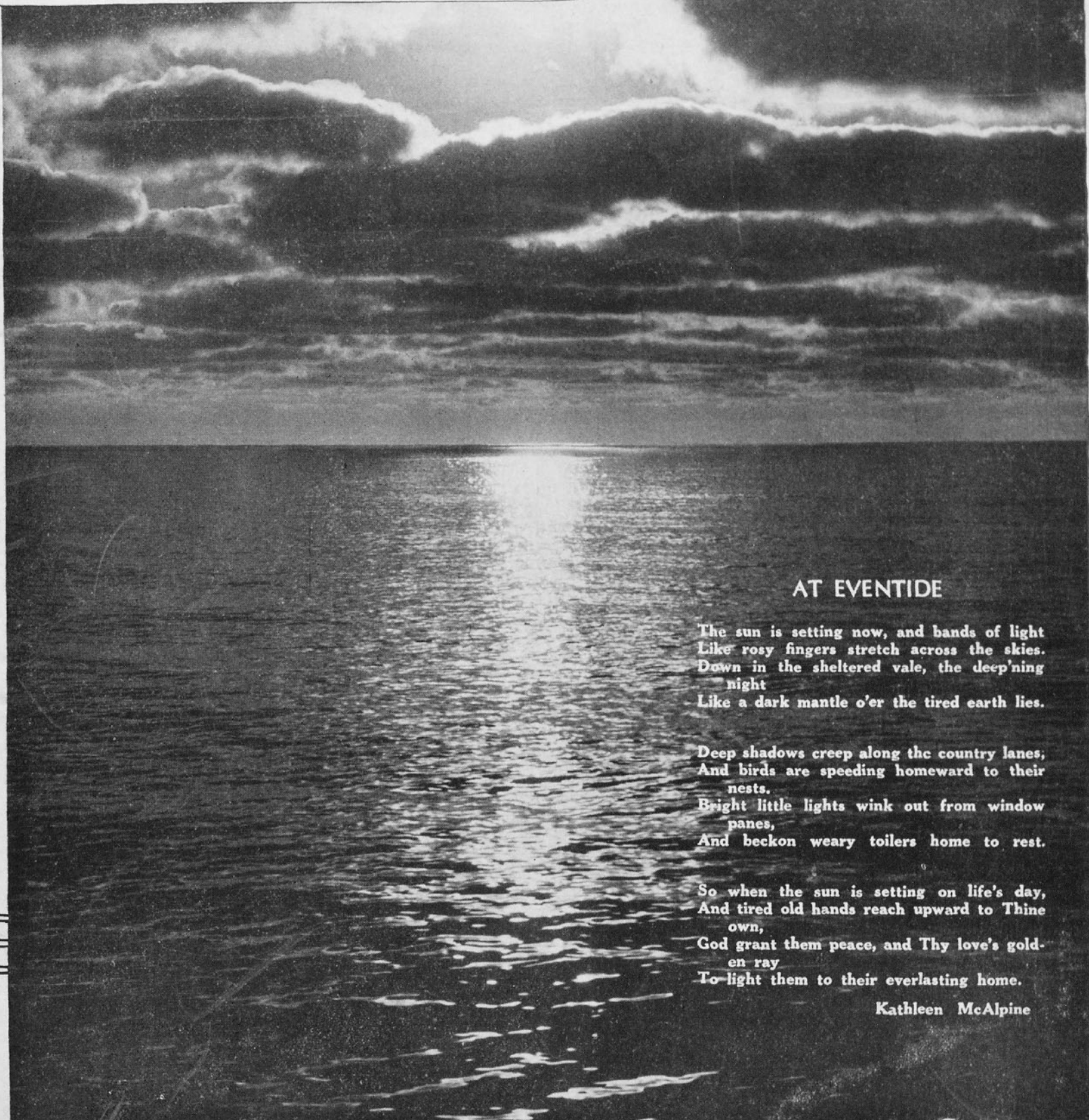


NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

The Pentecostal EVANGEL

FEBRUARY 8, 1947

NUMBER 1709



AT EVENTIDE

The sun is setting now, and bands of light
Like rosy fingers stretch across the skies.
Down in the sheltered vale, the deep'ning
night
Like a dark mantle o'er the tired earth lies.

Deep shadows creep along the country lanes,
And birds are speeding homeward to their
nests.

Bright little lights wink out from window
panes,
And beckon weary toilers home to rest.

So when the sun is setting on life's day,
And tired old hands reach upward to Thine
own,
God grant them peace, and Thy love's gold-
en ray
To light them to their everlasting home.

Kathleen McAlpine

THERE IS POWER IN PREACHING

"It hath pleased God through the foolishness of preaching to save them that believe." 1 Cor. 1:21.

THE concluding words might, with equal accuracy, have been translated, "to heal them that believe." The word "save" is from *sozo* which, throughout the New Testament, is translated indiscriminately either "save" (from sin) or "heal" (from disease). The word *sozo* means to deliver or make safe. It is the word for all-inclusive salvation.

When Paul went to Lystra he preached the gospel with the result that a certain man, a cripple from his mother's womb, received faith to be healed (*sozo*). From this we know of a certainty that the good news that Paul preached included the message of Divine Healing. We see too that preaching that good news has power to produce faith for healing in the mind of him who hears. And faith for healing gives healing. "By grace are ye saved (*sozo*) through faith," Eph. 2:8. It follows then, inevitably, that there is power in preaching to give healing to the hearer.

But there is more to be said. The Word can be faithfully preached without producing faith. This was the case with the preaching to which they listened whom Jesus calls the wayside hearers. Luke 8:12. The preaching must be believed; the wayside hearers did not believe. Moreover, it must be believed in the heart. A mere assent to the truth of the preaching, no matter how sincere, will not suffice. The believer must accept it as the law of his life and so step out on it, regulate his conduct by it, as one steps out fearlessly on the assurance of a friend in whom he has complete confidence. When he does that the power in the preaching becomes manifest. Active, God-given faith is created in the man's heart.

This is what Paul had in mind when he wrote to the Thessalonians: "When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13. It effectually works in the hearer, but only if he believes. His saying the preaching was the Word of God reminds us that Jesus said the same

CHARLES ELMO ROBINSON

thing to the preachers He sent out. The Lystra incident is a shining illustration of the truth that there is power in preaching. It pleases "God by the foolishness of preaching to save them that believe." Preaching the Word of God "effectually worketh also in you that believe." Jesus healed "all manner of disease among the people," after He had gone "about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. 4:23.

To avoid confusion of thought, however, it must always be remembered that our Lord Jesus and the other New Testament preachers often healed people without preaching to them to inspire faith in them.

Two of many examples of this are found in the healing of the man at the Beautiful Gate of the temple (Acts 3:2-8) and that of the man at the pool of Bethesda. John 5:1-9. That was and is the way arranged by God whereby He sets the stamp of His approval on His ministers. Acts 2:22. When He sent out the twelve and again He sent out the seventy He endued them with power to heal the sick and do other confidence-compelling wonders. He made provision for the sending forth of His ministers of our day similarly equipped, telling them to "tarry in the city of Jerusalem" until they should be "endued with *dunamis*"—power to work miracles and do signs. He also spoke of the same equipment even for laymen when He described the signs that follow the believer (Mark 16:17, 18), and when, by Paul, He described the gifts of the Spirit and declared that at least one of them is to be given to every man. 1 Cor. 12:7.

Governments expect other nations to believe the ministers whom they send, and they take serious umbrage if any minister's word is discounted. It is even so with God's ministers. Our Lord Jesus told those whom He sent out that if men "do not recognize you or hear your word" it would be more tolerable for Sodom and Gomorrha than for them. Matt. 10:14, 15. What He said to the seventy as He sent them out to preach is most astonishing: "He that heareth you heareth Me; and he that despiseth you despiseth Me." Luke 10:16. Such words put the importance and solemnity of preaching in the highest brackets.

Even the things—true things—said about Him by laymen and by ministers when talking in private are to be believed. Mark says: "He appeared unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them that had seen Him after He was risen." Mark 16:14. When Thomas did not believe what the other disciples said about Him, Jesus said reprovingly, "Blessed are they that have not seen, and yet have believed." John 20:29.

When the preacher in the fear of God and under the anointing of the Holy Ghost preaches the good news that Jesus saves and heals, those who in childlike simplicity, without cavil or questioning, believe the preaching, find that doing this produces faith for healing. Faith comes by hearing the Word of God preached. Rom. 10:17. Faith brings the healing. There is power in preaching.

The simplicity of God's plan for healing has always been a stumbling block to thinking people. It seems to them so incredible that such vast results as salvation from sin and sickness can be achieved so easily. This gives the common people a great advantage. It is far easier for them to believe what is preached to them, than it is for the intellectuals who compare the statements of the preacher with other things they have heard and seen. They take statements that are new to them with "a grain of salt," as the saying is. Those simple souls who believe what is said are blessed while those who

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The prayer of faith shall save the sick. James 5:15

Amos, the Fearless Layman

HAROLD HORTON

I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Amos 7:14, 15.

THERE is a freshness in the prophecy of Amos like the air of a pleasant country scene. For all his austerity we think, as we read him, not of the religious minister nor the mantled seer, but of the healthy, hearty, intelligent young farmer. His teeming figures are those of the land and the familiar, delightful countryside. The herd, the fold, the furrow, the orchard, the barn, the market, the creaking wagon, the swinging scythe. He is the true type of the Pentecostal preacher—like Peter, hemispheres removed from professionalism. His garments are redolent of his craft. The straw, so to speak, clings to his overalls. The Eastern suns have crimsoned his cheek. His accent is not of the cloistered sanctuary nor of the towered university but of the Tekoan cottages, the farm yard, and the barn.

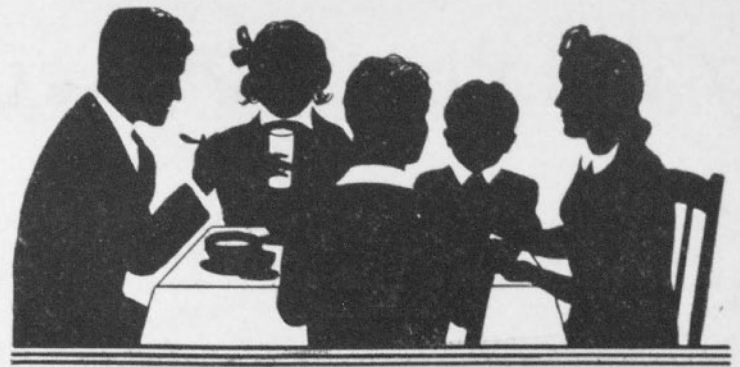
He looks you straight in the eye. He has no airs and graces. He is frank, free, fearless, non-professional, true. Yet he is as authoritative as Isaiah, striking as Ezekiel, loveable as Elisha, forceful as Elijah, vital as Peter, meditative as John. He wears no ingratiating smile; he carries no dramatic frown. His expression is the plain, open seriousness of the farm hand. He speaks his plain word without apology or by-your-leave. Joel has the *blaze* of Pentecost, Amos the frank, wind-sweet clarity and *audacity*. His tongue is the tongue of the laboring man. His word is the Word of God.

He certainly knows (as he ought) "the beginning of the shooting up of the latter growth after the King's mowings." But his meditations reach to the highest heavens. He is familiar with the Majesty that "maketh the seven stars and Orion . . . that formeth the mountains, and createth the wind, and declareth unto man what is his thought." 5:8; 4:13.

He is fearless. He pronounces God's judgments against the *godless*—Damascus, Gaza, Tyrus. He utters God's threats against the *carnal* half-and-halfers—Edom, Ammon, Moab. He hurls God's wrath against the alleged *spiritual*—Judah, Israel. So the prophets of today must pronounce against the ungodly nations—not as preaching before them, but above them. He must expose the shams and counterfeits of the nominalists, the carnal mixed multitudes. But principally he must, like Amos, fearlessly face the Israel of God with God's message of judgment for their sins, and God's encouragements to them to return from their gross departures from the commandment.

