

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

5 cents

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The
PENTECOSTAL
Evangel



"THE VALLEY OF PRAYER"

"There's a quiet deep vale by the
wayside of life,
And the name of this valley is prayer.
It is hid from the world with its
tumult and strife,
And the angel of peace dwelleth there.

"Winding down through its calm
flows the river of God,
All a gleam with the glory on high:
And I feel in my soul as I kneel on
its sod,
A sweet rapture that comes from the
sky."

A quiet valley in the Swiss Alps
(photo by J. Gaberell, Thalwil)

The Revival We Need

Emil A. Balliet*



● IN I Kings 17:2 we read, "And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan." In I Kings 18:1 we read, "And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria."

The revival we need is a revival of the blessed showers of rain from heaven. Here in these two verses you will find secrets concerning God's answer to our great need of revival. First, *Go hide thyself*; and then, *Go show thyself*. When God tells a man to go hide himself it is for the purpose of communion and fellowship, that in that place of communion and prayer God may reveal Himself, may make known to that man His power and His might, and equip that particular servant for service.

Cherith must precede Carmel. There can be no demonstration of the glory and the power of God until a man has learned to hide himself at Cherith. It is there God reveals His power to provide, His power to meet the individual need as well as the need of a whole nation. Equipped with power and authority from having met God in Cherith, the prophet was prepared to go to Mount Carmel and there rely upon the supernatural power of God to meet the need of the nation of Israel. That Israel was in need is quite obvious if you read the 17th and 18th chapters of I Kings. There you have the story of the great need and how God met that need in a most remarkable way.

There are three characters that stand out in the story contained in the 17th and 18th chapters of I Kings. The first is Ahab. Ahab represents the need of Israel, for Ahab was the king—a very worldly, wicked man. He was married to idolatrous

Jezebel. In fact, he entered into the idolatrous practices of his heathen wife. The worship of the gods Baal and Ash-taroth became the common worship of the land because of Ahab's influence. Ahab not only forsook God himself but he succeeded in leading the major portion of the land of Israel into that fearful idolatry. I say fearful idolatry because all you need do if you wish to find out more about the worship of Baal and Ash-taroth is to consult any Bible dictionary. There you will discover that the worship was coupled with the most licentious orgies and practices imaginable. Oh, the fearful wickedness of Baal and Ashtaroth!

Ahab, as the leader of Israel, led his people not to God but away from God. In his responsible position as king, his idolatry and his wickedness became the pattern for the average citizen of the land. Evil was prevalent because the king was living a wicked life. The wickedness in the palace was equalled and duplicated by the wickedness in the cottage. The common peasant copied and imitated the sins of the king. It is ever so; wherever you turn, wicked leadership brings lethargy, infidelity, and idolatry to the masses. It is so just now in our land; we suffer a spiritual famine, even as Israel suffered an actual famine in days gone by.

Look at the leadership of our land for the past years. Oh, the fearful price America is paying today for careless leadership, for leaders that have forsaken God and gone the ways of the world! Look at the first man of our land, President Truman, who names himself as a church member, and yet it is common knowledge that he is a whiskey-drinking, poker-playing man. Not so long ago his former army mates of World War I went to Washington, D. C. to hold a convention. They met, of course, with their most distinguished battery mate, and received his instruction to "go out and have a good time." If you know anything about the good times (so-called) that the American Legionnaires engage in when they have their conventions, then you can well un-

derstand what a night of debauchery and drinking and sinning Mr. Truman encouraged on that occasion.

Not too many years ago another gentleman and his wife occupied the White House. The first lady of the land on one occasion told a gathering of the Girl Scouts of America, among other things, that every girl should learn how to hold her liquor. What a pitiful instruction to give! How to hold their liquor? They ought to learn to avoid the sins and the pitfalls of their elders. Rather than learn how to hold liquor, they ought to learn how to avoid liquor.

I noted recently in a newspaper article that the Roosevelt children were just what the gay crowds of America wanted. Divorce, drink and loose living followed in their wake. They set an evil example for the youth of our land which has been unparalleled in American history. No wonder it is true in America, as it was true in Israel—famine in the land, spiritual famine, because leaders have forsaken God.

I call attention not merely to the White House, but to our national leaders in politics. Look at our national leaders in society. Look at our national leaders in education. They are more frequently connected with drinking and carousing, more frequently to be found in the gay crowd that forgets God, than among those who demand and uphold by their own conduct the principles of righteousness. Famine! A famine for the hearing of the Word of God, a famine for spiritual principle, a famine for revival, a famine for God-consciousness!

Please look for a moment at another character in this story in I Kings, a man by the name of Obadiah. Obadiah was another reason why revival was so needed in the days of Elijah. Obadiah feared God, it says, but if you will turn over just a few verses from there it also says that he feared Ahab. He seemed to fear Ahab more than he feared God.

Here is a man that knew righteousness. He knew what was expected of him as a man who professed to fear God, but he was a compromiser. He knew what he ought to do and yet he compromised with the forces in control that he might retain his position. Oh, what a fearful thing when men are willing to sacrifice their sense of righteousness, and accommodate themselves to the popular trend of the day! Like the Pharisees of Jesus' time, Obadiah loved the praise of men more than the praise of God. He was a good man but in company with the wrong crowd. He should have been with Elijah. He should have taken a bold stand for righteousness with God's servant, but instead he was out with Ahab living a life of compromise with the forces of evil.

Recently I was in one of our great cities

*A message given at Central Assembly, Springfield, Mo., by Pastor Emil A. Balliet

in Oklahoma and there one of our pastors pointed out to me a large church, a beautiful church edifice. He said, "Have you the faintest idea how they conduct their Sunday night meeting?" Of course, I had no idea at all, so he said, "Well, on Sunday night they have a dance in this church. The members of the congregation are invited to that dance. While the orchestra is playing, the pastor himself will dance with the members of the congregation. At a given moment the spotlight falls upon the pastor. He ceases the dance, and stands in the middle of the dance floor to deliver his Sunday evening lecture, or supposed sermon." What shameful blasphemy! This is supposed to be the religion of Jesus Christ. This is supposed to be one of those popular attempts to reach the modern mind. It is nothing more or less than the Obadiah spirit, the compromiser's spirit, the spirit that takes the path of least resistance, the spirit that never goes up hill to do the will of God, but goes miles out of its way to get the praise of men. Oh, what a tragedy! The compromiser is the curse of the church.

Now, let us leave this dark side of worldliness and wickedness involved in the story of the revival we need. Thank God for Elijah! God had a man who was willing to pay the price to meet the need in the land. There was an Ahab, there was an Obadiah, but, thank God, there was also an Elijah.

Please notice when Elijah first met Ahab in I Kings 18. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Here was a man who dared to face a king with his sins. Ahab asked the question, "Art thou he that troubleth Israel?" Thank God for a man who could trouble wicked Israel. Thank God for a man who could make a king feel uneasy in his sins. Thank God for a man so consecrated to the Lord, so given over to a life of righteousness and holiness, that his life constituted a rebuke to a wicked, sin-loving man like Ahab and a compromiser like Obadiah.

It has ever been true that men who live for God constitute a rebuke to the wickedness of their generation. John the Baptist preached out at the river Jordan and a wicked king trembled in his palace. Paul preached in Philippi and troubled that city until God by an earthquake shook that community. Paul preached at Ephesus and the evil books of magic and lewdness were piled in the city square and burned. Savonarola troubled the city of Florence until the people of that city moved Christward and Godward. Savonarola troubled the community until the

wicked Mediceans quenched his voice by burning him at the stake. John Knox troubled Scotland until Queen Mary said, "I fear the prayers of John Knox more than all else." Look at Martin Luther daring to take his stand against entrenched ecclesiastical wickedness in his day. When Martin Luther was told, "The whole world is against thee," he bravely replied, "Then I am against the whole world." Men filled with God, men given over wholly to God, are men who trouble a wicked, pleasure-loving, sinful generation.

"Art thou he that troubleth Israel?" That is what Ahab asked Elijah. May I ask you this question, Christian? Is there a quality of consecration in your life that causes you to trouble and to make uneasy those who walk the way of worldliness and wickedness around you? Here was a man who dared to confront a king with his sins. He boldly and fearlessly told Ahab, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of

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JUDGMENT is coming!

Irving F. Ford*

● AMERICA NEEDS today the "cry of the ancient prophet." The prophet's cry was a warning against impending judgment for national iniquity and a plea for men to repent of their evil ways and turn from their sins. Are there no prophets today? There are men of courage who are crying out against the awful sinfulness of this generation. But other men could arise to speak again the mind of God in a world of corruption.

The prophet Malachi was one of the most daring and picturesque of men. He dared to cry out against the spiritual and social injustices of his time. Politician and laborer; priest and parishoner; rich and poor; great and small—all came under the rebuke of his voice as he lashed out against sin.

Without compromise, without fear, without favor, he bore down upon the sins of the people, and even presumed to name specifically their sins—ingratitude, deception, the priest's unfaithfulness, idolatry, compromise, backsliding, robbing God in failing to give of their tithes and

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offerings. No wonder the prophet was an unpopular man. No wonder there are not more prophets today.

Jesus was a Prophet who cried out against the injustices of His day. "O generation of vipers!" "Ye are of your father the devil." "Blind leaders of the blind." These and other statements Jesus hurled into the teeth of the religious leaders of His day. Do you wonder the Master was so unpopular?

Noah, Elijah, Paul, and a host of strong, virile men stood up against the sins of their generation. The universal testimony concerning these men of God is that they were persecuted. Noah was mocked, Elijah was hounded from one end of the country to another, Jeremiah was put into a muddy, stinking well, and fed on the bread and water of affliction. He became so emaciated that when they lifted him out, they had to put rags under his arm pits to keep his bones from pulling out of their sockets. Malachi was subjected to a most ruthless campaign of villification and contradiction of his message. John the Baptist and Paul were beheaded. Jesus was crucified.

In spite of their frankness and courage, these men were not moral giants by nature. This fact may be a source of comfort to some who have quailed beneath the withering blast of criticism. The thing that characterized every true prophet of God was that in spite of the weakness of human clay, God literally burned His message out to an unheeding people through the reluctant lips of His suffering servant. Characteristically Jeremiah cries out, "But his word was in mine heart as a burning fire shut up in my bones; and I was weary with forbearing, and I could not stay."

Human lips hurling forth defying words to a wicked people, finding it easier to suffer to the point of starvation than to stifle the God-breathed voice that burns like scorching fire within the soul—is what America needs to stay the on-rushing tide of awful corruption.

