

*The Pentecostal*  
**Evangel**

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



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# PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

## Is It Fair?

A young man en route to a foreign mission field said: "There is one thing that tears at my heart. In one community of 5,500 population here in America, we found twenty-four preachers holding regular services. Meanwhile over in Africa this day there is a certain man—a sole missionary—trying somehow to reach three million people."

## Farmer Supports Six Missionaries

A man near Guckeen, Minnesota, who farms a half-section of land, is providing full support for six foreign missionaries. He gave \$12,000 to the missionary work last year.

The farmer, Anton Peterson, is a member of the Lutheran Brethren Church of America. Although one of the smallest Lutheran bodies numerically, it has one foreign missionary to every 90 members.

## Where the Money Goes

Jesus said, "Where your treasure is, there will your heart be also." Another way of expressing the same truth would be, "Where your heart is, there will your treasure be also." Statistics show where the hearts of many Americans are. The nation spent \$3,800,000,000 for recreation and spectator amusements during 1950—"lovers of pleasures." They spent \$4,400,000,000 for tobacco and \$8,700,000,000 for liquor (which was \$210,000,000 more than in 1949).

## Pope Wants One World

Pope Pius XI has approved the idea of a single world government, according to *The Convert*. In an address to the delegates of the Fourth Congress of the World Movement for One World Government, the pontiff said that the achievement of the congress' aim would be a good thing "because, if realized, it would put an end to the armaments race."

## "Thank God for America"

Since Congress passed the Wheat-for-India bill, millions of people in India are saying, "Thank God for America." A Methodist bishop in India says that "a good many former Communists are now renouncing the party and its program and we are receiving some of them as Christian converts." We hope that some of these "converts" are genuinely accepting Christ as their Saviour and Lord, and not merely following Him for the "loaves" like those mentioned in John 6:26.

## Big Candle Has Short Life

A giant candle was being made at a New York candle factory for installation at the United Nations headquarters. The huge candle was intended to symbolize the hope of world peace for two thousand years, but it was destroyed in ten minutes when a fire swept through the candle factory. World peace may vanish as quickly as the big candle unless men return to God soon.

## Baptists in Soviet Russia

A Belgian evangelist, just back from a visit to Russia, said that religion is far from dead behind the Iron Curtain. "One Sunday morning I went to the former Lutheran church now used as a place of worship by our Baptist brethren, which holds two thousand people. I went there again for the evening service; the church was crowded out," he said. "There was no lack of young people in the congregation. . . ."

"The Baptists have no seminaries, but they have training courses. . . . The method of open-air preaching does not seem to them necessary, but they can use it freely if they wish. The Baptist Church at present possesses 300 churches in Russia, and two million members. The Moscow parish has a membership of some 6,000—served by six pastors."

## News in Brief

Governor John D. Lodge of Connecticut has vetoed a bill which would have permitted religious, charitable, and non-profit civic organizations to operate games of chance for fund-raising purposes.

The West Virginia Attorney General has ruled that the Salvation Army is not a church!

The Christian Reformed Church, with headquarters at Grand Rapids, Mich., has withdrawn from the National Association of Evangelicals.

The Illinois District of the Lutheran Church—Missouri Synod, has voted to admit two Negro congregations into full membership.

A colossal statue of Christ is being constructed which will stand upon the hills back of Hollywood, California. A hundred and fifty feet high, it will be half again as high as the Statue of Liberty, and three times as tall as the "Christ of the Andes" statue in South America. It is called, "The Answer." Its sponsor hopes it will lead men and women to a personal faith in Christ.

## Churches Closed in Hungary

The Communist Government is systematically confiscating Catholic churches in Hungary. One church in Budapest has been turned into a dance hall, another into an air-raid shelter, and a third has been made into a moving-picture theater.

## "Medicated Water"

A bill authorizing the adding of fluorine to public drinking water to combat tooth decay was defeated by the California Assembly, 37 to 34, after Christian Scientists protested that the practice would infringe upon their religious freedom. Christian Science representatives argued that the use of fluorine would constitute medication and therefore would go against their religious beliefs.

## Communists Receive Bibles

Ten Communists in Elizabeth, N. J. were sentenced to prison for distributing subversive literature. Two local pastors asked permission to present Bibles to the men. Everything else was set aside, and the Inspector of Police and various other officers watched the preachers work with the Communists.

The Alliance pastor gave an informal talk about the gospel and the love of God; then he and the Lutheran pastor gave each Communist a Bible. The "commies" took the Bibles and appeared interested. The police could hardly believe their eyes.

Later when the Communists were released on bail they took their Bibles along with them, refusing to lay them down even long enough to be photographed. The daily papers found the story so unusual they put it on page one.

## Religion at a State University

A Minneapolis attorney has brought court action against the University of Minnesota, charging that the university is using public tax money "for the support and strengthening of denominational sectarian religious doctrines" in violation of constitutional provisions on separation of church and state.

The charge arises from the fact that students belonging to certain denominations are permitted to gather for religious meetings on the university campus.

The university has been given until September 10 to "show cause" why it should not halt the use of its facilities for religious purposes.

A university has as much right to let its facilities be used for religious purposes as it has to let its classrooms and campus be used for anti-religious purposes. Why should public tax money be used to destroy the faith of Christian students and to disseminate atheistic and materialistic doctrines?

# You Have One Problem--Solve It!

BACCALAUREATE ADDRESS AT CENTRAL BIBLE INSTITUTE

by U. S. Grant

*Scripture reading: 1 John 3:20-24.*

THE LATE Dr. Charles S. Price made a statement I never have forgotten. He said: "A church does not have many problems. It only has *one*, and that problem is spiritual. Solve the spiritual problem and everything else will work itself out."

I believe that what is true concerning a church is true concerning each individual life. That is why I am addressing your minds to this subject—"You have *one* problem—solve it." Your basic problem is spiritual. Solve your spiritual problem and you solve all problems.

The portion of Scripture which I have read to you may be paraphrased as follows: "If we keep His commandments, and do those things that are pleasing in His sight, our hearts do not condemn us. Therefore we have confidence (or boldness) toward God, and whatsoever we ask from Him we receive."

A similar statement is given in 1 John 5:14, 15—"This is the confidence (boldness) that we have in Him, that, if we ask any thing according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

Here is a true basis for faith. If our hearts do not condemn us, we have confidence. We do not *strive* to have faith. No effort is required. We simply *have* confidence toward God.

Someone asked George Muller, that man of great faith, what was the secret of his prayer life. George Muller said: "I always pray with Psalm 66:18 in mind, 'If I regard iniquity in my heart, the Lord will not hear me.'" That was the secret of his prayer life. I would like to interject a point here for the benefit of you who are graduating and going into the ministry. I was reminiscing a few nights ago over some of the earlier days of my own ministry, and writing a few lines. I was recalling some of the lessons that I had learned, and I wrote into the diary. "I'm so happy I learned some of the lessons of faith early in life."

I would like to urge upon you that

you read the Scriptures diligently, and when you read them, always remember this: God meant exactly what He said, and He said exactly what He meant. When the Scriptures declare that if we regard iniquity in our hearts God will not hear us, they mean exactly what they say.

When you read the sayings of the Lord Jesus Christ, read them carefully; imbibe them, take them at face value, and they will do something in your spiritual life and nature. Jesus made the statement: "When you stand praying, forgive if you have ought against any," and, "If you do not forgive, neither will your Father which is in heaven forgive you." He meant exactly what He said. If we do not have a heart of forgiveness, we cannot expect to be forgiven.

John says we have a heart that does not condemn us, because we keep God's commandments. Remember that there are commandments as well as promises in the Word. Someone has told us there are thirty-three thousand promises in the Bible. I really don't know. I haven't counted them. But a few weeks ago I read what was on the outside of our Precious Promise Box, and I confess I had never seen it there before. It says: "Read the context—see what the condition is." I believe that with every promise there is a condition. The first

Psalm begins, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in *the law of the Lord*; and in His law doth he meditate *day and night*." It guides his life by day; it fills his subconscious mind by night. He delights to search out the law of the Lord. What hath God's law said, he inquires. Then he does it.

It is said of Ezra, who led that remnant back into Jerusalem to re-establish the worship of Jehovah there, that he "set his heart to search out all the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Ezra did not concern himself so much with the promises as with searching out the law of the Lord. May the Lord help us to find out what the law of the Lord is, to ascertain what the will of God is, and then to *do* it.

I am reminded of a preacher friend for whom I was conducting a revival campaign on one occasion. We were having prayer meetings at 5 a.m. I shall never forget this dear brother as he prayed at that early hour. He said: "Lord, I'm running hard after you this morning. Draw me and I will run after You. Show me what Your will is, Lord. I won't do it or die. I'll *do* it!" I like that. Ezra set his heart to search out the law of the Lord and to *do* it.

Jesus said to His disciples, "If ye abide in Me, and My words (My law, My commandments) abide in you, ye shall ask what ye will, and it shall be done." The prerequisite is first that we abide in Him and that His words abide in us. Then the things we need in our lives will be given us.