How admirably, truthfully, fearlessly, at the risk of losing friendships, position, prosperity, even life, he lifts up his voice and proclaims his God-appointed message! There were those about him (as today) who would call him disgruntled, captiously critical, ill-tempered, extremist, interfering. Sufficient to Amos that he pleased his God, to whom alone he was answerable. "Hear this word that the Lord hath spoken against you," he begins to the leaders of the people, "O children of Israel." 3:1, 2. Then follows a damaging list of indictments against them. He continues in the name of Jehovah, "I will punish you for all your iniquities."

He charges them with violence and robbery, oppressing the



Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. 4:4

poor, crushing the needy. He charges them with treading on the poor, taking away their wheat, at the same time building for themselves grand houses with rich gardens and vineyards; afflicting the just, taking bribes to oppress the helpless. He indicts them with employing false weights and measures to enrich themselves, and with selling chaff to the hungry at the hard-earned price of wheat.

What a message from the Lord to have to deliver to God's people! How should we like to preach a message with no other burden today? Are we perfectly sure that there is no need to deliver some such denunciations among certain communities of God's Israel today? Are we not too much inclined to suppose that the sins of ancient Israel are old history, and that we have progressed far beyond the possibility of them in these days of grace! Have we so progressed? Is there no spiritual application of these same implications for us? Have we no shams and deceits and carnalities and vanities and compromises and disobediences and forms that ought to be exposed and uprooted at the present time? Let us not forget that anointed Israel of old represents spiritual Israel today—the anointed church of Christ. Are not our sermons today designed principally to be honey-sweet and flatteringly ingratiating? Are we not too much disposed to close our eyes to gross departures from the pattern for fear of offense or reproach, and to refuse, for comfort's sake, to speak the plain words of the Book to the erring people of God—both leaders and congregations?

To add to the sensation of so bold a message, and to increase its unpopularity, consider the severe judgments the prophet must pronounce in the hearing of God's people. The Lord will bring evil upon them. He will send an adversary to bring down their strength. He will spoil their palaces, take away their refinements and luxuries, destroy them as lambs raided by lions, hand them over to foul immorality, give them want of bread. He will send drought, blasting, mildew, caterpillar in garden and vineyard, and ruin their harvests at the very moment of ripening, by withholding rain. He will visit them with pestilence and war and stink. He will overthrow their cities as Sodom, deplete their population, deliver up the remainder of their cities till they fall to rise no more, till there is public mourning everywhere. Death shall stalk unfettered through the land till the corpses are handed out of the houses. The wife of the priest shall become an adulteress plying for hire in the gutters; the feasts shall be turned into mourning; youths and maidens shall faint for

(Continued on page twelve)

Fully Equipped Ambassadors

IT is written in 2 Cor. 5:20, "We are ambassadors for Christ"—ambassadors for the King of glory. Think of the resources of Him who sends us forth. An ambassador represents the king who sends him, and all the wealth, the resources, and the power of a king are at the service of the ambassador. If you insult the ambassador, you insult his king. If you honor the ambassador, you honor the king. The Lord says, "Ye are My ambassadors." Do we believe it? If we believe this word of the king, we shall act as ambassadors and as the need arises we shall draw on the power, the riches, and the resources of Him we represent.

Think of His creative power, His sustaining power. Meditate on His omnipotence and His omniscience. Reflect on the glory which now surrounds Him. Christ could say, even before His glorification, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26:53. He was an ambassador, and He realized that the Almighty God was back of Him. Now, as the glorified Son of God, all the infinite resources of heaven are at His disposal; and He says to us whom He sends forth as His ambassadors, "All things are yours." 1 Cor. 3:21. And the inspired writer adds, "And ye are Christ's"—His purchased possession through whom His power can be exerted. The redeemed are to be channels through whom He can bless the needy on earth. Christ's blood-washed ones are ambassadors of the glorified Son, and also of the Father who gave the Son, and then raised and glorified Him.

A United States ambassador represents the wealthiest and greatest nation on earth. What would you think of an ambassador of this great nation if at the foreign court he went about clad in rags, and lived in a shack? Such an ambassador's actions would reflect on the resources of the nation. And are there not thousands of Christ's ambassadors today who spiritually speaking, are living in rags and in shacks, because they have not faith to draw on the resources of their heavenly King?

Christ says to His ambassadors, "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth." Acts 1:8. And He declares, "These signs shall follow them that believe: In My name shall they cast out demons; . . . they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. These are God-given

credentials, ambassadorial signs that follow those who believe in His power, in His majesty, in His glory.

As the first ambassadors went forth and preached everywhere, the Lord accompanied them, working with and confirming the Word with signs following. An absence today of the signs following an ambassador is an indication of his failure to realize his position in Christ, and his consequent authority to draw on the power of Him who gives the commission. We are Christ's ambassadors. Let us not disgrace our King; let us not limit the Holy One of Israel. Otherwise we shall disgrace our ambassadorship. Let us not limit, by our actions or by our speech, the power, the majesty, the might, the resources of the Son of God, who is the Creator of the heavens and the earth.

In the great redemption God provided in His Son, we see the Godhood of His Son concentrated in a Babe in a manger in Bethlehem; but that helpless Babe, with all His limitations, grew into a Man who was indwelt by the Father, and all through His ministry He was the channel through whom the word and the works of His Father flowed. While He accepted the limitations of a man, He nevertheless as an ambassador of God drew constantly on the divine resources. As He went about doing good, and healing all that were oppressed of the devil, the Spirit of God was with Him in His ministry. In order to redeem us from the power of the devil and to reconcile us to God, He went down to death and burial. But God raised Him from the dead, and gave

Him all authority in heaven and in earth. Thus He upholds all things by the word of His power. Take time to meditate on the infinite greatness of the glory, the infinite greatness of the majesty, and the infinite greatness of the power of the glorified Son of God.

His infinite resources and power are now available to us who are His. Before He ascended to glory, He declared: "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. The signs of His power were to be manifested through those who believed. When unbelief was absent, the works that He did on earth and greater works were to be done, because He was going to the Father to be glorified in His presence. And hence He declares in John 14:13, " whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." Those who are His are to represent Him on the earth, as His ambassadors until He returns in the glory of the Father. To His ambassadors He has given the ministry of reconciliation. Their message on earth is this: "We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

It is written, "As He is, so are we in this world." 1 John 4:17. As He is, having all the resources of heaven at our disposal. As He is, having authority over all the powers of darkness. Let us not look at our own weakness; let us not look at our poverty; let us not look at ourselves and others; let us not look at the failures of the church; let us look unto Him who has all power, who ascended up on high, and led captivity captive, and gave gifts unto men. Eph. 4:8.

Let us ever remember that as Christ's ambassadors, we can draw on all the resources of God and heaven to fight our common enemy. The Lord will not fail to reward those who are faithful to His commission. It will be worth it all when we hear His words, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

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KEPT

Frances Havergal lived and moved in the Word of God. His Word was her constant companion. On the last day of her life, she asked a friend to read to her the 42nd chapter of Isaiah. When the friend read the 6th verse, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. She whispered, "Called—held—kept. I can go home on that!" And she did go home on that. She found His promises unailing.

How kindly has God thwarted me in every instance where I sought to enslave myself.—Robert Murray McCheyne.

RETAINING SPIRITUAL LIFE

ERNEST S. WILLIAMS

on National Assemblies of God Radio Hour

DO you like strawberries? Well, do you know, a garden of strawberries left to itself degenerates into the wild berries from which it sprang. The law of nature as well as the law of grace says we must go forward or else go backward. There is no standing still. "Therefore, we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip." When a man is saved, we say he is "regenerated." A new life comes into him. It is the life of the Spirit of God. Living in harmony with God's law, through the spiritual life given him by God, he lives in harmony with his own nature. Now let me tell you, no man is in harmony with himself, with the laws of his own being, until he comes into harmony with God. And no man comes into this harmony by any power in himself. He must be born from above; he must receive life from God through the Holy Spirit. Born of God, he starts on an ascending life and development to which Peter exhorts when he says, "But grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ." The more we yield to God and the more we seek God, the more we become like God. The reason our world is so upset is that it is departing from God instead of seeking Him. And it will not be brought into harmonious adjustment until it awakens to its need of God.

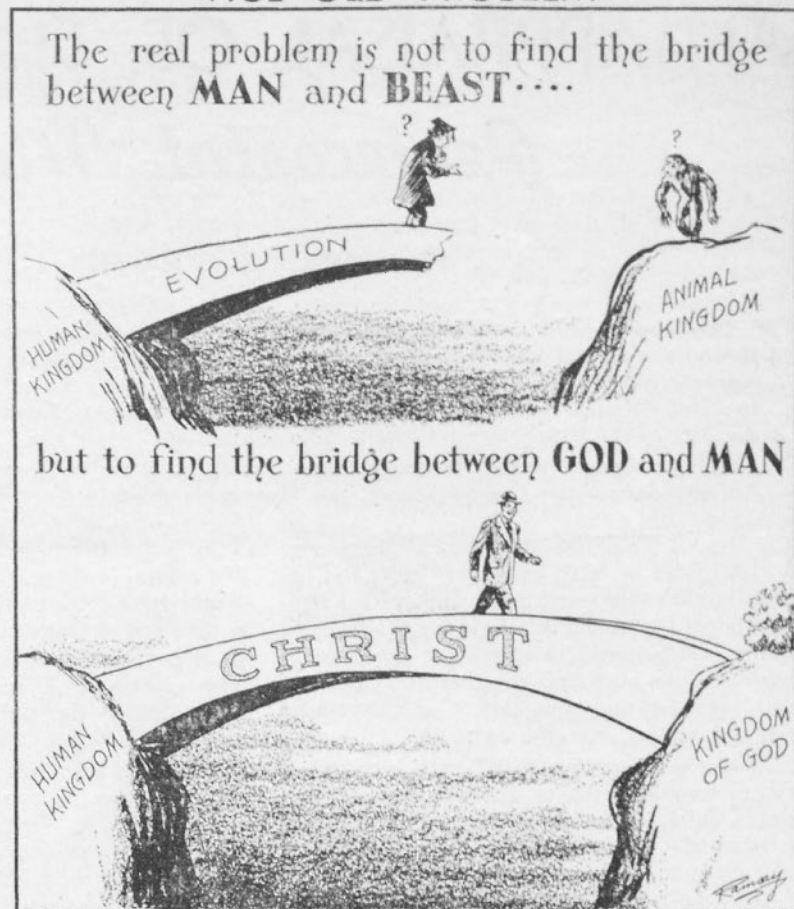
We have told you that things left to themselves deteriorate. All creation is dependent on forces, principally the thinking and planning of personalities higher than itself. If these forces cease to pull upward, there is deterioration. Fill an island with pigeons of every kind and color, leave them to themselves, and in time they will return to the wild pigeon state. All the glory that had been introduced among them is gone. It was through powers higher than themselves that they had developed. Left to themselves they will go backward. Man is no different. He may think he has evolved from some lower creature into what he is, but he owes his advancement, if he has advanced, to contributions made in his behalf. The highest of all these contributions is from God. The civilized world inherited from Christianity character and quality that have produced culture, consideration of others, integrity, happy home life, and every other quality that has lifted man.

Now the world says, "We will throw Christianity off. We will not be in bondage to the fear of God." Ask the law enforcement officers the result. Ask the diplomats that have to deal with international problems. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap."

But you need not degenerate. You may rise above the downward trend; you may enjoy a life of peace, blessing, and hope by putting your life into the hands of God. He will regenerate you, lift you, inspire you. Life will be worth living, and heaven will be your home. God bless you with His presence and lift you now.

"Give courage equal to the strain,
And hope that will not yield,
But marches fearless in the train
Of warrior-souls, who welcome pain
On Thy stern battlefield."