Our beloved land is at a crisis in her national history. If this great commonwealth, conceived in faith in God, and brought forth on the unalterable precepts of God's Holy Word, does not suffer some major catastrophe, we will be the first nation in the world to forsake God and not suffer. One thing can avert national judgment. That is your prayer and mine, your repentance and mine.

TAKE HEED HOW YOU HEAR

"Supposing one is hearing a will read, and expects to get a legacy," said Spurgeon. "Will he spend the time in criticizing the lawyer's manner of reading? No, he will see if anything is left him, and how much. Let that be the way in which you listen to the gospel."

Editorials

A Pentecostal Voice

In the mail the other day we received a letter from a reader who said: "Your paper does not speak for the whole Pentecostal Movement, and so I do not think you have a right to call it 'The Pentecostal Evangel.'" We felt that our friend had a wrong conception of the sense in which the word "Pentecostal" is here used, and so in answering his letter we pointed out that the right of the Evangel to use the term "Pentecostal" depends entirely on whether or not the paper proclaims the Pentecostal message.

What is the Pentecostal message? It is the apostolic message as we find it recorded in the Book of Acts.

It is the marvelous message of the miracle-working Christ, who was crucified and slain for our sins but was raised up from the dead. Acts 2:22-24.

It is the blessed truth that He is now at the right hand of the Father in heaven, listening to the prayers of His people. Acts 2:33.

It is the wonderful message that all who will repent, and be baptized in water for the remission of sins, may receive the gift of the Holy Ghost. Acts 2:38.

It is the Scriptural message that when the hundred and twenty were filled with the Holy Ghost on the day of Pentecost, they began to speak with other tongues, as the Spirit gave them utterance. Acts 2:4.

It is the glorious story of the outpouring of God's Spirit upon all flesh. Acts 2:17. It is the inspiring message of Divine Healing. Acts 3:6, 16. It is the solemn message of personal holiness. Acts 5: 1-11. It is the hope-giving message that the same Jesus who went away in the clouds shall so come again. Acts 1:11.

On these fundamental truths all Pentecostal people are firmly and lovingly united. Differences of views on minor points of doctrine and church government may have divided us into a number of groups, making it impossible for any one publication to speak for the entire Pentecostal Movement on certain matters, but the scope of truth on which we all agree is surprisingly broad.

For thirty-five years the Evangel has been a voice proclaiming this Pentecostal message. It has helped spread the truth far and wide. As long as it continues to proclaim the Pentecostal testimony, it has a right to be called "The Pentecostal Evangel"—and this will it do, if God permit.

Reading the Bible in Church

"Appointed to be read in churches." If you have an Authorized or King James Version of the Bible that was printed in Great Britain, you undoubtedly will find these words on the title page. Presumably it is called the Authorized Version because it was "translated by His Majesty's special command" and "appointed to be read in churches."

The phrase aroused our curiosity and we went to the International Bible Encyclopaedia for an explanation. We learned to our surprise that the Authorized Version never was authorized! There is no record of the Version ever receiving official sanction from the King, from Parliament, from a Convocation or from a Privy Council. When the translators had completed their magnificent work in 1611 the translation was left to find acceptance as best it might by its own intrinsic merit!

It does seem strange that the words, "Appointed to be read in churches," should be used on millions of Bibles, if this Version never was officially endorsed. It is even more strange that the Word of God should be given so small a place in many evangelical services. A good brother writes: "I have actually attended services in which the only portion of the Word read was a clause of a verse of Scripture which the speaker employed for a text. It would take quite a series of services like that to impress upon any believer the worth of the Word."

This brother was not referring to Assembly of God services. Our pastors do encourage our people to bring their Bibles to church, and they do obey the exhortation, "Preach the Word." However, the good old-fashioned custom of reading a portion of the Word together during each service is not observed in our assemblies as widely as once it was; and the saints who sit with an open Bible before them while the pastor is preaching are all too few.

We ought to give God's Word more prominence in our meetings. The noble Bereans are given honorable mention in Holy Writ because they "searched the Word with all readiness of mind, and searched the Scriptures daily" to learn the way of truth. Would that all believers were equally "noble." In Old Testament times there were a great many Scribes who spent all their time copying the Holy Scriptures and expounding them to the people. In the synagogue the reading of the Law and the Prophets was always an important feature of the service, separate from the sermon.

Is it not a fact that the best churches are those in which the Word of God is given the highest place? Bible study makes strong Christians and strong assemblies. Let us give greater prominence in our meetings to this precious Book. We

believe God would have it "appointed to be read in churches," regardless of whether or not any particular Version has been authorized by men. The Psalmist said, "Thou hast magnified thy word above all thy name." Let us magnify it too.

Will There Be Another War?

Kenneth De Courcy, editor of the "Intelligence Digest," has reported that a second atomic blast occurred in Russia on January 7. The announcement only intensifies the fear that already grips the hearts of many people, who wonder how soon the diplomatic war will turn into an atomic war.

Some of the world's statesmen still believe that the United Nations can avert war; but Winston Churchill, who is probably the greatest statesman of them all, is not optimistic. In a speech at Bristol University on October 19, he said:

"We have seen the failure, up to the present, of the great World Instrument which we hoped to create to obviate all dangers of war and enable mankind to move steadily and faithfully forward along its path. We find ourselves in an arming and divided world. It is a world which we had hoped had got rid of religious wars, dynastic wars, territorial aggression wars, nationalistic wars. We hoped we had grown out of them. But now have come along the ideological wars, which gather

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Acting Editor

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Power to Witness to the Christ of Calvary

Robert W. Cummings*

● HALF TRUTHS can be very dangerous, especially to Americans who are ever seeking shortcuts to avoid long periods of preparation. We are all desirous of securing results, and in certain fields results are achieved by feverish activity. During the war this spirit was developed to the highest degree, and as a result of American push and drive almost unbelievable success in the material realm was achieved. Probably we are not aware how much this same mentality is transferred into our approach to spiritual things. We desire to see souls saved, lives transformed, men and women filled with the Spirit of God, and a victorious Church built up in every land. So we eagerly listen to anyone who seems to speak with the voice of authority, who will tell us how we may find a shortcut to achieve these desired and desirable ends.

Again and again we hear messages that have as their theme, "Ye shall receive power, after that the Holy Spirit is come upon you, and ye shall be my witnesses." Basing their statements upon this and similar Scriptures, men make sweeping declarations. They say, "Pentecost Explains Peter." "If you only receive the Baptism in the Holy Spirit you will have power to do everything that the Early Church did." "It was the Baptism in the Holy Spirit that accounts for the success of the Christians of the first century."

There are elements of truth in these statements. But it is as if someone should say, "Gasoline explains the modern automobile." Certainly the modern automobile would not be possible without gasoline. Without doubt Peter would never have become such a power for God without the experience he received at Pentecost. But you cannot explain Peter without considering his meeting with Christ, and his utter consecration in giving up his old life to follow Jesus, and patient training and teaching of those three years with Christ. You have to take into account the experiences he had in seeing the miraculous life and power and authority of Christ which brought from him the remarkable confession, "Thou art the Christ, the Son of the living God." You have to remember the strange experiences of the passion week, the last supper, Gethsemane, Calvary, the burial, the resurrec-

tion, the appearance of Jesus to the disciples together, His appearance and interview with Peter alone, and the many other appearances of the risen Lord during the forty days prior to His ascension. You must bear in mind also Christ's ascension into heaven, and the united prayer and praise meeting of the hundred and twenty on the day of Pentecost, and the enriching effect of such experiences upon Peter's life.

You can no more explain Peter without taking into consideration these experiences, than you can explain a modern automobile without taking into consideration the storage battery, the radiator, the furnaces of Pittsburgh, the factories of Detroit, the meltings and moldings and hammerings, the cuttings and polishings of many different parts, the co-ordinating of those parts, the assembling of them together, and then the uniting of them all into one accord in one place.

Give some men the material and they will make a very simple motor that will perform with gasoline; but its performance may be as different from the performance of a modern Cadillac, as is the feverish activity of some of our modern evangelism in comparison with the missionary work of Paul. You cannot explain Peter without Pentecost, but you cannot explain him by Pentecost alone.

I cannot tell you why, but for some reason the Spirit's working is limited by the human instrument. I marvel at the

goodness of God in not refusing His Holy Spirit to any of us. But Acts 1:8 was not spoken to the 3000 new converts of the Church; it was spoken to the hundred and twenty. Likewise it is not God's immediate call to every one who receives the Baptism in the Holy Spirit. To them as to the 3000 God's immediate call is to listen to the apostles of Christ, and to abide steadfastly in their fellowship and teaching, and in the breaking of bread and prayers. Acts 2:42. Only as they learned to follow Christ spiritually, as the hundred and twenty had followed Him literally, could any of the 3000 become His witnesses.

Paul is an excellent example of the making of a true witness. He received the Holy Spirit shortly after his conversion and none of the twelve was a more powerful witness of the sufferings, the death by crucifixion, the burial, and the resurrection of our Lord. Study Paul's life; read his letters carefully. What do you find? A long time of training, and the patient dealings of God with him when he received through revelation the gospel that he preached among the Gentiles. You find three years of waiting in Arabia; you find a man spending long seasons in prayer; you find a man who is deeply acquainted with the Word of God; you find a man who had so closely followed Christ that he knows Him better than any of those who had seen Him in the flesh, with the possible exception of John the Beloved.

I have seen so many go out into the ministry and foreign missionary fields believing that because they had the baptism of the Holy Spirit, therefore they had the endowment of power from on high to be witnesses unto the Lord Jesus Christ. Furthermore, much of our preaching and teaching and statements by Christian writers have confirmed them in their belief that all they really needed was the experience of Pentecost. But in their fields of service they did not see results; consequently some ministers have given up the ministry, and some missionaries have returned to their homelands.

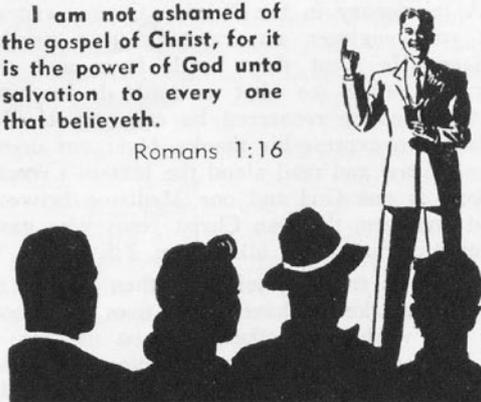
Now I would never for a moment tell such brothers or sisters that they did not have a call. But I would most emphatically tell them that before the call could be fulfilled they must learn to know this Christ of whom they are to be witnesses. They must continue steadfastly in the teaching of Paul, in the words of Jesus in the Gospels, in the teaching of Acts, and in the Epistles of John, James, Peter, and Jude. They must continue steadfastly in fellowship with those who follow these teachings, and in the breaking of bread and in prayer.

