdom of Heaven is nothing at all but once you are in the annual subscription is all you have. I am sure that principle applies to the Pentecostal experience. Make no mistake about it, it is a costly thing to keep filled with the Spirit.

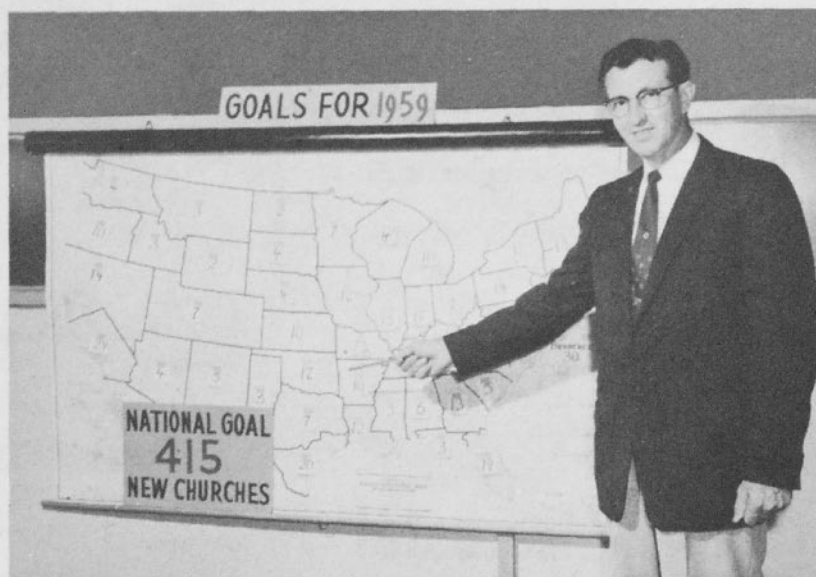
The solemn alternative before us is that we can live as a Movement and die as a revival. While we are gathered here there are many thousands of Pentecostal believers all over the world who are praying for us day and night. I am sure that their one supreme prayer is that God will visit us with a new breath from heaven as we are all with one accord in one place. For our many differences sink into insignificance before this one heart cry for a renewed Pentecostal experience to be given to us all.—*Abridged.*



Chatting in Norwegian: Erling Andresen, Argentina; C. Austin Chawner, Mozambique; Nicholas Bhengu, South Africa; Gunnerius Tollefsen, Norway.

New Goals Set at 1958 Home Missions Seminar

By RUTH LYON



R. L. Brandt, National Home Missions Secretary, displays chart showing goals for opening new churches in 1959.

A GOAL OF 415 NEW CHURCHES FOR 1959 was established at the Home Missions Seminar which convened August 29 and 30 in Springfield, Missouri. Nearly every district was represented.

The Seminar began with a combined meeting of the District Home Missions Representatives and the Church Building and Planning Commission to discuss the matter of building churches in pioneer fields. Regional architects present were: A. V. Gustafson, St. Paul, Minnesota; James Hennix, Western Springs, Illinois; Earl Rodgers, W. Terre Haute, Indiana; Orie Davis, Wichita, Kansas; and Eric Sjoberg, Waupaca, Wisconsin. Those not present were: Joseph Colombo, Costa Mesa, California; Gordon E. Nickell, Grandview, Washington; John Wolfe, Shawano, Wisconsin; and Pleas Hyatt, Kennett, Missouri. This Commission is planning to enlarge the present brochure

known as "Plans for Pioneers" so that it will include around thirty plans.

On Friday afternoon, August 29, a special choir composed of Gospel Publishing House employees and under the direction of Ralph Dunham sang several numbers at the opening of the session. R. M. Riggs, General Superintendent of the Assemblies of God, brought greetings to the Seminar. R. L. Brandt, National Secretary, used a flip chart to present the over-all scope of the Home Missions program, which includes Special Ministries and Church Extension.

The Special Ministries Division, it was learned, encompasses the staggering total of 25,000,000 souls, many of whom are as needy as those to be found on any foreign mission field. This Division covers these fields: American Indian, Deaf, Blind, Alaska, Jewish, Prison and ten Foreign Language Groups (which now include

Puerto Rico as part of the Spanish Eastern District).

G. F. Lewis, Executive Director of the Home Missions Department, who just recently returned from a tour of Alaska, gave a report on the Assemblies of God work there.

Several problems relating to the overall work of Home Missions arose and Brother Riggs was requested to appoint a committee to study these problems. Those appointed were: G. Raymond Carlson, chairman, C. C. Crace, J. R. Flower, J. K. Gressett, and N. D. Davidson.

Brother Brandt gave a flannelgraph presentation demonstrating the relationship of Home Missions to the growth and development of Foreign Missions. He traced the growth of our denomination from 1914 to the present, and pointed out that for every ten new churches opened in the homeland, one



First Session of Home Missions Seminar. G. F. Lewis, Executive Director; and R. L. Brandt, National Secretary, seated on front row, third and fourth from left. Other department personnel, second row at left: Twila Brown, Ruth Lyon, and Eileen Kuepfer.



Church Building and Planning Commission discusses plans for improving Blueprint Book which provides plans for pioneer churches. Left to right: A. V. Gustafson, W. E. DeWitt, Earl C. Rodgers, James H. Hennix, Eric Sjoberg, Orie Davis, R. L. Brandt, G. F. Lewis.

new missionary can be sent to the foreign field. He also mentioned that unless we continue to build new churches we will reach a saturation point and thereby curtail our foreign outreach. "Our future in Foreign Missions is determined by our future in Home Missions," he concluded.

On Friday evening, the group met

in the radio room at Central Bible Institute. Brother Lewis read the goals for the districts for 1959. These goals were based on the previous four-year average of new churches opened in each district. Brother Brandt spoke on "Charting Our Course," proposing ways and means of accomplishing these goals.

On Saturday morning Charles W. H. Scott spoke on "The Relation of Bible Schools to the Home Missions Program." His text was Ezekiel 3:10.

Those who attended the Seminar felt they had received a new vision and new encouragement for the work of Home Missions in their individual districts. ◀ ◀

RECENTLY A NATIONAL MAGAZINE, in giving an unusually favorable report concerning the Pentecostal movement, stated, "The Pentecostal movement has tremendous appeal, much of which lies in the fact that the Pentecostals stress the miracles of faith healing to a degree unequaled by other religions. To Pentecostals, miraculous recoveries from illness and disability are everyday occurrences proving the power of prayer."

Having travelled almost constantly for nine years in evangelistic work, I have heard thousands of believers in our assemblies give positive testimony to the fact that Jesus Christ is the same yesterday, today, and forever.

Testimonies of deliverance from practically every known disease and affliction can be heard among us. Many have been healed through the pastoral prayer and anointing with oil, others have been delivered in evangelistic campaigns, and some have been set free simply through the united prayers of the saints.

We pray for the sick in obedience to Christ. The highest ambition of every truly born-again believer is to be a Christian in word and deed. When Christ walked the shores of Galilee and trod the dusty Judean trails, He gave sight to the blind, hearing to the deaf, caused the lame to walk, and "went about doing good, healing all that were oppressed of the devil, for God was with him" (Acts 10:38).

Before Jesus went back to heaven He commanded, "He that believeth on me, the works that I do shall he do also..." (John 14:12).

In the Great Commission, Jesus said, "These signs shall follow them that believe... they shall lay hands on the sick, and they shall recover" (Mark 16:18). If we love Him, we surely want to obey His Word. The laying on of hands is more than a ritual or ceremony. It is done in faith that "they shall recover."

We pray for the sick because of

There Is a Reason —

WHY WE PRAY FOR THE SICK

BY DON GOSSETT

God's evaluation of our bodies. The Scriptures speak a great deal about our bodies, teaching us that God wants us to present them as living sacrifices, holy and acceptable in His sight. A striking statement in this regard is found in 1 Corinthians 6:19-20: "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

These bodies are very precious to God, for they are the dwelling places of the Holy Spirit. By experience we have learned that we can glorify God more readily with a body free from pain, weakness, and disease.


We pray for the sick because of the great price Jesus paid for our healing. Concerning Christ it is written, "With His stripes we are healed," and "Himself took our infirmities and bare our sicknesses." Oh, how dearly it cost the Son of God to make provision for our healing! At Pilate's whipping post they lashed our Saviour with the cruel cat-o'-nine-tails (with fine interwoven pieces of metal) thirty-nine times. He was broken that we might be made

whole. We accept His provision of healing when we pray for the sick.

We pray for the sick because God is no respecter of persons. The New Testament gives abundant assurance that God is no respecter of persons, that what He does for one He will do for another. The Father has no favorites.

There are no "lucky" people with the Lord. When the simple conditions are met, God responds to our faith.

If you need healing, you can ask for it yourself (John 14:13). Or it may strengthen your faith to have another Christian agree with you (Matthew 18:19). Whenever possible, obey the directions of James 5:14-16: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." ◀ ◀



**Take
time to READ
CHRISTIAN
MAGAZINES
...and give
your soul
a lift!**

October is
PROTESTANT PRESS MONTH



The first Assemblies of God Council in Colombia



Three of the family who were injured in the persecution

Persecution and Progress in Colombia

By MELVIN L. HODGES

ONE OF THE MOST FREQUENT QUESTIONS I have been asked is, "What is the situation in Colombia? Are evangelicals still being persecuted there?"

As far as government attitude is concerned, it seems evident that a change for the better is in the making. The conservative party, in control of the country for the last several years and strongly supported by the Roman Catholic Church, lost out in the recent elections and a more liberal government is taking over. The general opinion of evangelicals throughout Colombia is that they will have more freedom of action in the future if the present trend continues.

However, outbreaks of persecution against evangelicals still occur, as we learned when we toured Latin America this year. The day we arrived in Colombia an evangelical family near Sogamoso were set upon with the result that five were injured and three were hospitalized. The family had accepted Christ only six months previously. On the day of the attack, a young man of the family, eighteen years old, was driving his ox along the road about half a block from a house where a family had set up temporarily an image and altar to the Virgin. He did not remove his hat, as his evangelical convictions would not permit him to honor an image, but quietly went along the way hoping that he would not be no-

ticed. Some fifteen men and women came out of the house and attacked him with stones and clubs. It is reported that one of this number was heard to remark only the day before, "There is going to be a small war between the evangelicals and catholics here."