AGE-OLD PROBLEM



The God of Daniel Still Lives

ARIE KOK, NETHERLANDS EMBASSY, PEKING, CHINA

TO be a faithful witness to Christ one must witness against everything that is against Christ. We have seen the faithfulness of true witnesses in China when the Japanese started to force the believers into a big Union Church. Indeed they forced all the churches in North China to enter a Union Church, under militarist control. They said, "You must unite, or else!" Of course they did not put it like that. They are very polite. They said, "You are to co-operate." If you did not "co-operate" you went to the gendarmes! There, in examining Christians, the gendarmes would say, "We have heard very serious reports concerning you! How is it that you refuse to co-operate with us?" All know that back of these questions was the determination to torture, even to put to death, those who refused to "co-operate."

Some of the pastors were afraid and said, "Yes, we will co-operate." But there were others who said, "No, we will not co-operate." I know one of these pastors. He had an outstanding witness for the Lord in northern China. He said, "No, I am not going to join that church," and he continued to say "No." Finally he was called to the gendarmery and asked if he was going to co-operate. He said, "I am very sorry, but I can't. That church is different from ours. They believe what I do not believe, and they do not believe what I believe. I never wanted to co-operate with them before the Union Church was

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AN APPRAISAL OF THE *Pentecostal Movement*

BY A PRESBYTERIAN MINISTER

This copyrighted article, together with the accompanying letter, is reproduced by special permission exactly as it appeared in the January issue of "The Chaplain," the monthly publication of the General Commission on Army and Navy Chaplains. It is entitled, "Religious Liberty in Italy," and is written by Frank B. Gigliotti, D.D., minister of the Presbyterian Church in La Mesa, Calif.

It is a report on the Pentecostal movement in America, prepared for the Italian Ambassador to the United States, the Honorable Alberto Tarchiani.

IN the matter of the statement of the Pentecostal faith in Italy, there may exist the impression that this group is an importation from the United States and that someone is advancing money and material resources for its propagation. Let me state frankly from the beginning that this is not according to fact, as I have gone into this matter from the roots up.

From the information that I am able to gather, the movement seems to have started spontaneously in Italy and the United States at approximately the same time which came about as follows:

Many of the Italian Evangelicals both in the United States and in Italy, feeling very zealous towards God and with the thought that men and women should dedicate and consecrate themselves more fully to lives of service to their fellow men in the spirit of Christian piety and charity, began to have a deep conviction within the established Evangelical churches themselves that there was something of a "do-nothing" attitude on the part of many of the local congregations and they were not receiving the blessing which was due and available to them.

For this reason it seems that in various regions of Italy including Piedmont, Abruzzi, Rome, Genoa, Naples, Calabria, Sicily and others, there began to rise up leaders, each without knowledge of the others, preaching and teaching a more fully consecrated and victorious life in Christ. People in small congregations in the mountains of the Abruzzi's were having the same experience as people in small congregations in Sicily. They did not know of each other's existence. They had no correspondence or physical contact. Coincidentally, the same thing was taking place in the United States among the hundreds of Italian Evangelical congregations of the various denominations such as the Presbyterians, Baptists, Methodists, Lutherans, etc., into which thousands of Italians had gone because on the one hand they had been terribly neglected by the Roman Catholic Church, and on the other hand the Evangelical churches were the only ones that had shown any interest in their behalf by establishing classes for the teaching of reading and writing and for their social and material betterment. Consequently, when many of these people returned to Italy, they told of the phenomenal manifestation and the spiritual blessings they had received and found that in Italy there had been a similar spiritual regeneration among many of their friends and relatives.

In deliberating on these facts, many Italian Protestant leaders, including myself and Dr. Fama, have come to the conclusion that this is a true and definite manifestation of God, just as He manifested Himself in Italy through Peter Waldo in 1170, St. Francis of Assisi in 1227, Savonarola and Giacomo Da Fiore (il profeto Calabrese) and many others down through the centuries.

Now, naturally, as these people came in contact with each other, they shared their religious experiences and found that they had had an overwhelming outpouring of the Holy Spirit which caused a deep, religious emotional manifestation which some of us believed for a long time to be an uncontrolled religious fanaticism, but which we have now come to realize and know and to respect as a definite manifestation of God in and through our people. I have seen people from all social strata here in the United States, both Italians and Americans, who used to lie and cheat and steal and some who were the most desperate characters turn to the most beautiful, consecrated, serviceable Christian life through their contact and sharing of this experience with the people of the Pentecostal faith.

My dear Ambassador Tarchiani, as you know, I am pretty much of a hard-headed analyst and because of my training and education and years of experience in dealing with religious and world problems, I have studied this whole picture quite thoroughly before accepting it as a manifestation of God, and now I have come to the very definite conclusion that the people of the Pentecostal groups are acting as a torch, making light for even some of the larger denominations. To quote Bishop Paul Barber of the European Area of the Methodist Episcopal Church and former President of Duke University, "If the large, established Evangelical denominations do not catch the fire of our Pentecostal brethren, it will not be long before they are history and the Pentecostal will be the living church." I would also like to quote the statement made to me by the Honorable Jonathan Daniels, former secretary to President Roosevelt, last November in his home in Raleigh, North Carolina. We had spent a whole evening discussing the Pentecostal movement as it has now grown through the South and Southwest and also throughout the United States which he concluded with these words, "Frank, in my judgment, the Pentecostals are becoming the foremost Evangelicals in the United States in carrying the torch of freedom and courageously

taking up where the old, established churches have been prone to let down because of their formality and their great wealth."

THE PENTECOSTAL CHURCHES IN THE UNITED STATES

(1) As far as I have been able to ascertain, the Pentecostal churches have grown throughout the United States to where they have more than 6,000 churches mostly united under the name of "Assembly of God" and are part of the National Association of Evangelicals. Among these are more than 300 churches and 200 missions where the services are conducted mostly in the Italian language with bi-lingual services for the young people. Some of these Italian churches have as many as 1,000 to 1,500 members.

(2) The United States Government, in recognizing their importance throughout the war, gave them an assignment of 35 chaplains.

(3) There are over 5,106 ordained ministers, 3,406 licentiates and exhorters.

(4) This movement has been growing and spreading rapidly and at this time it is impossible to ascertain the actual membership. The only thing we can say on this matter is that they have thousands of growing and progressing churches and missions. I have attended services in large, prosperous churches where there were more than from 1,000 to 2,000 members present.

At the Italian Pentecostal Church in Camden, New Jersey where a rally was held for Italian relief and which was attended by Baron Quinto Quintieri while in this country, and where a large sum of money was raised for relief and tons of clothing promised, Baron Quintieri told me that he estimated over a thousand people being present. All of these were Italians of the Camden, New Jersey area.

(5) As to their social classification, the movement originally started with the more humble folk, but today I know a number of former government officials and ministers of the established denominations who have gone into the ministry of the Pentecostal church. For instance, the Pastor of the Assembly of God Pentecostal Church of Dallas, Texas (i.e., the largest one there) has a tabernacle that holds more than 3,000 people and it is usually filled. This man is a former secret service executive of the United States Government of the higher echelon and he is one of the most able and consecrated ministers that I know.

I could go on and enumerate such instances, but I feel that their almost phenomenal growth is more indicative of their importance and again quote Jonathan Daniels in this statement to me by saying he believed that "within the next ten years they (the Pentecostals) would possibly lead in number of the Evangelical churches in the United States." After visiting many of their churches—and they are American, Hungarian, Polish, Swedish, Italian and every nationality—one is impressed by the fact that their meetings are filled with men and women and young people in all walks of life. In these groups there actually is no social caste or line of demarcation. They actually practice Christianity very much on the same basis as the early Apostolic church and in my judgment they do it simply, honestly and industriously.

(6) There was a time when they were not given much importance among the Evangelical denominations, but today they are considered one of the most fervent and active of the

Evangelical churches of the United States, and they are highly respected for their zeal and consecration and their piety by other Evangelicals.

(7) Regarding selection and nomination of pastors, this is done on the same basis upon which it is done in the larger Evangelical denominations in the United States—the Baptists, the Congregationalists and other denominations. The pastors are selected first as deacons, and after serving as deacons, they serve as elders and then, as elders, they may be ordained by the local congregation exactly in the same form as it is done in the Baptist Church. This ordination is then recognized by the Presbyters that form the various Presbyteries and Regional Jurisdictions in about the same way the Presbyterians of the United States, of Great Britain and Scotland function.

(8) The services are conducted in about the same way in which the early Christian church conducted theirs. They begin with the singing of hymns and then have prayer. They then have testimonies of their religious experiences and this is conducted in the simplest and most sincere of Christian manner. At this time various individuals request prayer for their problems both spiritual and material. This is followed by preaching of the Gospel and the sermon is brought by the ordained Minister, or in his absence, one of the elders of the church. After the sermon there is a time of prayer, the singing of another hymn and the service is concluded with the benediction.

The prayers are pretty much spontaneous on the part of individuals who feel they want to pray audibly and it is to be noted here that during the prayer services many of these people show a religious ardor and fervor which to the person who is not antagonistic will exemplify the Psalmist's exhortation to "make a joyful noise unto the Lord" and will soon make itself manifest that it is truly of God. They are very fervent and ardent and do cry out to God but not nearly in the way that I have seen the people of Southern Italy cry out at religious manifestations of the Roman Catholic Church. I have never seen them abuse their bodies or lick floors with their tongues or beat their backs with pieces of wooden staves as I have seen the excited people at Roman Catholic services in Italy and in Mexico and in other Latin-American

countries. They do at times speak in tongues that to the average person who is unwilling to listen, seems rather strange, but as manifested in the early Church, it is the fulfillment of the manifestation promised in the Bible, Book of Acts of the Apostles. In Acts 2:1-4:

"And when the day of Pentecost was now come, they were all in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

"While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days." Acts 10:44-48.

"And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied." Acts 19:6.

You undoubtedly remember that my father-in-law, Dr. Agide Pirazzini, was possibly one of the greatest philologists in America having taught Hebrew, Greek and the Oriental languages at the Biblical Seminary in New York for thirty years. He told me on more than one occasion he had heard these people actually speaking Aramaic, the language which Jesus spoke, and I personally, believe this to be so after having heard them myself and seen them with my own eyes. I am giving you this lengthy explanation on this subject because as far as I am personally concerned, this was my great stumbling block in understanding the Pentecostal people. I did not believe or could not intellectually conceive how this phenomenon was possible; I now believe it with all my heart.

ALTAR CALL: At certain times there is a call to dedication and consecration to a fuller Chris-

tian life which is called an "altar call." The members of the congregation, as well as new converts, kneel in prayer at their seats or gather at the altar and pray for individual problems, or problems of the congregation or the church as a whole.

WATER BAPTISM: Water baptism is administered to those who have confessed and accepted Christ as their Lord and Saviour and as their leader. The water baptism is held to be a seal of external consecration to those who have believed that the Lord Jesus Christ is the Saviour of the world and their personal Redeemer. This baptism is performed by immersion.

BAPTISM OF THE HOLY SPIRIT: The Pentecostal people, as well as all Evangelical churches, believe that the Baptism of the Holy Spirit is sent of God as a gift upon those who have fully consecrated their lives to Christ. It is a heavenly manifestation showing Divine approval and a gift that proceeds from God to those who are true believers in the full teaching of the complete Gospel. The Pentecostal Church teaches that the Baptism of the Holy Spirit is not poured out on every one unless specifically sought for or that God, for some particular reason of His own, desires to baptize with this special sign which is used by the recipients as a testimony and as a guide in their walk after Christ. This special benediction is poured out by God, in His wisdom, upon those who are worthy to receive this gift. This is substantiated by the teachings of the Holy Scriptures:

"And I knew him not; but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding on him, the same is he that baptizeth in the Holy Spirit." John 1:33.

"If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever; *even* the Spirit of truth; whom the world cannot receive, for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come to you." John 14:15-18.

"These things have I spoken unto you, while yet abiding with you. But the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." John 14:25, 26.