If you were asked to be an ambassador and to go to India to represent the United States, would you want your credentials
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Boldness to TESTIFY

I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.

Romans 1:16



* Field Secretary for India; Instructor, Central Bible Institute & Seminary.

ANNOUNCING



Our New Half-Hour Broadcast

WESLEY R. STEELBERG

● ALL OF OUR ministries which are channeled toward the fellowship at large are subjected to a certain amount of scrutiny and analysis, and well they may be, for we are all anxious that the message of life may be presented in such a way as to be most effective and fittingly to represent our distinctive testimony.

The radio ministry of the General Council has been submitted to an audience comprising thousands of believers and also a host of friends outside the church. On the whole it has been well received, and in many instances it has won a place of real commendation. One of our evangelists tells a story which illustrates what some folk think of the broadcast. He had the misfortune to lose a filling out of a tooth while enroute from one appointment to another; so he stopped in a city where he had ministered, called the pastor, and asked if he could recommend a dentist. The pastor told him of a fine dentist. The evangelist went directly to the office, explained the nature of his need and his inability to wait for an appointment. The dentist graciously gave him an immediate appointment upon learning that he was a minister.

In the course of conversation the dentist discovered our friend was an Assembly of God minister. He thereupon asked if that was the church organization which sponsored *SERMONS IN SONG*. Being advised that it was, he proceeded to speak in glowing terms of the broadcast, though he was of another faith; and having completed a rather extensive piece of dentistry, refused to accept payment for his services. The dentist said he was only too happy to render a service to one who was associated with such a splendid evangelical body. The only impression this dentist had of our church was through listening to the radio, and he was evidently well impressed.

After four years of broadcasting the glorious gospel message with many wonderful results, we are now encouraged to take a new step of faith and launch a half-hour evangelistic broadcast which we propose to call *REVIVALTIME*. We hope to fashion the format and arrange the program in such a way that it will serve as an evangelistic appeal worthy of the name, and we pray that it will indeed be a time of revival.

One of our beloved elderly ministers writing to us in the recent mails emphasized that he had been tremendously impressed by the fact that we were truly at the crisis point and it would assuredly mean revival or revolution. May we exert every effort in Christ's name to make it revival, that many may hear and be saved ere Jesus comes.

It is our purpose to launch *REVIVALTIME* at the Easter season. We propose to release it over stations which will allot us the broadcast time on Sunday, April 9th. Then as rapidly as the transition can be made we shall place the new broadcast on as many stations as possible which now carry *SERMONS IN SONG*, so that eventually we shall have a half-hour on all of our outlets.

The extra fifteen minutes of time will afford us the opportunity to bring a message of from twelve to fourteen minutes' duration. All will appreciate how much more of the Word can be given in that time, as compared with four and one half or five minutes which we now have.

Our prayer and desire is that we may produce and present a broadcast which will be brim full of the spirit and power of Pentecost. We want it to be a soul-saving agency potent with conviction, as well as a vehicle of Christian cheer and gladness.

We are very conscious of the fact that increasing our radio time will also increase the expense, but we believe that the new type of broadcast will serve an end that will warrant the added cost. We solicit your fervent prayers in behalf of the financial obligation, and if the Lord speaks to your heart we trust you will respond to His urgings and give of your substance to this great missionary ministry.

Please be assured that inquiries and communications addressed to the Radio Department, P. O. Box 70, Springfield, Mo. will always receive courteous consideration. Suggestions, testimonials, and all correspondence which enables us to better serve our cause are deeply appreciated.

A LIVING TESTIMONY

A missionary in the Belgian Congo writes: "A road engineer was camping in a nearby village. He went down with fever and we hurried over to see what we could do for him. Later when he recovered he came up to the Mission to express his thanks. Over our doorway he saw and read aloud the text in French, 'There is one God and one Mediator between God and men, the man Christ Jesus who gave Himself a ransom for all.' 1 Tim. 2:5, 6.

"That is true," he said, and then turning to me he remarked, 'I have two natives who cook for me, wash my clothes, wait on me, etc. I am a Catholic, yet I must confess that the native boy who is also a Catholic gets drunk, pilfers my food, soap and cigarettes, becomes

embroiled in the villages over women and girls, he is unreliable, bad-tempered, untrustworthy. My other servant is from your Kashiukulu mission. *He is a Christian*, and it would not be necessary for him to tell me so, for *his whole life shows it*. He and his wife live happily and peacefully. I can leave my keys and money in his hands. He will not touch a thing. He does just what I tell him and does it well. When I am sick he will not leave me night or day. Wherever I camp he must be telling the people of his Savior. There is never any trouble between him and the local natives for all love and respect him.'

"We could multiply such testimonies a hundred times. Praise God for a gospel which makes folk 'new creatures in Christ Jesus,' a gospel that can be seen."

IT PAYS TO PRAY

● HERE IS a story which was told one Sunday in an Arran pulpit, by one who knew the person it concerned. There lived in a quiet village a godly man. He had a wife and three sons. The wife died, and the burden of bringing up these three sons fell upon him. He cried to God to help him.

It so happened that in that house there was a rush-bottomed chair, the only chair of that sort in the house, and it was at that chair this good man knelt when he prayed for his boys, as well as at family prayer; and often when alone he spent long periods on his knees praying for their conversion. But he saw no change in his sons; they were hard, selfish, and worldly. At last, one by one, they left him and went into business in some great city in the land. They prospered in business, but not in religion, and prosperity only made them harder. The father prayed more earnestly that they might gain their own souls, although they should lose the whole world. But at the end of his days they were not saved.

There was an old servant who lived in the house, and to her he said when he was dying, "I will pray now that my death may be used to save them."

Then the father died. The three young men came home to the funeral, and when all was past they said: "What shall we do with the house and the old furniture?" One said: "Let them go to the old woman who has taken care of him." But the eldest son said: "Well, I will consent if only you will allow me to get the rush-bottomed chair. I never heard prayers like those I heard there. I hear those prayers still when I am at business. I think if I had the chance I would not live the prayerless life I am now living."

The other two were softened; and with that the Spirit of God came upon the oldest brother, and he said: "Let us kneel around once more and pray." And they did; and with great crying and tears they spent that afternoon together.

The end of it all was that the two younger brothers gave up their business and offered themselves to the mission field, and they became well-known missionaries, and the praise of the oldest brother became known in all the churches. Truly delay is not denial, but often enfolds a peculiar blessing.—W. G. S. in *The Christian*.

Be a friend—win a friend. For \$1.00 you can have the Evangel sent to him for eight months.

Sunday School Lesson

by Ernest S. Williams

THE BREAD OF LIFE

Lesson for February 5

Lesson Text: John 6:1-12, 35

At the time of our lesson the Feast of the Passover was drawing nigh. v. 4. A great multitude followed Jesus because they saw His miracles. v. 2. It would be wrong to deceive the multitudes, claiming powers which we do not possess. At the same time we need to look to God for miraculous manifestations of His presence. Jesus promised, "These signs shall follow them that believe," and Paul wrote that "the kingdom of God is not in word, but in power." 1 Cor. 4:19, 20. It is the power of God, whether in miracle or in preaching, that brings people to the Lord. In our lesson on feeding the multitude, may we learn that:

1. Jesus Knows What We Do Not

That He might ascertain how far Philip had faith for the hour, He said to him, "Whence shall we buy bread that these may eat?" "This he said to prove him; for he himself knew what he would do." vv. 5, 6. Has Jesus ever brought us to wits' end corner? Have we seen times when we knew not what to answer, or what to do? When that is so we can commit to Him. He knows; and if we will trust, He will guide aright. Our trouble is that we are too inclined to lean unto our own understanding. Prov. 3:5.

It was just such a time that faced Philip. He was at a loss to answer Jesus, because he did not know what Jesus would do. He answered, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." Notice his words, "That everyone of them may take a little." How stingy we are in spiritual things. How limited in belief and holy boldness. If we can give the people just a little we become contented. Not so with Jesus. He says, "Ask largely, that your joy might be full." Jesus had (and has) powers beyond our natural grasp.

2. Jesus Would Have Order and Obedience

Are there those who think disorderliness a sign of spirituality? It sometimes looks that way, but this is incorrect. In spiritual worship the Word says, "Let all things be done decently and in order." 1 Cor. 14:40. In all our ways orderliness is a wholesome accompaniment to spirituality.

Jesus "knew what He would do." He knew He would bless the loaves and the fishes dedicated to Him by the little boy. And, by the way, He knew the boy had them. He knows what we have and what He can do with what we have if we will turn it over to Him. But before using what the boy had, He would have the people properly seated. And whom did He use for the seating? vv. 10, 11. His disciples—teaching us that we should respect and "obey them that have the rule over us." Heb. 13:7, 17.

These, of course, should "watch for our souls, as they that must give account." Heb. 13:17.

3. It Is a Privilege to Cooperate With Jesus

The power to perform the miracle, by which the loaves and fishes would be increased so that all present might have their share, was in Jesus. But see how He bestowed the honors on His faithful disciples. They were made the channel of blessing. He blessed the loaves, then distributed to the disciples, that the disciples might distribute to the multitude. v. 11. That is His pattern for us. The power belongs to Him, yet He lets the power pass through us that we might be made a blessing, bearing His blessing to the poor and needy. It is sad when we try to take the glory to ourselves.

4. The Lord Gives a Plentiful Supply

When Jesus had asked Philip concerning supplying the need of the multitude, Philip had answered, "Two hundred pennyworth of bread is not enough, that every one of them may take a little." O thou of little faith! How like us was Philip. But now, see Jesus; when He had blessed the little, what a great store it became. When each had eaten to his heart's content, instead of there remaining "five barley loaves, and two small fishes" (v. 9), there were "twelve baskets which remained over and above unto them that had eaten." v. 13. Thus the Lord is "able to do for us exceeding abundantly, above all we ask or think." Eph. 3:20. And is this power near us? "According to the power that worketh in us."

The children of Israel "limited the holy one of Israel." Psalm 78:41. They did this through their unbelief. Hear the serious words, "They provoked him in the wilderness, and grieved him in the desert; Yea, they turned back and tempted God, and limited the holy one of Israel." Unbelief turns us away from the blessing. It takes faith to see the glory of God. Philip in our lesson was limited, and because of his limitation he was in danger of limiting the Lord as Israel had done. Andrew also was in similar danger for he said, "There is a lad here, which hath five barley loaves, and two small fishes." Of course, he had to emphasize that the fishes were small—that is the way unbelief works! It is always pessimistic. "We would like to do, but we can't." How often we sing that same song, "We can't." God stir us out of our unbelief into faith in Him "whom we are and whom we serve."