They knocked the boy to the ground and began beating him. His home was not far away and his father saw what was happening. He ran to his son's aid with the intention of helping him escape from his attackers. The enemies of the gospel immediately set upon the father and knocked him to the ground, beating him with clubs and steel rods, breaking his leg in two places. One by one three other members of the family came to help and were attacked and beaten with stones, knives, and clubs. One had his face laid open to the bone and may lose the sight in one eye. One of the attackers mounted a horse and trampled the father's body as he lay almost unconscious on the ground. When finally they left, one of the sons fled to Sogamoso to seek help. The wounded were taken to the hospital. For a time it appeared that the father's leg was so badly mangled that it might be necessary to operate as the bone was shattered in two places. However, he showed so much improvement after prayer that the doctors decided to put it in a cast. The father

is still in the hospital but the others have been released. The father was heard to pray for his persecutors while suffering on the hospital bed.

Harry Bartel and I went to the little church that was affected by this violence the Sunday morning following the attack. We found the group profoundly moved. There was a spirit of brokenness in the service, but in no sense was a spirit of discouragement manifested. God's presence was felt in a wonderful way. Four new converts came to Christ that morning.

As I heard Colombian Christians express it, "Persecution has been a blessing to the church in Colombia. There is more zeal, more growth, and more blessing since the persecutions than before."

A definite forward step was taken during our visit to Colombia in the organizing of the Council of the Assemblies of God in Colombia on a national basis. At present there are only three organized churches, but delegates and workers met together to draw up a constitution to guide them in their future work and help them to plan for the evangelizing of Colombia.

Missionary Harry Bartel was chosen as superintendent. The other two brethren on the executive committee, Octavio Moreno and Roberto Arrubla, are Colombians. Brother Moreno, a graduate of Central Bible Institute, was

chosen vice-superintendent. Brother Arrubla is a minister from another group who received the Baptism in the Holy Spirit last year and is now pastor of the Bogota Assembly.

After many years in which the work has remained almost stationary, there is now real optimism for the future of the Colombian Assemblies. The constitution which is drawn up for the work has inspired confidence in the brethren and there is general agreement that the Assemblies of God can expect to make great progress in the future.

The oldest work in the country at Sogamoso is manifesting new mission-

ary zeal under the direction of Pastor Moreno. They are branching out in evangelistic efforts; the newest church, recently organized and mentioned above as the scene of persecution, is the result of the efforts of the Sogamoso Assembly. Bogota Assembly has shown growth and stability. The missionary spirit is being infused into the Colombian believers and plans are under way for opening new works. Pray particularly for the new effort to establish a church in Calif, a city of 500,000 people. We have a small beginning there.

Workers are needed in Colombia. We

should strengthen our staff with additional missionaries. Let us pray also that the Lord will raise up an army of national workers dedicated to the task of reaching their country for Christ. We have a day school in Sogamoso. Sister Trella Hall is the principal. She has met a great deal of opposition from the authorities in the past months. As a result, the school has a smaller enrollment this year; nevertheless the Lord has graciously undertaken and the difficulty has now passed.

Pray for our missionaries in Colombia who have done a valiant job in the face of tremendous obstacles. ◀ ◀

MISSIONARY News Notes



Mr. and Mrs. Warren Denton and son returned to the Philippine Islands on September 6.

Mr. and Mrs. Paul Cunningham and family left the U. S. the end of August and are now in language school studying in Costa Rica. They are appointed to Mexico.

Mr. and Mrs. Norman Campbell and son, appointed to Colombia, left for language study in Costa Rica.

Mildred B. Duncklee sailed for Liberia on September 19.

Mr. and Mrs. Sterling Stewart and family returned to El Salvador recently.

Mr. and Mrs. Morris Williams and children sailed September 5 for London en route to East Africa.

* * *

A cable has been received from Korea telling of the safe arrival of the Harry Petersen family.

* * *

Miss Valborg Frandsen and Miss Virginia Hamlin have arrived safely in India.

BLESSED EVENTS

Mr. and Mrs. Earl Downey are the parents of a daughter, Cathleen Vae, born September 1.

Mr. and Mrs. Leonard Emory of Paraguay have a little daughter, Cherly Dawn, born September 5.

Marlene Dee Petroskey was born September 17, 1958, to Mr. and Mrs. C. G. Petroskey of Togo-Dahomey, now in the U. S.



The Warren Dentons



The Paul Cunninghams



The Norman Campbells



The Sterling Stewarts



Mildred Duncklee Mr. and Mrs. M. Williams

MONTHLY REPORT

Foreign Missions Department

August 1958

CONTRIBUTIONS

| | | | |
|---------------------|-------------|---------------------|-----------|
| Alabama | \$ 2,525.69 | Northwest | 22,254.71 |
| Appalachian | 806.74 | Ohio | 10,545.92 |
| Arizona | 3,195.93 | Oklahoma | 14,329.80 |
| Arkansas | 3,015.12 | Oregon | 14,230.51 |
| Eastern | 11,079.91 | Polish Br. | 10.00 |
| Georgia | 1,571.52 | Potomac | 7,121.47 |
| German Br. | 803.03 | Rocky Mtn. | 9,245.40 |
| Greek Br. | 218.45 | Russian Br. | 88.00 |
| Hungarian Br. | 130.00 | S. Carolina | 202.58 |
| Illinois | 8,915.88 | S. Dakota | 1,878.80 |
| Indiana | 4,569.77 | S. Florida | 5,651.92 |
| Italian Br. | 461.77 | S. California | 35,291.88 |
| Kansas | 8,294.50 | S. N. England | 3,543.97 |
| Kentucky | 510.69 | S. Texas | 8,045.84 |
| Lat. Amer. Br. | 649.19 | S. Idaho | 979.96 |
| Louisiana | 1,883.91 | S. Missouri | 7,209.14 |
| Michigan | 11,913.83 | Span. E. Dist. | 448.00 |
| Minnesota | 11,645.41 | Tennessee | 4,394.06 |
| Mississippi | 1,818.26 | Ukrainian Br. | 202.66 |
| Montana | 5,330.78 | W. Central | 5,471.55 |
| Nebraska | 3,856.47 | W. Florida | 1,851.15 |
| New Jersey | 3,865.91 | W. Texas | 2,700.26 |
| New Mexico | 2,280.95 | Wis.-N. Mich. | 5,742.90 |
| New York | 9,808.03 | Wyoming | 661.05 |
| N. Carolina | 1,373.30 | Alaska | 320.31 |
| N. Dakota | 6,222.54 | Canada | 449.67 |
| N. N. England | 1,012.99 | Hawaii | 130.60 |
| N. Calif.-Nev. | 21,004.04 | Foreign | 20.72 |
| N. Texas | 12,958.81 | Miscellaneous | 281.70 |

| | |
|------------------------------------|--------------|
| Total Amount Reported | \$305,027.95 |
| District Funds | \$10,369.67 |
| National Home Missions | 2,394.27 |
| FM Office Expense | 3,458.86 |
| Given Direct to Missionaries | 9,784.47 |
| | 26,007.27 |

| | |
|---|--------------|
| Received for Council Missionaries | \$279,020.68 |
| Received for Non-Council Missionaries | 4,764.54 |
| Offerings not allocated to any state | 21,566.12 |

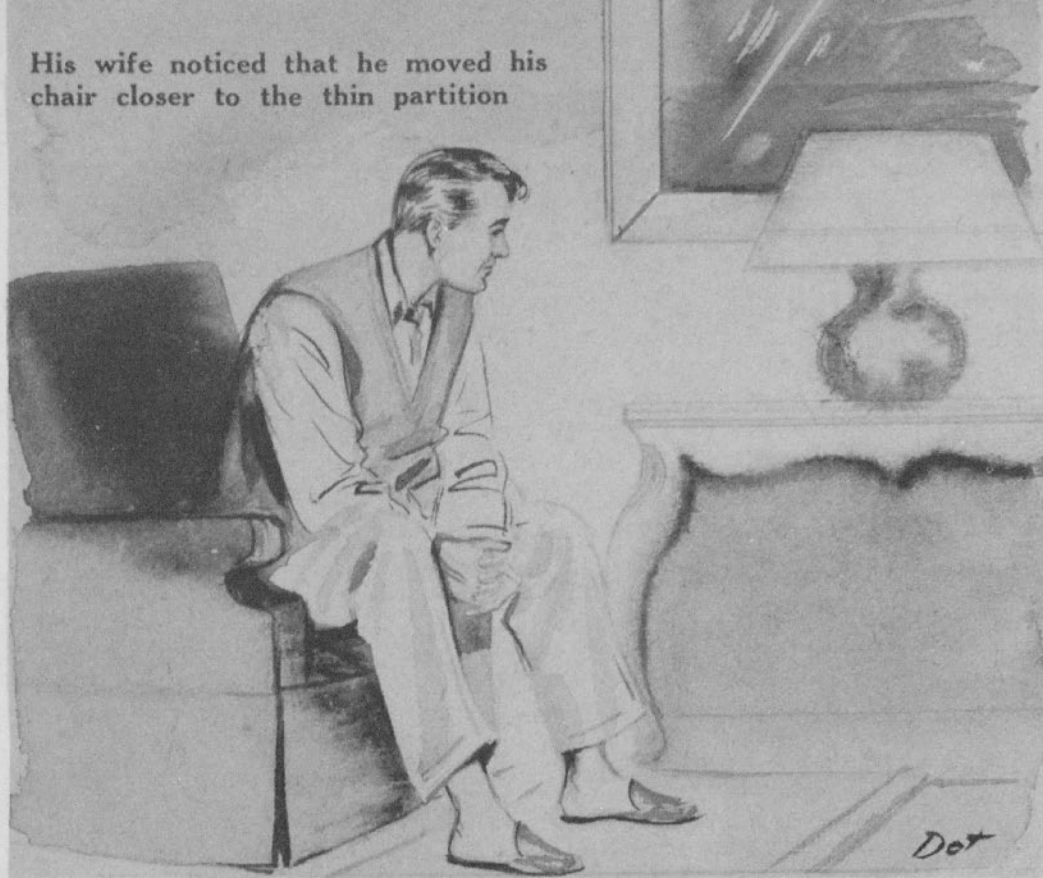
Total Receipts

| | |
|---------------------------------------|--------------|
| Support of Missionary Personnel | \$120,434.45 |
| Missionary Equipment | 42,116.85 |
| Missionary Work | 53,466.56 |
| National Workers Abroad | 9,335.12 |
| Deputational Returns | 37.51 |
| Buildings in Foreign Lands | 37,431.65 |
| Missionary Transportation | 56,219.01 |

| | |
|--|--------------|
| | \$319,041.15 |
| Transferred from "Hold Accounts" | 13,689.81 |

\$305,351.34

His wife noticed that he moved his chair closer to the thin partition



Thin Walls

BY ANNA C. BERG

THE SOFT STRAINS OF, "THERE'S not a friend like the lowly Jesus," floated out on the night air. The man in the adjoining room threw down his paper in irritation. "What's that noise? Where is it coming from?"