(9) The Italian Pentecostal Church of the United States known as the Evangelical Christian Pentecostal Churches of the United States and Foreign Lands is under the leadership of the Reverend Quirino Grilli, President, Reverend Dominick Lisciandrello, Secretary and Reverend Joseph Beretta, Treasurer. These brethren, together with Reverend Mario DiBello and others, conduct radio programs both on the East and West Coasts over a number of radio stations, every Sunday, out of Albany, N. Y., Syracuse, N. Y., New York City, and on the West Coast from San Diego, California, which reaches the Pacific West on a 50,000 watt station. The comments that I have heard from the American and the Italian listeners to these programs has been very, very, favorable. They are doing an excellent work with song and worship and education. This has a tremendous culture value because there are thousands of our people who have no other means of listening to the

(Continued on page eleven)

EDITOR'S NOTE: The following is a copy of a personal letter the author of this article wrote to the Italian Ambassador to the United States:

My dear Ambassador Tarchiani:

Having taken the appropriate time to gather the information which you requested of me in connection with the Pentecostal movement and its workings in the United States and how it functions, I now have sufficient material to hand over to you for transmittal to the Italian government.

You will remember that I called your attention at the very beginning of our discussion on this matter of religious liberty for Italy that I am not a Pentecostal, but that I have been for more than twenty-five years a Minister of the Presbyterian Church. My interest in this matter is based purely upon the consideration that, I feel, it will be to the greatest interest of the Italian nation to have absolute freedom of religion and conscience, *without any interference whatsoever* with the individual's right to worship God according to the dictates of his own conscience.

I have been asked by the American Committee for Religious Freedom in Italy of which Dr. Charles W. Fama is National President, by the National Committee of Americans for Religious Emancipation of which United States Senator Olin D. Johnston is President, and by the Pentecostal Group headed by the Reverend Dominick Lisciandrello (this latter group being known as the Evangelical Christian Pentecostal Churches of the United States and Foreign Lands) to take the responsibility for preparing this brief and making proper petitions to the Italian government and to the government of the United States on this matter.

I am giving you this preparatory statement so that you may not be under the misapprehension that I represent one group or another—in reality I am only working with the three above mentioned Committees, receiving no compensation or remuneration for my labors.

Respectfully submitted,
FRANK E. GIGLIOTTI, D.D.

Our



Missionary Advance in

The Cup of Blessing

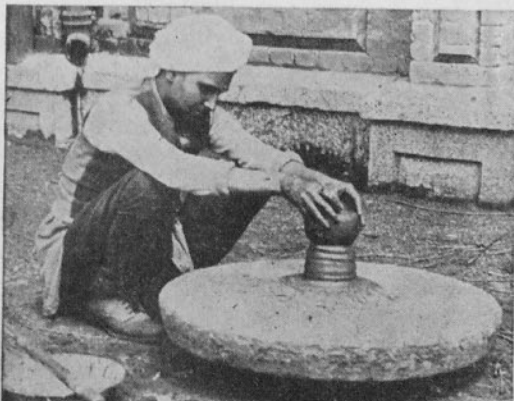
Paul D. Schoonmaker

DURING the month of May, our first year at Maranatha Bible School in Dehra Dun, we held a Pentecostal Bible Camp in conjunction with the regular school program. Folk from other places, together with local believers, gathered in the tent on the front lawn to hear the Word of God. Brother Chacko, a young man from South India studying Urdu with us in the school, brought the message that evening. His subject was the Cross. The message was attended with deep conviction and people stayed on to pray after he had finished speaking. Amal, a young student from Bengal was among them. That night Jesus filled him with the Holy Spirit. But let me tell it in his words, just as he told it to me afterwards.

"I had been on duty all day and had to come into the meeting late. I was tired and thought I would not stay long. As I listened to the message, my attention was drawn to Calvary. I began to think of the words the preacher was emphasizing, that God had sent His Son into the world for me. From there my thoughts leaped to the fact that I was now working for Him, in His church, and yet I was so incapable. The necessity for the Baptism in the Spirit loomed over me. I began to think to myself that surely I must receive it this very day.

"The preacher was still speaking. My thoughts were again directed to the cross. Suddenly, while meditating with eyes closed, I saw a vision. A hand and arm laid bare to the elbow came before me. In the hand was a silver chalice filled with blood. This, I thought, must be the blood of Christ. I began to praise the Lord quietly that my sins were all forgiven. A minute later, the vision faded and the message closed.

● Below—A potter and his wheel.



"When the meeting was opened for prayer, I felt that now the Lord was going to baptize me with His Holy Spirit. I praised God loudly for an hour or more. The meeting closed but my friend, Madan, and I kept on in prayer. Very soon, the Lord gave me another vision. I saw the hand again, but this time it held a white glistening cup of another shape, containing what seemed to be water, clear and silvery. Slowly, the cup was stretched out toward me, and I thought, 'It is for me to drink.' As I drank, I immediately began speaking in other tongues.

"Later, I tried to tell those around me of my experience, but when I came to the description of the glistening cup, I could speak no Hindustani but began to speak in a language which I could not understand. Then I realized that I had received the infilling of the Holy Spirit."

Christian and Agnes Beckdahl, Nanpara, India.—Recently some Mohammedans came to us to inquire if **Yesu Masih** is coming soon, because they read in their Koran that when all the signs of the times have been fulfilled, Jesus Christ will return to earth. That the Jewish people are to become a great nation and enter their own land of Palestine is the only sign left, they affirm.



● Sadhus, or holy men, and their cow dung fires.

Yes, it is true. The devil also knows the certainty of this, and is trying to hinder many souls from believing in Christ's near return. But we, God's people, can lift up our heads and rejoice, "for our redemption draweth nigh."

Many hindrances are in the way of our gospel work these days. Still, personal work will not stop as long as the command is given, "Go ye into all the world and preach the gospel." We go forward in His name, and God wonderfully opens the way. If we are prepared, God prepares the hearts of those who will listen to the gospel.

Please pray on for a revival, an outpouring of the Holy Spirit in convincing power upon the whole world, and for times of refreshing from the presence of the Lord.

Enlarging Borders

Katherine Cooke, India

DURING my furlough the Darbhanga District Church, which had been set in order before I left, enlarged its borders by taking two more stations; so now we have five stations to be supplied with workers. The Darbhanga District has a population of over three and a half million and we are the only mission here except, of course, the Catholic church. With an abundance of funds, the Catholic church goes into poor districts, buys up land, and pays the people to become Catholics. But these people do not have a change of heart—just a change of symbol. Instead of worshiping their ugly, filthy images, they now worship beautiful images of the saints and the virgin Mary.

Our little sweeper woman, a new convert just recently baptized in the Holy Spirit, was challenged by the Catholic priest and offered all kinds of financial help if she would go to the Catholic compound to live. When she told me about it, I asked, "Do you want to go to the Catholics?" She replied with fervor, "Oh, Missahib, how could I become a Catholic after all that God has done for me? Jesus has made Himself so real to me and blessed me with so much light, I could never become a Catholic!" Since her husband is out of work and they are finding it very hard to get along, I realized that she was quite sincere in this.

In March, all the Pentecostal teachers, Bible women, and preachers came together for a Hindustani Christian Convention in Samastipur, our largest center. Samastipur is a railway junction and quite a number of Anglo-Indian (Eurasian) people are employed on the railway. During the convention, these English-speaking people were also very much stirred. Some of them, really hungry for God, want to have steady meetings and Bible study. I am looking to the Lord to provide us a house there, as it will be so much easier for us than to go back and forth from Laheria Sarai on the dinky, slow-moving train.

Mr. Gandhi said some time ago that in the new regime there would be no place for the Christian Missionaries to preach "their" gospel, as he calls it, among the Hindus. Consequently, our chief endeavor these days is to teach the Christians and to make it possible for them to go forth among their own people as teachers.

the Land of India

Dehra Dun Convention

Mr. and Mrs. J. H. Boyce

WE have just finished (October, 1946) the best annual convention in Dehra Dun that we have ever been privileged to attend. It was held in our tent seating four hundred people. On Friday night over five hundred were present, the majority of the people sitting on the floor in true Indian style.

The Lord has for several years been doing a new thing among our Pentecostal people in India, especially among our young men and women in different cities, such as Lucknow, Cawnpore, Delhi, and many others. In this convention the wholehearted singing of the Lord's people, with their Indian orchestra, captured all hearts. We have never heard the like in all our days in India, and we have attended many conventions during the years. The secret is that the singers have been born again by the Spirit of the Lord, the majority of them have received the Baptism in the Holy Spirit, and they are on fire to tell others of the glory they have received in their own lives through believing on the Lord Jesus Christ.

These young men and women are not waiting to be employed by some missionary society to go and preach the gospel; but many of them feel with Paul, "Woe is unto me, if I preach not the gospel." They are launching out by faith in God, supported with enthusiasm by their Indian brethren.

Last Friday morning the Holy Spirit led in the call for a consecration service. The altar was well filled with young people offering themselves for world-wide service for the Master, of course beginning with India, their **Jerusalem**. A missionary offering was taken to clinch the consecration service, and Rs. 269/ were lifted, besides a monthly pledge of Rs. 30/. A committee of seven Indian brethren was formed with Treasurer and Secretary for the administration of this fund.

It was a real inspiration to hear many of the students from the Bible Schol sing and work for this convention, filled with God's glorious Spirit. College professors, women doctors, and other well-educated people were present as preachers and helpers. A sister from the Holiness movement of England, on a visit to India, testified that this convention was the sweetest spot she had met with during her seven months of visiting in India. The glory is the Lord's.

She, also, in the ministry of song and word was made a great blessing to the convention.

Many pastors who are living on purely faith lines spoke with power and unction, which made one realize how the Holy Spirit was teaching them His Word and its spiritual meaning. Another feature which brought great blessing and strengthening of faith was the "testimony meeting," held daily at 2 p. m. Hearts were stirred as they listened to the work of the Holy Spirit in

lives, setting them free from the power of sin and other bondages, to live and shine for the Lord Jesus.

Some were converted, and many others were under deep conviction of their sins. Thirteen were baptized in water. One received the Baptism in the Holy Spirit, while many were very near to the fulness. We have been praying for a revival, and it has begun. Now we plead for the greater outpouring promised in His Word. Please join us in prayer.

News Flashes

Laverne Esther is the name of the daughter born to Mr. and Mrs. George C. Hemminger on Dec. 24. The Hemmingers are home on furlough from Sierra Leone, W. Africa.

* * *

Mr. and Mrs. Warren B. Denton sailed for China, January 15.

* * *

A cable from Monrovia, Liberia, states that Mr. and Mrs. Cleo J. Crabaugh and family arrived at that port January 10.

* * *

Mr. and Mrs. Raymond L. Zents arrived at Gold Coast, W. Africa, January 11.

* * *

Mr. and Mrs. James Modder, Jr., North India, announce the arrival in their home of a baby boy, born December 20. Congratulations!

* * *

Mr. and Mrs. David Scott sailed January 16 from Seattle for Peru.

* * *

Mr. and Mrs. Hugh P. Jeter are the proud parents of twins: Donald Hugh and Douglas Lou, born January 13 in Havana, Cuba.

* * *

Mr. and Mrs. Albert A. Kehr arrived in Hong Kong, China, January 1.

* * *

Irene Crane, May Garner and Elsie Weber left New York by plane on January 14 for Nigeria, W. Africa. A cable states that they reached Lagos, Nigeria, on January 17. Thus does modern transportation speed the missionary advance!

Florence Byers from Hawaii arrived in the States January 6. Welcome home!

* * *

Madelyn Larsen, missionary from Hawaii, arrived in the States on furlough.

* * *

Florence Christie and Karlene Burt sailed the first week in January for Egypt. Miss Christie served one term in the land of her calling and is returning to take up her work once more. Miss Burt will assist her.



Florence Christie
Egypt



Karlene Burt
Egypt



May Garner
Nigeria



Elsie Weber
Nigeria



Irene Crane
Nigeria

Send Contributions to Noel Perkin, Secretary, Foreign Missions Dept., 336 W. Pacific St., Springfield, Mo.

THE PASSING AND THE PERMANENT

SELF-DESTRUCTION

More Americans die of suicide than of appendicitis. Self-destruction rates eleventh among the causes of death in the U.S.A. Most preachers have ceased to warn people of hell and so people no longer fear death.