5. Jesus Is Not Wasteful

Jesus wishes us to be nourished to the full,

ONLY ONE SATISFYING LOAF

but He is grieved at extravagance, whether it be spiritual dissipation or material waste. When the multitude had eaten, twelve baskets full of fragments remained. Jesus could have made it ten times more, for He was not limited; but He would not see waste. "He said unto the disciples, Gather up the fragments that remain, that nothing be lost." v. 12. Is it possible that the Lord sometimes does not do more because He sees that what He does will be dissipated rather than used for His glory? The men that saw the miracle that Jesus did said, "This is of a truth that prophet that should come into the world." v. 14. What He did was convincing because His power was not abused.

THIS WEEK'S LESSON

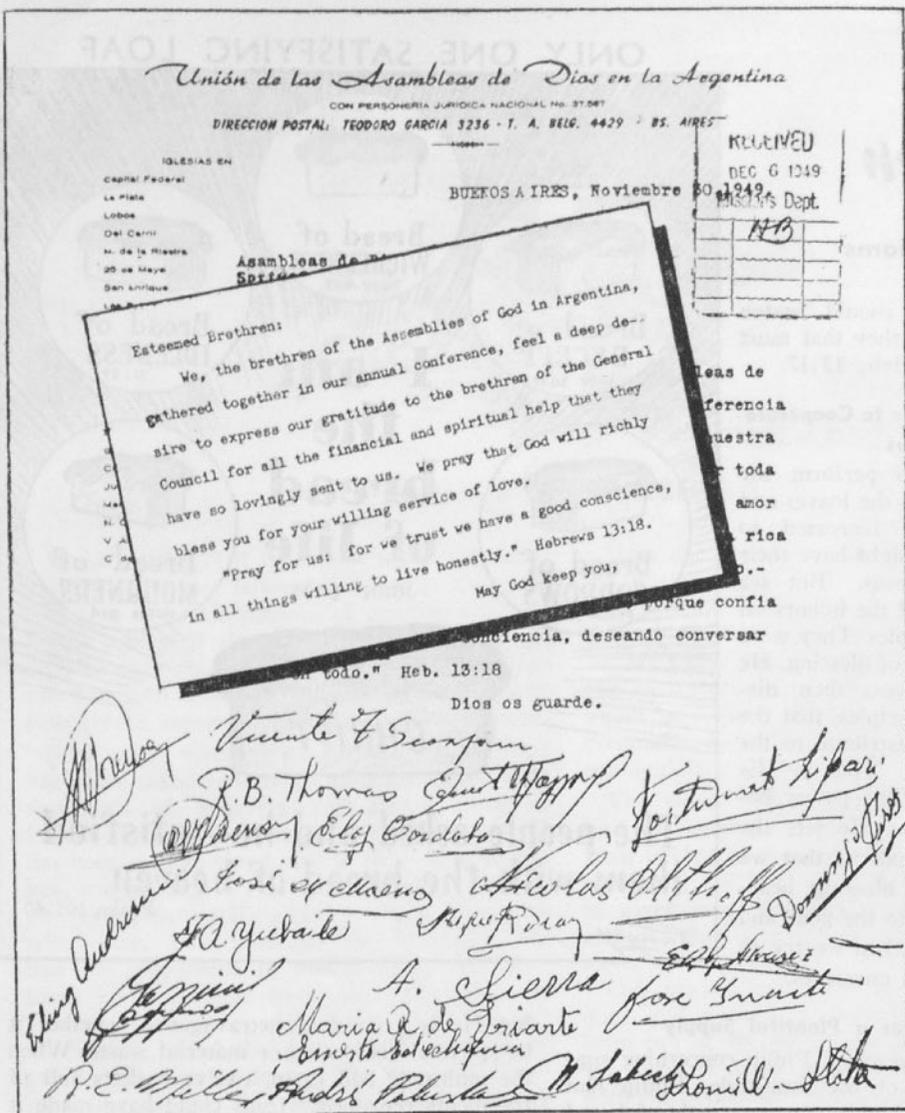
Lesson for January 29: The Great Physician.
Lesson Text: John 5:1-12.

THE SPIRIT-FILLED LIFE

The Spirit-filled man or woman will have boldness in speech, fearing nothing and no one. The Spirit will teach the believer what to say in the midst of friends and what reply to make to enemies. The Spirit will bring the Scriptures seasonably to the mind and will give power in the message to overcome opposition. The Holy Spirit leads one to tell the truth and leave the consequences with God. The Spirit will assure the heart of the Christian that he is on the right side, on God's side, and that his message will prevail.—*Kings Business*.

John Wesley said, "I'm determined to run nobody down but the devil, and nobody up but Christ." This is a safe program for all of us.

Think of the ills from which you are exempt.



The brethren of the Assemblies of God of Argentina, meeting in their annual conference in November, sent the above letter of appreciation to the General Council of the Assemblies of God in U. S. A. for financial and spiritual help rendered them. The letter was signed by ministers and missionaries present. Note that the original letter was written in Spanish; we have given you the translation. The stamp in the right-hand corner of the original letter shows the date received by the Foreign Missions Department. All correspondence coming into the department (except letters marked "Personal") is stamped when received and then routed to some member of the office personnel for attention. The above letter was routed to "HB" (Henry Ball), Field Secretary for Latin America.

From Communist Territory

James Vigna is in Northwest China, in territory taken over by the Communists. He still is carrying on his work there. The following letter was received from him on December 27:

Greetings from Northwest China!

The Christians and I have been busy the last few months writing and rewriting tracts so that they can be understood, and finally have the first one in fair condition. It requires time and patience, so we would appreciate your prayers for wisdom for this work.

Hardly any mail has been coming through. Copies of the Central Bible Institute and Seminary Cup, Christian Life, and a few Evangelists have come. These were no doubt in

the mailbags before the ports and roads were closed. Needless to say I was glad to receive them, and I trust that other mail will soon come, too. I miss letters. No doubt my letters are also missed, but they are on the way somewhere and will go through in time.

The new government officials began taking over here the latter part of August. It was not until a week after their soldiers arrived several weeks later that I was called in to see the officials. The eighth article of Chairman Mao Tse-tung's proclamation was read and explained, assuring religious liberty and freedom to carry on the regular work as long as the government is not opposed by action, or writing, and as long as no one opposed to the government is harbored. I would be subject to punish-

ment from those in authority if the regulations were violated. I was asked to turn in my cameras and films and to present my pictures for inspection, and retention if any were of military importance. All were returned to me several weeks later. Naturally there were searches made of my possessions and there were questionnaires to be filled out which caused some inconvenience.

I have freedom to minister at the market and to those who come to the station to hear the gospel, and the regular church services continue in our chapel, for all of which I thank the Lord. It is not safe to travel yet so I am continuing with my ministry for the Lord right here, and praying for the Christians from whom we have not heard. Some Scandinavian Pentecostal missionaries are moving here for safety. I am glad that I am here to help them as their knowledge of the languages is limited.

During all of this time of uncertainty and strain I have been conscious of the sustaining help of the Lord in every difficult circumstance. I thank God for all of His mercies.

A Spiritual Awakening

Mr. and Mrs. Wilfred H. Morris, Peru

LIVING CONDITIONS in Peru are worse than they were a year ago. Food, clothing, and living costs in general are going up all the time. Many folk are unemployed. Following the war there was extensive building, but that has now ceased. While present conditions are trying, especially on the poorer people, the trying conditions seem to be bringing about a spiritual awakening. Multitudes are turning from lifeless idols to the true God. During the past year scores of new converts have been added to the Assemblies of God alone. More than two hundred received the Baptism in the Holy Spirit in our assemblies during the period. We are attracting new people all the time.

Some of our assemblies are being forced to undertake building programs as the meeting places will not hold the crowds. There are obstacles to building. Land is high and so are the building materials. Another of our problems is enough pastors to go around to the congregations. We are training workers as fast as we can, but in many instances we have had to rely upon the laity to take charge of the churches. According to the last annual report there are now well over one hundred assemblies, large and small, in Peru.

We have been especially encouraged through a visit to the Huancayo area of Peru. We found that five or six assemblies had been established during the past year around Huancayo.

There are thousands who are unreached with the message of redemption in Peru. The greatest need seems to be among the Indians. To minister among them demands much sacrifice, and great physical endurance because many of them live in the high altitudes and under poor living conditions. Language is also a great barrier. Prayer is needed that men and women of faith from their own ranks will be raised up to help with their evangelization.

● HONG KONG, DECEMBER 17—Only a few more days and it will be Christmas. Even as I write I can hear voices singing in Chinese the old carols, reminding me of the angel choir which sang on Judaeon hills so long ago, "Glory to God in the highest, and on earth peace, good will toward men." All around us there is war and unrest, yet in Him there is peace.

Though we have personal peace in our hearts we are made sad because of the state of affairs in China. Yesterday I was talking with a young man who attended our English Bible class in Canton. He had just come from Canton so I asked him about conditions there. "It is a doomed city," he replied. "Everything is chaos. Robbers are active at night and even during the day conditions are beyond control. Business is at a standstill." (Editor's Note: When taking over a locality or city the Reds depend upon the local police to maintain order. Where the local police have been strong the disorder is not so great; but where the local police have been weak anyway, as was the case in Canton, naturally the condition is intensified. By "doomed city" the young man had in mind business, and trade with the outside world.) Church attendance had increased in Canton. That was the one encouraging bit of

news; however, the young man reported that pressure is gradually being brought to bear upon the Christians so the future of the church at Canton actually is dark.

A recent letter from our Chinese worker and one of the Christians at Paknaai indicated that attendance at their church also had increased since the occupation.

It will not be easy for the Christians to stand true when persecutions begin, but God is able to keep those who put their trust in Him. We are praying that the Christians' faith will not fail when the testing time comes. Join us in prayer for them.

I regret that I cannot be in China proper, but I am glad that I can help to carry on the work of the Bible School in Hong Kong. During the first two months of the school session I was unable to find a place to live on the island. I had the promise of a room occupied by some missionaries who were to go to Japan, but they are still in Hong Kong as one of the party has typhoid fever. Part of a house that practically was destroyed by a bomb during the war but has been rebuilt finally opened up to me. My portion of the house is small but it answers my purpose, and now instead of my having to be on the road five hours to reach the school I can be there in five minutes.



