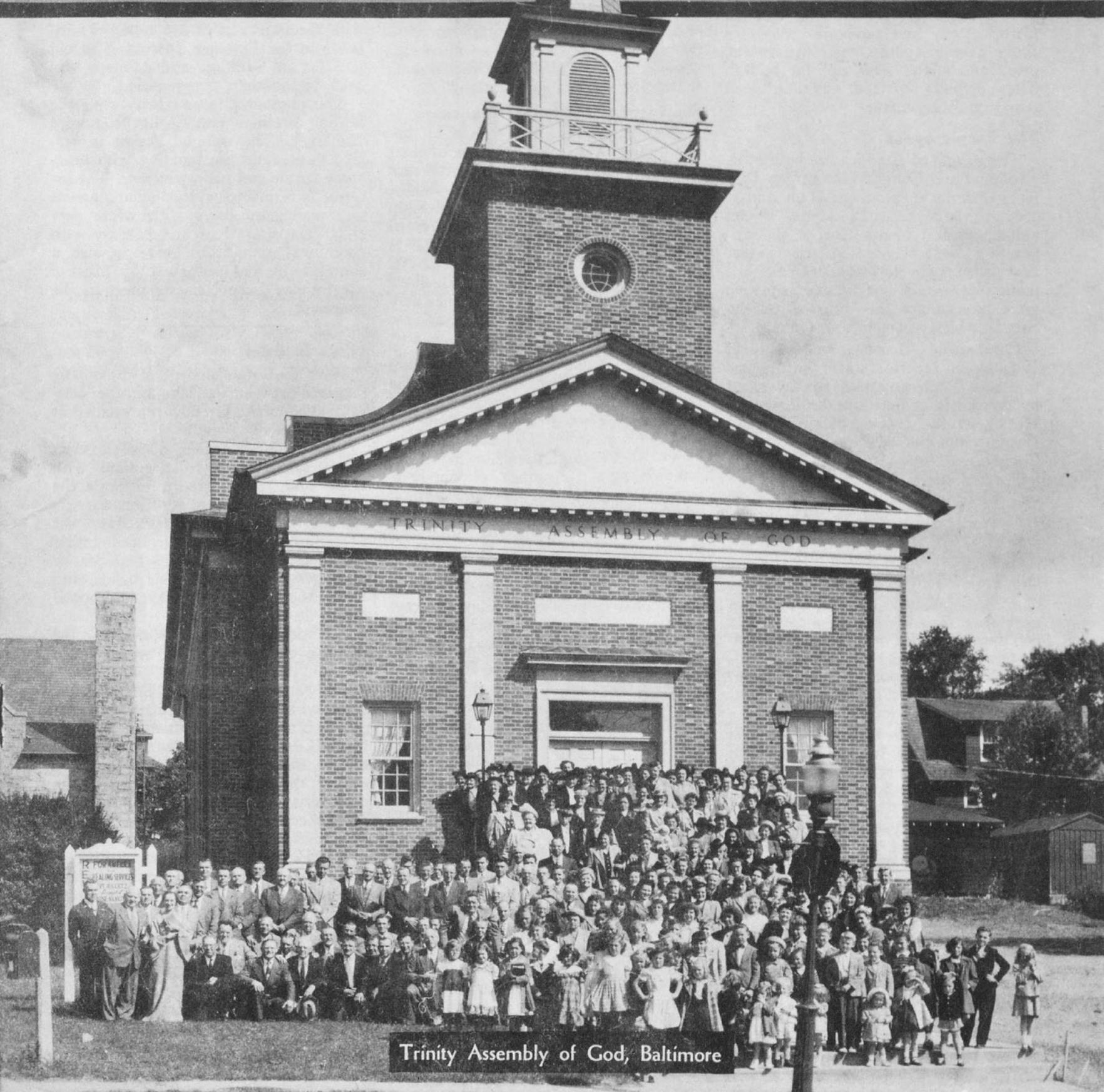


The Pentecostal **Evangel**

Number 1959
November 25, 1951
Five cents

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



Trinity Assembly of God, Baltimore

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Record-Breaking Harvest

America ought to give thanks to God for the bumper crops of 1951. The outlook was rather dim at first—a late, wet spring; drought in some sections, floods in others—but in spite of these difficulties America had the second largest crop in her history. Hay, rice and grape crops set all-time records. Corn, cotton and soybeans were far above average, while oats, sugar beets, pears and apples were not far behind. The goodness of God ought to lead America to repentance.

The People Speak

The people of America are letting the President and Congress know how they feel about the appointment of an ambassador to the Vatican. President Truman announced last month that he was appointing General Mark Clark to that post; then later he stated that the appointment would not become effective until he can get the approval of the Senate, which reconvenes in January.

Constantine Brown, well-informed Washington reporter, states that "Senators and Representatives are swamped by thousands of letters and telegrams." He likens the heavy volume of mail flowing into the White House and to Congress as "second only to that which followed General MacArthur's dismissal." Eight out of nine of the letters are against the establishing of diplomatic relations between the U.S.A. and the headquarters of a religious sect.

Ore and Oil in Israel

A distinguished firm of American geologists declares that there are heavy petroleum deposits in the land of Israel. Is this the meaning of the great prophetic song of Moses—"He made him to suck honey out of the rock, and oil out of the flinty rock" (Deut. 32:13)?

An explorer discovered ancient iron ore smelters at the head of the Gulf of Akabah, the site of Ezion-Geber (1 Kings 9:26) where Solomon built a navy. He reasoned, "There must be ore near here," so he searched and found valuable deposits of iron ore and copper ore in the mountains about twenty miles south of the Dead Sea. Critics had long laughed at the statement in Deut. 8:9—"A land whose stones are iron, and out of whose hills thou mayest dig brass." But events in the Holy Land are proving that the Bible is not wrong, after all.

State Funds for Church Colleges

J. L. Knutson, new president of Concordia College in Moorhead, Minn., warns that church colleges cannot afford to yield to the temptation to accept state help, even though their financial difficulties loom large. "As sure as the sun rises in the east," he said, "more state help means more state control; and more and more the vitality, emphasis and contributions of free institutions will be suppressed, and we shall be afflicted with the scourge of standardization."

Shortage of Methodist Preachers

There is a critical shortage of Methodist ministers. According to one of their spokesmen, Methodism needs 1,200 new pastors each year if the 42,000 Methodist churches are to receive the leadership they demand. The average number of new men annually received on trial is 500. This means a shortage of about 700 men a year. The decline of evangelistic fervor in many Methodist churches may take the blame for this situation.

Portable Church Services

Stirred by the news that there are 30,000 small church buildings in the United States in which no services are being held, Donald Grey Barnhouse of Philadelphia decided to do something about it. He organized an effort to produce tape recordings of one-hour services complete with music and sermon which can be played in the absence of a preacher. The recordings are now ready for distribution. They feature good choir music, solos by George Beverly Shea and other gospel singers, and sermons by Moody, Spurgeon, Wesley, Torrey, Luther, and other great preachers of the past, read by carefully picked speakers.

Christians' Vote May Be Decisive

Senator Robert A. Taft of Ohio and other Presidential candidates should know that "the Christian people of America are going to vote as a block for the man with the strongest moral and spiritual platform," says Evangelist Billy Graham.

"I want to warn Senator Taft," he said, "and all other Presidential candidates, that the Christian people of America will not sit idly back in 1952. The Christian people of America are going to vote as a bloc for the man with the strongest moral and spiritual platform regardless of his views on other matters. I believe we can hold the balance of power."

On the Cover Page

From the birthplace of "The Star Spangled Banner" comes this photograph of the Trinity Assembly of God. Facing beautiful Herring Run Park, the church has one of the choice locations in the city of Baltimore, Maryland.

The assembly had its birth as the Full Gospel Church under the ministry of E. F. M. Staudt. In 1942 Brother Staudt gave up the pulpit and Alexander H. Clattenburg was called to fill his place. Ground was purchased in 1945 at Harford Road and Parkside Drive, and the new edifice was erected under Pastor Clattenburg's supervision. It was dedicated in 1947 by Ernest S. Williams with the assistance of a number of ministers in the Potomac District. The old building at Saratoga and Monroe was sold to another congregation.

This photograph was taken during the healing meetings with Evangelist Louise Nankivell. The colonial design is carried throughout the building with limestone facade and plain windows. The interior is furnished with colonial lanterns and mahogany pews with white pew ends. The first floor and balcony with choir will seat 500. There is also a church office and pastor's study. Most of the Sunday School classes meet in the basement.

News in Brief

With the establishment of diplomatic relations between Pakistan and the Vatican, 43 countries are now represented at the court of the Pope.

Chancellor Adenauer of West Germany has offered to negotiate with Israel and Jewish groups to settle the question of restitution for German acts against the Jews in Hitler's day.

According to *Dawn*, the Communists wired 450 Korean pastors together by putting wires through their hands, and forced them to march until they dropped dead.

A Christian church for Koreans in the nation's capital has been organized in Washington, D. C.

The National Council of Churches has launched a fifteen-month "national evangelistic campaign," beginning at Youngstown, Ohio, with Charles B. Templeton as evangelist.

Both the Universalist Church and the American Unitarian Association (at its general conference) have voted to amalgamate.