The Scripture records concerning Elijah, that he was "a man of like passions" unto us. Elijah's life was spectacular. He was an illustrious prophet. He was a man of action. He was a man of miracles. But he was also a man of human passions. It is wonderful to read how Elijah walked up to the king and said, "King, there will not be another drop of rain in the land until I say so." By faith he locked the heavens tight until they became brass for three and a half years. It thrills us to see him stand out on the mountain and pray



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a little simple prayer, "Lord God, let it be known this day that Thou art God of Israel, and that I am Thy servant," and to see the fire come and lick up the sacrifice. It is inspiring to see him with his head between his knees asking God to send the rain again. But Elijah's time was not all taken up praying for rain, or praying for fire, and doing miracles. I am persuaded that Elijah had to contend with this "man of like passions." It was not easy to bring his own will into subjection to the will of Almighty God. The reason he could say to the king, "There will be no more rain until I say so," was because he could preface it with, "As the Lord God liveth *before whom I stand*." He made it his business to know the will of God for his life. Our hearts condemn us not, if we keep His commandments.

The next condition is that we "do those things that are pleasing in His sight." Let us ask George Muller the secret of his power with God. I think it is all right to examine the life of a man of God, don't you? Hebrews 13:8 is a wonderful little verse: "Jesus Christ the same yesterday, and today, and forever." But have you noticed 13:7? One day I read this preceding verse and it gave an impetus to this little text that I had never seen before. Let me read it to you in the Revised Version: "Consider them that have the pre-eminence among you (or the rule over you), men that spake unto you the Word of God; and considering the issue of their life, imitate their faith." That gives me a right to take apart spiritually a man of God, a man of faith, and see what makes him a success. Then when I have considered the issue of his life, I am enjoined to imitate his faith, knowing that Jesus Christ is the same yesterday, and today, and forever.

Someone asked George Muller the secret of his power with God. Here was his answer: "One day George Muller died, utterly died. He died to sin, the world, and the devil. He died to the opinions, to the approval or the disapproval of his friends, his loved ones, his brethren. Having utterly died to everything else, he came alive to the will and pleasure of God."

Paul, the apostle, said, "I am crucified with Christ." Crucifixion is the place of death. I think we underestimate the place of crucifixion. Oh, the things that we term our cross! As a pastor I hear numerous things. Sometimes a woman thinks her husband is her cross, and I think sometimes the wife seems to be a cross to the husband. Sometimes children are considered a cross. The truth is that the cross is a place where we die. Paul said, "I am crucified with Christ;

nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. It is wonderful to recognize this principle of death to self and of the indwelling Christ as our life and victory.

I was the oldest child in quite a large family. I always suspected that my mother wished I had been a girl; and she did her best to make one out of me at times. She taught me the rudiments of the culinary art; how to make beds; how to wash the dishes, sweep the floors, etc. I can remember a number of occasions when my mother would be going to town in the afternoon, and she would give me certain chores to do. She would tell me to wash the dishes. "Be sure and sweep out the kitchen floor when you are through," she would say. And there might be a bed left for me to make.

There were times when I did my chores well. I would even clean the dish pans and put them away, and the kitchen was just spic and span. About the time I knew my mother was to come home, I could run to meet her with all the confidence, all the boldness in the world. If I wanted something, I didn't hesitate to ask for it—I knew that when she stepped in the house and saw the dishes all clean, and the floor swept, and the bed made, she would give me nearly anything I asked for. I had confidence.

But there were other days when I let the dish water get too cold, and the grease rings would form around the top. And I put the cooking utensils in the oven without washing them. I knew she would eventually find them, but I just didn't feel like doing them. I was lazy. I ran the broom across the middle of the floor and got a crumb or two, to salve my conscience, but I knew I wasn't doing a good job. I knew she wouldn't be pleased. Nor did I run to meet her when I knew she was on her way home. I just didn't feel confident at all.

Since I have been serving the Lord Jesus, I have had the same kind of experiences. There are times in my ministry when I have grown very weary, and a faithful minister will have such times. You don't work just eight hours a day in the ministry. You are on twenty-four-hour call. There will be times when you don't feel like dragging one foot after the other, but if you have spent the day doing what you know to be the will of God, and your life has been lived for His pleasure, you feel you can reach right up and pull the stars down, because you have a boldness and a confidence toward God.

The parable of service in Luke 17 is prefaced by further teachings on faith and forgiveness. Jesus, speaking to His disciples, said, "It is impossible but that offences will come, but woe unto him through whom they come!" I want you to know that as you are doing the bidding of God, working faithfully for Him, He holds you firmly in His hand. Again He said to His disciples, "If thy brother trespass against thee, rebuke him." I think most of us do that. But He also said, "If he repent, forgive him." That is not so easy.

Jesus then said, "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." In another place, Peter said, "Master, how many times must I forgive my brother in one day? Seven times?" Jesus said, "Oh, no, Peter. Seventy times seven. If it be necessary, forgive him 490 times a day." I have to smile a bit every time I read this, for when the disciples heard it they said, "Lord, increase our faith"—if such be incumbent on them, their faith must be increased. Jesus answered and said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root . . . and it should obey you."

Many read it like this: "If ye had faith the size of a grain of mustard seed, ye might say unto this sycamine tree," etc. Jesus didn't say that. He said, "If you

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ROBERT C. CUNNINGHAM, Editor

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# "The Father, the Son, the Holy Ghost, and Me"

Alverta N. Dundas

"THESE STORIES are *different*. They are humorous. Even young folk like them. They show how God used an earnest woman in an unusual way," said a little, dark-eyed stranger as she handed me two tiny books at the close of the missionary meeting. As I was stammering my thanks, she slipped away, and never again did I see her.

I was impressed by what the stranger had said, for recently I had been praying that God would use me, a one-talent woman, in a definite way for the extension of His Kingdom. I wondered if the stories would direct me. Would they reveal the secret of success?

After glancing at the title of the first booklet, "Sophie's Sermon," or "Called to Scrub and Preach," I questioned, for neither scrubbing nor preaching had ever been on the list of my Christian ambitions. Yet, as I removed my hat and found a comfortable chair in my living room, I determined to discover the Heavenly Father's method of making of special value the life of a woman who combined drudgery with the proclaiming of the gospel.

I smiled as I read the opening paragraph of the first booklet: "Please, sah, dar am a quar-lookin' pusson at de doah who wants to see you. She say her name is Sophie and dat she am a preacher. If you will allow me, sah, I think she am a Dutch loonatic, she look so quar."

I soon discovered that Sophie, a German immigrant, had come to call upon Mr. Gibbud, the minister who afterward wrote the sermons I was reading. She had walked three miles to contribute her previous day's earnings of fifty cents and to preach the sermon which her Heavenly Father had promised to give her on the way.

Some of the incidents related in the little booklet were amusing; others, inspirational. Many were like a photographic gallery, and I did not like all that I saw of my own shortcomings and failures. Then, there were some which were instructive.

For instance, Sophie's visit had hardly begun when Mr. Gibbud asked her how many there were in her family, and she had replied, "Four—da Fadder,

da Son, da Holy Ghost, und me."

I stopped short. Again and again I repeated, "The Father, the Son, the Holy Ghost, and—and—and me." Me, a one-talent, yet spiritually ambitious woman. Not my neighbor, not my relative, not some extraordinary person—but me! I began to realize something of the position, the glorious privileges, and even the tremendous responsibilities of a Christian. "The Father, the Son, the Holy Ghost, and me." What a combination! What a relationship! What a partnership!

For the first time I saw the necessity and the value of that insignificant connective "and." Jesus said, "I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" (John 15:5). Truly, that was the secret. If those conditions were met, even I could rightfully expect to bear fruit, more fruit, much fruit.

I winced as I read how one night after a meeting, a lady who had taken the scrub woman home with her, had said, "Take a sip of this wine; it's homemade," and Sophie had replied, "No, doze homemade deevils is jest as bad as any."

"Homemade devils!" I exclaimed. At last I had the right name for those selfish, innocent-looking, and often pleasing things which I had given room in my life! How I had pampered and petted them! Now I saw how they had hindered. It would take grit, grace, and power to expel the attractively-clothed enemies—homemade devils.

I wondered about Sophie. For days I kept going over things she had said which I had read in the booklets, such as, "You haff to die daily and go to your own funeral. You die to *mean* self, und den you haff to up and die to *goot* self. Da sooner you die, da better you liff. I vent to my own funeral and come back alive."

One Monday morning two years later, in New York City, the back door of a Bible training school opened, and in walked Sophie. She sat down quietly on a bench against the wall of the recitation room and soon went to sleep.



Sophie, a German immigrant, teaches us a few things about partnership with God.

When the class was dismissed, many students gathered around her. I told her how a stranger in California had given me the two sermons written by Mr. Gibbud and that, after reading them, I wondered how she was converted and if she had always been good?

Astonished, Sophie exclaimed, "Goot! Me goot! Ven I liff in Germany, I vas an in-fiddle [infidel]. Ven anudder in-fiddle die, I laff. I say, 'Ven you get to hell, you speak to da deevil and haff him rezerff a place for me.'"

"Surely, you didn't do that," said an amazed listener.

"Sure I did," replied Sophie with emphasis. "I tell you, in de ole country I was an in-fiddle. I vas vicked-like. But vat you tink? Vun day a vomans come along und she telt me 'bout Gott hafink a Son dat luff folks so dat He come down to eart to liff mit 'em. But she neffa telt me dat dis Son died, so 'course I thought He vas a lifink 'round somevere.

"I tought 'bout dat Son dat luff folks so much, dat I begin to vant to meet up mit Him. I pray hard. I pray much and earnest-like, 'O Gott, please make da 'rangement so I can meet up mit dat Son uff yours dat luff folks—vicked, in-fiddle folks like me.' Da more I pray, da more my heart get hungry-like to know Him. Vun day vile valkink down da street in Berlin cryink out to Gott 'bout meetink up mit dat Son, somevun—seem like on de inside uff me—say, 'Go to America.'"