RADIOS FOR INDIA

The Foreign Missions Conference is launching a project to establish a community receiver set in every one of India's 700,000 villages, and to erect approximately 130 new transmitting stations. India's millions will thus be able to gather around their community radios and listen to the gospel.

CAN YOU ANSWER THIS?

A Welsh minister, beginning his sermon, leaned over the pulpit and said in solemn tones: "Friends, I have a question to ask. I cannot answer it. You cannot answer it. If an angel from heaven were here, he could not answer it. If a devil from hell were here, he could not answer it."

Every eye was fixed on the speaker, as he proceeded: "The question is this, 'How shall we escape, if we neglect so great salvation?'"

THE JEW WOULD NOT SIGN

In a rather exclusive residential section of the city of Richmond some new property owners complained that the singing in a small Christian church near-by disturbed them. A petition was circulated, to be presented to the city council. It was brought also to a Jewish resident, who said: "Gentlemen, I cannot sign it. If I believed, as do these Christians that my Messiah had come, I would shout it from the rooftops, and every street in Richmond, and nobody could stop me."

JAILED FOR STREET PREACHING

A story reminiscent of Acts 12 comes from Mexico City, Mexico. Three Volunteers, members of a group called "Soldiers of the Cross" belonging to the National Presbyterian Church of Mexico City, were thrown into prison last November for preaching the gospel on a street corner. According to *Christian Life*, a stirring prayer meeting was held at the church while the three were in jail, culminating in the release of the three fellows and their joyful return, like Peter of old, to the group of praying people.

THE WINECOFF HOTEL TRAGEDY

City Fire Marshal Harry Phillips of Atlanta, Georgia, said the evidence pointed to the fact that the Winecoff Hotel fire was caused by glowing cigarettes dropped by hotel guests while in a drunken stupor. He said that the Atlanta Fire Department is called repeatedly to put out fires of this kind in the city's hotels, and that honest fire marshals in all large cities will testify that they face the same problem.

Smokers and drinkers claim it is their privilege to use tobacco and alcohol if they want to—but have they the right to do so when it causes terrible tragedies and death tolls like this?

HOW TO CONTROL ATOMICS

How to control atomic power is a question uppermost in international affairs, but the scientists agree the real question is how to control humanity which now holds this immense power in its hands. "Religious leaders can do more for control of atomic energy than any other agency," says Dr. Louis Ridenour, physics professor of the University of Pennsylvania. "We must now look to our stewards of ethics and morality."

NO FREE PRESS IN ITALY

"Ruggero Maccari, twenty-seven-year-old editor of anticlerical weeklies *Don Basilio* and *Pollo*, has been sentenced to two years in prison for publishing cartoons that would be commonplace in this country," says *Watchman-Examiner*. "The young editor declares he will appeal. He says he is not against religion. He is for a free press."

A RECORD IN GIVING

According to *Christian Life and Times*, the Seventh-day Adventists give a larger share of their income to their church than do the members of any other denomination. During 1945 their 212,514 members in the U.S.A. gave an average of \$100 per member which covered all local activities, church upkeep, ministers' support, headquarters expenses, missionary work, etc.

NO PEACE IN SIGHT

Dr. Harold J. Laski, leader in Britain's dominant Labor Party, stated in an address at Princeton recently that "despite the vehement insistence of statesmen of their passion for peace, I can see no prospect of its achievement in any future in which this generation needs to concern itself." We live in a troubled world, but Jesus said, "See that ye be not troubled: for all these things (wars and rumors of wars) must come to pass." Our peace is not dependent on the United Nations but on our union with Christ, the Prince of peace.

BOOTLEGGING TODAY

Repeal did not put an end to bootlegging. The Government estimates that for every legal distillery there are a hundred illicit stills. Walter Davenport, writing in *Collier's*, states that federal agents are grabbing moonshiners at the rate of a thousand a month. They estimate that 18,000,000 gallons of bootleg liquor were made last year—enough to have fetched the Government \$72,000,000 in taxes. And it is the tax money the Government is concerned with—not the irreparable damage that the liquor does to the souls, bodies, homes, and property of the people.

WORLD DAY OF PRAYER

for all our assemblies
February 21, 1947

EUROPE RIPE FOR JUDGMENT

James A. Stewart, leader of the European Evangelistic Crusade, is finding the people of Czechoslovakia, Hungary, Germany, and other European nations ripe for judgment. He writes:

"As I travel, I find that the atomic bomb is the general topic of conversation. The tragedy is that, in the face of certain future disaster, there is so little turning to God in true repentance. As a keen observer in Europe since 1930, I believe that this Continent is farther from God today than ever. Most great cities are veritable Sodoms and Gomorrah. The people are more afraid of the scientific warfare of man than of the judgments of the living God. I verily believe that unless the individuals and nations of Europe repent of their sin and turn to God, an even greater judgment will befall them.

"We who can pray are today in the same position as Abraham, the friend of God, when he interceded for Sodom and Gomorrah. The need of the hour is for a mighty prayer fellowship of intercessors to cry day and night to God to spare Europe from judgment. And with intercession must go evangelism. We must pray, and we must send forth laborers. The time is short. The fields are white already unto harvest, but the laborers are pitifully few. Never before has there been such an open door as now. This is our hour of opportunity; we must not fail God."

HUNGARY'S NEW PRESIDENT

Zoltan Tildy, President of Hungary, is a Protestant clergyman. Little wonder, then, that he says: "It is my conviction that the restoration of world order and the conquest of the inner crisis of humanity are possible only by the help of the gospel. Neither for the individual nor for human society, peoples and nations does there exist any other line of development to a true and decent peace."

Tildy is a minister of the Hungarian Reformed Church. In stepping from the pulpit into the presidency of the Hungarian Republic he said that the fundamental purpose of his life had not been changed. Yet his statements would indicate that a man can do more good as a preacher than as a politician, for he says:

"Never have the churches had before them a greater opportunity and a larger task than in these anxious times. Millions of avid men and women await the message that will show them the way and illuminate the path into the future. But the churches can only fulfill their task if they unreservedly confess the gospel and proclaim it, if they take upon themselves the lot of the common people in service, self-sacrifice and missionary work."

HEAPING UP RICHES

It is reported that 43 American firms "expanded steadily during the war years" and have become billionaires. Among them are Metropolitan Life, American Telephone & Telegraph, Prudential Life, Chase National Bank, Equitable Life, N.Y. Life, Guaranty Trust, Standard Oil, etc. Assets of these 43 firms total \$101,808,613,411. At the same time, a Senate report shows that 500,000 small firms were knocked out during the war. Have these big firms "heaped treasure together for the last days"? Are these the rich men to whom the Lord says, "Weep and howl for your miseries that shall come upon you"? James 5:1-3. Today's labor strife may be the answer.

Ambassadors Advance

WESLEY R. STEELBERG

National C. A. Director

On March 9, for the first time in the history of our movement, we are to celebrate National C. A. Day. Our young people deeply appreciate the fact that our leaders have authorized the setting aside of a day to pay tribute to their sincere zeal and fervent effort, and they are anxious that such a day shall redound to God's glory.

Spiritual emphasis is of the utmost importance. We are asking not only the Christ's Ambassadors but our beloved pastors, fathers and mothers, and all the members of the church to unite in an effort to reach youth for God, to bring about the awakening of those who may be indifferent and to urge a deeper consecration on the part of every Assemblies of God young person.

Prayer is recognized as the most vital factor in all our preparation. If feasible, perhaps a day each week between now and March 9 could be designated for an around-the-clock prayer chain. This would mean that each hour of the day would be assigned to one or more volunteers from among the young people.

Some churches may find it possible to conduct a young people's revival in the week preceding National C. A. Day. This is being suggested to pastors as an excellent opportunity to reach the youth of their community. A canvass might be made of all the young people residing in the vicinity of the local assembly. Also, the local C. A. group might compile a list of young people who formerly attended the Sunday School and church. With adequate spiritual preparation and planning, such a series of youth meetings would result in lasting good for the church.

March 9 itself will be a day of special youth emphasis. The National Assemblies of God radio broadcast, "Sermons in Song," will be dedicated to the Christ's Ambassadors, and Ernest S. Williams, our General Superintendent, will pay tribute to the youth of our movement. Our pastors are urged to bring messages in keeping with the day. The evening service might feature a great youth rally as a fitting climax to the day's activities.

With the growth of our youth movement, an increasing responsibility has been placed on the Christ's Ambassadors Department at headquarters. To meet the present-day problems of youth and provide for their spiritual welfare will require an expansion of our program. There is a growing demand from our constituency for youth literature, supplies, and other helps. But these needs cannot be met without financial assistance in addition to the limited grant now made from the profits of the Gospel Publishing House. Therefore, the General Council is asking that in connection with National C. A. Day each local group receive an offering for the maintenance of the National Office.

Outstanding among evangelical youth publications, the CHRIST'S AMBASSADORS HERALD wields a powerful spiritual influence in the ranks of the Christ's Ambassadors. On National C. A. Day and in the days prior to

that event, special emphasis will be laid upon securing subscriptions to this full-gospel youth paper.

It must be emphasized that, in all of our planning and promotion of National C. A. Day, there is no thought of promoting a department of the General Council merely for the sake of bringing it to the attention of our constituency. However, we feel that any stimulus and encouragement, as well as financial support, which may be given to our youth work is an investment to safeguard the future of our movement.

An Appraisal of the Pentecostal Movement

(Continued from page seven)

Italian language than on this radio program and use this means of furthering their religious, primarily, and also their cultural and social advancement.

(10) You will also find that the Italian Pentecostal Church publishes two periodicals—*Il Faro*, published on the East Coast and *La Voce nel Deserto* published on the West Coast.

Let me go back just one moment and say that I believe very definitely that their physical or psychological manifestations are not the most important points to be considered in this case. Now, as to the objection that the Pentecostals praise God and pray with a loud voice, this was a common practice among early Christians and the disciples themselves as exemplified in the Gospel according to St. Luke, chapter 19, verses 37 through 40:

"And as he was now drawing nigh, even at the descent of the mount of Olives, *the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen*: saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from the multitude said unto him, *Teacher, rebuke thy disciples*. And he answered and said, *I tell you that, if these shall hold their peace, the stones will cry out.*"

The important thing is that the people who have become associated with the Pentecostal church of our own people, i.e., the Italo-Americans, have become better citizens. They have become more industrious and many of them ceased to be drunkards and thieves and liars—they have become good fathers and good husbands and good neighbors. They have adopted a personal cleanliness which was not commonly practiced among the people of the humbler groups and they have given of themselves to helping others with a piety and a charity that would make many a person humbly proud to be able to follow their example.

DECLARATION OF PRINCIPLES

I would like to call to your attention the clause of the United Nations Charter which guarantees religious liberty to all members of the United Nations. The Charter states, in part, that no country shall be admitted to membership in the United Nations unless it guarantees the freedom of religious worship to its nationals and to minority groups living within its borders. (This was written into the United Nations Charter at the instigation of the

American Committee for Religious Liberty in Italy.)

You will further note that Part II—Political Clauses, Section I—General Clauses, Article XIV of the Peace Treaty with Italy states very definitely:

"Italy shall take all measures necessary to secure to all persons under Italian jurisdiction without distinction as to race, sex, language or religion, the enjoyment of human rights and of the fundamental freedoms, including the freedom of expression, of the press and publication, of religious worship, of political opinion and of public meeting."

This definitely was written to include the Pentecostals and all other religious groups attempting to exercise freedom of conscience, worship and religion in Italy.

I would like to assert here that toleration is not acceptable to us. We do not want the word toleration to appear in the Italian Constitution as it refers to those of the Protestant faith, for toleration signifies that a superior force is condescending to those of minority groups or to others in allowing them certain privileges. It is not privilege or license that we are requesting, but co-equality. Among free men there is co-equality and not mere toleration!

The Protestant forces of the United States want to do everything possible to co-operate with the people of Italy, but we shall insist upon the fulfillment on the part of the Italian government of these sections of both the United Nations Charter and the Peace Treaty. If it becomes necessary, we are ready to use every means at our disposal for its enforcement.