The Pepsi-Cola people are putting up a quarter-million-dollar bottling plant in Israel.

Immigration to Israel this year is exceeding all expectations. In the first eight months of 1951, ending August 31, 150,692 immigrants entered the Promised Land.

God's Grace in "Hell's Kitchen"

The Story of Joe Killigrew and other Recent Converts
at McAuley Cremorne Mission, New York City

By Leslie B. Flynn

ONE STORMY, winter night in 1946, a derelict staggered into a doorway in New York City's *Hell Kitchen* area, just a couple of blocks off Times Square on W. 42nd St., to get out of the driving rain.

Joe Killigrew had left Brown University in 1917 to join the U. S. army. While serving as a medical sergeant in France, he had received his first taste of rum. From that time he had used alcoholic drinks every day for twenty-eight years, at first thinking he could stop whenever he wished, only sadly to learn he was a drunkard. As a result he couldn't hold jobs, so he roamed the country, covering forty states. Landing on New York's Bowery, he moved from one "Flea Bag" to another, never more than a few days in the same "flop house." He wrote, phoned and wired collect to everyone he knew to borrow money, till he ran out of friends. To buy booze he sold his clothes, luggage, and all he owned.

Advised that hard work would help, he went to Maine where he knocked down trees till his hands bled from the axe. But alcohol still held the upper hand. Next he worked on a newspaper as proofreader, then pounded spikes on the railroads, on the side setting up a professional gambling business to cheat "dumb" workers out of their money on payday. Drinking too much, he was forced out of this activity.

Back on the Bowery, he earned small change shoveling snow and sweeping the Polo Grounds and Yankee Stadium. One night, in a terrible rainstorm, someone said, "Why don't you go to Jerry McAuley's?" then pointed out the place. In his late forties, 5' 10" tall, but weighing only a dissipated 135 pounds, with a nose that gave evidence of having been broken a couple of times, with water running out of his coat and shoes,

The Cremorne Mission and the Bowery Mission are the most effective and best attended of all New York missions. The Cremorne Mission was started by Jerry McAuley a few years after he started his famous Water Street Mission.

Joe Killigrew stumbled into McAuley Cremorne Mission, which was founded before the turn of the century by Jerry McAuley, infamous river-thief who was converted in Sing Sing Prison and who became a rescue mission worker in New York City.

Inside, Killigrew heard the gospel for the first time. That night he slept on a chapel bench with other homeless and degraded men. Next day he drank again, but at night he was back in the mission where the testimonies of those freed from the drink habit hit home. On Dec. 22, 1946, he went forward and accepted Christ, admitting, "Yes, I'm licked!"

So zealous was he in his new-found faith that after serving temporarily as Assistant Superintendent of the mission, he was invited by the Board of Directors to become the Superintendent. He was installed in that position on Dec. 22, 1948, exactly two years after his conversion.

Probably no other rescue mission superintendent in the country has been a Christian so short a time, nor can any other mission boast of one of its converts as its superintendent. In addition, Killigrew serves as a member of the ten-man executive council of the International Union of Gospel Missions.

Under his leadership McAuley Cremorne Mission, 434 W. 42d Street, New York City, has forged ahead. Last year 120,000 meals were served free, the fifty beds were occupied overnight more than 18,000 times by converts, and 2,400 professed to accept Christ. A look at the congregation of 150 men who nightly fill the chapel shows the wreck sin makes of life. But to hear the testimonies of those saved by God's grace from awful habits gives a spiritual shot in the arm. Audience personnel has a fifty per cent turnover nightly, while an average of seven or eight come to the altar to profess salvation. Here are some typical stories of men converted since Killigrew became associated with the mission.



Jung Chu, drug addict who had used opium twice a day for twenty-eight years, came in one October evening in 1948 and asked to borrow five dollars.

"What for?" asked Killigrew.

"To pay a doctor for medical advice," answered Chu.

"I'd like to have you meet the great Physician," advised Killigrew, who then spoke of Christ's power to the attentive Chinaman. Chu related a sordid tale. Though a college graduate, he had been locked up as an addict three times, jailed on several occasions, had tried almost every possible cure, and had been hopelessly given up by everyone. Chu accepted Christ, and not only was cured of the habit, but had the desire for dope taken away; and he now serves as the mission's Assistant Superintendent.

John O'Meara had worked in the railway-mail section of a New York post office. One day he walked off his job owing \$4,600 to various people, including fellow employees and his wife, whose furniture he had pawned. Several warrants were out for his arrest, one of them for non-support. After three years of drunken wandering around the country, he was directed to the mission by a man from Salt Lake City. He heard the gospel and was saved.

Killigrew interceded in his behalf at the post office, and to O'Meara's amazement he got his job back. A year later, his grown daughter kissed him for the first time in several years, and he was reunited with his wife who was also saved at the mission. It took nearly three years to pay back every cent he owed.

Altogether, restitution made by converts in the last three years totals over \$7,000.

One night a fellow named Casey came forward. The workers, sensing something was wrong, asked, "What's troubling you, Casey?"

Casey confessed that he had run away from Sing Sing prison twenty-two years before. "What do I do now?" he asked.

"The State doesn't forget things like

I'LL FOLLOW

I do not know the reason why
He chose this path for me.
Nor why it is I walk in night
So black I scarce can see.

But this I know: He goes ahead.
And though the path be steep,
I'll gladly follow in the prints
Made by the nail-scarred feet.

—M.V.B.

the Lord does. Give yourself up," he was counseled.

Casey did. His term was cut short, and before long he had his freedom. He often comes into the mission and gives his testimony.

At least fifteen men have been paroled from Sing Sing into Killigrew's custody. The last place they slept before coming to the mission was Sing Sing.

Killigrew, now 53 years old, and weighing thirty pounds more than when converted, gives the appearance of a fellow who wouldn't backstep in a scrap. It's not surprising to learn he did a lot of boxing in college and army days. He is the only superintendent who hasn't had bricks or ash cans thrown through the mission windows. Once when a fellow grabbed an ash can and threatened to throw it through the window, Killigrew yanked it out of his hand, challenging, "If you put that through that window, I'll put you through the other!"

When a man makes a profession of faith and is invited to live at the mission, he gives Killigrew his life story, is deloused (fumigated), given a cake of soap, towel and set of regulations, and is shown to bed. A half-hour after seven a.m. rising time, Bible class, which may last an hour and is taught by Killigrew, is compulsory for all who do not have outside employment. Then follows a prayer period, after which duties are assigned around the mission such as disinfecting the chapel. This requires tipping every bench over and spraying it with DDT twice a day. All repairs on the property have been made by the converts, including the renovation of the fifth floor into an apartment for Killigrew and his wife, whom he married in 1949.

Other converts are sent out to buy groceries with money Killigrew gives them. There has been only one case of a man running off with money in the last four years.

As soon as possible, the men are placed in jobs. About two dozen calls a week come in for men to work. Some are employed at Shelton College, others as gardeners, janitors or assistants to

funeral directors. Killigrew has refused to send dish-washers to some of New York's leading hotels where partly filled liquor glasses would be coming back into the kitchen, thus tempting the men.

He can put his hand on 100 men in New York City who were converted in the mission since his coming, now gainfully employed, living victorious Christian lives and reunited with families. Killigrew never thinks of contacting a man's family till at least three months after his conversion, and reunion usually takes a couple of years.

When a convert slips and returns from a job with liquor on his breath, whether he has had one or 100 drinks, he must sleep on the chapel benches ten nights. Only one in five backslides and such a man is filled with remorse. One in twenty may get scornful, decide salvation isn't for him, and shove off. Killigrew points out that the mission provides excellent environment for a new convert, for the minute he gets a "swelled head" he can always look around at the derelicts and be reminded, "That's where I was before God took hold!"

Since his coming the mission has become debt free for the first time in its history, and has finished every year since with a balance. Run on faith, the mission meets its \$20,000 annual budget by gifts from interested individuals and churches. At least a dozen converts around the country send donations from time to time. One convert, sixty years old, sent \$100 last year. One bakery has sent more than 100,000 loaves of bread in the last five years. Macy's, largest department store in the world, has donated thousands of pieces of pastry. Consequently, feeding costs are low. In a recent week fifty converts were fed three square meals a day at a total cost of \$31 for the seven days.

Born in 1897 in New England, Killigrew is the only one of seven brothers and sisters who took to drink. One brother is a Catholic priest in Massachusetts. Also interesting is the fact that four men from his home town have been converted in the mission since he came.

Because he has been a registered pharmacist, he can more easily diagnose the ailments of the men, tell if their body sores are from wine, ulcers or vermin bites, whether a man has actually fainted or is in alcoholic spasm, detect whether a man is a pill-eater, drunk or dope-fiend. In emergencies he has always gotten every man to the hospital in time. Last year he rushed twenty men to the hospital.

Killigrew loves his work. He hasn't had a vacation since he took over in 1948, nor has he lost a day because of sickness. Neither has he missed a meet-

ing in the building (and there were 500 meetings last year, besides more than 300 Bible classes) except the forty nights each year he goes on tour to present the work of the mission.