Constance S. Eady
South India



Emma Decker
Europe



Quentin Shortes
Guatemala



Mrs. Quentin Shortes
Guatemala

In Him There Is Peace

Sarah C. Johnston, South China



Top: Candidates for water baptism at Uen Long, near Hong Kong, of which Miss Johnston speaks. Bottom: Part of the congregation of Uen Long. Evangelist Timothy Chung is located near the left end, Pastor Taam near the center, and Miss Johnston at the right.



Just before leaving Uen Long (near Hong Kong, British territory) I had the happy privilege of seeing nine persons buried with the Lord in baptism. They had just taken a stand for Christ. Harland A. Park had charge of the service. The work in Uen Long is growing. I expect to spend Christmas there.

Do pray that the Lord will have His way in all of our lives and that the students will receive their Baptisms before they have to leave the school that they may have the Spirit-filled ministries so greatly needed in this benighted land.

News Notes

Miss Emma Decker, formerly of the North China field, sailed for Europe in December. She will visit friends and relatives in Switzerland; also will be engaged in missionary work on the continent.

* * * *

The Quentin Shortes, new appointees to the Latin American field, flew to Guatemala December 21 where they will be stationed.

* * * *

Miss Constance S. Eady sailed for England in December en route to South India.

Send all foreign missionary offerings to:

**Foreign Missions
Department**

434 W. Pacific St., Springfield 1, Mo.

The Passing and the Permanent

Compiled by Robert C. Cunningham

RUSSIA AND THE A-BOMB

Says Dr. Harold C. Urey, the atomic scientist: "There is one thing which is much worse than one nation having the atomic bomb, and that is to have two nations possessing it."

A HUNDRED YEARS' WAR?

Francis Sayre, U. S. delegate to the United Nations, says: "We may find ourselves in another Hundred Years' War, which started in 1914 and will continue indefinitely, with lapses, and throw men into savagery. . . . Scientists cannot help. They only produce more devastating weapons. Economists cannot help. They only increase production to make total warfare more efficient and prolonged—only Christianity can save the world."

THE ATOM BOMB

The atom bomb is described by the Armed Forces Chemical Journal as about the size of a softball. Its weight is given at about thirty pounds. Present production is not far from a bomb a week. One of the top U. S. atomic scientists, Dr. J. Robert Oppenheimer, estimates that all-out production could provide as many as 1,000 bombs in two years. Cost per bomb now is around a million dollars.

WILL MANKIND BE ANNIHILATED?

Francis P. Matthews, Secretary of the Navy, gives the following warning in respect to atomic weapon development:

"The setting is perfect for the end of society—perhaps even for the end of human life. The danger is undeniable. Today annihilation of all mankind is not inconceivable."

But the believer knows better. The Bible says: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45:18.

God has plans for the earth and its people. These plans are set forth in His Word; and they include a millennial reign of Christ on earth, with mankind to enjoy a warless and righteously-governed civilization.

RED PRESSURE IN EDUCATION

"The experiences of the past months," says an educational missionary in China, "give evidence that all is not well. Applying their doctrine of religious freedom as guaranteed in their new constitution, the Communists demand that students and faculty be free to accept or reject, to advocate or denounce, Christianity. They require that along with courses in the Christian religion, for which credit can be given, there must also be presented the Marxist ideology of atheism and dialectical materialism. Together with traditional courses, which are still allowed, must be taught Communist thinking in the social sciences."

When Communism comes to power, Christianity is tolerated at first, then it is discouraged, and eventually it is outlawed. We wonder how long it will be tolerated in China.

ROMAN CATHOLIC INCREASE

The Vatican Radio has announced that there are 423,000,000 Roman Catholics in the world, an increase of 119,000,000 since 1920. The growth has been attributed to missionary activity.

THE MODERN JERUSALEM

The modern Jewish Jerusalem has grown appreciably in spite of its seemingly uncertain status. In November of 1948 the city numbered 70,000 inhabitants. Today over 100,000 are within its precincts.

"MARCHING TO ZION"

A worker who distributes Bibles in India has written that the Jews of India are flocking to Palestine. They are leaving by airplane every other week, and by sea constantly as vessels are available. If the present rate of exodus keeps up there will be very few Jews left in India in another twelve months. Many of these Jews have been converted, and are lovers of Jesus the Messiah. "One of the last planes that left for the State of Israel was largely composed of Jews who had found the Light of the World, and it was wonderful to learn that while waiting at the airport, this large group sang, 'We're Marching to Zion.'"

The unconverted Jews are marching to their earthly Zion, the land of Israel—but those who have accepted the Lord Jesus Christ are also marching with us to the heavenly Zion which is infinitely more glorious.

"ECUMENICAL OBEDIENCE"

All major Protestant interdenominational organizations except the Foreign Missions Conference have voted to associate themselves in the National Council of Churches of Christ. Its complete organization appears imminent.

When all the churches have successfully been brought into a union, what will the next step be? An article by Ernest Gordon in *S. S. Times* gives the answer.

"Ecumenical obedience" is the next step, he says. In the *Federal Council Bulletin* for April, 1949, the program is outlined by J. Quinter Miller. Ecumenism is "a truly significant example of the Holy Spirit's working," but something more is needed. The machinery does not work. Since the churches are now one, they must act as if they were one. Ecumenical obedience means just that. To continue to disobey is sin. (So argues the modernist.)

"Such obedience would help transform the whole council enterprise into an *organism* that really *belongs*. . . . Local churches ought officially to delegate to their council of churches those phases of their work which, to be effective, must be done together. . . . The churches' co-operative ministry should include: evangelism; church extension and adjustment; public relations, including press, motion pictures, radio and television; religion in education; Protestant social welfare; Christian social relations; corporate worship . . . ; leadership education; Christian lay vocation; ministry in public in-

stitutions; and program co-ordination and timing."

This delegation by the local church of most of its functions to the church councils, which in turn are in intimate relation to the Federal Council, would mean indeed a great machine—more so than ever. Mr. Miller thinks this phase of ecumenical obedience imperative now. "The day in which merely conferring together about what churches should do together is closing. . . . By becoming more obedient to the Holy Spirit's ecumenical leading, they [the churches] move forward together with greater unity and power. The Gospel itself places this mandate upon the churches. The times, likewise, demand such action. This kind of ecumenical obedience is imperative now."

So does the Federal Council crack its whip! "Obedience!" But is the Spirit leading?

We may add that the churches are to agree to accompany these surrendered functions "with such financial support as is required to cover its share of the cost for this co-operative work."

CONVERSION BRINGS A CONFESSION

Louis King, who soon will begin working full time as a chaplain for the National Association of Evangelicals in Chicago's Bridewell Prison, already has had a number of remarkable experiences there.

Just recently he was talking with a prisoner who had been wounded by a pistol shot in a scrap with the police. Lying on his bed in the jail hospital, the prisoner became interested in the gospel story. King was in the process of leading the man to Christ when two detectives walked in. They stood by respectfully as King continued. Then the prisoner accepted Christ, and King prayed with him.

At this point, the new convert opened his heart and told the details of the crime in which he had been involved—although King told him that he was not there for the purpose of getting a confession.

As the chaplain was leaving, the detectives cornered him with the question, "How did you do it? We want you on our squad. We've been trying for three weeks to get a confession from that fellow."

THE VILLAGES OF INDIA

In India there are over three-quarters of a million villages. They average from 400 to 500 each in population, and many have never been visited by a gospel missionary. There are so many of these villages that if Christ had remained on earth and had visited a different village each day for all these 1900 years, there still would be thousands of villages for Him to visit! He died to save all the people of these villages, but they have never heard. Will you not pray that the message will reach them soon, before another generation is laid away in Christless graves to await the resurrection unto damnation?

BILLY GRAHAM IN BOSTON

Word has reached us that the preaching of Billy Graham, which met with such great success in Los Angeles, is bringing good results in Boston. He began a meeting with Pastor Harold Ockenga in Park Street Congregational Church in Boston, Mass., at New Years, and overflow crowds are coming to hear the fiery preaching of the gospel. He is to go to Columbia, S. C., for a union evangelistic campaign in February.

Bible School Representatives Meet

Report Decrease in Enrollment, But Increase in Pentecostal Blessing

Representatives of the 13 Bible Schools of the Assemblies of God met in Springfield, Mo., for prayer and conference during the Christmas vacation. Purpose of the three-day meeting was to share their experiences and to discuss problems of mutual concern.

One problem facing the schools is the decrease in enrollment. A total of 2,878 students are enrolled in our Bible Schools this year, which represents a decrease of about 11%. The veterans' enrollment has not decreased to this extent. However, there has been a similar slump in college enrollment throughout the whole nation this year, and it may be that economic conditions are responsible.

Another problem is the number of young people seeking admittance to Bible School before finishing High School. It was felt by the 28 representatives of our Bible Schools that young people under 20 years of age should be encouraged to complete their High School education before entering Bible School. In the case of mature students having this handicap, it was felt that if God's call is on their lives they should be admitted, by all means, even though they have not been able to graduate from High School.

Slight changes were made in the General Council standards for Bible Schools, in such matters as length of semester and requirements for admission. Chairman of the meeting was Ralph M. Riggs, Educational Secretary. Present in the capacity of Chairman of the Advisory Educational Committee of the General Council was Charles W. H. Scott, Michigan District Superintendent. Executive Presbyters of the General Council attended most of the sessions.

The Purpose of Our Bible Schools

The Bible School leaders expressed a fervent hope that all our ministers and members in the Assemblies of God fellowship will stand behind them in faith and prayer as they seek, by the help of the Lord, to give our young people the best possible training for their high calling in future Christian ministry. As C. E. Butterfield (President, Northwest Bible College, Seattle) said:

"God has a plan for the evangelization of the world, and our schools have a part in that plan. The goal before us is not altogether the attainment of scholastic perfection, but to carry out the purpose God had in mind in raising us up to bring the gospel message to all the world. While striving to improve our schools in every way, we must not forget our main objective. The young people are having a pattern set for their future life and ministry while in Bible School. They are impressionable. God should have the opportunity to have His way and teach them those things they need to know even more than Theology.

Brother Butterfield continued: "I have lived most of my life near universities, with professors all around, and I know the spirit that

goes with higher learning. There is a pride of learning. You can feel a certain atmosphere wherever university and college professors are together in a body. It is a highly concentrated state of the knowledge of this world, and nowhere else can you find a greater measure of the pride of life. I hope it never gets in our midst. If we are going to run a race, let it be for the excellency of the knowledge of Jesus Christ our Lord."