We consider absolute religious freedom definitely one of the cardinal principles for which the second World War was fought as stated specifically in the Atlantic Charter, and both its subsequent declarations of Yalta and Potsdam. These guaranteed to the people of Italy, and of the world, the freedom of religious exercise, the principle which we hold to be the sacred and inalienable right of every human being, i.e., to worship God according to the dictates of his conscience without any interference or coercion on the part of any organized group, be it ecclesiastical or lay.

IN APPRECIATION

We very much appreciate the foregoing brief prepared by Frank B. Gigliotti, D.D., a minister of the Presbyterian Church, for presentation to the Honorable Alberto Tarchiani, Italian Ambassador to the United States, in behalf of religious liberty in Italy. It is the sincere desire and earnest prayer of the members of the Assemblies of God that this plea bear fruit and that liberty to worship God without restraint be granted to the Pentecostals and all other Evangelicals in Italy.

The "Assemblies of God" is recognized as the largest group of Pentecostals in America. The plan for the ordination of ministers described in this brief is that followed by the Italian Pentecostal Churches rather than that followed by the Assemblies of God. Ordinations in the Assemblies of God are conferred by the Presbyteries of the various districts rather than by the local congregations, and the decision to ordain is determined by the record of the candidate and definite evidence of a divine call to the ministry.

The Editors.

Amos, the Fearless Layman

(Continued from page three)

famine; the serpent shall bite in the absolute desolation; God will irreparably, universally smite altar and worship; there shall be a world-wide famine for the Word of God. Indeed there shall be an utter end of Israel. A nation shall come to destroy them, to take them with hooks irresistibly into inescapable captivity. The prophet winds up his solemn message with the peremptory but merciful challenge: "Because I will do this unto thee, prepare to meet thy God, O Israel." 4:12.

Have we no place for an Amos today—who will fearlessly point out the failings of God's anointed people, issue His warnings and threats and encouragements, and announce His promised rewards for reformation?

To mention a growing evil among us—would saved and anointed women dare to come into our meetings hatless, crimped and cropped, dyed and painted like Babylonish harlots and impudent Jezebels, if our pastors and leaders were faithful and fearless in denouncing this corrupting evil? The vulgar arrogance of some of our women today is unspeakably horrible to me—and, I am sure, to you. Let the bawdy world flaunt its insolence on the boulevards of Babylon. But these horrible things ought not to be able to lift their defiant heads in the church of the firstborn. And if it is really so immaterial how our women come before the Lord, shall we soon be extending the same license to our men? Shall we see them come into the meetings with hats on, and (if the world's changing fashion comes to dictate it) with long hair? Is there no meaning in the Word of God regulating these things?

Arise, beloved Amoses, prophets of the Lord, and fearlessly speak the Word of the Lord!

And further, can it please God that our children are permitted to make the sanctuary a nursery or a play pen? What sort of respect will such children have later for the presence of the Lord, the minister and the ministry?

God is against sin of any sort or degree (9:8) and must punish it because He is our God. Amos must speak God's word as he hears it, for he sees the Lord's plumbline in the midst of Israel, ever testing their behaviors and reactions by the straight, pure, undeviating rule of the Word, and he sees and believes the certainty of the Lord's imminent judgments. Of course the priests and the people smarted under the denunciations of the prophet, and all openly rebelled against him and his judgments pronounced. And so they might do today. Amos was unmoved. He knew his divine call and trusted his divine message.

Amos is stirred to the depths of his pure soul by God's hatred of empty ritual, clerisy, professionalism, aesthetics. "I hate, I despise your feast days (unscriptural special services) and I will not smell in your solemn assemblies." 5:21. God will not accept their burnt offerings nor regard their thank offerings. Not showy ministry nor formal programs of hymns and homilies, but reality and sincerity is what God requires. "Let judgment (not rippling music) run down as waters, and righteousness (not flawless homiletics) as a mighty stream." 5:24. Their invented "holy" rites and imported sanctu-

ary features He will "cut off." 3:14. Their leaven and self-pleasing, man-pleasing inventions He will repudiate with loathing and punishments.

Their soulish music (as such) nauseates Him. "They chant quavering, to the sound of the viol, and invent to themselves instruments of music, like David." 6:5. Without David's heart even David's harp cannot rehearse acceptable music in the ears of Jehovah. "The songs of the temple" shall be turned into lamentations. 8:3, 10.

Musical attractions, highly-trained vocal and instrumental numbers, stir the flesh—they nauseate God. Oratorios and operas are one in category and appeal. It is a mistaken notion that "music is divine." Why is it that some of us before our baptism in the Spirit adored "music" and now we will not listen to it for one moment? Barley is from God. So is barley bread. But beer from the same grain is not. So with music. Music is from God—but musical compositions may be of God or the devil. Indeed the Bible more often associates "music" with the godless or the careless than with the righteous. "The harp and the viol, the tabret,

the most refined examples of music and artistry and personal decorations and perfumery. But with all their studied self-emphasis and all their pride of rank and calling "they are not grieved for the affliction of Joseph." They are not moved for the condition of the lost. It is more pleasing to the Lord to possess no attractive carpets or bedspreads or suits or glazed bookcases or shining libraries or piano—and to promote a passionate plan for the prosperity of the gospel and the establishment of the saints. Whatever is the pampered estate of the luxuriant professionals, our beloved Amoses are out of place on ivory divans, lolling and sprawling in heavily-carpeted music rooms! Indeed Amos has scarcely time to remove his muddied farm boots, to take his hurried meal, before he is away again on his mighty prophetic errands of mercy and purification. Are these ease-loving, self-satisfied leaders any better than the heathen, God caustically demands to know! 6:1, 2. Such designed luxury shall come to dereliction; such indulgent ministry shall come to penury. 3:12, 15.

It is only to be expected that God's lax people criticize the prophet and resist his anointed utterances. "They hate him that rebuketh in the gate, and abhor him that speaketh uprightly." 5:10. Even the high-ranking leaders, the priest and the king, are incensed—who ought to be the most grateful for the correction. Psalm 141:5. Amaziah grossly misrepresents the prophet to the king. "Amos hath conspired against thee, the land is not able to bear all his words." And to the prophet he says: "Go, flee away"—prophesy elsewhere! Prophesy not against Israel, and drop not thy word against the house of Isaac." Hold your peace, man! This evil "shall not overtake nor prevent us." 9:10.

The fearless Pentecostal preacher of today must be prepared with grace and courage to face such heart-breaking reactions. The Lord is with him and will vindicate him.

Amos is not only most commendably fearless: he is conscientiously and openly and refreshingly non-clerical. In answer to the unreasoning charges of priest and people he most logically asserts: "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit, and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto My people Israel." 7:14, 15. I myself am a ropemaker's son. I never forget that, nor regret it, nor fail to admit it. I mightily rejoice that the Lord has put a ropemaker's son into the prophetic ministry! Hallelujah!

Come, you butchers and grocers and miners and plumbers and laborers and fishermen and truck drivers. Blush not to admit the natural vocation in which the Lord called you. Your former gathering of sycamore fruit will not hinder you gathering fruit for the Lord. Your truck driving will not adversely affect your transporting saints on the way to glory. Your fishing fish will not prevent your catching souls. But let every Amos and Peter minister in his true guise as a farmer or fisherman, not as a dolled-up cleric. Imagine gathering sycamore fruit encircled with a clerical collar! Calling the cattle home in a clergyman's voice! Splicing the bowline draped in a surplice! Clericalism in Pentecost is not only wickedly unscriptural; it is comically senseless. Amos was justly proud of

National C. A. Day

MARCH 9

IN RECOGNITION OF OUR ASSEMBLIES
OF GOD YOUTH

For further information regarding this important event, be sure to read Brother Steelberg's column, "Ambassadors Advance," on page 11.

and pipe, and wine are in their feasts: but they regard not the work of the Lord." Isa. 5:12. The wicked "take the timbrel and harp, and rejoice at the sound of the organ." Job 21:12.

The Lord loves the melody of hearts. A pleasant voice is desirable. But God will pass the quality of voice and harmony if the heart is right. When God appointed a musical leader for the sanctuary he chose him, Asaph, not by his degrees at the musical college, nor by his voice, nor by his performance with the baton or the cello. He chose him by "lot"—and gave him a pair of cymbals to play, to keep him gloriously blatant, heavenly-minded, simple and humble! A solo hymn, sung with anointing and simplicity, and without "musical" refinements, can be blessed. But may the Lord save us from services that savor of concerts and choral performances.

Associated with this thought of the prominence of mere musical indulgences in the sanctuary is a further development on aesthetic lines. The leaders were more and more giving themselves over to a life of religious-looking indolence and ease and studied luxuriousness. "Woe to them that are at ease in Zion" (6:1), "that lie on beds of ivory and stretch themselves upon their couches." Those that abound with superfluities of refinement and carnal conveniences (6:4, margin). That select the most charming furniture and surround themselves like the godless world with expensive means of indulgence; and seek the daintiest of meats and choicest drinks, and indulge, as we have seen,

his divine calling, heaven-appointed office, but he scorned to be regarded as a professional cleric, a conventional parson, a vested priest, a ministerial fashion plate. Had not the Lord called him to minister *because he was not a priest*—not of the backslidden fraternity that had failed in loyalty, corrupted His heritage, and were now repudiated and supplanted by the non-clerics! And has not God called us ordinary men from our sycamore gathering and herd-tending and bus-conducting for exactly the same reason? And why should we then seek to dress and deport ourselves with all the marks and mannerisms of the backslidden and rejected professional class we have superseded?

God is merciful. After all His severe denunciations and solemn threats He sends out His gracious appeals to His backslidden leaders and people and reissues His most blessed promises of restored prosperity. "Seek ye Me, and ye shall live." 5:4, 6. "Seek good, and not evil, that ye may live. . . . Hate the evil, and love the good; . . . it may be that the Lord God of Hosts will be gracious unto the remnant of Joseph." 5:14, 15. And as in all the most somber of these minor prophets, God lifts His lovely voice of mercy and foretells in happiest strain that in the day when once again His people square up honestly to the plumbline of His Word, He will revive them, raise up the tabernacle of David that is fallen; He will restore phenomenal prosperity, till the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed, and rejoice them with great national and personal joy and satisfaction. Out of their own natural spiritual gardens they shall eat plenty of fruit, and out of their own tended natural and supernatural vineyards they shall drink wine to the full. 9:11-15.

The God of Daniel Still Lives

(Continued from page five)

formed, and I am not going to co-operate now. I believe the Bible, and they criticize the Bible. I believe that Christ died for my sins, and they say that is nonsense. I believe Christ rose from the dead, and they say that He did not, or that no one knows whether He did or not. I believe my Christ is a living Christ. I am not going to join a church like that."

They pressed, and pressed, and finally one of the main men came to see him and said, "These are our last words. Are you going to co-operate?" The Chinese pastor replied, "These are also my last words. I am not going to co-operate." Everyone knew what that meant. The church would be closed, he would be taken prisoner, and there was nothing too terrible for these cruel Japanese to do in a case like that. I live two houses away from the Belgian Bank which had become the gendarmery headquarters. Night after night we heard the screams of the people being tortured in that bank. We were prisoners in the Embassy and could not get away from it. I could hardly stand it. They would take a needle and thrust it under the nails of their prisoners and demand, "Co-operate!" They filled their victims with oil, or with water, and then kicked and pounded them. They flayed them alive. They took big German police dogs, starved them for three or four days, and then let these dogs loose upon those who

refused to "co-operate." They even buried people alive, filling up the grave little by little till the earth reached their mouths. Then, if at last they refused to "co-operate," they were covered entirely.

So the gendarmes came to arrest this Christian pastor. He took with him to the gendarmery a little bit of bedding, his Bible, a little bit of food and a little bit of clothing, for it looked as though that was the end. He and his wife prayed together before he went; but when he came before the gendarmes, they asked just a few questions of no importance at all, and let him go! And that was the whole story. The Lord saw he was willing, not only to witness, but also to be a martyr for Him. The Lord worked in the hearts of these Japanese and they let him go. Everyone thought he would be imprisoned. Later his wife told me she received a letter from Manchuria from some very good friends. They said they were very sorry that she was a widow now and that her husband was taken; that they had expected it all the time, since they knew he was not a man to give in. And there he was alive and free! He, himself, after the liberation of Peking from the Japanese, wrote a long pamphlet describing his experience, and the title of it was, "The God of Daniel Is Still the Same."—*Biblical Missions*.