Asked about the type of man who frequents the mission, the superintendent replies that all sorts come: doctors, teachers, dentists, tradesmen, and even preachers and priests, "These men think of God much more than we think," he asserts. "When they hear church bells and see respectable people going to church, they know they should be going too, and think of the days when vice had no grip on them." This last year has seen younger men present, due in Killigrew's opinion to the fear which has panicked people. He hasn't heard a man ask for clothes in over a year.

His influence is increased by the fact that since he himself staggered in New York's seamy sections so few years ago, many of the men who attend the mission know his past—they used to drink with him and are amazed at the change.

One night a fellow with whom Killigrew was dealing said, "What do you know about our temptations? You never drank!"

A fellow beside him, overhearing, leaned over and exclaimed, "He drank more in one day than you drank in your life!" But oh, what a change God's grace and power has made in Joe Killigrew!!

The Pentecostal Evangel

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Baptized With the Holy Spirit

Glen D. Anderson

A QUESTION which we as Christians would do well to ask ourselves is put for us in Acts 19:2, "Have ye received the Holy Ghost since ye believed?"

Some people, who do not believe that there is an empowering of the Spirit subsequent to conversion, use this scripture to prove that there is no such experience. Their grounds for such a belief are found in the fact that every English translation of the Bible except the King James version uses the phrase "when ye believed" rather than "since ye believed." It will become evident, however, as one examines each translation, that the wording of the phrase makes no difference. Whether that controversial Greek phrase is better translated "when ye believed" or "since ye believed," the answer of those disciples was still, "No." They had not so much as heard that there *was* a Holy Ghost, not to say anything concerning a *Baptism* in the Holy Ghost.

Those Bible teachers who ignorantly or deceptively teach that a person can receive no more from God after his conversion are depriving their dupes of the most precious gift which God has for His people today. At the same time they leave unsettled the vital question, "Have ye received the Holy Ghost. . . ?" Many hungry souls are bewildered by such teachings, and are hindered by prejudice from receiving a gift which the Heavenly Father longs to give to them.

Nearly everyone will agree, regardless of his religious affiliations, that there is a Baptism in the Spirit at some time. The fact that there is such an experience is made clear in the following scriptures:

"I indeed baptize you with water unto repentance: but He that cometh after Me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Matt. 3:11.

"I indeed have baptized with water: but He shall baptize you with the Holy Ghost." Mark 1:8.

"John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet

of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." Luke 3:16.

The disagreement over the doctrine of the Baptism in the Spirit is concerning its time and results. These we wish to establish from the Scriptures.

The infilling of the Holy Spirit was prophesied in Isaiah, "For with stammering lips and another tongue will He speak to this people." Isa. 28:11. In 1 Corinthians 12:21 Paul affirms the fact

The writer of the accompanying article attended Wheaton College until this summer when he transferred to Central Bible Institute. He testifies:

"Last semester while I was a student at Wheaton College, I was filled with the blessed Holy Spirit. I had just returned to the school from Easter vacation. As I prayed alone in my room about other matters which burdened me, Jesus baptized me in the Holy Ghost.

"The Lord just lifted me out of myself, and presently I began to speak in another tongue as the Spirit gave utterance. It was a glorious experience; I felt somewhat as I do when I stand aside in a dream and watch myself do something, the action of which I myself am not partaking.

"I thank God for the privilege of attending C. B. I. The spiritual atmosphere is most refreshing. In God's providence I shall minister His Word some day."

that this scripture is speaking of the work of the Spirit.

Speaking in tongues did accompany the Baptism in the Holy Spirit, just as it was prophesied by Isaiah. Acts 2 gives the account of the Spirit's descent on the 120 who were waiting in the upper room on the day of Pentecost. "They were all with one accord." Acts 2:1. When we are able to get 120 consecrated people today to be of one accord God will move in our midst as of old.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

"This is that which was spoken by

the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and My handmaidens I will pour out in those days of My Spirit, and they shall prophesy." Acts 2:16-18.

When Peter was speaking at the house of Cornelius, the Spirit fell on all that were present. How did the Jews know that these people had received the Spirit? What was the accompanying evidence? "For they heard them speak with tongues, and magnify God." Acts 10:46. Yet many people are willing to doubt the evidence which convinced those Christians that the Holy Spirit had come upon the men at the house of Cornelius.

Paul went to Ephesus and asked certain *disciples*, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." Acts 19:2. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts 19:6.

In Samaria (Acts 8:14-25) there was such a wonderful physical manifestation when the Holy Spirit was received that Simon offered money to see people filled with the Spirit as he laid his hands upon them. But some have argued that, since this passage and the account of Paul's being filled with the Spirit do not name a physical evidence, there is no initial evidence. "The argument from silence is of very little weight. Those who are accustomed to historical research feel that there is no argument so untrustworthy."—Frank M. Goodchild.

We may say that speaking in tongues is the initial evidence of receiving the Holy Spirit, for that phenomenon accompanied the Baptism in the Holy Spirit in every scriptural instance where evidence is recorded.

In seeking for the infilling of the Holy Spirit in one's life, one should not ask the Lord to be able to speak in tongues. Rather the person should seek the Baptizer Himself for the Holy Spirit and be willing to accept Him in the way He chooses to manifest Himself. We can expect that the Baptism will be accompanied by the evidence given in Acts 2:4, 10:46, and 19:6, as it always is.

The results of the Baptism are most glorious:

"Ye shall receive *power*, after that the

(Continued on page seventeen)

A Look at our Bible Schools

A Digest of the Addresses Given at the General Council
During the Educational Program

THE HISTORICAL VIEWPOINT

by C. E. Butterfield

"WHAT OUR BIBLE SCHOOLS HAVE MEANT TO OUR MOVEMENT"

THE GREAT benefit we have received from our Bible schools has become obvious these past years. The overall purpose and objective of our Bible schools is the same as the overall objective of our Movement: to preach the gospel to every creature.

Our Bible schools were not set up merely to give our young people an education. They were set up to train them and equip them to preach the gospel to every creature. They have become an agency to supply the candidates for the ministry to our churches and on the mission field.

Some ministers have been a success without any Bible school training, it is true. I know of a number of outstanding preachers who have had no Bible school training; but, nevertheless, they are trained men. They have obtained their training in a different way. They have been trained from years of experience. By personal effort they have gathered an education and training that perhaps is second to none. However, they are trained. Our Bible schools present an opportunity to facilitate the training of our young people—to give them, in the classroom, the opportunity of sitting under experienced teachers.

It is the asserted plan of God that the younger should be taught by the elder; and so our Bible schools are bringing together our young people, who feel the call of God upon their lives, and causing them to learn from God-inspired, Spirit-filled teachers the lessons they need in order to go out and carry this gospel to the lands afar.

Among the ordained ministers in our General Council, pastors and evangelists, from 1914 to 1949, there were 36% who attended Bible school and 64% who did not. Among the missionaries, 87% attended Bible school and 13% did not. The picture from 1949 to 1951 almost reversed itself in the case of the ordained pastors and evangelists. In 1949-51, 60% attended Bible school and 40% did not. Of the missionaries, 93% attended Bible school and 7% did not. The

tendency is for our young people to attend these training schools and become prepared for the work of the Lord.

The instructors in our Bible schools are pledged to adhere to the doctrines and practices endorsed by the Assemblies of God. As a result, when the graduates of our schools scatter out all over the country, from the east to the west, from the north to the south, there is a wholesome degree of uniformity in their preaching and practices. This tends to level off some of the extremes, avoiding both under-emphasis and over-emphasis, and to give all parts of our fellowship a common standard.

One other point I would like to mention is the spirituality of our students. Their influence has been spiritual wherever they have gone throughout the length and breadth of the land. Some have said that the schools are not spiritual, that they are a place to dry up; but this is not according to facts. If young people wish to be blessed and revived, they should go to our schools. My experience in the years that I have been associated with the Northwest Bible College is that there have been revivals. All our other schools are telling the same story—that revival is sweeping the schools. In fact, when Pentecost came to Topeka, fifty years ago, it was at a Bible school, and there has been revival in Bible schools ever since. I think our people should stand behind our Bible schools and pray for them. I would like to see the spiritual temperature of all our churches as high as it is in our schools.

The last point I would like to bring to you is that the Bible schools are meeting the educational needs of our young people. The educational standards of our nation have risen considerably in the last few years. We who are ministering the Word of God must seek to present the gospel in a way that will be acceptable. While we know that it is only the Word of God and the gospel of our Lord Jesus Christ that has saving strength, still we believe that our presentation of this gospel should be in a way that is acceptable to the people among whom we live.

When I took the pastorate in the city of Everett twenty-five years ago, I suppose that the average education of my people was about sixth grade. When

I left that church twenty-two years later, there were a number of high-school teachers and a college professor or two. The educational standard of the people had been raised. I had to study and improve myself continually to meet their educational standards.

Our young people must meet that situation as they go to the field. Some of us old-timers may not see the need of education because we are more or less fixed in our ministry; but these young people, going out to minister to other young people, must minister to those who have a higher education. Our schools are seeking to meet this need of our young people by giving them an education which fits them to more effectively carry this glorious gospel message to all the world.