"It's from the next room," his wife replied. "These walls are so thin you can hear almost everything that goes on."

"Do you mean to say we have to listen to that Psalm-singing and praying every day?" His wife made no answer and he continued, "Well, I don't care for it; I'm going for a walk."

"Jesus knows all about our struggles; He will guide till the day is done. There's not a friend like the lowly Jesus, no, not one; no, not one."

The sound of an old organ accompanied the singing. Every night this took place as other hymns also were sung. Next door, a young mother was leading family devotions.

Mrs. Leverich had been deserted by her husband and left with two small boys. She took in washings to pay for the rent of their room and to buy the needed food and clothing for her little family. Though night found her weary and worn, they never failed to have their time of singing around the

organ. A Bible story always followed, after which she led her two sons in prayer. (Little did this young mother dream of the far-reaching results of her faithful efforts in leading her small family in Christian living. The Word of God has marvelous power, and its influence was soon felt by the couple in the adjoining room.)

The young husband who had expressed his ill temper at the sound of singing and prayer, no longer went for a walk when it was time for evening devotions next door. Instead, his wife noticed that he moved his chair closer to the thin partition. Soon he was seen to press his ear closer to the thin wall that he might not miss one word of the faltering prayers of the little boys. His own sinful life accused him. He was convicted of his wickedness, and his evil habits troubled him. "Wife," he said emphatically one evening, "we're not living right."

The next week Mrs. Leverich invited them to go with her to a Wednesday evening prayer service. The man who had hated and scoffed at church and religion consented to go. That night he and his wife were in a church service for the first time in many years. When an invitation to accept Christ

as personal Saviour was given, they both knelt at the altar of prayer in confession and surrendered their hearts to the Lord.

The Word of God which had penetrated the thin wall between the two apartments, had also dissolved the stubborn wall of resistance and unbelief in their hearts. A miracle was wrought in their lives by the Word of God. They were born anew and peace flooded their souls. Their changed lives proved the fulfillment of 2 Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

The young man and his wife continued to live for God. They established a Christian home and brought up their children for the Lord. Later they heard the call of God for further service and entered the ministry. Today they are still active in the work of the Lord. Of their seven children, five are engaged in Christian service. Two sons are ministers, one is a home missionary. One daughter is the wife of a minister and another an ardent Christian worker.

When members of the family meet together they never fail to thank God for salvation and their Christian training which came as a result of a young mother's faithfulness at her own family altar. ◀ ◀

How Do You REALLY FORGIVE?

JUNIOR READERS' FEATURE

JANIE USUALLY LIKED TO DRY THE dishes after supper because it gave her a chance to talk things over with her mother. Forgiveness, for instance.

"Mother, you're always saying we ought to forgive and forget. How do you do that? When Sharon broke my music box she said she was sorry and I said I forgave her. But every time I see her, I blame her in my heart for being so careless. I thought I forgave her, but I sure can't forget it. How do you *really* forgive?"

Mother was silent for a moment; then she asked, "How did you get that scar on your arm?"

"Why, you remember—it was the day I fell out of the swing at school."

"Is it sore now? Does it hurt?"

"Of course not! It's been well for ages." Janie looked at her mother curiously and said, "Why did you ask that?"

"Well, I was thinking about your question. Our memories are very active, and we may not be able literally to *forget* things, even if we want to, but we can come to the place where the memory doesn't hurt us any more. It took time for your arm to heal, but through the help of the Lord Jesus we can forgive others in a real way without waiting for time to erase the pain.

"One of the parables Jesus gave has often helped me. He told of a servant who owed his master a lot of money. When he couldn't pay, he was just about to be put into prison. But then his master decided to cancel all the debt! The servant was free. Then right away the servant went out and found one of his fellow servants who owed him a very small amount of money. He demanded immediate payment. When the poor man could not pay, the servant had him put into prison."

"How mean can you get!" Janie exclaimed. "You'd think he'd have been so thankful for his own cancelled debt that he'd have been more than glad to forget that little bit the other man owed him."

"Exactly," Mother smiled. "Have you ever stopped to think of the many things the Lord has forgiven you—your bad temper, your pouting, the times you cheated at school, all the little sins and the big ones too—and have you forgotten what it cost Him to forgive you? Have you forgotten His suffering on the cross?"

Janie thought of all her sins. Then she thought of the broken music box—and suddenly it didn't matter at all any more.

Slowly she turned to her mother. "I never really forgave Sharon before, but I do now," she said slowly. "I'm even ashamed I ever held it against her. Thinking of Jesus *dying* so He could forgive me makes it ever so much easier to forgive Sharon—and to forget all the hurt. I'm glad Jesus told that parable. It helps me *really* to forgive."

—Elva M. Johnson



Family Altar

DAILY BIBLE READINGS BY R. G. CHAMPION

Monday, October 27

Read: Matthew 17:14-27

Learn: "Verily I say unto you, If ye have faith as a grain of mustard seed... nothing shall be impossible to you" (Matthew 17:20).

For the Parent: This passage contains a record of two more of the miracles of Christ. Have the group review them, pointing out that the first occurred when Jesus and the disciples came down from the Mount of Transfiguration. Stress the importance of believing God and His Word, allowing Him to work out the impossible situations in our lives.

Question Time: Why couldn't the disciples help the demon-possessed child? (v. 20) How did Peter get the tribute money? (v. 27)

Tuesday, October 28

Read: Matthew 18:1-14

Learn: "For the Son of man is come to save that which was lost" (Matthew 18:11).

For the Parent: From this passage point out: (1) Jesus presented gospel truths using simple illustrations, vv. 1-3; (2) the importance of humility in God's kingdom, v. 4; (3) we should avoid evil thoughts and practices, for they could be our eternal ruin, vv. 5-10; (4) the purpose of Christ's coming to earth, v. 11; (5) God desires that all persons everywhere repent of their sins and turn to Him, vv. 12-14.

Question Time: What important spiritual quality is referred to in Jesus' statement about becoming like little children? (v. 4) Why did Jesus come to earth? (v. 11)

Wednesday, October 29

Read: Matthew 18:15-35

Learn: "I say unto you, That if any two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18:19).

For the Parent: Some important truths from this passage are: (1) the need of Christians getting along with each other, vv. 15-18; (2) the power of unity among believers, v. 19; (3) Christ has promised to be with us, v. 20; (4) we must be ready to forgive for any wrong done to us, even as God is ready to forgive us, vv. 21-35.

Question Time: What illustration did Jesus give to emphasize forgiveness? (vv. 21-35)

Thursday, October 30

Read: Romans 10:8-17; Mark 1:9-15

Learn: "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

For the Parent: (Additional material on "The Message of Salvation" will be found on Sunday's Lesson page.) From the passage in Romans point out: (1) the way of salvation, vv. 8-10; (2) salvation is available to all, v. 12; (3) the certainty of salvation, v. 13; (4) the necessity of spreading the gospel so all may have the opportunity to accept Christ, vv. 14-17. The passage from Mark shows Christ as our Example in carrying the message of salvation.

Question Time: What important truths does Romans 10:8-17 present? (See above)

Friday, October 31

Read: Luke 15:11-24 (Sunday's Lesson for Juniors)

Learn: "Except ye repent, ye shall all likewise perish" (Luke 13:3).

For the Parent: Have the group review the story of the prodigal son, emphasizing especially his steps downward, his decision to change, and his steps to repentance and restoration. Have various ones read the following verses: Isaiah 55:7, 66:2; Acts 17:30. Discuss the meaning of repentance (turning from sin and turning to God) and point out the necessity of it.

Question Time: What did the prodigal son say when he "came to himself"? (vv. 17-19) What is repentance? (See above) Why do you think it is necessary?

Saturday, November 1

Saturday, November 1

Read: Mark 2:1-12 (Sunday's Lesson for Primaries)

Learn: "Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:2).

For the Parent: Review the story of the healing of the palsied man and his salvation, pointing out: (1) the great interest in the ministry of Jesus, vv. 1, 2; (2) the great concern of the palsied man's four friends, letting nothing deter them from getting him to Christ, vv. 3, 4; (3) Jesus' power demonstrated in both forgiveness of sins and healing of sickness.

Question Time: How did the palsied man get to Jesus? (vv. 3, 4) What did Jesus do for him? (vv. 5-12)



How to Pray for MISSIONARIES



ONE OF THE MARKS OF ADULTHOOD is the ability to assume responsibility, to follow through what we have begun. Our responsibility to missionaries does not end with their financial support. They need something more that we can give them.

A missionary to Japan once said something which revolutionized my life. In essence, it was this:

"You pray for your missionaries and expect God to do miraculous things on their behalf. You expect them to live godly, Spirit-filled lives. You expect them to work in the heat of the battle, looking to God to do mighty things, to change lives, to supply material needs, to defeat the purposes of Satan.

"But your missionaries expect these same things from you. Their God is your God, and He wants to be in you what He is in them. Only when you learn how to trust Him for your lives and every need in them will there result effectual prayer for missionaries."

God does not have two standards of living—one for the missionary and one for those of us at home. He wants us both to live the same way—in utter dependence upon Him. He wants us both to count no sacrifice too great to make for Him. He wants us both to serve Him with hearts full of love and devotion. He wants us to pray effectually for one another.

IMPORTANCE OF PRAYER

The Lord placed primary importance upon prayer because His people are engaged in conflict. The Christian life is a battle.

It is true that in America we reap the benefits of restraining influences and a government founded upon Christian principles; but most of the missionaries are in countries where Satan has held undisputed sway, where he is loath to give way to the entrance of the gospel. Some of them face persecu-

tions; others, hampering restrictions. Our most effective way of helping them is by prayer.

Our Lord prayed for Peter that his faith should not fail. Had there been anything better that He could have done for Peter, He would have done it, but Jesus *prayed* for Peter.