"I felt sure it was Gott tellink me vere His Son dat luff folks liff, so I sell all I haff, und I start out feelink certain I would meet up mit Him. As the ship come into harbor, I look all 'round, but

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# Why a General Council?

J. Roswell Flower

ON WEDNESDAY NIGHT, August 15, the Assemblies of God will convene in Atlanta, Georgia, for the opening rally of the twenty-fourth General Council. Thousands of ministers and laymen from all parts of the United States, Canada, and other lands will journey to Atlanta at this time to renew fellowship on the basis of those principles of co-operation laid down in the beginning at the first General Council, which was held in Hot Springs, Arkansas, in 1914.

One may ask, *Why a General Council?* Is there any real need for some form of organization in a movement inspired by the Holy Ghost. It is an old question, and back in those early days the almost universal answer was definitely, *No!* As one of the early ministers in the Pentecostal movement once declared, "All we need to do is to walk in the Spirit." That formula seemed to be so simple that it received almost universal acceptance. It was the conviction of many that no organization of any kind could possibly be needed, for we do have a fellowship already *in the Spirit*.

Following the first Pentecostal outpouring of the Holy Spirit in Topeka, Kansas, on January 1, 1901, there was a brief lull in which the movement seemed to make little headway; then revival fires broke out simultaneously all over the world. By 1907 the message of the Pentecostal baptism of the Holy Spirit, accompanied by the sign of speaking in tongues as the Spirit gives utterance, had spread all over the United States and had leaped across seas to England, Norway, Sweden, China, India, and to Africa. It is the record of history that any great moving of the Holy Spirit will bring with it extremes of enthusiasm, unusual physical manifestations, and irrepressible zeal for the propagation of the message of salvation. The latter rain outpouring of the Holy Spirit in this twentieth century was no exception to the rule. As the truth of a Scriptural baptism with the Holy Ghost was spread abroad, it was accepted by devout Christians in all parts of the country. No attempt was made to harness the revival spirit. Inspired by the happenings in one place, many sought the Lord earnestly for similar experiences, with the result that revivals broke out all over the

country, in which the same spiritual phenomena appeared. Consecrations were complete. Men and women sold out for God, left their occupations, and devoted themselves to the propagation of the Full Gospel message, under the conviction that the return of our Lord was at hand and what was done must be done quickly.

In the United States of America, a number of strong leaders began to come to the forefront. Many of them undertook the publication of periodicals on the free distribution basis, by faith. No one seemed to ask for money. It was believed that the same God who had called would also supply every need. The movement was termed "Apostolic Faith" as a most appropriate name for a faith ministry. Individual faith for individual achievement seemed to be the keynote for much of the early ministry.

It was inevitable that doctrinal differences should develop in the movement, for many of those who had received a glorious Pentecostal baptism had come into the movement from denominations of differing doctrinal emphases. The experience was received by Methodists and those from the Holiness ranks. It was also received by Presbyterians and Baptists. Doctrinal differences arose and the very purpose of the "one baptism" was frustrated. Instead of the unity of the Spirit which should have prevailed, the saints under

the unwise influence of strong leadership were divided into doctrinal camps and the result was spiritual confusion.

It was then that the thought was conceived in the hearts of some of the leaders in the mid-western states, chiefly in Texas and Arkansas, that a real effort should be made to bring Holy Ghost baptized believers into a co-operative fellowship, by which they could build for God more effectively than by individual effort. They had no definite plan in mind, but they did feel a call should be issued for all men of similar conviction to come together for the purpose of exploring the possibilities of organization, keeping in mind the existing prejudices against ecclesiasticism.

They believed there was the need of coming together to do some things for God which could not be done by any single minister or church. If there be a way for the creation of a co-operative fellowship, yet at the same time giving guarantee for the sovereignty of the local assembly, surely the Lord would reveal the way for them.

They had in mind the publication of literature which would represent the simple truths of the Bible which were most surely believed among them, this literature to represent the whole movement rather than some individual or independent church. They also had in mind the cause of foreign missions. It was their conviction that co-operative churches could do more for God in the sending out and support of missionaries than could be done by a single church or a small group of churches.

Then, too, there was a crying need for Bible training for the multitude of young people who were being called of God into the ministry, and a conviction that this need could best be supplied by the creation of one or more Bible Schools.

Pentecostal Assemblies were springing up all over the country, using all sorts of names. If there could be uniformity in character, then there should be uniformity in name, to enable those traveling from place to place to quickly find assemblies of like faith.

Finally, there was the need of doing business for God in a businesslike way, of conforming to the laws of the land for the holding of church properties, etc.

That a goodly number of ministers and laymen shared these convictions was shown by the large company that gathered together in Hot Springs in April, 1914. It was a great meeting. It would be a misstatement to declare there was perfect confidence and no fear in the hearts of the delegates. There was fear, but all fears were dispelled when a declaration of Christian liberty was drawn up in the form of a preamble to con-



J. R. FLOWER  
General Secretary

stitution. That preamble declared the unity of the Body of Christ, and recognized the sovereignty of the local congregation. At the same time it recognized the right to approve Scriptural doctrine and conduct, and to disapprove all unscriptural doctrine and conduct. It also provided a vehicle of co-operative fellowship without ecclesiastical bondage, and when the details were made known the blessing of the Lord fell upon the whole gathering.

The structure of the organization was so simple that some thought it would not be necessary to go farther than to adopt the preamble to constitution. However, the convention went a little farther by choosing officers to serve the fellowship, and by placing its approval or its disapproval upon some doctrines.

It was thought at the time that we should refrain from making any statement of doctrine as a creed for the fellowship, but that recognition should be given to the Holy Scriptures as the all-sufficient rule for faith and practice. Just enough organization was perfected to enable us to do things together and create vehicles of service for the whole.

E. N. Bell, editor of the *Word and Witness*, and J. Roswell Flower, editor of the *Christian Evangel*, immediately offered their privately owned periodicals to the fellowship and joined forces to serve the new organization. They were chosen as chairman and secretary of the General Council. It was not many months until a publishing plant was established in St. Louis, Mo. The *Word and Witness* (a monthly) was discontinued and the *Christian Evangel* (a weekly) assumed the task of ministering through the printed page to the fellowship. The name was later changed to THE PENTECOSTAL EVANGEL and this name has been retained for more than thirty years.

THE PENTECOSTAL EVANGEL belongs to the entire constituency. It is not privately owned or operated. It is edited by a servant of the fellowship who is chosen by the Executive Presbytery for this ministry. It has surpassed in its circulation (144,000 copies weekly) any other Pentecostal periodical now being published. Its influence has been worldwide. It has had a tremendous stabilizing and unifying influence upon the entire Pentecostal movement. Such a ministry would not have been possible except as the voice of an organized group, such as the Assemblies of God.

The first test of the new fellowship came within one year after the constitutional meeting in Hot Springs. Before the organization of the Assemblies of God, a new doctrinal issue, which had its origin in California, swept across the

country, unsettling the minds of many and bringing division between the saints. It was not the first of such issues, but it was a vital one which had in it potentialities for much harm.

The first reaction of the ministers who had associated themselves in the Assemblies of God fellowship was one of caution. The Spirit of God never pushes us into anything, for the Holy Spirit is gentle and *leads* rather than *drives* us into truth. The very insistence of this new issue gave us cause for caution, delay, prayerful consideration. Consequently, no great opposition was instituted against this new doctrinal issue until the fall of 1916, when the fourth General Council convened in St. Louis. In that meeting the Assemblies of God decided to declare themselves on what we believed to be fundamental truth, and especially truth affecting the God-head and water baptism. The statement which was drawn up was simple and left plenty of room for the development of truth, but the truths contained in that statement were considered to be essential to a Full Gospel ministry.

The effect was seen immediately. A number of the ministers representing churches which had already accepted the new doctrine, withdrew from the fellowship. On the other hand, numbers of churches and ministers which had not expressed any desire for affiliation with the newly formed Assemblies of God organization now sought membership, so that by the end of the year far more had been gained than lost.

The General Council, having taken a firm position on vital doctrinal truths, decided to go no further. It was felt there was no need to oppose what we believed to be doctrinal error. A simple declaration of Bible truth, without controversy, was felt to be the best course. That spirit has prevailed in the Assemblies of God fellowship from the very beginning. God has given us a sound mind and the prerogative of approving Scriptural doctrine and conduct, and of disapproving unscriptural doctrine and conduct, but we have refrained from taking a negative attitude toward anything except sin. The rod of Moses which became a serpent swallowed up the rods of the magicians. The declaration of divine truth will always prevail in the long run, whereas error thrives on opposition.

In recent years, the spirit of independence which prevailed in the years 1907-1914 has been putting in its appearance again, and some strong individuals, who apparently are unwilling to submit themselves to the discipline of association with others, are crying out against organization, even going so far

as to declare that all organization is of the devil and motivated by demon powers. They seem to be blind to the record of history, for organization unquestionably has been a huge factor in the preservation of a true Pentecostal testimony.

Through the co-operation of united churches, the message of the latter rain has been spread to the ends of the earth. The missionary cause has been promoted until now there are literally hundreds of thousands of saved and Holy Ghost baptized believers with some in almost every country on earth. It is too late to accept the adage that organization is of the devil when we have a concrete example of what a simple, co-operative organization can do and has done.