THE PENTECOSTAL VIEWPOINT

by R. L. Bennett

"WHAT A PASTOR AND FATHER THINKS OF OUR BIBLE SCHOOLS"

I WANT to give you four reasons why I think we should send our children to our own schools, rather than to secular schools, or even to schools of some other denomination. I am speaking from the standpoint of a father, as well as from the standpoint of a pastor.

First of all, we should send our children to Pentecostal schools because the Word of God teaches us that the training of our children is *our responsibility*. As we go through the Bible, we find that God gives us definite instruction that the things He has given us, the truths He has revealed to us, we are to give to others. We are to set up memorials; we are to teach them to our children and to charge them to teach their children.

Secondly, I believe we should send our children to our own schools because of what the other schools *leave out*. I will skip over the things that they teach that we do not believe, and their practices that we surely do not condone, and just mention what the secular schools do *not* teach. They rule out the Word of God; and yet the fear of the Lord is the beginning of knowledge. Prov. 1:7. The knowledge of God is the foundation upon which all of our other instruction should be based, and yet the secular schools make no place for the Scriptures. If you leave the Bible out of your education and leave God out of your life, your education may prove more of a detriment than a blessing.

A third reason why I believe our children should attend our own schools is because we start with what the other schools leave out. In the first Psalm we

find that there are some things which the God-blessed man cannot do. He cannot walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful. Webster tells us that the ungodly man is one who neglects the fear, or Word, of God. We cannot afford to let our children follow the counsel, the teaching, the example of the ungodly. They need godly teachers, godly schools, godly textbooks. That is exactly what we have provided in our own Bible schools.

If you want to hatch out infidels, send your young people to infidel schools. If you want unbelievers, let unbelievers instruct them. But if you want Spirit-filled Christians, send them to Spirit-filled teachers who believe in the Bible and who make room for the Spirit of God to move in the hearts and lives of the students.

Another great reason why I believe we should send our children to our own schools in preference to the secular schools is because of the *environment* in the classes and among the students. In every school there is a binding together and a coming together of the student body. The students are expected to catch the school spirit. If you attend a secular school and you are a real born-again Christian (and especially if you are a Spirit-filled Christian) there are a number of activities from which you have to absent yourself. You cannot enter wholeheartedly into the school spirit.

But if you go to our Spirit-filled schools, you can enter wholeheartedly into all the activities. You can go to the prayer meetings and understand the language of the other students. When you gather together under God for recreation, for instance, you understand each other's language. There is a spirit of unity, a sense of belonging, a kindred feeling. This means more, I believe, than just getting something out of a book. The fellowship of the student body is a great help. If you get a little down-

hearted and discouraged, everybody else is on the mountain top—and you have to get back there too.

When my daughter entered school, she wrote back and we could read the tears in the letter. She said, "Daddy, you and Mother taught me the right way, but I feel kind of out of place here. Everybody has the Baptism but me."

We said: "Glory to God; it is coming."

It was not long until we got another letter, and we could almost hear the shout. She said: "I have received the Baptism." Hallelujah! !

THE EDUCATIONAL VIEWPOINT

by Arthur H. Graves

"WHAT OUR BIBLE SCHOOLS HAVE TO OFFER"

THERE ARE two kinds of educational programs needed by our young people today.

One is the kind of training needed by those who have felt the call to preach and who wish to begin as soon as possible. They have said: "We want to go to Bible school for three years, the length of time that Jesus had His disciples in school with Him. We want to get all the training that we can in three years' study of the Word of God, and then we want to go out into the harvest field."

Our Bible schools have provided that kind of education for our young people for many years now: three years of intense, spiritual, Bible-centered education for immediate entrance into the work of the Lord: a sort of vocational training program for pastors, evangelists, missionaries, and other Christian workers.

There have been others of our young people who wanted more than three years of study. They wanted the three-year course in Bible school but, instead of going immediately into the work of

the Lord, they felt they would like to add to those three years of Bible-centered training further general education that would enable them to occupy certain spheres of service that perhaps would not be open to them otherwise. These young people did not look upon their Bible school training as vocational preparation for an immediate entrance into the ministry; they looked upon it as a spiritual foundation on which to add further general education.

This group of young people has always been among us, and today it is a much larger group than you may realize. They have found themselves up against a real problem.

Not long ago a friend of mine wrote to the Encyclopedia Britannica and asked: "Will you please send me information regarding Bible Institutes in the United States, and their place in the educational field." My friend received from the Encyclopedia Britannica, in reply, an excellent history of Sunday Schools!

He wrote back: "I know about Sunday Schools, but I am looking for information about Bible Institutes, training schools for missionaries and ministers. I want to know their relationship to the educational world."

The Encyclopedia Britannica answered and said: "We never heard of schools like that, and we don't know anything about them."

It is a pity that we have left the Encyclopedia Britannica in such darkness for so many years. Our Bible schools were doing an educational job, but the educational world did not know that they were doing it. And when our young people sought to go from our schools into other schools, they found that their Bible school work was not recognized.

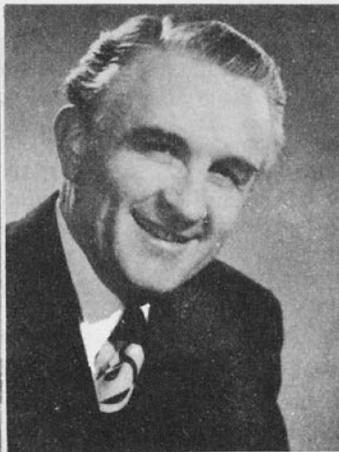
There is a young man here this afternoon who spent three years at Central Bible Institute and then went on to finish his academic work at Wheaton College. He was allowed eleven hours of credit at Wheaton for three years of work (ninety hours) at C.B.I. because Wheaton did not know the educational value of the training being given at C.B.I. What that boy from Central Bible Institute experienced at Wheaton, students from all our schools have experienced at many other colleges and universities.

Our Movement was faced with a need, not of changing our educational objectives, but of acquainting the educational world with the fact that we were giving a reputable education. And so the new program of accreditation came along, not to change the purpose of our schools, not to change the emphasis of our

(Continued on page nineteen)



R. L. BENNETT
Assemblies of God
Pastor in Texas
for many years.



C. E. BUTTERFIELD
President, North-
west Bible College,
Seattle, Wash.



ARTHUR H. GRAVES
President, South-Eastern
Bible Institute
Lakeland, Florida

Obadiah, the Indignant Prophet

Frank M. Boyd

THE PROPHECY of Obadiah is the shortest book of the Old Testament. It has but one subject, the punishment of the nation of Edom, for its cruel and unbrotherly conduct toward Judah at the time of their national calamity. They looked on with fiendish delight while Jerusalem was being plundered by the Babylonians in 587 B.C.

THE EDMITES

These people, situated south and east of the Dead Sea, were descendants of Esau, Jacob's elder twin brother. We recall the personal antagonism between them, engendered by Jacob's deception of Isaac in the matter of the birthright, which Jacob acquired by connivance with his mother Rebecca. The personal antagonism and difference between them seemed to be perpetuated in the very blood of their descendants.

The Edomites differed as much from the Israelites in genius and character as their ancestors. The Edomites, like Esau, were fleshly minded; they lived for material possessions, and to acquire them made frequent forays against neighboring peoples. They could retreat to their impregnable strongholds of Teman, Bozrah and Petra (Greek) or Sela (Hebrew), all of which were strongly fortified citadels.

Petra was (and still is, in its ruined state) one of the wonders of the world. Interesting and beautifully illustrated articles concerning it have appeared in the *National Geographic Magazine*. Surrounding the valley are massive cliffs of pink and purple stone. Temples, houses, and storage rooms were carved out of rock and extend into these perpendicular cliffs, and stand today to the wonder and amazement of visitors.

THE FAMILY QUARREL

Quarrels between relatives are proverbially bitter. So it was with Judah (Jacob) and Edom (Esau) despite the reconciliation between the two brothers. The Edomites refused to allow Israel to pass through their borders on their way out of Egypt to Canaan (Numbers 20:14-21). King Saul fought against them (1 Samuel 14:47) and David brought them into subjection (2 Samuel 8:13, 14). Hadad, an Idumean chieftain, became one of Solomon's inveterate enemies (1 Kings 11:14-22).

The Edomites, while kept in subjection, rebelled at every opportunity. In the reign of Jehoshaphat, king of Judah, they joined with Moab and Ammon against him (2 Chronicles 20), but these allies were signally defeated by divine intervention. But they regained their independence during the reign of Jehoram, Jehoshaphat's son. They massacred the Judeans on their borders, and in

alliance with the Philistines and desert tribes they plundered the king's palace in Jerusalem and slew his sons (2 Chron. 21:8-10, 16, 17).

In turn they were later attacked by Amaziah, who took their stronghold of Petra or Sela, put the population to the sword, and slew ten thousand captives by throwing them over the surrounding cliffs (2 Kings 14:7; 2 Chron. 25:11, 12). The Edomites were never completely subdued. They were always on the watch to smite Judah and to carry away captives (2 Chron. 28:17).

Finally, when Nebuchadnezzar besieged Jerusalem (587 B. C.) the Edomites joined the invaders (Ezek. 35:5; 36:5), helped to plunder the city, and cut off the stragglers who endeavored to escape. cf. Psalm 137:7.