Christ in Gethsemane wanted Peter, James, and John to watch with Him. If the Son of God expressed the need of human companionship, love, and interest in this crisis, how much more do the missionaries—human like ourselves—need such fellowship!

The apostle Paul requested prayer many times. Few would dispute the statement that he was the world's greatest missionary and one adequately prepared. Yet this man, so highly honored and so greatly used, asked for prayers, needed prayer, and was utterly dependent upon it.

HOW SHALL WE PRAY?

Our prayer must stem from love—love for Christ and the desire to see Him glorified. We must desire this above all else—that His will, plans, and purposes be fulfilled. We must pray out of love for one another, for the Church which is His body, and for others for whom Christ died.

We need not be ignorant of God's will. He is not willing that any should perish, and with boldness we can come before Him and claim souls.

It is the will of God that His children obey Him, that they grow in grace, that they live in victory, that they manifest the love of Christ, that they exercise faith, that they love one another. Therefore, we should ask these things for ourselves, for the missionaries, and for the native Christians.

We must ask largely of God. The Bible says that "Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:2,3).

We cannot expect God to answer prayer based upon selfish motives. We must want God's will in all things.

We must pray with expectancy. Only then will God work for us and the missionaries, for He is limited by our unbelief. Even Jesus could do no mighty work in Nazareth because of the people's unbelief.

SUBJECTS FOR PRAYER

Pray for continents and nations. A globe or map may help. Remember a different section each day so that in a certain time you will have covered the entire world.

Pray for the efforts being made to reach religious groups—the Moslems, Hindus, Buddhists, and others.

Pray for missionaries by name, remembering their definite needs and requests. Many on furlough ask for prayer that they may have time alone with the Lord every day.

Pray for the health of missionaries. Pray that they may know what it is to "renew their strength, to run and not be weary, to walk and not faint." Do not forget to pray for their children.

Pray for national Christians, for indigenous churches, and for their leaders.

Pray for the governments under which missionaries work. Be on the alert for news items pertaining to mission fields and pray about these things.

Pray for the various mission boards, missionary executives, and such problems as the need for workers, the threat of Communism, and the inroads of false cults.

HELPS IN PRAYING

Read missionary publications and letters from missionaries. Spread your mail before the Lord. Letters from missionaries will keep you informed and help you to pray intelligently for them.

Keep them informed, too, of the activities at home and of the Lord's dealings with you. Make your letters a source of spiritual blessing that will bring joy and encouragement to them.

Such a program of prayer will be costly in time and energy. We will have to *make* time for this ministry, but the rewards will far outweigh all costs.

We ourselves will come to know God in a new way, and only so can we "bear one another's burdens and so fulfill the law of Christ."

—Park Street Spire

"Where There's a Will...."

God makes a way when the people "will"
to do something for Him

BY J. H. CROUCH



IN MAY OF 1956 A GROUP OF FOLK with a vision to work for God met together with the district superintendent and arranged to begin the Glad Tidings Assembly of God Church in Decatur, Illinois. The group was set in order and officers were elected. In June of that year we answered the call to pastor the new work in Decatur.

The group worked very hard the first week. We secured an upstairs hall in which to meet and contacted every possible prospect. The first Sunday 43 were present, our lowest number in the existence of the church. Immediately, a permanent meeting place was sought. We heard of a lovely brick church which was for sale and began negotiating. In the meantime a more desirable meeting place on the ground floor was

secured and the Sunday School began to grow. By the end of the fourth month, the attendance had doubled.

During the months that negotiations were being made for a church building, every avenue of help was sought in raising funds; but it seemed that no one would loan to an organization that was so small and new. Finally I called an agency from whom I had borrowed to buy property for other parishes and received favorable consideration. We picked up ten of our men (all of whom were willing to inconvenience themselves for the cause of Christ) and drove over one hundred miles to "storm" the office of our agent on a Saturday morning. He must have been impressed for he went to work for us. He was not able to raise all the money

we needed, so he made a personal loan on top of that which he was able to obtain. This was still not enough to meet our heavy need. So we prayed some more.

Finally we were able to persuade the church organization from which we were buying to accept our offer and carry the third mortgage for the remaining \$10,000. The beautiful brick church, 40 x 90, complete with furnishings and full basement, was turned over to us.

A five-room parsonage became a very comfortable home after some \$2,000 was spent in remodeling by the men and the pastor during the evening hours. Painting and redecorating of our ten-room Sunday School department was begun during our first winter and now the church is quite presentable and all in use. The state insurance appraiser values this seventeen-year-old building—seating 230, and furnished with oak pews and carpeted floors—at \$70,000. God enabled us to have it within six months after organizing.

The first full Sunday School year our average was 91; and it appears that in our second full year we will average 130 with an enrollment of 185.

We have had several good revivals with people from other denominations coming and getting saved and receiving the Holy Spirit.

We have a heavy budget: paying on our loan, contributing to the support of four missionaries, and making continuous improvements. The first year I taught school to help meet the budget, but this year I have been able to give full time to the ministry. If our present rate of growth continues (and I feel confident that it will) we will have to enlarge next year.

* * *

The Home Missions Department has established a fund to help the Church Extension work in various districts that find themselves in need of financial help. This fund at the present time is nearly depleted. Any offering which the Lord may lay upon your heart to contribute will be appreciated by both the national and district offices. Clearly designate your offering for the **NEEDY DISTRICT FUND** and mail it to

HOME MISSIONS DEPARTMENT
434 West Pacific Street
Springfield 1, Missouri



Glad Tidings Assembly of God in Decatur, Illinois.

REVIVALTIME GIVING

TOP DISTRICTS

January 31 to August 31, 1958

TOTAL GIVING

1. Eastern\$10,948.81
2. So. California 10,599.18

AVERAGE GIVING PER CHURCH

1. New York\$61.02
2. So. New England 57.72

INCREASE IN TOTAL GIVING

1. So. Florida\$1,051.25
2. Ohio 928.51

INCREASE IN AVERAGE GIVING

1. Appalachian\$10.68
2. South Dakota 10.03

GREATEST GAIN IN NUMBER OF CHURCHES GIVING

1. West Central12
2. New Jersey 11

PERCENTAGE OF GAIN IN NUMBER OF CHURCHES GIVING

1. Montana17
2. Appalachian 8

REVIVALTIME SPEAKER'S ENGAGEMENTS

The REVIVALTIME speaker, C. M. Ward, will be heard in person in the following cities:

NOVEMBER 5-6—ROCKFORD, ILLINOIS; Assembly of God, 804 Second Avenue; REVIVALTIME rally.

NOVEMBER 11—RAPID CITY, SOUTH DAKOTA; Sectional Veterans Day Rally.

NOVEMBER 12-14—DAYTON, OHIO; Bethel Temple Assembly of God, 327 S. Smithville Road; Missionary Convention.

NOVEMBER 25-26—MATTOON, ILLINOIS; First Assembly of God; 38th Church Anniversary Service.

NEW STATIONS RADIO NEWS FLASH!

The following stations have been added to the REVIVALTIME radio log:

WALLA WALLA, WASHINGTON (KUJ)

1420 Kc.—5,000 Watts
Sundays, 5:00 p.m.

CLIFTON, ARIZONA (KCLF)

1400 Kc.—250 Watts
Sundays 3:30 p.m.

SPRINGHILL, LOUISIANA (KBSF)

1460 Kc.
Sundays, 7:45 a.m.

DAWSON, GEORGIA (WDWD)

990 Kc.—1,000 Watts
Mondays, 9:15 a.m.

NEW ORLEANS, LOUISIANA (WTPS)

940 Kc.—1,000 Watts
Sundays, 3:00 p.m.

PHILLIPSBURG, PENNSYLVANIA (WPHB)

Sundays, 4:00 p.m.

MILTON, FLORIDA (WSRA)

Sundays 7:30 a.m.



The Missionettes and sponsors of the University Assembly in Waxahachie, Texas honored the mothers and WMC president at a missionary banquet. Flags of many countries decorated the room, and the tables were beautifully decorated with plants, flowers and candles. Missionettes and sponsors dressed in costumes representing six countries. Choruses were sung in foreign languages and interpreted into English. Mrs. Elizabeth Wilson, returned missionary, was the guest speaker. The banquet was very inspiring to all who attended. Joe W. Adams is pastor of the University Assembly.

Missionette Clubs Prove Valuable

Teen-age girls are full of energy and enthusiasm. They want to be kept busy. If our churches do not provide an outlet many girls will become interested in activities which are not beneficial, and in some cases even harmful, to their well-being.

One of the most often heard comments concerning Missionette Clubs is that they draw the girls closer to each

other and to the Lord. A wonderful bond of fellowship is established as the girls meet to work for missionaries, for the ill and aged, and for their local church.

On numerous occasions girls have been saved and filled with the Holy Spirit during the devotional period. Regular club meetings have become prayer meetings. Besides the spiritual blessings the Missionettes receive, no one knows how many needs have been met for our own Assemblies of God missionaries around the world as a result of Missionette prayers.

In less than three years more than 10,000 teen-age girls have pledged themselves to follow the Lord in Christian living, in witnessing and in service, endeavoring always to glorify Him as a Missionette.

Time passes quickly. Do not deprive your girls of an opportunity to be of service.



Missionettes of the Glad Tidings Tabernacle in Everett, Mass. are shown making pot holders and a baby's afghan. The girls visited a local nursing home and presented the matron with napkin rings containing scripture verses to be placed on the patients' trays. They have also made a number of items for sick children. Their pastor is Harold Bither.

"Send out the light across the waves
Lest souls in peril die.

There may not be another ear
To heed their anxious cry.

Why wait till future days to shed
God's love into the night?

Nearby, the lost are storm-tossed now!
We must give them the light."

ATTENTION: COLLEGE STUDENTS



PHOTO BY H. ARMSTRONG ROBERTS.