There Is Power in Preaching

(Continued from page two)

weight them with questionings are not. Was something like that in the Savior's mind when He said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven"? Matt. 18:3.

In a community where Divine Healing has not been preached, whether in the United States or on the mission field, simple-minded people often believe what the preacher preaches, backing up his statements from the Bible, and consequently healings take place. I know this experimentally.

But in a community where the evil one has had time to organize his forces, worldly-minded men fill the air with questions and reasonings, thus greatly hindering simple faith. The people are thus made to waver in their belief of the preaching, and the Holy Ghost by James tells us plainly, "Let not that man think that he shall receive any thing of the Lord." James 1:7.

These principles help also in the understanding of the powerful Divine Healing ministry of a friend of mine, Brother J. W. McMasters, for he always preaches the Word to the sick one, sometimes for thirty minutes, reading the promises and assuring the sick one of their truth, until finally the sufferer believes the preaching, faith springs up, and, when he is prayed for, he is healed. When he is told to get up he is willing and able to do so.

I saw this illustrated in Dayton, Ohio, when I was helping Sister McPherson to pray for the sick. Five men, none of whom could walk, were seated in chairs in a row. We prayed for one and she said, "Now rise up." He had believed the preaching and so his faith had come. Obediently he leaned forward to get up. On the instant, the necessary strength came, and he walked across the platform. The same thing hap-

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pened with the second, the fourth, and the fifth man. But when we came to the third man, although he was treated in the same way, and received the same command, he replied, "Why I can't, Sister." He had not believed the preaching, and had to be carried off the platform.

Although it is true that Jesus said, "He that heareth you heareth Me," old saints feel that they must weigh the probabilities, and do not believe. Their pride causes them to be left in the wheel chair or on their crutches. They remember that Sister So-and-So was not healed and "What does this young preacher know about it anyway?" Giving way to the pride of life is an expensive luxury. But happily this fault, when it is confessed along with the other faults, is taken out of the way, and he or she is enabled to believe the preaching. Then faith springs up and he or she is healed. This hindering pride is not felt so much by sinners or immature saints, and they receive faith, and so healing, much easier.

"If thou canst believe, all things are possible to him that believeth." Mark 9:23.

Among the Assemblies

GRAHAM, TEXAS—We recently closed a 3-week revival with Mr. and Mrs. Wm. Panos as evangelists. About 15 were saved or reclaimed, and about 18 received the Baptism. Several new members were added to the church.—H. P. Park, Pastor.

CHOWCHILLA, CALIF.—The Alamo Assembly of God recently enjoyed a 2-week revival with Evangelist Chief Tiger of Long Beach. Eight were saved, 4 were baptized with the Holy Ghost, and 3 united with the church. The chief is a real evangelist.—W. A. Frazier, Pastor.

LEBANON, MO.—We recently closed a meeting at Mt. Olivet Assembly, with R. L. Buckley of St. Louis as the evangelist. The blessing of God came down in a wonderful way. About 20 or 22 were reclaimed or saved, and 5 received the Baptism in the Holy Spirit.—Chas. T. Ward, Pastor.

TULSA, OKLA.—We are glad to report a great revival at 5th and Peoria, under the leadership of Evangelist M. L. Davidson. The meetings were well attended, and many nights we had to bring in extra seats. While we do not know exactly how many were saved and filled with the Spirit, we are glad to say it was a very favorable number.—Glenn E. Millard, Pastor.

MATADOR, TEXAS—Just before Christmas, we closed a very successful revival with Fred Numrick of Springfield, Ill., as evangelist. Twelve were saved and 7 received the Baptism in the Holy Spirit. One night the power of God fell in such a way, in one of the prayer rooms, that we did not have a service in the main auditorium. As many as could, gathered in the prayer room. Four received the Holy Ghost Baptism that night. Brother Numrick's timely messages were an inspiration to all who heard him.—Carl B. Bowen, Pastor.

OAK GROVE, OKLA.—A 2-week revival was conducted here recently by Evangelist Calvin M. Patterson of McAlister. God poured out His blessings upon us each night. Six were saved and 7 received the Baptism in the Holy Spirit. Our church was blessed by the wonderful ministry of Brother Patterson. The Sunday School attendance increased, and the revival fire still continues to burn.—L. L. Beaty, Pastor, Route 3, Seminole, Okla.

OKLAHOMA CITY, OKLA.—The Midway Assembly has had a good revival with R. R. Bayless of Hot Springs, Ark., as evangelist. Several were saved or reclaimed and several were baptized in the Holy Spirit. The power of God was present in the Divine Healing services. A number of new members came into the church. The Sunday School attendance broke all records. Brother Bayless preaches the old-time gospel.—W. N. Siratt, Pastor.

MUKILTEO, WASH.—Evangelists J. W. and Mrs. Erxleben conducted a 5-week campaign here, in which God manifested His power in saving souls and baptizing many with the Holy Spirit as in Acts 2:4. While the evangelists have moved to other fields, God is still in our midst baptizing believers with the Holy Spirit. Our Sunday School has outgrown our present building and we are planning a building program as soon as material is available.—John L. Miller, Pastor.

HAWKINSVILLE, GA.—I closed a 2-week revival here on December 23. There is no Assembly of God here nor any other work on the full gospel line. Meetings were held in a Baptist church. In spite of inclement weather, the crowds were good and a number of hands were raised for prayer. We had a "Gospel Question Box" which proved a great blessing to all who attended. The people are in need of God, and by the help of the Lord we hope to begin a church here as soon as the weather opens in the spring.—David Speight, 2825 Brookhaven Rd., Columbus, Ga.

NORFOLK, NEBR.—We accepted an appointment from the Nebraska District Council to come here, starting the first Sunday in February, 1946. We found a very small but willing group of saints. About the middle of June we were shown a lovely corner plot, 100 x 187, just three blocks from the heart of the city and on one of its finest streets. After consulting the District brethren and meeting with the local people, we felt led to purchase this property. Work was started right away on the parsonage and church, and the first services in the new church will be held the first Sunday in February. We will also be in our new parsonage on that date, 403 S. Third; church address, Third and Park. Our Sunday School attendance has doubled this past year, and we look for still greater increase after moving to our new location.—Pastor and Mrs. Peter Pilot.

SANTA CRUZ, CALIF.—We came here in September, 1945. Building on the foundation laid by our predecessors, we have been enabled by the help of the Lord to pay off a \$1,700 mortgage on the parsonage. We have also made improvements on the property amounting to approximately \$800. We have secured and paid for a corner lot costing us \$3,650.

During the past 7 months, our missionary giving has been more than during the previous 12 months. Forty-three new members have come into the church. Our Sunday School attendance has averaged 28 over previous years. A 1942 Dodge Sunday School bus has been secured.

We have had three revivals and one 2-week Sunday School workers' conference. We recently closed a profitable 3-week meeting with my brother, Franklyn. About 15 came to the altar for salvation and many new people were regular attendants. Six followed the Lord in water baptism.—Raymond P. Murray, Pastor.

WAYNE, MICH.—During the past year the Assembly has enjoyed progress in every phase of its church life. The rise of the spiritual tide has been very evident. Revival meetings were conducted by Wilma Hamill, Lester Sumrall, and Vera Ludlam. Speakers at the summer tent meeting were Ronald Prince, Parvin Lee, Mrs. M. D. Beall, and Bond Bowman. Several were added to the church during these revival efforts.

In October, the Third Annual Missionary Convention was conducted with missionaries Victor Plymire from Tibet, Mrs. C. Morrison from South China, and Ada Reitz from South Africa. Missionary giving is steadily on the increase in

our assembly. Other missionaries to visit us were Brother and Sister Hogan, George Wood, Brother Van Dalen, Brother and Sister Mason, and Sister Ranacher. The Sunday School is enjoying its best year and sponsored a Parent-Teacher meeting which proved a blessing.—E. A. Manley, Pastor.

PANAMA, OKLA.—A revival was conducted here recently by Lee Krupnick and Mrs. Krupnick, of Tulsa. The crowds were very large, and many people were unable to get in. One night Sister Krupnick spoke, and 11 were saved and 2 received the Holy Spirit Baptism. The next night she spoke, 25 were saved and 2 received the Baptism. The captain of the basket-ball team was saved and filled with the Spirit. A young man was going to California. When he was several miles away, God told him to go back. He did so, and was saved. People from different denominations attended almost every night. In all, about 62 were saved and 16 were baptized with the Holy Spirit. Brother and Sister Krupnick are consecrated Christians and have a powerful message from God. Brother Krupnick spoke at a Fellowship rally in Poteau and was given an offering of \$25.00. A church nearby burned to the ground that morning and Brother Krupnick gave the \$25.00 toward building a new church, and an additional \$200.00 was raised to start building.—C. A. Minich, Pastor; by Laura Nunley, Secretary-Treasurer.

MEMPHIS, TENN.—We assumed the pastorate of the First Assembly here two years ago, and have enjoyed two most wonderful years of blessing from God. Scores have been saved and baptized in the Holy Spirit. Seldom a Sunday has passed but that from one to a dozen have professed Christ as Savior. The membership of the church has more than doubled. Every department has shown an increase. The Sunday School attendance, which averaged 130 in 1944, rose to an average of 277 in 1945, and 371 in 1946.

The financial income of the church has more than doubled any previous year in the church's history. Plans have been drawn, a site has been purchased, and plans are going forward to erect, this year, a new church building seating 1,200, with Sunday School facilities to accommodate equally as many. A new 7-room brick veneer parsonage has been bought during the past month.

Visiting evangelists included Mr. and Mrs. D. Leroy Sanders, George Hayes, Christian Hild, W. M. Stevens, and Wm. F. McPherson (twice). Each of these meetings contributed to the success of the work. Not least among the factors responsible for the success recorded have been the loyal co-operation of the congregation and the splendid work done by William Pickthorn and others who ministered here before our coming.—James E. Hamill, Pastor.

Coming Meetings

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

COLDWATER, KANSAS—Feb. 2—23; Ernie Reb, Evangelist.—Dalton E. Calloway, Pastor.

CONCORD, FLA.—Jan. 26—Feb. 9; Carl C. Haas, Birmingham, Ala., Evangelist.—F. L. Sellers, Pastor.

GRAND JUNCTION, COLO.—Feb. 17—; The Gospel Music Makers, Frank, Gladys, and Dorothy Lummer.—Ralph Hutchinson, Pastor.

BAKERSFIELD, CALIF.—Oildale Assembly of God; meeting in progress; William A. Ward, Washington, D. C., Evangelist.—E. J. Robison, Pastor.

BAKERSFIELD, CALIF.—Gospel Gleaners Assembly; meeting in progress; Max and Mae Johnson, Dorrance, Kansas, Evangelists.—C. D. Spencer, Pastor.

DETROIT, MICH.—7616 E. Nevada Ave., Jan. 26—; Charles E. Blair, Evangelist. Mrs. M. D. Beall is pastor.—Bethesda Missionary Temple.

KIRBY, W. VA.—Old-fashioned Community Revival, Feb. 2—16; Joseph L. Pittman of Hedgesville, Evangelist.—Louis L. Trotta, Pastor.

TULARE, CALIF.—Inyo and M Sts; Feb. 9, for 2 weeks or longer; Paul and Betty Wells, Oklahoma City, Okla., Evangelists.—Paul B. Franklin, Pastor.

NEW CASTLE, PA.—Pearson and Epworth Sts., Feb. 11—; Evangelist and Mrs. D. Leroy Sanders, Jefferson City, Mo.—James D. Menzie, Pastor.

EAST LIVERPOOL, OHIO—926 W. 8th St.; Feb. 9, for 2 weeks or longer; George Tomko, Cairnbrook, Pa., Evangelist.—J. G. Gott, Pastor.