Before all this vindictive hatred had flamed into a conflagration and Judah and Edom fell into the spirit of "tit for tat," God had commanded Israel to treat them kindly (Deut. 23:7). How far and for how long this command may have been carried out, we have no way of knowing; but like all quarrels, if an attempt is made to settle them by violence, the hatred and resultant disaster only mounts higher and higher. However, at the time this prophecy was uttered, probably in the latter years of the seventh century B.C., Edom's cup of iniquity was full. That they had been and still would continue to be vindictive and cruel is clear from Joel 3:19; Amos 1:11; Ezek. 35:5; 36:5 and Psalm 137:7.

THE MAN OBADIAH

Nothing is known of the author of this short prophecy beyond what the prophet's own words picture. We do not know where he was when this message was given and when this prophecy was recorded.

Obadiah's name means "worshiper of Jehovah" or "servant of Jehovah" according to the vocalization (supplied vowels) in the word. Dr. Kyle M. Yates describes Obadiah as follows:

"We know from the temper of his book that he was a pious, patriotic, sensitive resident of Judah who dared put into words something of the flaming indignation of his soul. He was hurt by the serious lack of ordinary decency displayed by his neighbors. In biting words he denounced these proud sinners who deserved all the punishment that God was about to heap upon them. He seemed to be thoroughly willing to wait for God to take His own time to destroy the strongholds, for he had faith to believe that Jehovah would bring about a glorious victory and that right would triumph over wrong."

THE PROPHECY OF OBADIAH

The theme is the utter destruction of the nation of Edom. Nothing shall save this guilty people "Rock fortresses, impregnable cities, narrow mountain gorges, proud warriors cannot avail, for Jehovah has already decreed her destruction."

That there is a distinct relationship in language between Obadiah 1-9 and Jeremiah 49:7-22 seems clear, and on that ground Bible expositors have raised the question, Who quoted from whom? Was it Jeremiah from Obadiah, or vice versa? This question is not important, for God could give a revelation in similar language to each man independent of the other. But to those who seek a plausible answer, we may say that it would hardly be possible that Obadiah should have prefaced his work with the words, "the vision of Obadiah" and "we have heard a rumor (tidings) from the Lord," if he were taking such large extracts from *previous writings*. It could be that Obadiah's book was the original from which Jeremiah borrowed. At any rate, it does seem evident that Obadiah preceded Jeremiah and that we can place its date in the reign of Josiah between 634 and 621 B.C. when Jeremiah's ministry began.

The prophet rebukes the self-sufficiency of Edom and their pride in the impregnability of their rock-hewn fortress of Sela (vv. 3-6). He predicts the failure of their allies ("Confederacy," v. 7; cf. 2 Chron. 20:1, 22, 23) to help them in the future crises; the inability of their wise men upon whom they depended to give discerning counsel in the day of national need (v. 8; and of the powerlessness of their "mighty men" to resist the attacks of their enemies (v. 9).

Their greatest sin was perpetual violence against Judah in the day of her calamity (v. 10). They manifested an inhuman spirit toward Judah when disaster struck (vv. 11, 12). They had shown no compassion toward

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Springfield, Mo.

All quotations by Kyle M. Yates are taken from his excellent book, "Preaching From the Prophets," and are used here by permission of the publishers, Harper and Brothers, New York.

their "brother," but took fiendish delight in his misfortune (v. 12). They took delight in pillage and spoil (v. 13) and helped capture fleeing Israelites, treated them cruelly, and sold them as slaves (v. 14). They had looted the city of Jerusalem, but as they had done (2 Chron. 21:16, 17), so would it be meted out to them. v. 15.

EDOM'S PUNISHMENT

Retribution, of the same kind as she had visited upon Judah, would be inflicted upon Edom, but ending in the annihilation of herself and her allies (v. 16). Utter ruin is to be Edom's portion and though this terrible end was slow and gradual in coming, every detail of the prediction was fulfilled in progressive steps.

In 582 B.C. Edom was invaded and practically destroyed by the Babylonians, whom they had aided against Jerusalem. Those who escaped this crisis continued to be active enemies of Judah. After the restoration of Israel, Cyrus turned upon the Edomites and again they were overcome.

Judas Maccabeus, that great Jewish patriot, who fought the Syrians under Antiochus Epiphanes (175-164 B.C.) and restored the kingdom from these oppressors, drove the Edomites out of southern Judah (164 B.C.). John Hyrcanus, nephew of Judas, and himself a vigorous ruler (135-105 B.C.), forced the remaining Edomites to submit to circumcision and to accept Judaism.

The remnant of this once proud nation became the hated Idumeans of New Testament days. The Herodian family of the Gospels and of the Acts came of this stock and were Edomites (Idumeans). They were placed by the Romans in control of Judea in 63 B.C. Herod the Great was the one who gave the Jews the temple of Jesus' day and who tried to kill the infant Messiah and king of the Jews. He died an awful death shortly afterward. His grandson, Herod Agrippa I, became king of Palestine under Roman suzerainty. To this man, Pilate sent our Lord, but to him Christ spoke not a word (Lu. 23:9). With the destruction of Jerusalem by the

Romans in A.D. 70 the Edomites disappeared from history.

Thus was the prophecy of Obadiah fulfilled.

ISRAEL'S RESTORATION

The latter part of Obadiah's prophecy deals with the restoration of the nation of Israel and "forms the natural counterfoil to the fate of Edom, and an appropriate conclusion to the prophecy"—Yates (vv. 17-21). Salvation will be in Mt. Zion, where God's kingdom will be established. The house of Esau by contrast will be consumed as "stubble" before the "fire" (v. 18) and God's hand will be seen in the chastening and defeat of one nation and the exaltation of another.

God is unfolding His redemptive purpose in the history of nations, and even today we see the lines of history converging upon the last terrible days of this present age and the glorious kingdom of God to follow.

PRACTICAL TRUTHS

The defenses both of individuals and of nations are useless against the power of God.

"Ridicule is always bad, for it reveals a low human pride that means an utter lack of brotherly love."—Yates.

Hatred and violence never settle any differences, but only lead to accelerated manifestations of both.

"Pride goeth before destruction and a haughty spirit before a fall." Prov. 16:18.

Despite all the opposition of men and Satan, God's kingdom will be set up in the earth.

Eternal justice will prevail.

"It is criminal to rejoice in the calamity of another and to gloat over his misfortune."—Yates.

God is working out His purposes of chastening and judgment among the nations.

A PRAYER IN THE SENATE

We pray that the people of America, who have made such progress in material things, may now seek to grow in spiritual understanding. For we have improved means, but no improved ends. We have better ways of

getting there, but we have no better places to go. We can save more time, but we are not making any better use of the time we save.

We need Thy help to do something about the world's true problems—the problem of lying, which is called propaganda; the problem of selfishness, which is called self-interest; the problem of greed, which is often called profit; the problem of license, disguising itself as liberty; the problem of lust, masquerading as love; the problem of materialism, the hook which is baited with security.

Hear our prayer, O Lord, for the spiritual understanding which is better than political wisdom, that we may see our problems for what they are.—The late Peter Marshall, Senate Chaplain.

LEG MADE LONGER IN ANSWER TO PRAYER

I attended a meeting in Lancaster, Pa. conducted by Evangelist Louise Nankivell in September, 1950. During the service Sister Nankivell said the Lord revealed to her that



Jas. Shewbridge

there was a man suffering from pain of the spine, that this man was worried about his job, and that he was from out of town.

I knew that I was that man, and I went forward for prayer. I was instantly healed. I had about an inch of extra heel on my left shoe to hold my hips in place, as my left leg

was shorter than the other. After prayer my legs were the same length. I had to have the extra heel removed to keep me from limping. My legs are still normal to this day, August 30, 1951.—James Shewbridge, 242 S. Front St., Columbia, Pa.

(This testimony is endorsed by Boston W. Turner, former pastor of the First Pentecostal Church of Lancaster, Pa.)

REVIVALTIME Adds Vast New Audience

Part of plan to secure time on strategically located stations

At 6:00 P. M., Sunday, November 4, REVIVALTIME, our national broadcast, was aired in Chicago, the nation's second largest city.

More than Chicago will be involved, however. The station, WCFL (1000 k.c.), covers a broad area, including over 190 counties in Illinois, Wisconsin, Indiana, Michigan, and Iowa. Radio homes in this area tuned to WCFL number over 4,700,000. The accompanying map gives a graphic picture of the scope of this new release.

Pray with us that God will make REVIVALTIME fruitful to these multitudes.



SUNDAY'S LESSON

A PREVIEW OF NEXT WEEK'S LESSON BY E. S. WILLIAMS

JONAH, THE DISOBEDIENT PROPHET

Lesson for December 2

Jonah 1:1-7; 15-17; 2:10; 3:1-5, 10

Many efforts have been made to explain the Book of Jonah as an allegory or prose-poem rather than an actual experience. Jesus, however, refers to it as literal. He speaks of the repentance of Nineveh at the preaching of Jonah (Matt. 12:41), and of Jonah being in the whale's belly (v. 40). The time when Jonah prophesied seems to have been about 800 years before the coming of Christ. The city to which he was sent was the capital of the Assyrian Empire, one of the oldest cities of the world (Gen. 10:11). It is said to have had walls one hundred feet high, wide enough for three chariots to be driven thereon side by side. It is thought by some that Jonah carried on his ministry by walking upon the walls from whence he cried, "Yet forty days and Nineveh shall be overthrown."