Those of us who have been in this Pentecostal Movement from the beginning have a great advantage over those who have been awakened to the operation and manifestations of the Holy Spirit within recent years. We have seen the tide rise and fall and rise again. Through it all, we have seen the Church of the living God progress in evangelistic and missionary zeal to an extent far surpassing anything in history. Tons upon tons of full gospel literature are pouring out of our Publishing Houses and being distributed throughout the earth. Missionary giving has surpassed the \$2,000,000 per year mark and the missionary cause is still expanding. Attention has been given to youth, and a mighty army of young people is being raised up for the service of God.

There was a need for a General Council back in 1914. That need is still with us in 1951. When the ministers and laymen representing independent Pentecostal Assemblies came together in Hot Springs, Ark. they were aware of the dangers of ecclesiastical dominance, and under the guidance of the Holy Spirit they definitely searched for a plan by which there could be co-operative fellowship without losing the independence and autonomy of the local congregation. It was decided to form a General Council, consisting of all ordained ministers and one lay delegate from each co-operating church or assembly. This is the only body which has any authority for the approving or disapproving of doctrine or conduct. It was necessary, of course, that officers of the Council be chosen, but the prerogatives of those officers were definitely prescribed and the nature of their activities was limited to that of service to the fellowship. All authority was invested in the General Council, and the voice of the least-known lay delegate from a local assembly has just as much weight in the General

• (Continued on page fourteen)

# SUNDAY'S LESSON

## ELIJAH ON MOUNT CARMEL

### Lesson for August 19

#### 1 Kings 18:21-39

For more than three years, at the word of Elijah, famine had been in the land. Because Elijah had warned wicked King Ahab that there would be no rain except by his word, Ahab blamed the calamity on Elijah, instead of recognizing it as the result of his own evil deeds. Sin hates to acknowledge its wrongs. It seeks to put the blame on others.

#### 1. Elijah Meets Ahab After Three Years

During the time that Elijah had been absent from Samaria, he was preserved first at the brook Cherith, then at the widow's home in Zarephath. Ahab had searched far and near for Elijah, and took assurances from rulers that they were not concealing him (v.10). It is wonderful how God can protect His people when such protection is in His plan. He was not through with Elijah, therefore He would care for His prophet in the face of Ahab's desire for his destruction.

Let us remember that we are in the hands of God. If we are consecrated to His will, He will fulfill His purposes through us. In this purpose not all will have like experiences. Elijah was preserved, finally to be transported to heaven without tasting death; Peter was delivered from prison when the sentence of death was upon him (Acts 12:5-11); at the same time, the Lord permitted John the Baptist to have but a brief ministry, yet spoke of him as among the chiefest prophets (Matt. 11:7-11); and James, the brother of John, was slain by the sword (Acts 12:2). The question is not how long we live, but how completely we fulfill the will of the Lord for us while we live.

#### 2. Elijah and Obadiah

When the Lord told Elijah, "Go, shew thyself unto Ahab," He went before the prophet in His providences. There was a good man in the court of Ahab—Obadiah, governor of his house, who "feared the Lord greatly" (v.3). Ahab sent him in one direction to see if he could discover water, while Ahab went in another. This arrangement was of the Lord as much as was the direct word of the Lord to Elijah—"Go, shew thyself unto Ahab." Some feel that God has no guidance for them unless they hear some voice or see some vision. This is a mistake. Largely our lives will be guided by circumstances and opportunities that the Lord will put in our path. As Elijah obeyed the voice of God, divine providences began to unfold.

As Obadiah went forth, "Elijah met him." What fear this aroused in Obadiah! He fell at Elijah's feet as if to worship him. When

Obadiah was told to communicate to Ahab that Elijah was here, Obadiah feared for his life (v.9). He believed that, while he went to tell the king, Elijah would be miraculously transported away (v.12) and he would be left to his fate. Then Obadiah reminded Elijah of his faithfulness to the prophets of the Lord when Jezebel sought their life (v.13).

Being reassured that Elijah would not fail to present himself, Obadiah went to Ahab as he was instructed. This brought about the meeting of Elijah and Ahab, with Ahab's accusation. "Art thou he that troubleth Israel?" Obadiah was saved through obedience. He might have lost his life had he not obeyed, or had Ahab learned that he and Elijah had met together. Thus we learn that to obey is always safe.

#### 3. Elijah and the Priests of Baal

Before taking up this challenge our lesson shows that Ahab had in his court four hundred and fifty prophets of Baal, while Jezebel had four hundred which ate at her table (v.19). The king and the queen had different establishments. His prophets represented Baal, the sun god; while Jezebel's were prophets of Astarte, or Venus.

With this formidable representation of idolatry present, Elijah threw down his challenge. Let the God that answered by fire be honored as God. Elijah was not catering to any desire for the spectacular in the presence of the king or queen; he had an urgent message for all Israel. Therefore he would have representatives from the entire land present when the test was made.

#### 4. Elijah Challenges the People

When the people were gathered at Carmel, Elijah said, "How long halt ye between two opinions?" He likened the people to flitting birds, the meaning of the expression being, "How long hop ye about upon two boughs?" The people wanted to honor Jehovah in a measure. They wished also to honor Baal at the same time, partly perhaps because doing so would keep them in favor with their rulers. They would give lip service to God, while giving actual service to Baal. The world is full of this kind of religion. Men recognize God as the "Supreme Being" and religion as a good thing, while they live for sin and the devil in their daily lives. Elijah wanted this kind of hypocrisy to stop. If they were going to perpetuate religious service in honor of God, then let them do away with Baal. If they were not going to do away with Baal, let them not dishonor God by identifying themselves with Him, making Him a party to their sinful deeds. If men will not live for God

they ought to stop claiming to be His followers.

#### 5. Elijah Vindicated

Whether we say "Elijah vindicated" or "God vindicated," the fact is that both were vindicated. When we honor God, God's honor is reflected in us. We never lose when we honor the Lord. "If any man serve me, him shall my Father honor," said Jesus.

When the prophets of Baal had spent the day trying to arouse their deity without success, Elijah stepped forward and ordered an abundance of water to be poured over his sacrifice. He would leave no loophole for excuses when the fire should fall. We are told that in idol worship the priests often prepared for the sacrifices by digging holes under the place where the offering was to be placed. Here they put combustible material and set it afire in such a way that the simple people believed the fire was sent directly by their deity. The Catholics still simulate the falling fire in connection with the celebration of Pentecost at Jerusalem. Elijah would give the people no opportunity to say there was deception with him. God help us as Christians that we may never resort to falsehood in order to make an impression.

As Elijah prayed, the fire fell from heaven. How different was he in his prayer than were the prophets of Baal. They went through every physical contortion. Elijah, in contrast, went before God as a man of poise and calm confidence. Then were the prophets of Baal slain and true religion restored.

#### THIS WEEK'S LESSON

Elijah Trusts in God (lesson for Sunday, August 12). Lesson text: 1 Kings 17:1-16.

#### WHERE THE FIRE FALLS



The gospel of Christ... is the power of God unto salvation to every one that believeth. Romans 1:16



## "I Like It Here!"

Elva M. Johnson

Her shy, dark eyes shone with real joy and contentment as she looked up at me from the doorway of her attractive room. I couldn't resist stopping for a chat; and after she told me her name, she volunteered, "I like it here!"

"I'm sure you do," I replied. "What do you like best?"

Her lips took up the smile that had begun in her eyes as she answered, "Oh, I like everything!"

I didn't doubt that for a moment, nor wonder why this winsome twelve-year-old girl liked it at our National Children's Home. It was my first visit to the National Children's Home, and I was thrilled beyond all expectations with what I saw, and felt, and heard, from the Superintendent's quarters to the well-equipped nursery.

In the nursery, five bright-eyed little darlings stole my heart at once. You don't pick up one of those cute little fellows and have him press his tiny arms tightly around your neck, clinging wordlessly as long as you allow him, without getting a lump in your throat. They seem to be reaching out for, and literally absorbing, the love they feel in those about them. Sisters Lipscomb and Honnell, the capable nursery workers, surely have the welfare of these children at heart.

In the girls' dormitory, I found lovely, well-furnished rooms, with walls newly decorated in tasteful colors. It was Sunday morning, and the girls were ready for Sunday School. Friendly, neat, prettily-dressed girls stood in the doorway of nearly every room with a ready greeting for me as I passed along. One older girl, who acts as "mother," with one or two younger ones, occupies each room. One of the older girls assists Sister Highfill, the girls' housemother, capably in many ways.

In the boys' dormitory I met Brother and Sister Stegen, who are in charge there. "How many boys do you have?" I asked.

"We have twenty-two, and Dick," Brother Stegen replied. Dick is the Stegen's own small son, who spends his days in the Home nursery with other children his own age, leaving the Stegens free to devote their entire time to the boys in the dormitory.

Bright, eager, and friendly, these boys give every indication of well-being, and a general sense of security. In the few minutes I was there, the boys were busily showing me their rooms, with proud accent on the newly painted walls, beautifully done by the boys themselves.

One sweet little freckle-faced fellow told me importantly, "I have a brother here!" and disappeared into a room to bring his brother out for me to see.

Before I left, there was a general chorus of, "Feel my muscle!" and upper arms were bared and muscles flexed.

One little seven-year-old fellow, whom we'll call Jack, was minus a few teeth, but that only served to make his ready grin the more engaging. I found him polishing shoes for another boy who had sprained his arm the day before. We chatted for a moment, and he confided that he had a little sister in the nursery. (Susie's a beauty, too, and the only little girl in the nursery at the present time.)