- IF you are a student at one of the following schools, or—
 - IF you know of a Pentecostal student at one of these schools—
 - YOU will be happy to know that a "Chi Alpha" chapter is active on your campus! (Chi Alpha is the collegiate equivalent of the local C. A. group.) Contact the person listed beside the name of your school in the list below for further details about your own Chi Alpha chapter.
- University of Alabama, Tuscaloosa, Ala.; Robert H. Spence, 2624 Broad Street, Arkansas State College, Jonesboro, Ark.; Blain Stout, president.
 University of Arkansas, Fayetteville, Ark.; Harlan Peacock, president
 Fresno State College, Fresno, Calif.; Beverly Crane, president.
 Florida Southern College, Lakeland, Fla.; James Strayer, president.
 Florida State University, Tallahassee, Fla.; Carl A. Saye, president.
 Wheaton College, Wheaton, Ill.; Allon Hornby, president.
 University of Michigan, Ann Arbor, Mich.; T. Burt Evans, 1406 Russell Street, sponsor.
 Southeast Missouri State College, Cape Girardeau, Mo.; June Jauch, secretary-treasurer.
 Oklahoma University, Norman, Okla.; Floyd Vest, president.
 Oklahoma State University, Stillwater, Okla.; Betty Sutton, secretary.
 Southwest Missouri State College, Springfield, Mo.; Dorothy Foreman, president.
 Texas Christian University, Southwestern Baptist Theological Seminary, Texas Wesleyan College, Fort Worth, Texas; David Thompson, president.
 North Texas State College, Denton, Texas; Laverne Grizzle, president.
 Seattle Pacific College, Seattle, Wash.; Steve Atkinson, president.
 University of Washington, Seattle, Wash.; Harold Spore, Vice-president.
- Pastor! If you live in a college town where there is no active Chi Alpha chapter, write the National C. A. Department for information on helping to organize a Chi Alpha group.

A Positive Testimony

(Continued from page three)

the Church speaks for the sufficiency and efficacy of the Bible. Since the admission of tradition into the Church, she has declined. Scripture is infallible; other teachers are liable to error. To place human tradition, doctrine, and ordinances above Scripture is nothing but presumption."

A teacher in the Augustinian monastery at Erford said to Luther, "Brother Martin, let the Bible alone; read the old teachers. They give you the marrow of the Bible. Reading the Bible breeds unrest." That teacher spoke some truth, at least. Wherever there is oppression, tyranny, suppression of truth, declension or apostasy, or mere coldness and indifference, the reading of the Bible breeds unrest. It bred a divine discontent in the hearts of hungry people. People who tasted the eternal verities of God's Word could no longer be satisfied with the husks of tradition. Given godly leadership such conditions brought

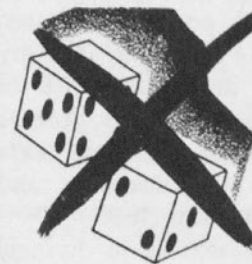
about the Protestant Reformation.

In our day similar conditions helped to bring about the Pentecostal revival. Students of Scripture simply sought that which God promised in His Word and God honored their simple faith. Thus the revival began. It does and will continue as we accept the invitations, obey the commands, heed the warnings, and claim the promises of Holy Scripture.

Nothing else is as effective in producing conviction, repentance, and saving faith as the Word of God itself. True, the Spirit of God regenerates and effects the new birth. But He uses the authority of the written Word to do so.

Since there is such power and adequacy in the Word we should use it more extensively in our worship and evangelistic services. The more we give attention to the reading of the Word in our studies, in the pulpit, and in the pew the greater and more enduring will be the revival and the firmer our faith.

Let us then, on this Reformation Day, give glad witness to the free grace of our Lord, make frequent use of our freedom of access to God as believer-priests, and draw from the full sufficiency of the Scriptures the content of our message to the lost about us.



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The Crisis Hour

World Conference Address

By **HOWARD P. COURTNEY**

General Supervisor, International
Church of the Four Square Gospel

GOD HAS SAID, "MY SPIRIT SHALL not always strive with man" (Genesis 6:3).

These sobering, powerful words bring many thoughts crowding into my mind. There is a desperate sense of crisis about them. In the many years I have preached the gospel, few texts have ever arrested my attention and gripped my heart as this has.

One phase of this text is so divinely frightful that one instinctively draws back in unnamed horror, for here we have the length and breadth, the height and depth of unspeakable, indescribable awfulness; while the other phase of it is as full of hope, consolation, and inspiration as the ocean is full of water.

The positive, inspiring, hope-filled part of this text is the wonderful truth that the living God *does strive* with the hearts of men and women. God's fundamental, never-wavering plan and purpose on earth is to *save* men and women out of the quicksands of personal and universal sin and give them a vital, living hope that reaches beyond the grave!

Yes, the central truth of the Bible, the very essence of God's plan of redemption is that Jesus, the very Son of God, came into this world for the specific, uncompromising, fundamental purpose of seeking and saving lost sinners.

Wherever his glorious gospel is

preached, the Spirit of God draws back His mighty bow and drives the golden arrow of divine truth and conviction into men's hearts, revealing to them that,

*"There is a fountain filled with Blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."*

Oh, my friends, God the Father WANTS to save men; Jesus CAME to save men; the Holy Ghost STRIVES to save men; the Divine Trinity DOES save men, at this hour in this day!

The manner and circumstances under which the Holy Spirit strives with the souls of men is nothing short of astounding, for God uses any and all methods necessary to rescue men and women from the wreckage of sin.

Travelling by train to fulfill a speaking engagement in the state of Montana a number of years ago, I was met by a cattleman who also drove a school bus as a sideline. He was a big, broad-shouldered, barrel-chested fellow. In talking with him I asked how his conversion was brought about.

He told me an amazing story. He had been attending a revival meeting with his wife and family, but he would not surrender his life to Christ. His wife became so burdened for him that she called the minister and several other Christians together after one of the services and asked them to agree with her in prayer for her unsaved husband. Her prayers and request were certainly direct and could be called rather violent. She prayed (with the others agreeing with her) that either the Lord would save her husband or let him die immediately!



Howard P. Courtney

I shall never forget how that giant of a man looked at me in the midst of his story and said, "Brother Courtney, wasn't that an awful way to pray about me?" He almost looked haggard just in telling it.

The next day this man started driving the children to school in his bus. After the children had been delivered at their destination, he turned the bus around and started for home. He had gone only a short distance when God began to answer his wife's prayer. He suddenly became so weak that he was going to pass out. He managed to pull the bus over to the side of the road and set the emergency brake. By the time the bus had completely stopped, he was down on the floor boards, completely blind, practically unconscious, and a few seconds from death.

In those fleeting seconds, God spoke to his heart and said, "Now or never." In his innermost heart, for by this time he was too weak to speak audibly, he cried, "God save me for Jesus' sake!"

Immediately he was regenerated; he was converted; he was born again! At once, his eyesight and strength returned. He picked himself off the floor board of the bus, dusted off his clothes, and although still startled by this harrowing experience he went on his way rejoicing.

Oh, how God strives with man! How He agonizes over him, with bloody sweat, striving, ever striving to turn his wayward steps from the gates of eternal destruction.

May God be praised for His earnest and gloriously successful efforts on behalf of sin-stained, perdition-bound men. For otherwise multitudes now saved would be in hell or on the certain road to eternal damnation, while every sinner would be just as doomed as if he were already in the lake of fire and brimstone.

The sober, negative side of my text is so divinely awful that the strongest-hearted might well turn pale with nameless horror in contemplating its solemn warning, "My Spirit shall not always strive with man."

These powerful, weighty words indicate that there is a fatal line beyond which if a man ventures there is no mercy, no help to be had, no returning for another chance.

These words, "My Spirit shall not always strive with man," in their negative form mean that never again will individuals have an opportunity to make

their peace with God! Never again will they have the opportunity to repent of their sins!

It means there is a place of neglect and resistance where even God's matchless love is exhausted. It means there is a definite limit to God's striving with the hearts and souls of men.

It means there is a time when the last bell has rung, the last hour struck, the last sermon preached, the last invitation given, and when God's Spirit strives with the heart for the final time.

This text means the last food has been eaten, the last glass of water drunk, the last night's rest has been enjoyed, the last conversation carried on with friends! It means that the last book has been closed, the final accounts have been balanced, the time of payment has expired, that a human soul has been weighed in the balance and found eternally wanting.

It means the door of hope and mercy and grace is irretrievably closed; it means the sun of hope is set behind the mountains of eternal despair never to reappear. It means the doors of everlasting life have been closed forever and locked eternally; it means the drawbridge across the chasm of destruction has been withdrawn never to be put in place again.

This is the language of despair—total, complete, absolute, final, soul-killing, mind-searing, heart-chilling, spirit-crushing despair. "My Spirit shall not always strive with man."

If the urgent message of my text means anything, if you ever intend to be saved, you should be saved now. If you ever intend to live for Christ, do it now. If you ever intend to surrender all for Christ, this is the hour.

O man, woman—you are a child of destiny! God not only cares for you, but centers His loving effort in ceaseless striving to rescue you from your spiritual bankruptcy. You may not have heard the Spirit of God as He stepped to your side tonight; you may not have heard the rustling of His robes or the breath of His presence, but He is there to plead with you to take Christ as your Saviour and King. You may easily keep the minister or worker out of your home or presence, but no door can shut out the blessed Holy Spirit. He comes to you tonight, whispering softly but urgently, saying: "Immortal man, child of time, never-dying soul, are you ready? Have you made your peace with God?"



SPEED-THE-LIGHT MOTORBOAT LAUNCHED ON LAKE NYASA

About 400 grateful Africans gathered on the shores of beautiful Lake Nyasa in Tanganyika, British East Africa, on June 15 to dedicate the new Speed-the-Light motorboat. Mr. and Mrs. Wesley Hurst, Mr. and Mrs. Stephen Vandermerwe, and Mr. and Mrs. Delmar Kingsriter assisted in the service. Brother Hurst gave a history of the project, stating the purpose of the Assemblies of God in launching this boat on Lake Nyasa. Brother Vandermerwe brought a challenging message.

Writes Delmar Kingsriter: "Two churches are now being built as a result of this Speed-the-Light venture. People as far away as 100 miles are talking about the vision of the Assemblies of God in putting this boat on Lake Nyasa. A chief from Masoko, forty miles to the north, seemed opposed to us until he saw the boat and had a ride in it. Now he wants workers and churches immediately.

"The coming of the '*Lya Ndumi*' (Messenger) has opened this whole area to the ministry of the Assemblies of God and has served as a stimulus to the work in general."



BECAUSE YOU ARE THANKFUL...

for a faithful pastor who helped you during the early days of your Christian life, who ministered faithfully in your Assembly, worked too hard during the building program, and came willingly at your call to minister to the sick in your home . . .