1. Jonah's Call

God called Jonah to give a very simple, yet weighty message. In chapter one we read that he was to "cry against it: for their wickedness is come up before me." From this we might think that Jonah was to give the people of Nineveh a description of all their sins. From the message which he did give, "Yet forty days and Nineveh shall be overthrown," we learn that his message simply was one of warning, rather than a message of detail. We doubt the necessity of dragging before the public all the putrid things that men may do. If we "preach the Word" in the Spirit of God, God will apply the details to every man's conscience as He sees there is need.

2. Jonah's Mistake

Not wishing to warn Nineveh lest the people should repent and be spared (ch. 4:2), Jonah thought he might escape the call of God by taking shipping. Many are like Jonah. They think they can silence the voice of God in their hearts by running away. When I was a youth I felt impressed to speak to a young man concerning his soul. His answer was that he was going out on the desert where he would not have to hear of religion. Let us remember that God is everywhere (Prov. 15:3) and no matter where we go we cannot get away from Him (Psa. 139:7, 8).

3. Jonah Brings Trouble to Others

God meant Jonah to be made a blessing. In trying to avoid God he became a reproach. Let all Christians think of this. If we turn from the will of God we not only harm ourselves only but we dishonor the Lord. In

running from God Jonah made no effort to become a stowaway. He paid his fare on the ship. He possibly prided himself as an honorable man. He would pay his way; he was honest; he was righteous. Too often they who disobey God on one point seek to soothe their conscience by thinking of all the goodness they possess. All such build-up is vain when the heart is in rebellion against the will of God.

God sent a great storm to sea. The mariners labored with all their strength endeavoring to keep the ship afloat. While they were doing this Jonah lay in the ship's hold fast asleep. We often think of this sleep as a sleep of indifference. Possibly it was, or perhaps it was a sleep of exhaustion that was caused through inward conflict and struggle. If the disciples slept in the garden with Jesus through sorrow of heart, may Jonah not have fallen into a sleep of exhaustion after the battle in his soul? Fighting against God is no easy fight. It is hard "to kick against the pricks."

4. Jonah Learns by a Severe Lesson

Convicted through the casting of lots, Jonah confessed himself a disobedient believer in God (v. 9). What a reproach among the heathen! But there was some nobility in him. He felt that the storm was a judgment against him and he did not wish others to suffer for his misdeeds. He therefore advised that they cast him overboard, since he believed that would bring the storm to an end. In practical language he said, "I fear God." "I am not worthy to live." "Cast me into the sea." He had fled from duty, but he could not flee from conscience and conviction.

Did Jonah think the sea would end his troubles? Does the suicide avoid his fate by taking his life? Can any effort to obliterate oneself save one out of the hand of God? We are thankful for God's mercy that was with Jonah even when he was in the deep. Let us thank God that He still has interest in the backslider, even though He allows him to pass through serious troubles. The goodness of God was with Jonah, the goodness "that leadeth to repentance," if man will but heed.

5. Jonah's Repentance

In chapter two we read of the earnest prayer and confession of Jonah. He saw his undone condition—"I am cast out of Thy sight" (v. 4). He saw that he had followed "lying vanities" when he turned his back on divine mercy (v. 8). He renewed his consecration to do God's will—"I will pay that I have vowed" (v. 9). He also saw the goodness of God that leads to repentance—"Salvation is of the Lord." Jonah was in a bad fix. In the belly of the fish it was impossible for him to save himself. If he

ever was delivered it must be the work of God. His soul fainted within him as he remembered the Lord. He remembered God's holy temple and began earnestly to pray (v. 7). Then God answered. Jonah had learned a lesson. The Lord said it was enough, and the great fish drew near to shore and vomited Jonah "upon the dry land." If ever a man was glad for salvation and return of God's favor, it was Jonah.

6. Jonah's Mission Fulfilled

When Jonah had learned his lesson the Lord renewed his call. "The word of the Lord came unto Jonah the second time" (ch. 3:1). Jonah obeyed, went to Nineveh, and proclaimed, "Yet forty days, and Nineveh shall be overthrown." The effect of his message was miraculous. It was God's message, and it resulted in one of the greatest incidents of mass repentance we have on record. The king descended from his throne; both man and beast were put on a fast; the people believed God; they put upon them the sackcloth of humiliation, turned from their evil way, and cried mightily unto God. God took knowledge of their sincerity and "repented of the evil, that He had said He would do unto them; and He did it not" (v. 10).

Does this not indicate that with every warning, as with every promise, there are unseen conditions? All God had revealed to Jonah was a message of judgment. But in the unrevealed plan of God there was favor instead of destruction if they would repent.

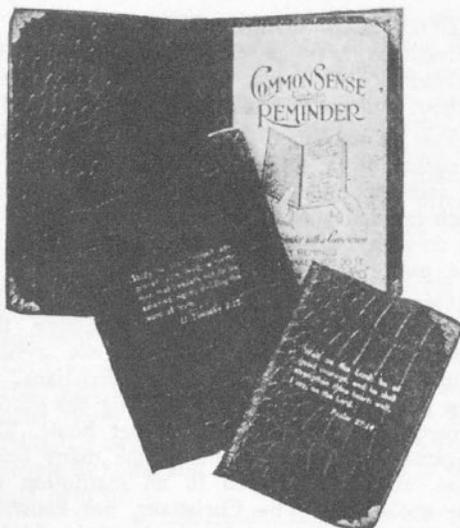
THIS WEEK'S LESSON

The Revival Under Joash (lesson for Sunday, November 25). Lesson text: 2 Kings 12:1-14.

THE DIVINE WIND



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COMMON-SENSE REMINDER

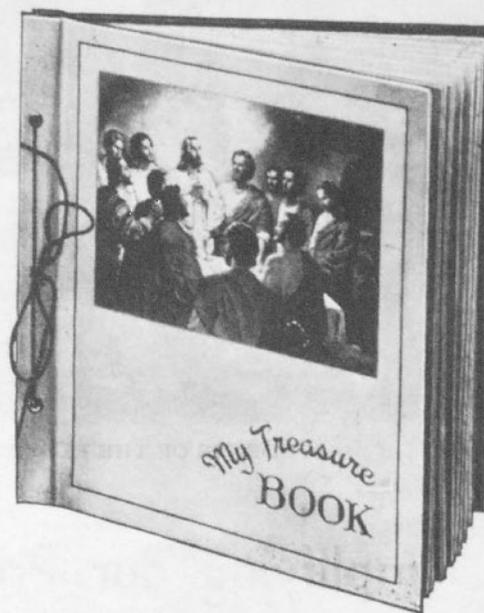
A usable memo book for making an itemized shopping list, or jotting down a "must be done." The "Common-Sense Reminder" pad inside has perforated sections of the page, permitting the elimination of the memos as accomplished. The refillable pad is inserted in a "Tuff-Hide" neo-alligator simulated-leather case, with inside pocket for cards.

Purse size 2 $\frac{3}{8}$ x3 $\frac{3}{8}$ inches. Text: "Wait on the Lord," Psalm 27:14.

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A small flashlight for gentleman's vest pocket or lady's purse. Measures three inches in length and comes complete with one standard penlight battery. Case is made of metal and the top of plastic. Text: "Thy word is a light unto my path." Psalm 119:105.

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Wendell Cole, Honduras

WE HAVE MADE a number of trips out into the country by mule and with the car, both in preaching trips and in Bible study classes in the different churches. There are so many places to preach the gospel out along the highway that we could keep busy just visiting these places. For the past year we have gone out many times early in the morning with three or four of the workers in the car, with the loud speakers attached to the top of the car. This method seems to be giving good results thus far, and we are able to reach a lot more people in one day than would be possible otherwise. It is easy in this way to reach everyone, as we set up in the center of the village, many times in the public square.

On one such trip a short time ago, we left San Marcos in the morning, taking some workers along and the loud speakers. We drove some sixty miles, until we reached the place where we wanted to have the first service. We played music, sang and preached for an hour or more before moving on to the next village. In all, we had some eight services in as many different places that day, reaching hundreds of people with the "Buenas Nuevas" (Good News) as we call the gospel.

In one place it was drizzling rain and the flying ants were out in swarms and they seemed to be attracted by the sound of the loudspeaker horns. They swarmed around and over and on us while we were preaching so that it made it very difficult to continue, but

as the interest was good and the Lord was working, we kept on until we could finish the service. At one time I looked at one of the workers that was preaching, and his face, head and neck looked almost like a swarm of ants was about to settle on him.

In the same place we were told afterward that a drunk who was hollering around had wanted to "trim" us with his big knife. But a man who hitherto had been very opposed to the gospel had shut him up, saying that what we were preaching was the real truth, and that he must leave us alone.

BIBLE TEACHING IN GERMANY

Emma Decker, Europe

A PROFITABLE month was spent teaching God's Word in Berlin, where many people with a real spiritual hunger came to prepare themselves to better serve the Lord.

Brother B. T. Bard's teaching was blessed of the Lord. Many believers were brought to make restitution and seek God as never before. Souls were saved and an elderly nurse was filled with the Holy Spirit.