Later, I mentioned Jack to the Joliff's, and they told me this story: One evening in January, some of the boys, including Jack, came over to the Joliff's living room for devotions. It so happened that gifts had arrived that day from parents or relatives of some of the boys who came. At the end of the devotional period, the Joliff's gave the gifts to the boys. Jack turned away from the rest of the group, and muttered something.

Brother Joliff went to him, and asked, "What's the matter, Jack?" Jack began to cry, and sobbed out, "My daddy didn't send me anything. He doesn't care anything about me!" Brother Joliff knew the child had

spoken the truth. Jack's daddy didn't care. Brother Joliff sat down and pulled Jack up onto his knee, and said, "Jack, I'd like to be your daddy. You can call me Daddy Joliff, and you can say Mother Joliff, too."

Jack brightened up and dried his tears. "My Daddy Joliff!" he savored the words that showed him somebody cared. And often since that time, Jack has found occasions to slip his small hand confidently into Brother Joliff's, and repeat the words with great satisfaction, "My Daddy Joliff!" Needless to say, Jack "likes it here," too. Such individual love and attention, shown at a time when a child needs it most, makes the Home truly a home instead of an institution.

At 9:00 everyone except the nursery children (who would follow later with a few staff members in the station wagon) boarded the Sunday School bus of the First Assembly of God, Hot Springs, and were off to Sunday School. Two of the older girls teach in the Sunday School, which has an attendance of around 350.

It was in the Home dining room, while enjoying the tasty noon meal, that I got Brother and Sister Joliff to talk about some of the things they have in mind for the future of the Home. One sentence stood out. "With us," said Brother Joliff thoughtfully, "it's a matter of molding leaders." And then he told me of some of the achievements of the boys. "There are boys here with ability and inclinations along certain lines. There are the twins, for instance, who are fifteen now. Bobby is doing exceptionally well along the lines of carpentry and mechanics. He has built a large strong gate for the pasture, and also a smaller gate, even setting the posts and putting it up. Sammy, his twin, shows an aptitude for painting, and has been active in redecorating the dorms, along with several other of the older boys."

"What do you have in mind in the way of vocational guidance and training for the boys?" I asked.

Brother Joliff then told me of their small, inadequate workshop, which is furnished with his own personal work bench and hand tools, and "other odds and ends."

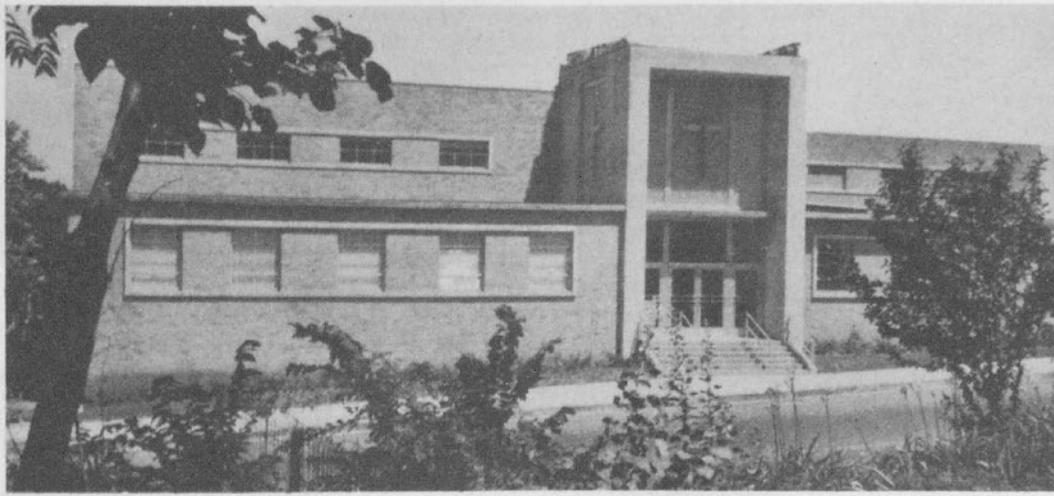
"When we get the barn built," he continued, "our plans include a workshop and recreation room on the second floor. Then will come the need for good electrical equipment for the shop. One brother has offered to send us a good set of machinist's tools as soon as we get our shop."

"What is your most pressing need at present?" I asked.

"Well, of course, there's the barn which is needed badly. And then, we are in real need of a tractor and other farming implements. We have a total of about nine acres now which can be cultivated. We would like to raise our own feed and hay for the cows, and vegetables for the Home."

When it came time for me to leave, I left with the satisfaction of knowing that our National Children's Home is staffed with consecrated workers who are devoted to the children, and to the great work of training them for a life of Christian usefulness.

We have a feeling that there are scores of our readers who will want to join us in this work of molding leaders, and this privilege of providing a Christian home for these fifty-six lovely, bright boys and girls. They have



## FULL GOSPEL TABERNACLE, KANSAS CITY, KANSAS

(See interior view on cover page)

On April 20 the Full Gospel Tabernacle at Seventh and Riverview, Kansas City, Kansas, had their first services in their beautiful new auditorium which is shown on the cover page. The cover photograph was taken while Mayor Clark Tucker was extending congratulations to Pastor U. S. Grant and the congregation upon the happy occasion.

The day was marked by special services. Paul C. Samuelson, Secretary of the Kansas District Council, spoke in the morning; and V. G. Griesen, District Superintendent, preached in the afternoon. W. A. Brown, Treasurer of the General Council, spoke in the evening.

The auditorium has an over-all capacity of 900, or it will seat 450 without opening the side sections. The entire building is 100 x 200 and there is a basement for Sunday School rooms under two-thirds of it. The walls are faced with blond buff brick, and the tower and all window trim is of Bedford cut stone.

The church had its beginning in 1915 and worshipped in various buildings for six years. In 1917 it was set in order and became affiliated with the Assemblies of God. In 1921 an old Presbyterian Church at Seventh and Riverview was rented, and the following year it was purchased. Among those who have served as pastor are R. L. Erickson, Charlie Walkum, Roy Scott, Andrew Crouch, Henry Hoar, J. T. Wilson, C. C. Miller, William Long, H. B. Garlock, and F. A. Sturgeon.

For about thirty years the congregation

worshipped in the old building. A few years ago they began to think seriously of building a new house of worship, feeling that the old place had deteriorated to the point where it ought to be replaced. They determined to obtain the best possible facilities for the work of God. In January, 1950, having accumulated a building fund of around \$70,000, they decided to proceed with the erection of a modern building, and fifteen months later it was ready for use. The church property is valued in excess of \$200,000.

U. S. Grant, Assistant Superintendent of the Kansas District, is now serving his sixth year as pastor of the Full Gospel Tabernacle, and the Lord has given him a fruitful ministry. Since the dedication (April 20) they have baptized over 50 in water and have received 100 members into the church. During the month of June the average Sunday School attendance was 440.

The Full Gospel Tabernacle was the first Assembly of God in the Greater Kansas City area. It is the leading church in all of Kansas in missionary giving. In the twelve months ending with June, 1951, the missionary offerings amounted to \$7,287.91.

Being on high ground, this church escaped damage in the disastrous flood that wrought such havoc in July. It became a refuge for the homeless and a center from which food, clothing, and other relief was distributed to many of the flood victims.

no other home—they have no one else to love them. We cannot fail them.

It is only with your assistance that we can keep the Home open for these children, for the National Children's Home is operated entirely on contributions from our readers and friends.

We shall be delighted to receive your help. Kindly designate your offerings for the National Children's Home, and send them to the Department of Benevolences (Fred Vogler, Director), 434 W. Pacific, Springfield 1, Missouri.

### You Have One Problem—Solve It

(Continued from page four)

have faith as a grain of mustard seed." To those having faith the *size* of a grain of

mustard seed, the Lord Jesus would say, "Oh, ye of little faith!" But if you have faith *like unto* a mustard seed—and this speaks of quality rather than quantity—you can certainly move sycamine trees and mountains; and that is exactly what a grain of mustard seed does.

Jesus referred to the mustard seed as the smallest of seed. When you place it in an inch of soil and cover it up, comparatively speaking that little mustard seed has a mountain of earth upon it. It does not say: "It's dark down here. I'm all alone. I have no fellowship. Nobody cares. I guess the jig's up. I'll quit." No. It says: "Well, they have shoved a mighty big pile of dirt on me. It's the darkest place I've ever been in. I guess I'll have to fight this battle alone. There's no one to help me. Here I am; but, bless God, I don't have to stay here." And he rips

his little brown coat off, and he literally moves a mountain to put his little leafy face up through the earth into God's sunshine. Like the Syrophenician woman who overcame every discouragement and pressed through to get healing for her daughter—Jesus finally cried to her: "O woman, great is thy faith!"

"Evangels of Redemption," who have dedicated yourselves to follow in the footsteps of the Lord Jesus, you must be men and women of faith. But you must be careful lest you put your qualifications up to God as merit for anything that He might have or do for you. Your qualifications do not put you in God's debt.

"Which of you," Jesus asked, "having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, go and sit down to meat? And will not rather say unto him, Gird thyself and serve me till I have eaten and drunken, afterward thou shalt eat and drink?" The servant works hard all day. He comes in and serves his master in the evening. The will of his master is always uppermost in his thinking. Jesus said, "Doth the master thank that servant?" Does he give him a special pat on the back? Does he get some kind of bonus because he does those things? No! "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants." Oh, God help us to see this!