GIVE ON NOVEMBER 23

AGED MINISTERS' ASSISTANCE

434 WEST PACIFIC STREET
SPRINGFIELD 1, MISSOURI



Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



THE MESSAGE OF SALVATION

Sunday School Lesson for November 2, 1958

ROMANS 10:8-17; MARK 1:9-15

We are living in a "do-it-yourself" age. And a great deal of "do-it-yourself" religion is being proclaimed from modern pulpits. But in spite of his ingenuity and "know-how" no man can save himself from his sins and fit himself for heaven. Apart from simple faith in the Lord Jesus Christ and in His atoning death on the Cross, man is hopelessly and eternally lost. Yet the fact remains that no man is so lost that he cannot be saved to the uttermost if he will believe the simple saving facts of the gospel. This is the message of Paul in the first portion of our lesson text.

1. *The Accessibility of Salvation* (Rom. 10:6-8). Salvation is not far off or hard to obtain, says Paul. We do not need to seek to bring Christ down from heaven in order to be saved. "The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith which we preach." Paul's point is that Christ dwells in His Word which, when it is believed and obeyed and received in the heart, helps do the saving work.

In verses nine and ten Paul shows us just how the saving work of the Word takes place. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Thus we are saved, not by doing anything, but by believing something; namely, the facts of the gospel, that Jesus Christ is the Son of God, that He died to save all men from sin, that He rose from the dead and is alive forevermore, that all who accept Him as their substitute and Saviour are saved, forgiven, born again, and have eternal life. This believing is not merely intellectual assent but heart faith which leads one to personally receive Christ as Lord. Following this, one confesses; that is, publicly testifies by word of mouth to his relationship to Christ.

2. *The Universality of Salvation*. "For whosoever shall call upon the name of the Lord shall be saved... for there is no difference between the Jew and the Greek." Christ by His death has made it possible for all men to be saved. God wills that *all* men shall be saved. See 2 Peter 3:9. Yet very few men, comparatively speaking, are *actually* saved. While Christ's work was complete, a man must actually appropriate Christ in order to be saved. To put it otherwise, salvation is a free gift of grace, but it must be personally accepted. Men must "call upon the name of the Lord." This "calling" does not mean just a general calling upon God in general terms. Paul's words presuppose that the person doing the "calling" has heard the gospel, and the gospel is "Christ died for our sins." That this is true is borne out in the succeeding verses.

3. *The Preaching of Salvation* (Rom. 10:14-17). In these verses we face irresistible logic and inescapable responsibility. Paul has just stated that in order to be saved men must call upon the Lord. Then he faces us with four searching questions. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

Before men can be saved they must believe the message that saves. Before they can believe the saving message they must first hear it. In order to hear the message someone must take it to them. And in order for the message to be preached to some (as in the case of missionaries) preachers must be sent.

These verses set forth the responsibility of every Christian to participate in the witnessing and in the sending of others to witness!

Many voices are ceaselessly proclaiming messages in these days which damn men's souls—the voice of Communism, the voice of materialism, the voice of false religions. And how many millions of men in recent years have become victims of these voices! No wonder Paul quoted, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" What a reward at the Judgment Seat of Christ awaits those who are faithful in witnessing and sending others! All men will not be saved if they hear; but no man will be saved who does not hear, "for faith cometh by hearing and hearing by the word of God." If there must be failure, let it be on the part of the hearer rather than on the part of the proclaimer!

—J. B. Bishop

TWO ASPECTS OF SALVATION



Help for the NEW CHRISTIAN

BY R. A. TORREY

MY THOUGHTS OFTEN GO OUT TOWARD those who have recently accepted Christ as their Saviour.

Doubtless you will meet with difficulties; you may be discouraged and tempted to fall out by the way. No one need fall out by the way, for God has promised in His Word that He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

The secret of joy, strength, victory, and progress is always to keep one's eyes fixed upon Jesus. Let these three words from Hebrews 12:2 sink deeply into your heart: "Looking unto Jesus." If you have been tempted and have fallen, look at Jesus on the cross, and know that your fall has been atoned for there, and that you need not be discouraged, but can get up and go right on. If you will confess your sin, it will be forgiven at once (1 John 1:9).

If you are fighting with some temptation that seems stronger than you can bear, remember that Jesus rose again, and that He is now living to intercede for you, and that He has all power in heaven and on earth. Your temptation may be fierce, and the enemy strong, but Jesus is stronger and all-sufficient. He can give victory over any tempta-

tion, appetite, or sin. It is your privilege to have victory every day and every hour, if you will keep "looking unto Jesus." Ask Him and trust Him, too, to give you His power, and you on your part should give the Holy Spirit control of your life. This is the secret of a Christlike character. In deciding what to do at every turn of life, keep "looking unto Jesus" and follow him.

Don't fail to use every opportunity that comes to you to confess Christ before the world, both in public meetings and in your private association with others. When we confess Him, He confesses us, and when He confesses us, God gives us His Holy Spirit to help us. If you make a great deal of Christ, He will make a great deal of you; if you make but little of Christ, He will make but little of you.

Keep up your daily study of the Word of God. No matter how busy you are, you cannot afford to let a single day pass without giving at least fifteen minutes to thoughtful, prayerful study of the Bible. It is by the study of His Word that you will grow. It is through the study of the Word that Jesus abides more and more fully in you, and it is through the Word that the Holy Spirit speaks.

Are you taking plenty of time for

prayer? Begin every day with God, speak to Him before you arise from your bed, kneel down after arising and talk with Him before you talk with any human being. Tell Him everything that is in your heart, all your fears and troubles and cares, all your failures. Remember, God is your Father, and you can be more frank and trustful toward Him than you could even to an earthly parent. Perhaps you have never had an earthly father to whom you could go and tell everything that was in your heart. Well, you can go to your heavenly Father. He tells you to come boldly (Hebrews 4:16). Have no secrets from God. Tell Him everything that is in your heart.

During the day, whenever tempted, look up to Him to give you victory. It is well before leaving your room to think of the temptations that are likely to meet you during the day. Tell them all to God, and get the victory before you meet them.

Before you retire for the night, talk over the day with Him. Ask Him to show you if there has been anything that day that was displeasing in His sight, and then wait silently before Him to see if He has anything to tell you. If He shows you something that did not please Him, confess it at once and put it away. Never lie down to sleep with a single cloud between you and your heavenly Father.

Don't forget to work for your Saviour every day of your life. It would be well to try to speak to someone about his soul every day. You may not always have an opportunity, but make it the principle of your life to do so if you can possibly find an opportunity. In helping others you will help yourself. ◀◀



"Oh! NOW I see!"

SHOW-HOW

was basic to the apprentice system used universally when books were few. This show-how principle was effective and it was carried over into the best instruction books. The original show-how had another element though—the personal inspiration of the master craftsman.

The *Sunday School Counsellor*, a monthly magazine dedicated to improving the quality of Sunday School work and workers, is a publication with Sunday School show-how in the fullest sense. The practical "this is the how" is combined with the inspirational "this is the why." You can't buy good workers, but you can improve willing workers by subscribing to the *Counsellor* for every teacher and officer in your School. It's so easy to do, too—just order a bundle on the Sunday School literature quarterly order blank.



Fagots From the Torch of Evangelism

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

► **ALLEMANDS, LA.**—The church here has enjoyed two weeks of revival services with youth evangelists Jim Doan and Floyd Key. There were 27 saved or reclaimed, 10 filled with the Holy Spirit, and 10 baptized in water.
—*Cecil Janway, Pastor*

► **CINCINNATI, OHIO** — Evangelists Robert and Lillian Watters of Pennsylvania have recently concluded a successful campaign in the First Christian Assembly. Their boundless enthusiasm and high caliber musical program, plus a deep and obvious consecration, brought a great response here. This was unquestionably one of the most effective efforts ever conducted in this area.
—*D. Leroy Sanders, Pastor*

► **JAMESTOWN, N.Y.**—Evangelist and Mrs. Henry Shaffer of Enola, Pa. conducted a children's revival in Salem Church recently. Approximately 50 children responded to the altar appeal for salvation. On the final night a combined children's and youth service was held and 98 attended. The meetings were very successful in every way.
—*Joseph L. Vitello, Pastor*

► **PEARLAND, TEX.**—The Assembly of God here experienced an outpouring of God's blessing for two weeks under the ministry of Evangelist Paul Amos and wife. Both are very capable evangelists with God's anointing upon their preaching. The church was filled each night and hungry hearts were satisfied at the altar as they responded to the Spirit of God. Backsliders were reclaimed and sinners found old-fashioned salvation. A total of 11 were saved and 13 were baptized in water.
—*H. G. Montgomery, Pastor*

► **EARLIMART, CALIF.**—Evangelist James L. Burkett from Tennessee recently ministered in special services here, and the entire congregation was blessed by his ministry. The sermons were faith-building and inspirational. The whole church was revived, and people from other churches came to enjoy the ministry of the evangelist.
—*Eumid Freeman, Pastor*

► **SCHENECTADY, N.Y.**—The First Assembly of God here recently experienced a very successful tent meeting with Evangelist Eddie Lowmaster of Punxsutawney, Pa. The response of the people was most gratifying as they came for salvation, healing, and to receive the Baptism of the Holy Spirit. Many people came to the church for the first time, and all Sunday School and church attendance records were broken. New people have been coming to the church as a result of the meetings.
—*R. L. Kleinstaub, Pastor*

► **SOUTH HAVEN, MICH.**—The Musical Vanns of Toledo, Ohio came to this city with the expectation of holding five nights of meetings but the Lord so blessed that the services continued for eleven nights. The crowds increased nightly until they finally surpassed the largest crowd that the church has had in its history. Over 50 souls accepted Christ as Saviour. Many were filled with the Holy Spirit. On the last Sunday of the meeting the Sunday School came within five of breaking the all-time record. Had not the Sunday School bus broken down, it would have definitely established a new record. Over 100 people attended the meetings who were in the church for the first time. The entire series of services have greatly impressed this community.
—*Ross Simmons, Pastor*

► **HEBRON, IND.**—Evangelist and Mrs. Charles Hackett of Lake Village, Ark. recently conducted a two-week revival meeting here. God's rich anointing and blessing was apparent from the very first service. On the last Sunday evening three persons sought the Lord for salvation. Prayer and Bible study services were held each morning during the week. Brother Hackett's simple, straightforward and practical presentation of the truths of God's Word was well received by the entire congregation. Many new persons attended, and the entire church was strengthened.
—*Kelso Allen, Pastor*