One Sunday morning while I was speaking to the children about China, I noticed some of the children were weeping. Eight raised their hands for salvation; two of these received a definite experience with God.

Many people are still in great need of clothing and shoes, especially for winter. Children's clothing and shoes would be appreciated too.

The Bible School in Stuttgart, it is hoped, will open during November. Many young people feel the call of God to prepare themselves for His service, but are financially unable to attend. Pray that the needs of the school and students will be met.

A Miraculous Answer to Prayer

Paul Finkenbinder, El Salvador

GOD HAS manifested His power in a miraculous way in San Isidro Lempa, El Salvador as related by one of the Bible School students in a testimony service recently.

For a number of months the gospel was preached in a little hall. Some approved of it, some accepted it, but one man was enraged with the believers to the extent of threatening to do away with all of them, beginning with the pastor.

One evening the man's wife came to the service and accepted Christ. Knowing the consequences of this, she did not return home but remained with the Christians. A few days later her husband, finding her on the street, beat her and dragged her home. She became insane as a result of the many beatings, and was ordered to an institution by the authorities. The Christians, not knowing what the reaction of her husband would be, took courage and went to her home to pray. Although the husband was beside his wife, he did not attempt to prevent the Christians from praying. God immediately healed the woman and within two hours she was in Sunday School. A week later, her husband was saved. This testimony has stirred favorable interest in the gospel in San Isidro Lempa.

Our Bible School in Santa Ana has an enrollment of fifty-four students representing four of the five Central American republics. The churches here are bringing in food, but the majority of school support is lacking. Pray that this need will be met.

WORKERS MEET IN PAKISTAN

Howard Hawkes, Pakistan

SPIRITUAL WORKERS' meetings were conducted for over two weeks in the Ambari Church on a little island in East Pakistan.

The island, sixty feet in diameter, provides space for only one two-story building, which is the Ambari Church, and three banana trees. Near the island a vast, green field of growing rice extends for miles. Clumps of dark, green trees, scattered here and there, indicate where villages are located.

Mornings at the workers' meetings were devoted to prayer, followed by two classes.

FRENCH SCHOOL NEEDS HELP

At Ouagadougou in Upper Volta a French Christian school has been maintained for the training of prospective Christian workers. Recently, additions were made to the buildings at some considerable cost. To cover all the expenses for this worthy project requires \$1,500 more. Your offerings, large or small, to meet this need would be greatly appreciated. Designate them for "French School Upper Volta." Mail to Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

Send Foreign Missionary offerings to
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT
434 W. Pacific St., Springfield 1, Mo.

Our District Superintendent, Brother Munshie, gave lessons on "Doctrines of the Bible." One of the other missionaries taught on "Seeing the Story of the Bible Book by Book," and I spoke to the workers on "Pastoral Work."

The first week was "heaven on earth." God's Spirit was upon us, searching and dealing with us individually. During the second week the clouds hung dark and low so we had to walk by faith. Brother Munshie became ill with malignant malaria and his wife was stricken with another type of malaria. One of our pastors took sick, and I, affected by the hot sun, had severe headaches for a few days.

However, we did not come away from the meetings discouraged. As we lifted our eyes and beheld the fields, our hearts cried to the Lord to send more workers to this part of His vineyard. Opportunities are on every hand. Pray with us that God will lay East Pakistan definitely upon the hearts of young people at home and supply their needs to come and help us.

TRANSVAAL NURSES WITNESS

Ruth Johnson, Transvaal

WHILE AT A NATIONAL workers' conference in Eastern Transvaal, I visited an English missionary nurse in a wealthy farming area where thousands of natives are employed. The farmers have built a dispensary to which natives literally flock. Ministering to the physical needs of the people, this nurse has marvelous opportunities to present the gospel. When she is called out on midwifery cases she reads her Zulu Bible to the crowd that gathers around her patient and then prays with them in Zulu.

I went with her on one call where the expectant mother developed serious complications and was ordered to the hospital by the district doctor. Two Christian women began to pray and before the ambulance could be called God undertook, and the woman gave normal birth to a beautiful girl.

Pray that God will send our Christian native nurses out to such places, not only to minister to physical needs, but also to take the message of salvation to their own people.

God's Quest

I shall never forget the thrill that went through some of us in a little cabin in the woods of New Jersey when Charles E. Hurlburt, a great, big-framed, big-minded, big-hearted missionary stood there with us like a prophet of God and talked with us about missions.

He said, his voice deep with intensity: "God is going to do some great and wonderful things. He is going to do them very quickly. God is looking for Christian people whom He can use for these great, stupendous, swift things. If He cannot find them here, He will pass these by and take them there.

"If He cannot find them there He will pass them by, and take them somewhere else; but God is going to do great things, the like of which we have never yet seen or heard of; and He is going to work with lightning-like rapidity!"

That conviction came out of that man's



PHOTO BY MONKMEYER

YOU CAN CHEER THEM UP!

CHRISTMAS CHEER? How can such children as these pictured above find real happiness and joy without Christ? It cannot be done. Throughout the world millions of youngsters know only want and heartbreak. They have neither present nor future hope. Only the message of life which our missionaries have been sent to give them can ever bring them cheer.

Our missionaries have been chosen by God to be messengers of good will to earth's forsaken and unconverted masses. They are sacrificing many of the comforts and friendships of home to carry on their work. They are giving their lives to bring some measure

of cheer and blessing into the lives of the lost. Now we have the opportunity to encourage the missionary by giving him an extra gift at Christmas.

Each year a special offering is given to each missionary and to their children. Nearly \$10,000 is needed to provide for all our missionaries. You can bring cheer into the lives of both the missionaries and the children among whom they work by giving NOW.

Mail your gift, of any amount, to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri, marked "Christmas Offering."

prayer life, out of that man's missionary passion, out of that man's study of the Word, and out of that man's study of the signs of the times.—Charles G. Trumbull.

SEND BOOKS TO BIBLE SCHOOL

Books have been provided for only a small beginning of a school library in the Bethel Bible Institute at Manila, Philippines. Good devotional and sound doctrinal books are needed for this project. Perhaps you have such books which you are not using. If given to the institute, they would bring great blessing. Send your books directly to Floyd Horst, Box 2483, Manila, Philippines. Be sure to label your package "Books."

IN THE NICK OF TIME

I am never tired of pointing out that the Greek phrase translated, "in the time of need," is a colloquialism, of which "in the nick of time" is the exact equivalent. "That we may have grace to help in the nick of time." Grace just when and where we need it!

You are attacked by temptation, and at the moment of assault you look to Him, and the grace is there to help in "the nick of time." No postponement of your petition until the evening hour of prayer; but there, man, there in the city street, with the flaming temptation in front of you, turn to Christ with a cry for help, and the grace will be there in the "nick of time."—G. Campbell Morgan.

GOOD BOOKS

Read what Frank M. Boyd has to say about these books. They may be purchased from the Gospel Publishing House, Springfield 1, Missouri. Be sure to mention the serial number, as well as the title and author when ordering a book.

PICTURES OF PENTECOST

By Alice E. Luce. (Number 2 EV 575.) Price \$2.50

Sister Luce has been well known and loved in our Assemblies of God fellowship for many years, and our literature has been greatly enriched by her practical and spiritual expositions of God's Word.

"Pictures of Pentecost" is the cream of her extensive study on the great theme of the Baptism of the Holy Spirit as set forth in the types and symbols of the Old Testament.

One's spiritual appetite will be whetted and his inner life enriched by reading this book. It has just come off the presses of the Gospel Publishing House in recent weeks.

THE ATOM SPEAKS

By D. Lee Chestnut. (Number 3 EV 1029.) Price \$2.50.

In these realistic days when the terribly destructive forces of the atom bomb could be unleashed suddenly and without a moment's notice, it is good sense to have an intelligent grasp of the facts of atomic energy and their implications. Especially is this true of the Christian who "will find interest, comfort, and inspiration from the combination of scientific and Biblical facts laid side by side in this outstanding book." Their presentation is made particularly vivid and apprehensible by the authentic illustrations derived from Mr. Chestnut's activities with the General Electric Company.

Spiritual blessing will attend its reading because the author relates his scientific facts concerning atomic energy to Scripture truth, some of which (for example, 2 Peter 3:10-15) is much more readily understandable in the light of nuclear research. The spiritual applications in the last four chapters are most practical and pertinent.

Every preacher ought to read this book.

BASIC NEW TESTAMENT EVANGELISM

By Faris Daniel Whitesell. (Number 3 EV 1046.) Price \$2.00.

A book alive and burning with the last command of the Master, the divine program of evangelism. Matthew 28:19, 20. This book will be of inestimable value to the pastor, the evangelist, and the Christian worker in any field of service. It is unquestionably the best book I have ever read on the subject. Its perusal brought great conviction, inspiration, and spiritual quickening to my own soul.

I am in full accord with Hyman Appleman's evaluation of this book, as follows:

"This book should be in the study, on the work table of every preacher, a book to be constantly consulted. It should be on the shelves of every Christian college, Bible school, and college library. A careful reading, a thorough study of it, will go far to-

ward receiving and revitalizing New Testament evangelism. The aim of the book is a challenge to go out into the white-ripe harvest fields to garner in the sheaves. It is not only a book of inspiration, but a manual of methods, proved and tried, honoring God, Christ, and the Holy Spirit."