We merit nothing good. God had to teach Israel that lesson. In the Book of Haggai He sent His messenger to stir them up to rebuild the temple. It had been fifteen years since they had laid the foundation of that temple, and they had not done any work on it since. When someone would say, "We should be busy building the house of the Lord," they would answer, "We are too poor." But God said, "All these years you have been plenty able to build your own houses and furnish them. You wonder why the fields are barren. You have gone to the winepress to draw out so many measures of oil, and there has been a ration on oil. You have worked and made money and have put it in bags with holes in them. You wonder what is wrong? You have let My house lie waste and have not done those things that please Me. Now get busy and build My house."

And they did get busy. There was a musical sound because the house of the Lord was going up again. For three months the people worked hard. Then ideas began to enter their minds. They may not have said much about it, but they noticed that the fields were still just as barren as they had ever been. Once in a while a man would examine his pocket, and it was just as empty as it was before he started to obey God. The oil was still short. Nothing had changed so far as their personal circumstances were concerned.

They were wondering, "What is wrong here? Didn't the man of God say that we should work hard and do these things? Did he not tell us our troubles were due to our inactivity?"

God said, "Haggai, I think you had better take another message to the people." This time he sent them to inquire of the priest a principle of the law. He told them to ask the priest, "If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil,

or any meat, shall it be holy?" In other words, if the clean touch the unclean, will it make the unclean clean? The priest answered and said, "No, it will not." Then he said, "Go and ask the priest, if one has been unclean by touching a dead body, and touch any of these, shall it be unclean?" If the unclean touch the clean, will it make the clean unclean? The priest said, "It will indeed." The clean touching the unclean will not make the unclean clean. But the unclean touching the clean will contaminate it and make it unclean.

Let me illustrate. If I went into a room where a man had the measles, I could not impart my health to that man, but he could surely impart his measles to me. The Lord said: "That is the condition of this nation. The fields are barren, everybody is poverty-stricken, simply because you have not done My will. Everything about you is unclean."

My friends, that law is still in force. The Bible teaches us the earth was cursed for man's sake when he sinned in the garden. All of the righteousness that has ever filled the earth since has not lifted the curse that was placed there in the beginning. God said to Israel: "The land is cursed because of you. This condition has come because of your fifteen years of failure. And now you think that because you have done My will for three short months, I should let the wheat spring up, and should fill your pockets with gold, and the vats with oil!"

God was under no obligation whatsoever to Israel to bless them because they had done His will. They would have continued to suffer untold misery if they had not done so. I can almost hear God say, "Israel, have you not learned this lesson? Do you not understand?" Israel answers, "Yes, Lord, we understand." Then the Lord says something so beautiful. He gives us a picture of Old Testament grace: "From this day forward I will bless thee." He wanted them to know that what He was going to do was not because He was a debtor, but because He wanted to do it out of the abundance of His free grace.

If we would have hearts free from condemnation, if we would solve the problems of life, we must be in harmony with God. But never think for a moment that you bring God under obligation by keeping His commandments and doing those things that are pleasing in His sight. On the other hand, God is faithful, and He will pay you well. Remember the words of the Master Himself: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33. May God bless you and keep you!

### "The Father, the Son, the Holy Ghost, and Me"

(Continued from page five)

I didn't see Him. My heart get heffy like iron. I stop right in da middle uff da first street I come to. I cry almost out loud, 'O Gott, You telt me uff I come to America I would meet up mit dat Son uff Yours dat luff vicked folks. I'm here. O Gott, I'm here! I'm here.'"

Her face shone as she continued, "I didn't see Him, but as I stand dere, I know I meet Him. I feel all light und goot on de inside, und my heart vas satisfied, und I luff dat

Son so much I vant to serff da Fadder und peoples who need Him—eefen in-fiddles."

"After all of these years does the devil still try you?" someone asked.

"Da only Christians he leaff alone is da corpse kind. He's too smart und too busy to spend his time in cemeteries. I telt Mr. Gibbud how dat ole feller get a permit to try Job, but all he could do vas to veer corns on his feet trottink 'round dat hedge. Now it seems he vorks mitout a permit."

"Tell us about the man who growled like a dog over a bone when trouble came," one student insisted.

"Oh, dat man!" grinned Sophie. "He jest like plenty odders. His patience go on a vacation ven he need'm most. I telt him plain dat Paul say, 'Glory in tribulation,' und G-L-O-R-Y din't spell growl."

"How did you happen to come to this school?" another asked.

"Din't happen. I got special orders. Mondays I vash for a vomans who vas sick dis mornink. She din't vant me bodder 'round, so I walk home to safe da car-fare. Ven I come close, my Fadder say, 'Sophie, you go up to dat school,' und here I am!"

"How much do you receive when you wash for that woman?"

"Dat vomans, she haff six big tubs uff clothes to do. She give me a dollar und a quarter. I von't haff to vork hard on da scrub board ven I go to liff in dat mansion dat is beink made ready for me. I vant to take many mit me, brudders und sisters from Africa, India, China—effry place, eefen New

York. It's blessed to vork for Jesus. He nefer run out of payink jobs for obedient childern."

Late that afternoon, as Sophie started home, she was handed a dollar and a quarter. She looked at the money and then at those who had given it. Laughingly she exclaimed, "Dat's jest like my Heffenly Fadder. He know I vork for Him 'til two dis mornink in da mission. He knew I vas too tiert to do six big tubs uff clothes, so He brink me up here vere I haff a fine day, a big dinner, und full pay. Dat's jest like Him!"

Years have passed since Sophie was sent to visit our group of students. She was a living demonstration of the marvelous manner in which the Heavenly Father can perform wonders even with unlikely material. During the years, by a multitude of personal and observed experiences, I have learned something of the destructive results and the crushing, tormenting regrets caused by times of disrupted connections with the only true source of spiritual life and power. I have watched people, who refused to give their all and take God's all, become deformed midgets of what they might have been. And I know something of the joy, the exhilaration, and the glorious outcome of His unhindered workings.

Why are folk afraid to take God's best? He is not a robber. His plans are bigger and better than man's. Why will professed Christians consent to become sounding brass when they might be clear channels through which God could proclaim the gospel of the Lord Jesus? May each of us, as children of the Most High, be living examples of all that may be accomplished through "the Father, the Son, the Holy Ghost—and me."—*Selected.*

## Wait, Examine the Facts!

A WORD STUDY FROM THE HEBREW BIBLE

by Stanley Horton, Instructor at Central Bible Institute

Clouds? Yes, but the Christian sees a silver lining! Darkness, wars, strife, hindrances on every hand? Yes, but the Christian has a hope that is a source of strength and encouragement, lighting his pathway home.

It is not a false optimism that we have. No followers of a mirage are we. The Christian is a man of hope because he is a man with a future. Paul, using the Greek language, has to explain the futurity inherent in our hope (Rom. 8:25), whereas this meaning is perfectly clear and obvious from the Hebrew.

Of the more than fourteen different Hebrew words translated by the English word "hope," one of the most frequent is *yahal*, used in Psalm 38:15 to express the expectation of an answer; in Psalm 31:24 it is used to indicate waiting for God to move and bring new courage and strength; and in Psalm 42:11 to express the cry of a man beset by worries, fears, and enemies. "Why art thou cast down, O my soul? And why art thou disquieted within me? *Hope* thou in God; for I shall yet praise him who is the health of my countenance, and my God."

A little further searching reveals that the words translated *hope* imply expectation, confidence, a refuge, a trust, a waiting for,

a looking eagerly for, and a looking to God. Hope projects faith into the future. Hope translates faith into today's obedience.

Just as Biblical faith is not blind, but founded on facts, so also is Biblical hope. Another most assuring word which is translated "hope" is *sever*, which expresses a confidence that comes from EXAMINING THE FACTS, so that the Psalmist says, "Happy is he that hath the God of Jacob for his help, whose *hope* is in the Lord his God" (Psalm 146:5), and then he goes on to give some FACTS on which his hope is based: "which made the heaven, and earth . . . which giveth food to the hungry. The Lord looseth the prisoners: the Lord openeth the eyes of the blind. . . . Psalm 146:6-10.

Wait, examine the facts, for the God of our salvation has given us a hope that lives.

### HE ACCEPTED THE GIFT

The thief had nails through both hands, so that he could not work; and a nail through each foot, so that he could not run errands for the Lord. He could not lift a hand or a foot toward his salvation; and yet Christ offered him the gift of God, and he took it. Christ threw him a passport and took him into paradise, saved by grace.—D. L. Moody.

# COLLEGE STUDENTS STANDING TRUE IN CHINA

Howard C. Osgood

Field Secretary for the Far East

HE SLIPPED OUT from under the "bamboo curtain" the other day, feeling that he has a call to preach the gospel to the Chinese of the West Indies. And what a rare opportunity it has been for us to get an up-to-date glimpse of the college life of Chinese youth, from the lips of one who has been living and witnessing among them!

Oliver had a heathen background, but when his family fled to West China during the Japanese invasion he was put in a Christian high school for training. There, at the age of sixteen, he found Christ as his Saviour. His mother and father rejected the Christian teaching. After his graduation from high school Oliver trained for two years in one of the best Bible colleges in China.