► **JACKSONVILLE, FLA.**—The Norwood Assembly of God is thanking God for a mighty move of His Spirit during two weeks of meetings with Evangelist P. D. Creel of Plant City, Fla. It was believed by many to be the best revival in the history of the church. Many were saved, and there were healings, restorations, and manifestations of the gifts of the Spirit. The Sunday School showed a significant increase, and a genuine work has been done with lasting results. Many new people came to the church for the first time. Some have requested to be baptized in water and unite with the church.
—*J. Russell Mayhue, Pastor*

► **MINNEAPOLIS, MINN.** — The Lord blessed in a wonderful way during the youth crusade recently held in the Gospel Tabernacle here by Evangelist and Mrs. Paul Hild. The total attendance for the 12 nights neared 4000 and some 350 visitors were present. Eleven were saved and 15 were filled with the Holy Spirit. The youth-slanted preaching and music was thoroughly enjoyed by both young and old, and God's anointing rested upon the meetings from the very first service.
—*F. J. Lindquist, Pastor*

► **DUNCAN, OKLA.**—Evangelist Tommy Barnett of Kansas City, Kansas recently concluded a very profitable two-week tent revival here. Some 60 persons answered the call for salvation, and many Christians reported spiritual help and blessing from the combined evangelistic effort. The meeting was sponsored by three Duncan churches and four other Assemblies of God churches in the area.
—*Haskell Rogers, Pastor*

► **LANCASTER, OHIO**—The church here recently enjoyed one of the most gracious revivals it has ever experienced. The "Singing Rotherts" from Tampa, Fla. conducted two weeks of meetings. Their ministry in music and preaching was thoroughly enjoyed by all. Sister Rothert ministered each evening in children's services, and that effort contributed much to the revival as a whole. Many were saved, and adults who came to the services were blessed and



Crowd attending evangelistic services conducted by Evangelist Tommy Barnett in Duncan, Oklahoma. Haskell Rogers is pastor.

ready for the service that followed. The attendance was excellent and several adults were saved as well as children. Many new families became acquainted with the church. The sweet spirit that prevailed throughout the meetings continues.

—James A. Hinzman, Pastor

FELLOWSHIP NEWS



ANNIVERSARY AT NEWCOMERTOWN, OHIO

Anniversary services at the Newcomertown Assembly of God on August 17 had a double significance. They commemorated the thirtieth year of ministry by the pastor, Mrs. Daena Cargnel, and her tenth anniversary as pastor at this church. The photo shows the Ohio District Superintendent, C. W. Hahn, congratulating Sister Cargnel, while her husband (center) receives congratulations from the Presbyter, Stephen J. Rech.

—by Myrtle Sauerbrey, Sec.-Treas.

NEW TABERNACLE DEDICATED AT ROCKY MOUNTAIN CAMP

LITTLETON, Colo.—Unusually large crowds attended the Rocky Mountain District Camp Meeting in August to worship the Lord in a brand new tabernacle. The fine new building, which will seat 2500, was filled on Sunday and there was "standing room only" on Sunday night.

Paul Riggs of Oklahoma City was the evangelist and Arthur Arnold of Los Angeles was the Bible teacher. Nearly a hundred came to the altar seeking salvation. There were twenty saved one night and a number received the Baptism.

The new tabernacle is 100 by 140 feet. It is made of Butler pre-fab steel framing without a single interior post or roof truss. Construction began only six weeks before camp meeting, yet the tabernacle is now complete, including the beautiful front and decorative tower. Ministers and laymen worked hard and long to get the building ready in time.

There was a high spiritual tide throughout the camp meeting. The ministers met each morning from 9 to 10 o'clock for a meeting of their own while the laymen attended a Training Course. Allen Musbach of Sterling, Kansas, conducted the Training Course and also teamed with his wife to conduct meetings for the children each morning and afternoon in a tent.

Owen Carr of Topeka, Kansas, preached

EVANGELISTIC CAMPAIGN CALENDAR

| STATE | CITY | ASSEMBLY | DATE | EVANGELIST | PASTOR |
|---------|-----------------|----------------------|-----------------|------------------------|---------------------|
| Ark. | Camden | Cullendale | Oct. 21-Nov. 2 | Chas. H. E. Duncombe | James L. Hennessy |
| Calif. | Bostonia | A of G | Oct. 31-Nov. 2 | Richard E. Jeffery | W. G. Higgins |
| | Burlingame | A of G | Oct. 20-26 | John French | C. E. Lebeck |
| | Galt | Bethel Temple | Oct. 28-Nov. 9 | Stanley P. MacPherson | Carroll D. Holloway |
| | Lynwood | A of G | Nov. 2-16 | Dan Kricorian | James Ming |
| | Oakland | First | Oct. 12-26 | Denny Davis | Henry H. Ness |
| | Oakland | Revival Tab. | Nov. 2— | Quentin Edwards | Cecil J. Lowry |
| | Olivehurst | First | Oct. 21— | V. F. Eldridge | Searl W. Stover |
| | Pasadena | Trinity | Oct. 30-Nov. 24 | Sunshine Party | Harley M. Smith |
| Colo. | Delta | First | Nov. 2— | V. H. Ray | Dewey L. Heath |
| | Eads | A of G | Nov. 5— | Bobby Brock | Edwin P. Lack |
| | Ft. Collins | First | Oct. 21-Nov. 2 | Earley-McCulloch Team | L. A. Messick |
| D.C. | Washington | Bethel Pent. Tab. | Nov. 4-16 | Reginald Stone | J. Renton Hunter |
| Fla. | Orlando | First | Oct. 28-Nov. 9 | Jimmie Mayo, Jr. | J. M. Stallings |
| Ga. | Macon | First | Nov. 4-16 | W. M. Stevens | C. M. Hicks |
| Idaho | Kendrick | A of G | Oct. 26-Nov. 16 | Wesley W. Fleming | Hubert L. Deweber |
| | Payette | A of G | Oct. 28— | Johnny Hoskins | A. E. Rainwater |
| Ill. | Ava | A of G | Oct. 20-24 | Carl Gammel | Lloyd H. Aud |
| | Quincy | Bethel | Oct. 27-Nov. 9 | Wright-Myers Team | E. M. Clark |
| Kans. | Garden City | Faith Tab. | Oct. 29-Nov. 9 | Bob McCutchen | Henry A. Greenwald |
| Md. | Oakland | Sand Flat | Oct. 26-Nov. 16 | Fisher-Cheek Team | Irvin G. Steiding |
| Mich. | Dearborn | Calvary | Oct. 27-Nov. 2 | A. F. DiMusto | Argus Kent |
| Minn. | St. Paul | * Summit Ave. | Oct. 27-31 | Bob Olson Family | W. E. Wiedes |
| Mo. | Albany | A of G | Oct. 19-Nov. 2 | Frank E. Martin | Larry Allbaugh |
| | Cape Girardeau | First | Nov. 2— | M. Inez Smith | Fred H. Brand |
| | Ewing | A of G | Nov. 4— | Walter D. Lascelle | Wilbur L. Sharpe |
| Nebr. | Bridgeport | A of G | Nov. 2-23 | Max Francis & wife | J. C. Garrett |
| | York | A of G | Oct. 19-Nov. 2 | Bill Lane | J. E. Mayfield |
| N. Mex | Carlsbad | First | Oct. 14-26 | Roland D. Hastie | Clarence Love |
| N. Dak. | Bowesmont | Fleece | Nov. 4-16 | Marvin Carlson | Howard Romberg |
| Ohio | Delaware | A of G | Oct. 19-Nov. 2 | C. S. Tubby | R. E. Howard |
| | Toledo | A of G | Oct. 21-Nov. 2 | Arnold Segesman & wife | G. G. Martin |
| Oreg. | Junction City | A of G | Oct. 26— | L. H. Sheets Family | Ron Prinzing |
| Pa. | Mt. Morris | A of G | Oct. 28-Nov. 16 | James West & wife | Walter C. Long |
| | York | ** Faith Temple | Oct. 26-Nov. 9 | Tommy Reid | Boston Turner |
| Tenn. | Union City | Central | Oct. 26— | Earl E. Blythe | Wesley Payne |
| Tex. | Austin | E. Austin | Oct. 31— | Danny Lane | J. Paul Joyner |
| | Big Spring | First | Oct. 29-Nov. 9 | W. A. (Bill) McCann | S. E. Eldridge |
| | Dallas | Blue Bonnet | Nov. 2— | J. W. Farmer | R. M. Sparks |
| | Lubbock | Evangel | Oct. 28-Nov. 9 | Roland D. Hastie | J. M. Tucker |
| | Odessa | First | Oct. 28-Nov. 9 | Norman Jones | J. W. Harper |
| Wis. | Kaukauna | A of G | Oct. 19-Nov. 2 | Gladys Gulsvig | Walter Tyson |
| | Siren | A of G | Oct. 29— | Smith-Rasmussen Team | C. R. Liddle |
| Canada | Edmonton, Alta. | Pent. Tab. | Oct. 28-Nov. 16 | Watson Argue | R. W. Taitinger |
| | | * Children's Revival | | ** Youth Revival | |

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

on C. A. Day and May Garner of Nigeria was guest speaker on Foreign Missions Day. The program for WMC Day was in charge of Mrs. R. G. Fulford, wife of the District Superintendent.

—by Wm. W. Brandt, District Sec.-Treas.

ANNIVERSARY AND HOMECOMING

The Assembly of God in Petoskey, Michigan, observed its 44th anniversary with a homecoming August 31-September 7. Special speakers for the meetings included J. Harold Evans, under whose ministry the present church was erected, and other former pastors and evangelists.

The church was begun in 1914 as an outgrowth of revival tent meetings conducted by Mrs. M. B. Woodworth-Etter. There are still those in the church who were saved, healed, and filled with the Spirit during those early days.

In February 1956 the congregation elected Lawrence W. Malone as their pas-

tor. The church continues to grow and is well staffed with consecrated men and women who give wholehearted service in whatever their hands find to do for the Lord.

ANNOUNCEMENTS

ANNUAL CAMP MEETING REVIVAL—November 11-16, at the North Side Evangelistic Tabernacle, 305 W. Exchange at Clinton Ave., Fort Worth, Texas. Speakers: Andrew Stirling, North Carolina District Superintendent at 10 a.m. and T. F. Zimmerman, Assistant General Superintendent at 7:30 p.m.—Jacob Filbert, Pastor.