All of the representatives seemed to agree with Brother Butterfield as to the purpose of our Bible Schools. Repeatedly they expressed a strong desire for the moving of God's Spirit among the students; and as they gave their reports, it became clear that the Pentecostal emphasis is being felt in our Schools.

Days of Heavenly Visitation

In Southern California Bible College, Pasadena, there was a Pentecostal visitation in November that far surpassed anything the school has ever known. For ten days there were no classes. The blessed Holy Spirit took charge, and the entire student body of 300 revelled in the presence of God. Sometimes they were praying, sometimes singing, and sometimes listening as the Spirit brought them divinely-illuminated truth from the Word in exhortation, in vision, in tongues and interpretation, and in other glorious manifestations of His presence.

Irvine Harrison, President of the Bible College, stated that several dozens of students received the Baptism during these days of heavenly visitation. He mentioned among other cases a Korean student who had been battling against a comparison of Christ with Buddha. God gave this young Korean a vision of Christ which revealed His matchless splendor in such a way that the young man's difficulty is gone completely. He sees now that Christ and Buddha cannot be compared; that the Savior is infinitely superior to any human mystic or philosopher; but it was a lesson he had been unable to learn from mere book study.

R. L. Moore, Dean of Southeastern Bible Institute, Lakeland, Florida, told how God's blessing has been coming down in the class rooms from time to time. On such occasions, when the time is spent in praying instead of in teaching, the students testify that they learn many valuable lessons, he said.

He spoke of cases where the teachers were giving counsel to the students, and messages came through the Spirit in tongues and interpretation which confirmed their counsel. He mentioned one class which lasted from nine o'clock until noon as a result of the outpouring of the Spirit; a young lady student from Hawaii received the Baptism at this time.

W. I. Evans, Dean of Central Bible Institute & Seminary, Springfield, Mo., told how God has sent seasons of revival year after year. This year, he said, there have been many mercy drops, and some light showers of blessing—the chapel services have lasted all morning on a number of occasions, and the Spirit has been outpoured in the class rooms too—but he said

he and his co-workers are hoping for a veritable deluge before long.

A similar report was given by M. E. Collins, President of Southwestern Bible Institute, Waxahachie, Texas. He told of one particular chapel service where the students remained in prayer until noon, and God moved upon their hearts in a wonderful way. Some received calls. Others were moved to make confession and restitution. Quite a number have received the Baptism.

Milton T. Wells, President of Eastern Bible Institute, Green Lane, Pa. said that God has broken in upon them at various times, but they believe He has something deeper for them yet and they are hungry for it.

Taught by the Holy Spirit

Bartlett Peterson, President of C.B.I.S., said: "Is it an interruption, when the Holy Spirit comes down and classes are set aside? I don't think so. What I like about Pentecost is that you never know what will happen next.

"It is a vital part of Bible School life when the Spirit moves in our chapel services. We really do not take time out from classes, at such times. What really happens is that the whole chapel is turned into a class room, the Holy Spirit being the Teacher, and more is learned in such times of revival than in the regular class studies."

Harold S. Miles, Dean of South Central Bible College, Hot Springs, Ark. told about the days of prayer they had in November, when God poured out His Spirit in the chapel services. Several were filled with the Spirit during that time. Others were refilled, some were healed, new consecrations were made, and the entire life of the school was transformed, he said.

There were mighty demonstrations of the Spirit's power at Waxahachie during the city-wide revival which Alfred Cawston conducted there recently. Dean E. W. Moore of the Bible Institute said that God moved in such a way that the students were slain under the power of God, and lost in the Spirit, even outdoors as they were returning to the campus from the meetings. The policemen who were directing traffic could not understand what was going on.

Some of the spectators were shocked at the noise and commotion, and commented that the young people ought to be more dignified with their religion.

"Were you over there at the football game, helping to do all that shouting we heard?" these spectators were asked.

"Yes, but we're football enthusiasts," was the reply.

"Well, we are church enthusiasts," they were told.

Catching the Missionary Vision

O. W. Keyes, President of Glad Tidings Bible Institute, San Francisco, said that they too had been praying for a Holy Ghost revival in their school. The Lord moved in the chapel service one morning early in the term. After singing two songs, suddenly they sensed the power of God coming down. The students fell on their knees in prayer. Then it was that a young lady, who formerly had been very timid, jumped up and began speaking in tongues; then she gave an interpretation. That young lady received a call from the Lord that day, and Brother Keyes said she has not been the same

For the minister

Oil Vial



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since. She has been preaching with great liberty. The girl who was once so very timid is going to be a worker for the Lord, as a result of the outpouring of the Spirit that day.

He added that just before the Christmas vacation the Spirit was poured out, and many students received the Baptism. A number received calls to missionary service. During the past two years, five students have gone to foreign lands, he said, and four more are preparing to go. The other students are standing behind them in prayer, and last year they sent \$3,600 to these foreign workers as missionary offerings.

Ivan O. Miller, Vice-President of North Central Bible Institute, Minneapolis, Minn., reported that from the beginning of the school year there was a fervent spirit of prayer among the students. One class after another would be turned into a prayer meeting, and sometimes the chapel service as well. He said that students have been receiving the Baptism right along.

He told about a hospital nurse in Minneapolis who somehow found a copy of the District Minutes. This nurse knew nothing about the Assemblies of God, and very little about the way of salvation, but by reading the Statement of Fundamental Truths in the District Minutes she was saved! She visited the school one night while some students were having a meeting and seeking the Lord for the Baptism; and she was wondrously filled with the Holy Spirit, speaking in other tongues for nearly three hours.

J. Willis Brewer, President of Peniel Bible Institute, Stanton, Ky., told how God has been blessing the students there. He said they were catching the vision of home missions, as well as foreign missions.

Leaders Make Request for Prayer

Hardy Steinberg, Dean of Great Lakes Bible Institute, Zion, Ill., said: "We feel that one of the most important parts of our curriculum will be left out unless we have a visitation from God where we learn to be impressionable to His promptings."

David Wellard, Principal of the New England

Bible Institute, Framingham, Mass., said they had three students this year who were seeking the Baptism, and two of these already have received. He said that N.E.B.I. is the newest and smallest of our Bible Schools, and requested prayer that God may help them to meet the many problems they are confronting.

Brother Butterfield also requested prayer for Northwest Bible College. "At Seattle we have had days of blessing where classes have been suspended," he said. "We have not tried to drum up anything. We have been listening for the deeper tones that are possible in Pentecost, and we have heard some; not to the full satisfaction of our heart, but we have heard some of the deeper tones of Pentecost where travail of soul and heavenly perspective are given through the Holy Spirit.

"I believe that the Holy Ghost elevates the mind to a place where definitions are found that we cannot get on the lower levels at all, and He gives clarity of direction. You just seem to know that you know something, when God has elevated you by the Holy Spirit. This we need in our Bible Schools. I often wonder if we have yet discovered what God might do if we would let Him have His full way. I don't mean letting go; paradoxically, people sometimes hinder the Holy Spirit by letting go. Sometimes we need to hold steady to see God move and to have God's purposes thoroughly revealed. I have tried to point out to the student body in Seattle the need of learning the ways of God through the moving of the Holy Spirit. Pray that God will have His way in our School."

The hearts of the Bible School representatives were stirred by the reports of revival, and they climaxed the discussion with a prolonged period on their knees, thanking God for what He has done and praying for new and mightier outpourings of His blessing on every school.

A standing committee, composed of the heads of all the Bible Schools, was appointed and entrusted with the responsibility of drawing up a long-range program for the development of our Bible School work. Another committee was appointed to look into the question of standardizing our textbooks.

Over 200 teachers are ministering in our Bible Schools. Thank God for their devoted and sacrificial ministry in moulding the lives of the future workers of our Pentecostal Movement.—R.C.C.

THE REVIVAL WE NEED

(Continued from page three)

the Lord, and thou hast followed Baalim." Oh, what a straight-from-the-shoulder message! Elijah dared in boldness to proclaim the whole truth even though he spoke to the king. God help us to be fearless and bold and uncompromising in our stand for righteousness.

Elijah called for a showdown. He challenged Ahab to gather all Israel on Mount Carmel for a complete showdown as to whom they should serve. When Ahab and the people gather on Mount Carmel, Elijah speaks out boldly and says, "How long halt ye between two opinions? if the Lord be God, follow him, but if Baal, then follow him." They determined they would have a contest. Elijah said, "The God that answereth by fire, let him be God." And all the people agreed.

I want you to notice that God answers by fire. Let there be no question about it. Elijah was depending upon a supernatural demonstration of the power of our supernatural God to influence and to decide the issue. It is not a question of denominationalism in these days. It is not a question of which church is right. There is only one God, and the God who answers by fire is the one we must follow. We have had too much of just playing church. We have the Ahab situation in our land today. We profess to follow Jehovah but we give way to idolatry, infidelity, compromise. Elijah is saying, "Let us have the supernatural." Only the supernatural power of God can meet the need of our times. Poor, wicked, drifting America can only be saved by a demonstration of the supernatural power of God. Poor, compromising Obadiah's of our times can only be changed by the power of God.

We hunger and thirst for a demonstration of the supernatural. We have religious routines. Our land is filled with the religion of the Pharisees and the Sadducees and the Herodians. What we need is not more religion, but more of the working of God's mighty power. In the Book of Acts you will find the phrase repeated again and again, "The things that ye do see and hear." Too much of our religion is only hearing, and there is nothing to be seen. There is no demonstrated power of God. There is nothing to which men might point and say, "That was the working of God and of God alone."

Elijah realized that was the need in his day. To merely have more religion would not have turned Ahab, would not have caused the idolatrous worship of Baal and Ashtaroth to be exposed as a worthless, empty thing. The situation called desperately for a definite answer from heaven. Elijah said, "The God that answereth by fire, let him be the God we shall worship."

The priests of Baal were given the first opportunity. They spent the morning circling around the altar they had erected, and calling on their gods. At noon Elijah prodded them with sarcastic and ironic remarks. All afternoon the priests in a frenzy sought to get an answer, but there was no answer. Then Elijah took the remaining moments of the day to seek the God who does answer by fire.

Notice the first thing he did. He repaired the altar of the Lord that was broken down. Before we can get an answer from God, before we can have the revival we need, there must be a repairing and a rebuilding of our altars. The altar of consecration! You have said you would go where the Lord would send you, you would do what the Lord would bid you do, but having said this you promptly forgot and went on your own way. That altar of consecration will have to be rebuilt.

You have promised that your time would be given to God. You have promised to live a life of praise and of testimony, and the altar of praise and testimony has long since fallen into disrepair and disuse. That altar must be rebuilt. You must again begin to give God praise and thanks for His goodness. You must again give voice in testimony and praise to the Lord.