The new government insists that all study the Communist theories. The theories are taught in every village and town. Even churches are forced to offer courses on Mao Tse-tung's principles. It is required that everyone familiarize himself with the new books, including the autobiography of the present-day leader of China, to such an extent that he can advocate them enthusiastically.

Before the Communists took over in China, chapters of the Inter-varsity Christian Fellowship had begun to spring up all over China. There was hardly a large university that did not have a chapter. Young college students were consecrating themselves for Christ's service and preparing to go to the most backward sections of the country with the gospel. Well, what of those young folk now?

For the past year and a half young Oliver felt led to visit the different schools, living by faith, to encourage all who were determined to go on with Christ. He told us of his recent experiences in a large university of one large city. Formerly the Christian group there, numbering some two hundred, had met in one of the school buildings for their devotions. Now they have been forbidden to do so.

"Why should you Christian young people have the use of the school buildings?" the Communist authorities asked. "This religion is the American opiate, propagated here in China to lull the people into indifference to their suffering."

As those young people looked about for another place where they could gather, a Christian gardener of the campus came forward with the suggestion that they meet at his house. "It is only a grass-roofed cottage," he said, "but you are welcome." So they have been crowding into the gardener's home to worship their Christ and to encourage one another in Him.

One question which the Christian students often ask one another is, "How did you answer when the officer asked you this question, or that question?" Everyone, it seems, is praying for wisdom. And God is giving it.

One young woman testified, "I was questioned as to why I believed in God. Did I not know that it was foolish and outdated to have such faith? Then I remembered what Mao Tse-tung had written in his own autobiography: 'Even when all roads are closed on earth, heaven will open a way.' So I said, 'You see our leader believes in a superior Power, so why should not I?'" This answer stumped the officer, the young woman having quoted Mao himself as authority.

Another student, taking one of his final examinations prior to graduation, was asked the question, "Do you accept the theory of evolution as the solution for the problem of the development of life on the earth?" Communism teaches evolution and materialism, and insists that all the answers are to be found in those two realms. The young student was troubled, for he did want to graduate, and he did want to be faithful to his Lord. After much prayer, he wrote, "Under Communism and its liberation of China, we are permitted freedom of religion. I am a Christian. Christ taught that we are created by God. I believe what He teaches." He was surprised and

gratified to learn that his paper was graded among the highest of the class.

"Most of the high-school young people in China are being swept away by the new principles of Communism," says Oliver, "but in the colleges and universities there is a strong reaction. The college young people find that the new regime wants to control all their thinking. They actually are supposed to hand over the control of their thoughts to the government. Young people in college find it difficult to do this. They can see all too plainly that the promises made by the government are not being fulfilled. The new theories do not work in practice. The new demand, for instance, that one is not to be loyal to his parents, his home, and his friends, but only to his government, is repugnant to thinking young people. The new ways seem very empty to us. All life under the new government seems empty and vain. . . .

"So, when the college students are given an opportunity to dedicate their lives to Christ's service, there is a great response. Recently in one large city twenty young persons out of the Inter-varsity Christian Fellowship made a dedication to Christ. The government will give good positions in big cities to the graduates who embrace its theories, but the Christian graduates are sent to faraway, isolated regions. They do not mind, however, but rejoice at the opportunity to carry the message to the places which likely never have heard."

Our informant also went on to tell us about a university where there was one



SUNDAY SCHOOL TEACHERS

Some of our Sunday School teachers of the Brakpan, Transvaal Sunday School are shown here with Mrs. Edgar D. Pettenger, missionary to South Africa. Mrs. Pettenger tells us that there are twenty-five teachers in the Teachers' Training Class, which meets on Friday. Sunday School attendance has been averaging between 300 and 600. Classes are held in school buildings.

Christian for every nineteen non-Christians. The authorities divided the entire school into units of twenty, and placed a Christian in each unit. They told the nineteen non-Christians to argue with the Christian and to hold his religion up to ridicule. The Christians used to gather for their own prayer meetings and tell of the answers God had given them. When they went to "cell meetings" they would take their Bibles with them. When the strenuous *cell sessions* were over, the Christians were all standing true, and this was the opinion of at least one of the non-Christians: "Though I am not a Christian and do not intend to be, yet from these discussions we have had I must say that I no longer believe in evolution, but I believe that man was created by God."

Oliver had no promised support while he lived among the college young people, but God supplied his need.

"Did you have a hard time getting out of China?" we asked. He told how he was detained forty days in one city for questioning, and later was sent back to the same city where he had to start all over again in his efforts to get out.

"The important thing is to pray for wisdom," he declared. "Once they asked me, 'Do you believe that Christianity will die out in China eventually, or do you think that it will grow?' I prayed for the right answer and then said that I thought it would grow. 'But why, when it is only a foreign superstition?' they persisted. Again I prayed and God gave me this to reply: 'Russia was liberated years before China was. We hear that Christianity is making forward strides in Russia under the promise of religious freedom there. If it be so in Russia, then I am certain that, as we continue under the beneficent rule of Communism in China, Christianity will flourish here also.' To this my questioners had no answer."

Oliver was turned down by the Hong Kong authorities on his first try, but slipped through by the grace of God on the second. The West Indies seem a long way to him and he does not know how God will open the way, but he expects to get there.

It is most encouraging to talk with this twenty-three-year-old, present-day soldier of Christ, and witness the surge of his faith and confidence.

## Ralph Devin Succumbs To Malaria

A CABLE received by the Foreign Missions Department from Mrs. Ralph Devin on July 19 advised that her husband, pioneer missionary of the Indonesian field, passed away on July 18 of malaria.

Brother Devin will be remembered by our readers as the missionary responsible for taking the Motor Vessel *Evangel*, purchased by Speed-the-Light funds, to Indonesia. It was only August 30 of last year that the 100-foot *Evangel* sailed from San Francisco for Indonesia. It reached Djakarta, in Java, Indonesia, on January 1. Brother Devin accompanied the vessel on the 11,000-mile voyage across the Pacific. The vision of using a boat to carry missionaries with the life-giving message from island to island in Indonesia was his.

On the way to Indonesia with the *Evangel*, Brother Devin had a form of malaria. He was confined to a hospital in Sorong, but after a few days was able to continue the voyage.

Ralph Mitchell Devin was born in Lakeside, Wash., on Nov. 11, 1898. He was married on April 23, 1921. On May 21, 1943, he received ordination to the ministry in the Northwest District. Missionary appointment to the Netherlands East Indies, now known as Indonesia, came in March, 1945.

Prior to receiving General Council appoint-

ment, Brother Devin, with his wife and family, had served as missionaries to Indonesia for some time. They first went to the field in 1938. Much of the foundation of General Council missionary work in Indonesia was laid by them.

There are six children in the Devin family. The youngest, Chaumont Bartholomew, is nine.

Brother Devin was an outstanding missionary and leader, and will be greatly missed.

## To Minister to Condemned Men

Margaret E. Carlow, Japan

ON SUNDAY I sent one of the Christians who has received the infilling of the Spirit to my usual preaching place, while Pastor Nakamura, Irene Classen (who has been working closely with me), and I, with some of the Christians, went to the busiest section of Sendai to participate in a Pocket Testament League street meeting. Miss Classen spoke, and her message was interpreted by the Pocket Testament League interpreter.

We felt that the message would be good for some of the American soldiers on the street. In a nearby restaurant the music was turned off and all the soldiers and the Japanese employees listened. Two American soldiers and two English-speaking Japanese told us they would be attending our Saturday night service at the church.

Forty Japanese knelt on the pavement to pray and to claim Christ as Saviour at the close of the street meeting. The Pocket Testament League gave us opportunity to announce our services a number of times.

The next day I went to the Miyagi Prison where I spoke briefly in Japanese to 1,238 prisoners, the most incorrigible cases



A close-up of Evangelist and Mrs. Nicholas B. H. Bhengu of South Africa. Evangelist Bhengu has been the leader in the great East London, Africa revival in which hundreds have been saved and healed. (For a full account see June issue of *The Missionary Challenge*.) Mrs. Bhengu has been healed of tuberculosis.

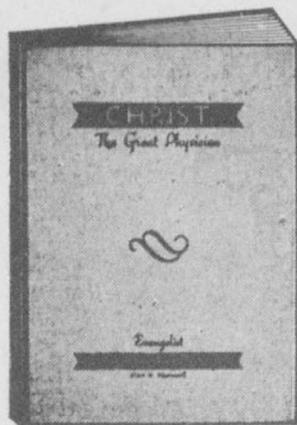
from the six northern prefectures of Honshu. God helped me. We wanted to deal with sixteen men who are condemned to die, but there were so many decisions among the other prisoners we could not do so.

The warden has asked me and the Baptist minister to come regularly to the prison. Every one is so busy, but Pastor Nakamura and I are to go this Friday and next Tuesday to deal with some of the condemned men. The execution of some of the men was stayed by the Emperor while his mother's body was in state. The Emperor's mother was buried last Friday. The men will be brought to us one at a time.

The warden asked me many questions regarding my work and regarding Christianity. I think from his remarks that he has an understanding of repentance and faith. He said that when the men are facing death they think much about their mothers. He thought I could talk with them effectively. Second in charge at the prison is a Buddhist priest. I surely feel the need of prayer.

According to all reports coming to headquarters, the flood devastation of the Kansas and Kansas City area has been almost unbelievable. Many of our own Assemblies of God people have been left in dire need. Offerings for their aid may be sent to the **Home Missions Department, 434 West Pacific Street, Springfield 1, Missouri, designated "Flood Relief."**

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## Why a General Council?