WITH CHRIST

JAMES F. RAMSEY, 61, Nampa, Idaho, passed to his reward September 6, 1958. Brother Ramsey was ordained a Baptist minister in 1935 and transferred to West Central District in 1949.



LEADING

The Nation

January 1 - August 31, 1958

SPEED-THE-LIGHT
TOP TWENTY-TWO

TOTAL GIVING

| | |
|--------------------------------------|------------|
| Bethel Temple, Sacramento, Calif. | \$4,450.00 |
| A-G Willmar, Minn. | 1,623.86 |
| Calvary A-G, Inglewood, Calif. | 1,531.53 |
| Calvary Temple, Seattle, Wash. | 1,347.64 |
| 1st A-G, Santa Ana, Calif. | 1,175.00 |
| Gospel Tab., Minneapolis, Minn. | 1,172.11 |
| 1st A-G Madison, Tenn. | 1,111.00 |
| Gospel Tab., New Haven, Conn. | 1,106.00 |
| Gospel Tab., Hartford, Conn. | 990.10 |
| Bethel Tab., Milwaukee, Wisc. | 976.62 |
| A-G, Trenton, Mo. | 954.66 |
| Gospel Tab. A-G, Sherburn, Minn. | 904.28 |
| City of Lakes A-G, Mpls., Minn. | 845.93 |
| A-G, Ft. Madison, Iowa | 788.42 |
| 1st A-G, Memphis, Tenn. | 763.00 |
| Calvary Temple, Denver, Colo. | 760.00 |
| Glad Tidings Tab., N. Y. City, N. Y. | 726.00 |
| A-G, Newton, Iowa | 625.82 |
| A-G, Concord, N. H. | 624.25 |
| 1st A-G, Hollywood, Calif. | 620.00 |
| Riverside Tab., Flint, Mich. | 606.41 |
| 1st A-G, Coffeyville, Kans. | 576.59 |

PER CAPITA

Per capita giving is based on total offering divided by number of C. A. members. Number of members is in parenthesis.

| | |
|--|------|
| Gospel Tab., New Haven, Conn. (14) | \$79 |
| Bethel Temple, Sacramento, Calif. (90) | 49 |
| A-G, Concord, N. H. (14) | 44 |
| A-G, Gunnison, Colo. (13) | 42 |
| A-G, Fort Madison, Iowa (19) | 41 |
| 1st Pent'l Ch., Hollywood, Fla. (7) | 37 |
| Glad Tidings Tab., Duluth, Minn. (15) | 37 |
| 1st A-G, Madison, Tenn. (30) | 37 |
| City of Lakes A-G, Mpls., Minn. (25) | 33 |
| A-G, Bingen, Wash. (9) | 33 |
| A-G, Mason, Mich. (5) | 31 |
| A-G, Del Norte, Colo. (1) | 30 |
| Gospel Tab. A-G, Sherburn, Minn. (30) | 30 |
| A-G, Brattleboro, Vt. (6) | 30 |
| A-G, Trenton, Mo. (32) | 29 |
| A-G, Coleman, Tex. (10) | 27 |
| 1st A-G, Santa Ana, Calif. (45) | 26 |
| A-G, Eads, Colo. (9) | 25 |
| A-G, Somerville, Mass. (12) | 25 |
| A-G, Redwood Falls, Minn. (2) | 25 |
| Bethel Tab., Milwaukee, Wisc. (40) | 24 |
| Calvary Temple, Seattle, Wash. (60) | 22 |

GUEST OF HONOR

It is said that one day the telephone rang in the office of the minister of the church in Washington where the President was accustomed to attend. The eager voice inquired: "Do you expect the President in church tomorrow?" The minister replied: "I cannot promise. But we expect God to be there, and we believe that will be incentive for a reasonably large attendance."

Higher Ground

BY FRANCESCA MEIER

THE BABY SPARROW STIRRED RESTLESSLY in the outgrown nest under the eave of our front porch, and floundered awkwardly over the edge. Landing in the yew tree below, his tiny feet curled instinctively about a low branch and the baby bird held on for dear life.

The mother bird saw the predicament when she returned from hunting grubs for the family breakfast. For hours she flew frantically from branch to branch urging the baby to fly. As the little bird held on and the sun sank low in the west, things began to look serious for the little family, but the mother bird did not give up. All day long she had brought bugs, worms, and crumbs of bread at intervals to feed the baby. Now she twitted incessantly as she flew from the branch to the electric wire above and back again, all without success. Finally she flew away and was gone for over twenty minutes before returning with a big white grub. She flew down near to the baby bird, and then just as he reached hungrily for the grub, she flew to the wire overhead. This process was repeated ten times.

Finally, the baby bird began to realize that if he wanted that grub he would have to fly. So, stretching his wings experimentally several times, he lifted himself tremblingly. It worked! He could fly! We watched as he balanced precariously on the electric wire, chirping and preening his wing feathers. The mother bird came in close then and fed the white grub to the baby. Ten minutes later, the baby bird had gone still higher, and sat fluttering in triumph on top of the electric pole.

We read in God's Word that not even one sparrow shall fall to the ground without the knowledge of our

heavenly Father. "But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows," Jesus said.

Our heavenly Father knows our frailties and weaknesses, and He wants to help us to overcome them. The mother sparrow lured her baby higher because she knew that there would be strength and joy in the achievement. Just so, our Father has heights of spiritual achievement for us that we can never attain till we fully trust and obey.

Sometimes it is painful to make the effort. Or it may even seem impossible for us to get off the ground, spiritually speaking. But we can do it by His grace, and He has promised to help us. Patiently He watches for our first steps toward a richer, fuller life. He has promised strength for our tasks and joy in the achievement. Let us go on to the higher ground. When we do, the joy and wonder of spiritual gain will be such that the low places will forever lose their attraction for us.

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23 ^a Sing, O ye heavens; for the LORD hath done it: ^r shout, ye lower parts of the earth: break forth into singing, ye mountains,

ⁿ ch. 44. 1.
^o ch. 31. 6
& 55. 7.
^p ch. 43. 1
& 48. 20.
^q ch. 49. 13.

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Elimelech departeth into Moab.

ered, 18 Howbeit we may not give them
e of wives of our daughters: for the
e-ad children of is^r ra-el have sworn, say-

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3 For ^b this is he that was spoken of by the prophet E-sai^a-as, saying, ^d The voice of one crying in the wilderness,

^o ch. 2.
& 4.
^c Ezek
MK.
^d Cit. 1
Isa. 4

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8 ^q Jē-hōi^a-ā-chin¹ was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nē-hūsh¹.

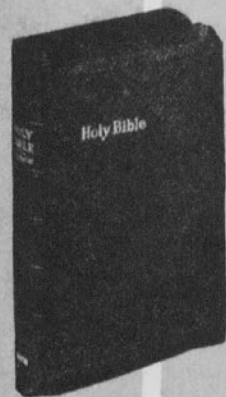
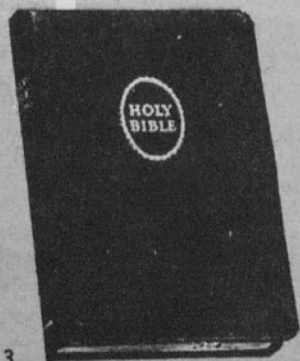
^o 2 Chr. 33. 9
¹ Called Je-
coniah
1 Chr. 3. 16
Jer. 24. 1
and Coniah
Jer. 22. 24
¹ 1 Chr. 9. 17

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THEN the word of the LORD came to Jehu 'the son of Hă-nā'nī against Bā-āsh'ā, say-

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ST. LUKE, 11

33 But a certain "Sā-mār-I-tān, as he journeyed, came where he was; and when he saw him, he had compassion on him,
34 And went to him, and bound up his wounds, pouring in oil and wine, and

The good Samaritan.

^a John 4. 9. ^{kno}
10
and
that
11
you

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of the flesh is flesh; and that which is born of the Spirit is spirit.
7 Marvel not that I said unto thee, Ye must be born again.
8 The wind bloweth eternal life.
16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever-



1 EV 143



1 EV 142



1 EV 402



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Eclipse of the Moon

BY RAYMOND L. COX

AN ANCIENT FABLE REPRESENTS THE MOON'S COMPLAINT to the sun during an eclipse. "Why do you no longer shine upon me as you did before?"

The sun answered, "I am still shining. Don't you enjoy my light?"

"Still shining, are you?" mused the moon. "Then the earth must have gotten between us!"

Eclipses do not occur exclusively in the astronomical heavens. They are more frequent perhaps in the spiritual heavens. In many ways the Church can be compared to the moon. For one thing, she has no light of her own. She depends solely upon the "Sun of righteousness" for her light. All her glory is reflected glory.

But while Christians cannot be independent lights, they can at least shine for Christ if there is nothing between. We read concerning John the Baptist, "The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light but was sent to bear witness of that Light" (John 1:7, 8).

The moon in the sky is appointed to shine when the sun is not visible. While Jesus is not visible on the earth, He has made provision for the Church to reflect the divine Light in this darkened world. Even as God gave "the ordinances of the moon...for a light by night," so Jesus commands the Church, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

We must constantly remember that the moon is "the lesser light." Like John, a shining believer testifies that "He must increase, but I must decrease" (John 3:30).

The light of the moon proves that the sun still shines, even though you cannot see it. So the Light of the world reflected in the Christian life proves that the Sun of righteousness is still blazing in the spiritual heavens.

But what takes place when the earth intrudes between the sun and the moon? There is an eclipse; the moon is darkened. It remains dimly visible, but it reflects a dull,

dirty red color caused by refraction from earth's atmosphere.

When the Church allows the earth to intrude between her and the sun, the same effect occurs. Worldly atmosphere blights the green pastures. The blue heavens are shrouded by secular smog, and only the scarlet tinge of sin is seen. The Church's light is corrupted.

Eclipses, moreover, deprive the earth of the benefits of moonlight. And since the only spiritual light the world receives is what Christians reflect upon it from the Sun of righteousness, the eclipse of that light accentuates further the world's sinful darkness. As the moon is made to glorify God (Psalm 148:3), so also is the Church (Ephesians 2:10). Christians are obligated to live, work, and witness so that nothing intrudes between them and the Saviour.

When the world comes between Christ and the Church, the sinner cannot see the reflection of Christ's light, and the Church can see only the earth.

To keep the Church "fair as the moon" believers should avoid anything that might dim the Sun of righteousness. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life..." (Philippians 2:15, 16).

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