A life of service is what you promised to give to God, but instead of serving God you have served your own selfish interests. The altar of service has fallen to pieces. That altar

must be rebuilt. Oh, Christian, we must rebuild our altars if we are to see and enjoy the revival we need.

Elijah repaired the altar of the Lord. And when the altar was repaired and the sacrifice was laid upon it, he drenched both the altar and the sacrifice with water so that men would be unable to say anything except that the God of supernatural power had answered by fire in a very real and definite sense. Then it was that Elijah offered a simple, brief prayer. You don't have to pray long if you have prayed up in advance of such a test as this.

Please notice the prayer that Elijah prayed. "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

When the people saw it, they fell on their faces and worshipped the Lord God. There was something so distinct and so real and so glorious that it was visible. People could see the manifested glory of God. The revival we need is a revival filled with the supernatural, a revival where God makes bare His arm in the saving of sinners, in the baptizing of believers, in the healing of sick bodies. The God who answers by supernatural power is the God we must have today. The revival we need is the revival of supernaturalism, the revival of the miraculous working of the omnipotent God.

How can we get such a revival? First, *go hide thyself*. Oh, Church of Jesus Christ, it is time that we go and hide ourselves at Cherith where we may meet with God. We must once again commune with the God who supplies every need, the God who meets with us in a very real and wonderful sense. *Go hide thyself*. We have been so engrossed in serving God, so engrossed doing details, that we have failed to hide ourselves. The secret of the revival of supernaturalism is to *go hide thyself*. You must go hide thyself at Cherith before you can go show thyself on Mount Carmel.

Second, take your stand in separation from the world, from Ahab and Obadiah, as Elijah did. There must be a separation from wickedness and from worldly compromises if we are to enjoy the blessings of our supernatural God.

More than this, we must repair the altars of the Lord. Oh, how the altars of the Lord have fallen down in these times. Once again a burning consecration must consume our hearts. Once again the words of praise and worship must fill our lives. As Mr. Finney said years ago, there are two persons who must always be present in a real God-given revival, Mr. Wet Eyes and Mr. Amen—eyes filled with tears, hearts filled with praise.

Then finally, we must pray fervently, as Elijah did. Turn over to the Book of James and you will read that Elijah was a man of like passions as we, and he prayed earnestly that it might not rain, and it rained not. Then he prayed again, and it rained. "The effectual, fervent prayer of a righteous man availeth much." That word "fervent" means "boiling," as water boils, or "glowing," as coals of fire might glow.

Oh, the burning, passionate, fever pitch of prayer! Oh, that earnest, heartfelt warmth of spiritual power in seeking the face of God! So often our praying is merely lip praying, word praying, cold, intellectual praying, when the thing that God seeks is the prayer that has power and fervency and desperation in it.

The farmer goes out into his field to till the soil, and finds there a huge rock. That portion of his land will be unfruitful, unproductive, unless he can get rid of the rock. It is too large to move, so the only thing to do is to break it into pieces. He gets a huge sledge hammer. He

goes out to the rock, lifts the sledge, and brings it down on the rock. The hammer bounces off. It doesn't look as though the sledge hammer is equal to the task, but the farmer knows the rock cannot be broken with the first blow. So he pounds again, and the sledge hammer bounces off the rock. He is not discouraged, for he knows the sledge hammer is an effective weapon for breaking hard rocks. He hits again, and again, and again. Finally the rock is shattered, broken to pieces. It can now be taken aside so that the ground will be productive and fruitful. The hardness of wickedness and



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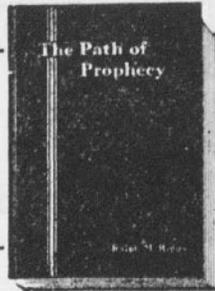
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By J. Narver Gortner

Daniel contains the most important prophecy from a dispensational standpoint to be found in the Old Testament Scriptures. The book of Daniel is related prophetically in a very large sense to the last days in which we are now living. The author opens up this book in a style appreciated alike by the average reader and the student. This book was designed to be studied. Many passages of Scripture that should be consulted are merely referred to leaving it entirely to the student to refer to these. It is a concise but comprehensive volume.

2 EV 594 \$2.00



WINDOWS INTO THE FUTURE

By Myer Pearlman

"Windows into the Future" is a practical and devotional commentary. The writer has kept before him this guiding thought: granted that the meaning of this particular portion will be only fully revealed in the future, what is its practical message for us today? However, an attempt has been made to give a clear explanation of the symbolism, but this has always been subordinated to the practical purpose. For all too often the message of the book has been drowned out by the clash of controversy.

2 EV 632 Paper 60 cents

2 EV 631 Cloth \$1.25

THE MARK OF THE BEAST

By Sydney D. Watson

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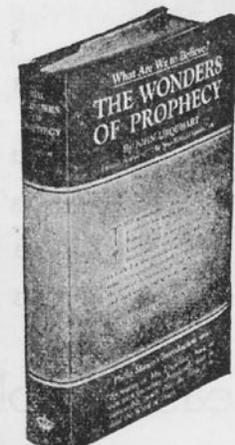
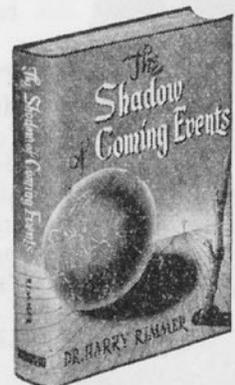
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the callousness of compromise in our land will not give at the first prayer that we pray. We must pray again and again, for prayer like a sledge hammer is an effective weapon in the hand of one who is fervent or boiling hot in his spiritual attitude. To pray fervently as Elijah prayed is to pray the prayer that brings a supernatural demonstration of the power of God. The revival we need is bound up in earnest, fervent prayer.

Are you willing to pay the price for revival? Do souls mean so much to you that you are willing to hide yourself, and then show yourself, at God's command? You must be willing to stand in separation. You must carefully and in fervency rebuild the altars of the Lord. You must give yourself to prayer so that from the depths of your innermost being like a stream there shall flow that warmhearted, earnest consecration in prayer. Then God will hear and answer, and will give us the revival we need.

POWER TO WITNESS

(Continued from page five)

to be given to you immediately so that you could "get going?" Yet I know students who say they have a call to represent the Lord Jesus Christ in some foreign country, and they are itching to go. They have the baptism in the Holy Spirit; they have had an experience of salvation; they can mentally assent to all our doctrines without any reservations; but when I inquire as to their knowledge of Christ and Him crucified, when I watch them in their contacts with their fellows, when I see how very little they are able to bear, how easily they are annoyed, how irritated they become when their wills are crossed, I become very fearful for the country to which they are called.

I wonder if they have ever seen the meek and lowly Son of God bearing shame and scoffing rude, as condemned in their place He stood. I think of my own experience in India, where I have heard Indians say, some in scorn, but some with sorrow, "So you are followers of Jesus, who bore spitting and scourging and mocking and shame and crowning with thorns and crucifixion in silence, and then prayed His Father to forgive His tormentors; yet you cannot bear a petty annoyance without showing irritation, you cannot bear a slight wrong without angry words and denunciation of those whom you fancy to be offending you. How can you be servants of Jesus Christ? Mr. Gandhi was more Christlike than you are!"

The ambassador of an earthly kingdom takes his call very seriously. He makes it his first business to be a genuine representative of his government and his country. This entails a thorough knowledge of the one whom he is to represent. The Holy Spirit will never take the place of our intelligent co-operation. He is a very great Teacher, but He expects to be taken seriously as a Teacher. If we neglect His textbook, the Bible, and do not give Him time to teach us, and do not earnestly study His teachings and experiences, His miracles and parables, His character and person and work, how can we be His witnesses? If we do not become acquainted with the power of His resurrection, the fellowship of His sufferings, the likeness of His death, and the glorious resurrection life of our great High Priest, how can we be used by the Spirit to be Christ's witnesses?

We do have the baptism of the Holy Spirit. We know this so certainly that even though respected men whom we know to be spiritual told us our experience was spurious, as some of our spiritual leaders told my wife and me many years ago, they cannot shake our conviction. We know that God has given us the New Testament experience of the baptism in the Holy Spirit and we have spoken in tongues as the Spirit gave us utterance. And we know that we have been called to be witnesses unto HIM, our blessed Christ.

Now let us co-operate and count all things loss for the excellency of the knowledge of Christ Jesus our Lord. Let us give ourselves to the Word and prayer until we know not only the doctrine, but the reality of being united with Him in the likeness of His death, of being *buried with Him*, and of being raised with Him to walk in newness of life.

Let us enter His school afresh until we know Him from the point of view of those who were crucified with Him; until we know the tomb from the inside; and until we know the power of His resurrection to conform us to the image of God's Son—the gentle Lamb. Then we shall not only have power to witness but be genuine witnesses.

EDITORIALS

(Continued from page four)

together a great many of those evil tendencies which we had hoped the World Instrument would be able to surmount."

We too had wished that the World Instrument (the United Nations) might succeed in promoting peace, but we must confess we could not see where it had any great advantage over the defunct League of Nations. The trouble is that the World Instrument must, by its very nature, be constructed out of the world. It must take into itself all the selfishness, suspicion, and moral corruption which it is trying to overcome; and it has no inherent moral or spiritual power in itself by which it can change the nature of its member nations.

Nations are no better than the people who make them up. Men need to look to a force outside themselves—a power that is greater than their own. Unless Christ's saving power can transform individuals, those individuals will not pass good laws and live together in peace. We believe the hope of society lies in the saving power of Christ as it is infused into men's lives through the preaching of the gospel.

God's plan for the nations is peace by righteousness—by *His* righteousness; peace by obedience to His Holy Word, and not through human ideologies. However, the nations will not voluntarily bow to His will; they will not humble themselves and admit they have failed to manage their affairs; and so Christ ultimately will have to intervene in world events and set up His earthly rule by supernatural force. But until that day of His return, the measure of peace which

the world shall enjoy will depend on how widely His gospel is preached and practiced in men's individual lives, and in their relations one with another.

Among the Assemblies

NORTH LITTLE ROCK, ARK.—Bethel Assembly of God, 307 Palm St., has just closed one of the greatest revivals since my coming to the church. Over 60 were filled with the Holy Ghost, 22 were baptized in water, and every department of the church was blessed. Vinson Grant was the evangelist. We can say of a truth that Brother Grant is a man whom the Holy Spirit can use. We recommend him to any church.—L. R. Hampton, Pastor.