(Continued from page seven)

Council sessions as any officer or minister in the fellowship.

In the beginning, the form of organization was very simple, consisting of the General Council only. A chairman and a secretary were elected. Certain of the older brethren were named Executive Presbyters, and they were made available to the fellowship for counsel and advice. In a short time, however, it seemed necessary to form District Councils for the promotion and care of the work in prescribed territories, such as a state or group of states. These District Councils have no powers beyond those prescribed by the General Council, and the ministry of District officers is limited to that of counsel within the scope of such authority as may be given to them by the entire fellowship in a given District.

At the present time, the country has been divided into about forty-one districts, all of which have their own officers, home and foreign mission programs, youth work, Sunday School promotional work, etc. There are also a number of Foreign Language Branches, consisting of groups of assemblies where the Italian, Russian, German, Polish, Ukrainian, Hungarian, Mexican, or other language is used. Because the churches of these foreign language groups are scattered over a wide territory, and are not confined to any one section of the country, they have been designated as Branches rather than as Districts.

When the General Council convenes in Atlanta, Ga. every ordained minister of the Assemblies of God will be entitled to attend and to have a voice. Every affiliated church or assembly is also entitled to send a lay delegate, who shall also be privileged to have a voice in all matters of concern to the whole. Ministers may be identified by presentation of their Fellowship Certificates. Lay delegates must be identified by presentation of letters signed by the pastor or secretary of the assembly, indicating the appointment of the delegate to represent his or her church. A licensed minister, who is serving as pastor may be sent by the assembly as its representative and will be recognized as such.

The convening of the 1951 General Council in Atlanta, Ga. is of great significance and importance, for we are standing on the threshold of the second half century of the outpouring of the Holy Spirit in latter-rain fullness. Consecrated lives, laid at the feet of the Master, and empowered by the Holy Spirit, are facing a challenge of opportunity in Christian service which is

unparalleled in history. The door is wide open for a great forward move in Pentecostal evangelism. Let us gather together in humility of heart and mind, looking to God for divine blessing and guidance, praying that great grace may rest upon all as we go forward to possess the "promised land."

## NEWS

### TENT MEETINGS IN GERMANY

E. J. Maisch and Hans Bretschneider are spending the summer evangelizing in Europe. They have their own tent and report that 500 to 600 attend every evening. Brother Maisch states that in Hamburg, Germany, about 150 were saved in one week, and many were healed by the power of God. The people are so hungry for the gospel that they will stand for hours to listen. Remember these tent campaigns in prayer.

### FORMER EXECUTIVE OF GENERAL COUNCIL PROMOTED TO GLORY

James R. Evans, formerly an Executive Presbyter of the General Council of the Assemblies of God, passed away on July 18, 1951, at Pinellas Park, Florida. He was 81 years of age. The funeral service was at Bethel Temple in Tampa, Florida.

A week before his death, Brother Evans suffered a fall. No bones were broken, but the shock was too much for his frail body and evidently it hastened the end of his earthly life.

Brother Evans was born in 1870 at Punxsutawney, Pa. He became a member of the Pentecostal Church of Cleveland, Ohio. At the age of 45 he received a call to the ministry, and on Sept. 30, 1915, a certificate of ordination was issued to him by the General Council.

He served as pastor of a number of assemblies over a period of several years, including churches at Broken Arrow, Okla., at Toronto, Canada, in Chicago, Ill., and at Syracuse, N. Y.

In 1923 he was elected to the office of General Secretary of the Assemblies of God, at the General Council held in the Salem M. E. Church at St. Louis, Mo. That was the same year in which D. H. McDowell was elected Assistant General Superintendent, Wm. Faux was named Missionary Secretary, and J. R. Flower was made Missionary Treasurer. The office of Missionary Secretary-Treasurer was divided that year. J. W. Welch was General Chairman.

Brother Evans served as General Secretary for twelve years. Cataracts developed on his eyes in 1933 and within a few months he was almost completely blind. When he left office he was granted a retirement allowance, in view of his physical incapacity, and when the Pinellas Park Home for Retired Ministers and Missionaries of the General Council was opened he became one of the honored guests.

He is survived by his third wife, the former Mrs. H. Mary Engel, whom he married on July 3, 1941.

### COMING MEETINGS

*Notices should reach us three weeks in advance, due to the fact that the Evangelist is made up 18 days before the date which appears upon it.*

**DALLAS, TEX.**—First Assembly of God, corner Peak and Garland, Aug. 26—Sept. 16; Evangelist G. B. McDowell—by B. I. Greer, Pastor.

**FORTY FORT, PA.**—Vinyard Salvation and Healing Campaign, Tripp and Murray Sts., Aug. 12—Sept. 16. Number of churches co-operating.—by J. B. Woolums, Chairman, 649 Bennett St., Luzerne, Pa.

**GENERAL COUNCIL**—Municipal Auditorium, Atlanta, Ga., Aug. 16—23, preceded by C. A. Rally on Wednesday night, Aug. 15. For reservations write Housing Committee (Grover Langston, Chairman), 380 Boulevard S. E., Atlanta, Ga.

**BIRMINGHAM, ALA.**—First Assembly of God, Sept. 2—; Evangelist Iola Wiseman.—by Paul Miller, Pastor.

**FREDERICK, OKLA.**—First Assembly of God, Aug. 12—; R. D. Zook, Waxahachie, Texas. (Bro. and Sis. C. M. Rhodes are pastors).

**WEATHERFORD, OKLA.**—Aug. 12—; Evangelist A. N. Burns of Oklahoma City.—by Ed Thompson, Pastor.

**SHREVEPORT, LA.**—Glad Tidings Assembly, Aug. 26—, 3 weeks or longer; Eskelin Family.—by Charles H. Miller, Pastor.

**ARDMORE, OKLA.**—Tent meeting, Aug. 26—; Evangelist W. V. Grant of Malvern, Ark.—by Leslie Moore, Pastor, Lighthouse Assembly.

**OROVILLE, WASH.**—Meeting in progress; Evangelists James and Maurine Isaacs, Pasadena, Calif. (Alver E. Lofdahl is Pastor.)

**CLARKSDALE, MISS.**—Aug. 1—; Evangelist and Mrs. L. L. Ferguson, Martinez, Calif.—by J. C. Burks, Pastor.

**MOUNTAIN LAKE, MINN.**—Meeting in progress; Evangelist Jimmie Adams with the Gospel Music Makers. (Basil Bell is pastor).

**KANE, PA.**—Tent meetings, Bayard and Hacker Sts., July 31—Aug. 19 or longer; Evangelist Arthur E. Davies.—by Arthur E. Hardt, Pastor.

**CANTON, OHIO**—Bethel Temple, Aug. 19—; William Long and party.—by Ivar A. Frick Jr., Pastor.

**CHICAGO, ILL.**—Stone Church tent meeting, corner 79th St. and Western Ave., Aug. 25—Sept. 10; the Humbard Family.—by Ernest C. Sumrall, Pastor.

**GIRARD, OHIO**—Meeting in progress, Assembly of God, 216 S. State St.; Musical Vander Ploegs of Toledo, Ohio. (Melvin Hart is Pastor.)

**WORLAND, WYO.**—Assembly of God, 5th and Obie Sue, Aug. 15—Sept. 2; Evangelist and Mrs. Woodrow Oxner of Mobile, Ala.—by V. L. Booher, Pastor.

**NAMPA, IDAHO**—Valley-wide Tent Revival on Highway 30, 3 blocks west of High school, services 2 and 7:30 daily, beginning Aug. 15; A. A. Allen party.—Douglas Snider, 304-16 Ave. N., Nampa, Idaho, sponsoring pastor.

**INDIANAPOLIS, IND.**—Salvation and healing meeting, North Side Assembly of God, 519 E. 23rd St., July 22—Aug. 31; D. W. Norton party, Tampa, Fla. Morning and evening services each day.—by Herman R. Rose, Pastor, 2250 N. Pennsylvania St.

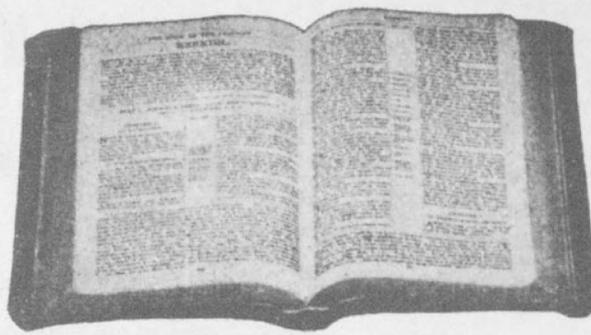
**HAZLETON, PA.**—Union tent meeting (5000 seats), sponsored by Full Gospel churches of lower Anthracite region, at Kress' Circus Grounds, end of North St., West Hazleton; Evangelist T. L. Osborn. For information contact William A. Caldwell, Pastor, Faith Assembly of God, Locust and fourteenth Sts., Hazleton, Pa.

#### MISCELLANEOUS NOTICES

**RADIO PROGRAM**—"Full Gospel Hour," station KPBM, Carlsbad, N. Mex., 740 kc. Saturdays 8:30 to 9 a.m.—by W. A. Vanzant, Pastor, West Side Assembly of God.

**NOTICE**—At an authorized meeting of Everybody's Tabernacle of Chillicothe, Ohio, the congregation voted to change the name of the church to First Pentecostal Assembly.—by Robert C. Dalton, Pastor.

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