ARANSAS PASS, TEXAS—Jan. 29—Feb. 9; A. A. Allen, Lamar, Colo., Evangelist.—Robert Willis, Pastor.

REGINA, SASK.—1500 Fifteenth Ave., Feb. 11—16; Christian Hild, Evangelist.—Robert M. Argue, Pastor.

PORTERVILLE, CALIF.—510 E. Olive St., Feb. 9—; Evangelist and Mrs. Martin Luther Davidson.—George Branch, Pastor.

NEWTON, ALA.—Mt. Carmel Assembly, Feb. 16—March 2; Carl C. Haas, of Birmingham, Evangelist.—Bennie Griswold, Pastor.

CHICKASHA, OKLA.—Revival in progress; Evangelist and Mrs. Billy Keen. Neighboring churches invited to co-operate.—H. L. Hudgens, Pastor.

REGINA, SASK.—Youth for Christ Rally, City Hall Auditorium, Feb. 8, 7:45 p.m. Christian Hild, speaker.—Robert M. Argue.

WAPATO, WASH.—Feb. 4—; Hans F. Bretschneider, San Jose, Calif., Evangelist.—Guy De Vries, Pastor.

OMAHA, NEBR.—19th and Cass Sts., Feb. 4—; Evangelist and Mrs. Lee Krupnick.—L. E. King, Pastor.

SALEM, ORE.—1288 Ferry St., Feb. 16—March 2; Evangelist and Mrs. Don Mallough.—Walter S. Frederick, Pastor.

SASKATOON, SASK.—Avenue A and 25th St.; meeting in progress; Christian Hild, Evangelist.—D. A. Emmons, Pastor.

CHAFFEE, MO.—Feb. 2, for 2 weeks or longer; Helen Cox and Mabel Brown, Evangelists.—Floyd Britton, Pastor.

WORTHINGTON, MINN.—1518 Miller St., Feb. 4—23; Marrles Moore, Denver, Colo., Sioux Indian, Evangelist.—Lloyd Christiansen, Pastor.

SEATTLE, WASH.—44th Ave. S. and Graham St., Feb. 2—16; Evangelist and Mrs. Wm. Andrews.—Richard W. Bishop, Pastor.

BAKERSFIELD, CALIF.—Faith Tabernacle, Feb. 9, for 2 weeks; Evangelist and Mrs. Lester Fox.—E. B. Smith, Pastor.

KELSO, WASH. Meeting in progress; Evangelist and Mrs. Don Mallough of Seattle.—J. S. Manchester, Pastor.

GRIDLEY, CALIF.—Feb. 2, for 2 weeks or longer; Virgil and Edythe Warens, Artist Evangelists.—Chas. Elmes, Pastor.

KENOSHA, WIS.—Missionary Convention, 25th and Roosevelt Rd., Feb. 5—9; Speakers: John Kolenda and Mr. and Mrs. E. Yngve Olson.—H. L. Flaherty, Pastor.

WEST CANAAN, N. H.—New England Fellowship Meeting, Feb. 10. Services 2:30 and 7:30 p.m. Visiting ministers will speak. Robert Carle Jr. is pastor. Lunch served.—E. N. Stanley, Presbyter.

STILLWATER, OKLA.—Sectional C. A. Rally, Assembly of God Tabernacle, Feb. 12, 7:30 p.m. Ted Vasser, returned missionary from India, speaker.—Oscar H. Bolen, Pastor.

INDIANAPOLIS, IND.—Southeastern Fellowship Meeting, North Side Assembly of God, Feb. 10. Herman Rose, host pastor. Services: 2:00 and 7:30 p.m. Speakers: John Conaway of Richmond, and others.—Mrs. B. E. Hillman, Secretary-Treasurer.

CARMEN, OKLA.—All-day Sectional Fellowship Meeting, Feb. 11. Sister Stevens, host pastor. Olen T. Craig, morning speaker; Sister Murrell, afternoon speaker. Bring musical instruments. J. S. Murrell is sectional presbyter.—Olen T. Craig, Secretary.

SUNDAY SCHOOL CONVENTION

Sectional Sunday School Convention, Escalon, Calif., Feb. 11—14; A Byron League, host pastor. Wm. E. Pickthorn, National Sunday School worker, guest speaker. Pastors and workers in nearby Sunday Schools urged to attend. Afternoon and evening sessions.

GRANITE CITY, ILL.—Sunday School Convention, First Assembly of God Tabernacle, 24th and Grand Ave., Feb. 7—9; Paul Copeland, S. S. Superintendent of Oklahoma, speaker. Meetings each evening, including Saturday, 7:30 p.m.; special workers' conference Sunday, 2:30 p.m. Neighboring churches invited to co-operate.—Hilliard G. Griffin, Host Pastor.

SOUTHERN CALIFORNIA DISTRICT COUNCIL

The 28th Annual Council of the Southern California District will convene in Memorial Auditorium, 7th and Lemon Sts., Riverside, Calif., Feb. 5—7. Leland R. Keys, guest speaker. First service, 9 a.m., Feb. 5. For reservations write Carl A. Goad, 3357 Lime St., Riverside, Calif.—Wm. E. Long, District Secretary.

PRAYER CONFERENCE

Eastern District Prayer Conference, Evangelistic Temple, 609 Union Ave., N. S. Pittsburgh, Pa., Feb. 10—13. First service, Fellowship Meeting, 2:30 p.m. Evening meeting, 7:45; then 3 services daily. Speakers include: James Menzie, Adolphus Smith, Leo Starner, John Hardt, Newton Chase, Byron Jones, and Samuel Benson. For accommodations write: Pastor R. F. Bender, 220 Arden Road, Mt. Lebanon, Pittsburgh, Pa.

ROCKY MOUNTAIN DISTRICT COUNCIL

The Rocky Mountain District Council will convene at the Denver Revival Tabernacle, 9th and Acoma Sts., Denver, Colo., Feb. 11—14. E. S. Williams, guest speaker. First service, Tuesday, 7:30 p.m. This will be a District Fellowship meeting. Credentials Committee will meet Monday, 2 p.m., and Resolutions Committee, Tuesday, 2 p.m., at the Tabernacle.—J. E. Austell, District Superintendent.

MICHIGAN MINISTERS' INSTITUTE

Annual Michigan Ministers' Institute, 420 E. Michigan Ave., Ypsilanti, Mich., Feb. 24-26. Theme: "Spiritual Life." W. Clifford Nelson, Kitchener, Ontario, evening speaker. John P. Kolenda and other Michigan brethren will be ministering in day services. For reservations write: D. G. Foote, 209 N. Wallace Blvd., Ypsilanti, Mich.—Mrs. E. D. Cooley, Secretary.

SOUTHERN IDAHO DISTRICT COUNCIL

The Fifth Annual District Council of the Southern Idaho District will convene at First Pentecostal Assembly of God, Second and Montana Sts., Gooding, Idaho, February 19-21. Opening rally, Feb. 18, 7:30 p.m. General Superintendent E. S. Williams will be guest speaker through Council. Tentative schedule: World Missions meeting, Thursday evening, Ordination service Friday afternoon, C. A. rally Friday evening. District Presbytery will meet Monday, Feb. 17, 7 p.m., and all day Tuesday. Those desiring to meet the Presbytery, plan to do so Tuesday afternoon. Roland H. Buck is host pastor. O. C. Arnesen is District Superintendent.—John E. Shaw, Secretary-Treasurer, P. O. Box 390, Caldwell, Idaho.

SOUTHEASTERN FELLOWSHIP

The District Superintendents of eight Southeastern Districts have planned an annual Southeastern Fellowship. First gathering will be February 17-20 (instead of February 3-6 as previously announced), in auditorium of Southeastern Bible Institute, Lakeland, Fla. The purpose of having the first meeting in Lakeland is to better acquaint our ministers and constituency with the setup at Southeastern Bible Institute. Southeastern Fellowship will rotate until it has convened in each of the eight Districts.

Ministers, Laymen, and friends invited. There will be preaching, praying, shouting, testifying, and letting God have His way. Speakers: Edgar W. Bethany, Andrew Stirling, H. T. Walker, Charles S. Craighead, Marvin L. Smith, R. C. Jones, Howard S. Bush, J. B. Bauldree, and W. G. White. For reservations write Howard S. Bush, Route 4, Box 700, Lakeland, Fla.—Marvin L. Smith, Secretary.

OKLAHOMA SECTIONAL COUNCILS

Oklahoma Sectional Councils and Bible Conferences: Southwest Section, Lawton, Feb. 10-12; J. L. McQueen, host pastor. Central Section, Wewoka, Feb. 17-19; John Grace, host pastor. North Central Section, Cushing, March 10-12; C. A. Rich, host pastor. Northwest Section, Enid, March 17-19; Olen T. Craig, host pastor. East Central Section, Okmulgee, First Assembly, April 7-9; R. R. Morrison, host pastor. South Central Section, Duncan, April 14-16; Haskell Rogers, host pastor. Panhandle Section, Woodward, April 21-23; E. A. Willeford, host pastor. Northeast Section, Miami, May 12-14; W. C. Shackelford, host pastor. Southeast Section, Antlers, May 19-21; W. R. Davis, host pastor.

First service, C. A. Rally, 7:30 p.m., C.A.'s of the respective Sections, and District C. A. President, L. B. Keener, in charge. All licensed ministers and exhorters required to be present and secure a renewal blank for the renewal of fellowship. Those desiring license or exhorter permits, meet the board at any of the above Sectional Councils. Main speakers: Gayle Lewis in February; R. M. Riggs, in March; Wesley R. Steelberg, in April; and Fred Vogler, in May.

For further information write F. C. Cornell, District Superintendent, or V. H. Ray, District Secretary-Treasurer, Box 1341, Oklahoma City, Okla.

MISCELLANEOUS NOTICES

NOTICE—Churches having tents in need of repair get in touch with C. A. Rogers, 2419 Summer, Waco, Texas.

FOR SALE—48 bass Accordion, A-1 condition. Price \$180.00. Write C. V. Hensen, Parkerton, Wyo.

NEW ADDRESS—I have accepted the pastorate of First Assembly of God, 24 Polk St., Montgomery 7, Ala.—Carl E. Perry.

FOR SALE—House-trailer on Central Bible Institute campus. For details write: Robert Gottas, Central Bible Institute, Springfield, Missouri.

BROADCAST—Gospel Beacon Hour, Station KCOK, 1240 kilos., Tulare, Calif., Sundays 9:00-9:30 a.m., sponsored by the Full Gospel Tabernacle.—Paul B. Franklin, Pastor.

NEW ADDRESS—Box 21, Kingman, Ariz. "We have accepted the pastorate here. Visiting ministers and friends will find a hearty welcome."—Gerald and Bessie Fletcher.

FOR SALE—Accordion, 120 bass, Wurlitzer, in good condition. Lady's model. Price \$300.00. Write Stanley E. Swanson, 110 West University, Waxahachie, Texas.

WANTED—About 50 secondhand "Songs of Praise" for our new work here.—E. Turner, Scruggs and High St., Clinton, Tenn.

NEW ADDRESS—Scruggs and High St., Clinton, Tenn. "We have purchased the Baptist Tabernacle here, built a new parsonage, and moved to this new field. Council brethren passing through are invited to visit us."—E. Turner.

OPEN FOR CALLS

Evangelistic

Walter Hochmuth, Leon, Kansas—"Open for evangelistic calls. Will go into a town and start a new work. Have had experience in both branches of ministry. Willing to come to churches not financially able to have an evangelist. In fellowship with General Council, and am a Kansas District minister."

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 might make thee know that man doth not live by bread only, but by every word that proceedeth out of the LORD thy God: for it is he that giveth thee power to get wealth, that he may

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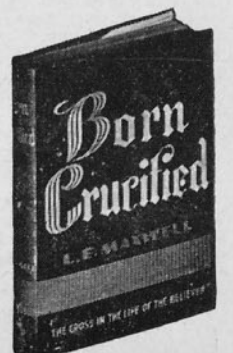
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