CHANDLER, ARIZ.—In the past seven years since we have been pastoring the Assembly of God here, the church has enjoyed a steady growth, by the help of the Lord and co-operation of the people. God has given us a new lovely church and there have been a good number saved, filled with the Spirit, and healed by the power of God in answer to prayer.

We have resigned the church here to accept a call to the Assembly of God Church in Santa Maria, Calif.—J. W. Dollins, Pastor.

LITTLE ROCK, ARK.—We have recently closed one of the most successful revivals in the history of the church, conducted by Evangelist W. V. Grant and wife. The entire church was blessed with the anointed ministry of Brother Grant, and Sister Grant was a great blessing with her message in song. Several were saved and filled with the Holy Ghost, with many making reconsecrations unto the Lord. Several were healed. The presence and blessings of the Lord were upon every service, and His blessings continue to rest with us. If anyone is in need of an evangelist, we can recommend Brother and Sister Grant. I am sure that they will be a great blessing to your church.—L. L. Riley, Pastor.

HOUSTON, TEXAS—After building the work in Okemah, Okla. and pastoring the good people at that place for nine years, we were called to pastor the Sunnyland Assembly in Houston. When we came here in 1947 there was a 28x58 church building, and there was no finance to begin a building program. When we left the church last Sept. 15, there was a new 40x70 church with beautiful hardwood floors, California redwood wainscoting, balcony and pastor's study. The insurance company informed us that the building was worth approximately \$12,000. It is clear of all indebtedness.

The pastor hauled most of the lumber in the rough from the mill to the planer, saving the church hundreds of dollars. A few faithful people, with the pastor, donated freely many weeks of hard labor, and sacrificed hundreds of dollars to build this beautiful church for God. The church has petitioned O. L. Davidson who at this time is acting as supply pastor.

We have taken a beautiful tract on Berry Road in the Chapman Center, across the street from the bus station, on which will be built the beautiful North Side Tabernacle. Our daily Radio Broadcast over Station KCOH will be at 9:30 beginning about the first of the year. Ministers and others are extended an invitation to visit with us.—T. M. Helvey.

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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.

COVINA, CALIF.—Feb. 5—; Evangelist Willa Short of Oklahoma City, Okla.—R. L. Davis, Pastor.

OCALA, FLA.—Meeting in progress; E. T. Corbin, Holt, Fla., Evangelist.—Chas. S. Brown, Pastor.

WADSWORTH, O.—Jan. 25—; Evangelist Eugene Smith, Cheyenne, Wyo. (L. A. Thompson is pastor.)

FREDONIA, KANS.—Jan. 31, for 2 weeks or longer; Evangelist Ivan Rayborn.—Roy H. Tregenza, Pastor.

WINNFIELD, LA.—Down Town Assembly of God, 400 Wright St., Feb. 5—; Roy Gilliam, speaker.—C. M. Robinson, Pastor.

BERKLEY, MICH.—Berkley Tabernacle, Jan. 15, for 2 weeks or longer; Evangelist James Barnard.—Melvin D. Westland, Pastor.

AURORA, NEBR.—Assembly of God, Jan. 22, for 3 weeks; Earl and Helen Cornelison of Kansas City, Mo., Evangelists. (J. M. Cummings is pastor.)

MISSOULA, MONT.—In the new Assembly of God, 337 Stephens Ave., meeting in progress; Evangelist and Mrs. Paul Cantelon of Canada.—Eugene A. Born, Pastor.

MIAMI, FLA.—Central Assembly of God, Feb. 5—; Evangelist Cordelia Donnell and Mildred Holler. (C. M. Smitley is pastor.)

MOBILE, ALA.—Prichard Assembly, meeting in progress; Evangelist and Mrs. R. Von Kemp, Russellville, Ark.—James D. Stevens, Pastor.

BRAWLEY, CALIF.—Assembly of God, Jan. 24, for 2 weeks; Evangelist George Hayes, Houston, Texas.—Neville E. Carlson, Pastor.

UHRICHSVILLE, O.—Assembly of God, 518 N. Dawson St., Jan. 31, for 2 weeks or longer; Evangelists Erla Mae LaDow and Gail Straisinger.—C. E. Dewlen, Pastor.

LA CRESCENTA, CALIF.—Assembly of God, Jan. 29, for 3 weeks; Evangelist Kenneth Schmidt.—Paul A. Fleming, Pastor.

MACOMB, ILL.—Assembly of God, Jan. 22—; Evangelist and Mrs. Dean Duncan, Denver, Colo.—F. H. Toliver, Pastor.

SAN DIEGO, CALIF.—First Assembly of God, 6th and Fir Sts., Jan. 22—; Evangelist Everett B. Parrott.—Gene Martin, Pastor.

JENNINGS, LA.—Assembly of God, 203 Cutting Ave., Jan. 22, for 2 weeks or longer; Evangelist Warren Litzman, Houston, Texas.—Arthur C. Bristol, Pastor.

TOPPENISH, WASH.—Assembly of God, E. Toppenish Ave. and S. "C" St., Feb. 5—; Bert and Ada Dixon of England. Evangelists.—Warren D. Combs, Pastor.

BELLFLOWER, CALIF.—Assembly of God, Ardmore and Olive, meeting in progress; Carl and Edna Goodwin, Pomona, Calif., Evangelists. (Earl W. Odell is pastor.)

ARIZONA DISTRICT COUNCIL

PHOENIX, ARIZ.—First Assembly of God, 11th St. and E. Garfield, Feb. 1—4; Gayle F. Lewis, Assistant General Superintendent, Springfield, Mo., main speaker. Preaching services morning and evening, business in afternoons.—J. K. Gressett, District Superintendent.

CYPRESS, CALIF.—Faith Tabernacle Assembly of God, 5381 Lincoln Blvd., Jan. 24, for 2 weeks or longer; Evangelist and Mrs. R. G. Markey. First Anniversary Fellowship, Jan. 29, 10 a.m., Sunday School Rally; 11 a.m., L. E. Halvorson, Southern Calif.

District Secretary; 1 p.m., free turkey dinner; 3 p.m., Emma Taylor; 6:30 p.m., Evangelist R. G. Markey; 7:45 p.m., F. C. Woodworth, Southern Calif. District Superintendent.—Clarence G. Eigenhuis, Pastor.

ARIZONA SUNDAY SCHOOL CONVENTION

PHOENIX, ARIZ.—First Christian Church, Central Ave. and McKinnley St., Jan. 26—28; Wm. E. Kirschke, main speaker, assisted by Henrietta C. Mears, editor Gospel Light Press, Los Angeles, Calif. Under direction of Evangelical Pastors' Association of Phoenix and some 30 evangelical churches. For information write J. K. Gressett, Sunday School Representative, 1719 E. Verde Lane, Phoenix, Ariz.

EASTERN SUNDAY SCHOOL CONFERENCES

SOUTH CENTRAL SECTION—Chambersburg, Jan. 24, 25; York, Jan. 26-29; Akron, Jan. 31, Feb. 1; week of Feb. 5, Highway Mission Tabernacle, Philadelphia, and Calvary Pentecostal Church, Wilmington, Del.

Among the expected speakers are the District Superintendent (A. N. Chase), District Sunday School Representative, Sectional Sunday School Representative, Sectional Presbyter, and ministers.—Edwin C. Schmid, District Sunday School Representative.

MISCELLANEOUS NOTICES

NEW ADDRESS—Evangelist and Mrs. E. R. Winter, 2206 Common, Houston, Texas. "We have resigned as pastor of the church at Tucumcari, New Mexico, to enter the evangelistic field."

WANTED—Christian lady, free to travel in evangelistic work. Must be good pianist. Give age, talents, experience, and reference. Write Florence G. Klitzing, Gen. Del., Lubbock, Texas.

RADIO BROADCAST—"Echoes of Calvary," station KXO, Voice of Imperial Valley, 8:00-8:30 a.m. each Sunday; broadcasting from church auditorium.—H. J. Keener, Pastor, Assembly of God Tabernacle, El Centro, Calif.

BROADCAST—"Radio program 'Gospel Echoes' is now heard over stations, WCPA, Clearfield, Pa. 900 kc; WMAJ, State College, Pa. 1450 kc; and WKVA, Lewistown, Pa. 920 kc. each Sunday, 8:30-9:00 a.m."—H. A. Christopher, Philipsburg, Pa.

NEW ADDRESS—H. J. Keener, 871 Park Ave., El Centro, Calif. "Have resigned Calvary Full Gospel Church of Bakersfield, Calif., and accepted the pastorate of the First Assembly of God Tabernacle, El Centro, Calif."

NEW ADDRESS—Pastor and Mrs. William L. Devereaux, 36 N. Fayette St., Mercersburg, Pa. "We have accepted the call to pastor the First Pentecostal Church here. Will be open for calls to minister in special conferences."

OPEN FOR CALLS

Pastoral

James Dunn, 423 Couch Avenue, Kirkwood, Missouri.—"Ordained in Southern Missouri District. Will consider a call as pastor anywhere the Lord leads. Wife plays piano. Have 3 children; one boy sings special songs with us."

Pastoral or Evangelistic

Willie J. Golden, Route 1, Mineral Point, Mo.—"I am open for calls, evangelistic or pastoral. I will go anywhere. I can give references."

O. M. Loflin, 1424 S. Knoxville, Tulsa, Okla. "My wife and I have had many years of ministry. Will accept calls anywhere, regardless of size of church. Ordained with the General Council and member of the Oklahoma District."

Evangelist H. D. Anderson, 411 Cynisca St., Waxahachie, Texas. "Open for evangelistic calls anywhere, travel alone; have been with the General Council for many years. Could take pastorate in driving distance of Waxahachie, with my family helping."

Pastor and Mrs. H. J. Held and daughter, 2970 Geneva Ave., Dearborn, Mich.—"After founding and pastoring the Dearborn Calvary Assembly of God Church for over 9 years, we are resigning and are open for pastoral or evangelistic calls. We play piano accordion, solovox and marimba. Sing and preach the old-fashioned gospel. Ordained and in fellowship with the Michigan District Council."

Evangelistic

Meyer and Alice Tan-Ditter, Singing Evangelists, P. O. Box 28, Portland 7, Ore. "We are back in fellowship with the General Council and are open for calls."

After pastoring the Highway Chapel connected with the Daniel Memorial Orphanage, Fairfield, Texas, for 7 months, I am entering the field of evangelism. Will go anywhere the Lord leads. Will travel alone; am in fellowship with Texas District Council. I have served as pastor, chaplain, presbyter, and with the Home as secretary-treasurer and pastor these past months.—F. Lamar McGown, 1310 Idel St., Tyler, Texas.

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