Be sure to read this book.—F.M.B.

A YEAR OF CHILDREN'S SERMONS

By Joseph A. Scofield, Jr. (Number 3 EV 2922.) Price \$1.75.

Here is a fine collection of lessons for those who work with boys and girls, especially of Junior age (nine to eleven years). It should be very helpful to pastors who are preparing sermons or looking for stories that will be suitable for the boys and girls. The sermons may be adapted from the basic ideas of each one and put into the language of the user.

HERE I STAND

By Roland Bainton. (Number 3 EV 1674.) Price \$4.75.

In these days of vigorous, encroaching "Catholic Action" in the political, educational, and religious life of our nation, we need to re-evaluate our reason for being "Protestant," and to repair our foundations. This can be given impulse by refreshing our minds with the facts in the life of that man of courage and fortitude, Martin Luther.

This is one of the best biographies of Luther I have read. It is down-to-earth and full of human interest. Its value is greatly enhanced by the rich illustrations from the author's collection of wood-cuts and engravings from Luther's own time. It depicts the great reformer as a "man of like passions" as we are.

The facts of Luther's life after the Diet of Worms and after his isolation at Wartburg, covering the period when he returned to Wittenberg, and not usually well-covered in biographies of Luther. This author gives real insight into the events of this period (the Peasants' War, the rise of the Anabaptists, etc.), as well as depicting the man Luther in his weaknesses. A really fine biography.

THE FACE OF OUR LORD

By Paul S. Rees. (Number 3 EV 1435.) Price \$1.50.

This book is not an attempt to describe what Jesus may have looked like, as far as the lines of His countenance are concerned, but it is a fine setting forth of the character of Christ as delineated in six verses in the New Testament where the word "face" is used; for example, "He steadfastly set His face to go to Jerusalem." The author defines his own concept of the word "face" as "the sum of those spiritual qualities of which His countenance was at once the symbol and the vehicle."

This volume is a devotional work which is challenging to a child of God. It spurs one to aspire to be like Him.—F.M.B.

WORLD MISSIONS

By Martha L. Moennich. (Number 3 EV 2917.) Price \$2.00.

The author has visited more than fifty countries and has worked with fifty-three missionary organizations; consequently she is well qualified to write a factual book on world missions.

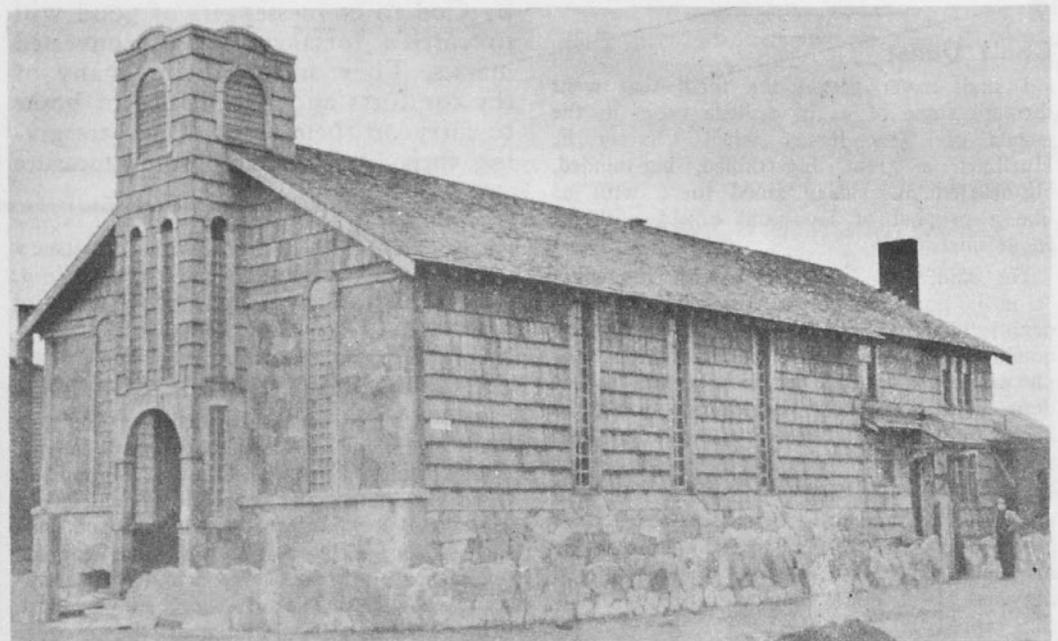
Her book contains up-to-date information on all the major mission fields of the world. It gives considerable space to Lillian Trasher's Orphanage at Assiut, Egypt, and also mentions our late Brother William Simpson, missionary to Tibet.

VOICE OF THE HEART

By John Newton. (Number 3 EV 2816.) Price \$3.50.

John Newton will be remembered especially as the author of "Amazing Grace" and other great hymns. This book is a selection from the extensive correspondence Newton had with his parishioners and others who turned to him for spiritual and practical counsel. His letters are full of rich truth which will help the modern Christian. The eminent Alexander Whyte said: "I keep John Newton on my selectest shelf of spiritual books."

This volume is one of the Wycliffe Series of Christian Classics which is bringing back for this present generation the spiritual treasures, long lost, of earlier centuries.



ASSEMBLIES OF GOD CHAPEL IN VALDIVIA, CHILE

**PENTECOSTAL GROUPS OPPOSE
U. M. T. AND VATICAN
AMBASSADOR**

DETROIT, MICH—Strong protests against Universal Military Training and against the appointment of an American ambassador to the Vatican were made by representatives of a million Pentecostals, meeting here in their fourth annual convention.

The four-day meeting of the Pentecostal Fellowship of North America ended November 2 with unanimous passage of the resolutions of protest. Pentecostals all over the United States were urged to let President Truman and Congress know how deeply they feel about both of these issues.

Delegates from twenty-six states, Alaska, and Canada registered for the event. Visitors came from Cuba, Finland, and England. More than 150 Pentecostal churches in Greater Detroit played host at the convention meetings which were held in the Woodward Avenue Baptist Church during the mornings and afternoons and in the Cass Technical High School each night.

The main purpose of the convention was to permit the ministers and laity of the various Pentecostal denominations to enter into a closer fellowship one with another, and the devotional meetings held three times a day made this possible. People from fifteen denominations sang together, prayed together, and heard outstanding gospel sermons by representative speakers from the member groups.

There was a brief business session each morning at which the voting delegates elected officers, heard committee reports, and passed a number of resolutions. Only fifty-three men were recognized as voting delegates, the number from the various bodies being based on the membership of those bodies. The other delegates had the privilege of the floor but were not permitted to vote.

J. A. Synan of Franklin Springs, Georgia, was elected to serve a second year as Chairman of the Fellowship. J. R. Flower of Springfield, Missouri, was re-elected to serve as a Vice-Chairman; and both Huston R. Morehead of Cleveland, Tennessee, and E. J. Fulton of Des Moines, Iowa, were returned to their offices of Secretary and Treasurer respectively. Howard P. Courtney of Los Angeles, California, was elected to be a Vice-Chairman.

Eleven bodies comprise the membership of the Fellowship, as follows: Assemblies of God, Church of God, International Church of the Foursquare Gospel, Pentecostal Assemblies of Canada, Pentecostal Holiness Church, Open Bible Standard Churches, International Pentecostal Assemblies, Zion Evangelistic Fellowship, Church of God (Mountain Assembly), Church of the Bible, and the Pentecostal Church of Christ. Each of these bodies is represented on the Board of Administration, which serves as a policy-making unit.

The Pentecostal Church of Christ, Ashland, Kentucky, was received into membership during the convention.

Greetings were sent from the convention to the Pentecostal churches in Finland and Britain, and to the World Convention of Pentecostals which will be in London, Eng-



General Council • Assemblies of God

OUR GOAL:
AN ASSEMBLY OF GOD
IN EVERY TOWN

Home Missions Department
FRED VOGLER, DIRECTOR

434 WEST PACIFIC STREET
SPRINGFIELD 1, MISSOURI

OUR SCOPE:
ALASKA
PRUSSIA
AMERICAN INDIANS
JEWS—DEAF MUTES
FOREIGN LANGUAGE GROUPS

November 25, 1951

Dear Prayer Partner:

Just one month from today is Christmas! Maybe you haven't started thinking much about Christmas yet, but I want to share with you some very earnest thinking I have been doing concerning Christmas for our children in Alaska. We took them into our children's homes when they were homeless, with no one to provide for them and no one to love them. Remember? You helped us last year, and we were able to give them a bright and happy Christmas.

There are about sixty of them now in our three homes up there, and I'm coming to you again because we can't let them down this year. Most of them go to school, and they need new, warm clothing. Then they ought to have some good books and a few new toys. Don't you think we can do something for them again this year?

I wish we could drop in on them up there Christmas morning. They were so happy last year around the Christmas tree, opening packages and exclaiming over exciting gifts, and saying "Thank you" for the good home provided for them.

I'm sure, Prayer Partner, that you will be praying with me that funds will come in to give these children the kind of Christmas every boy and girl should have. How about getting your Sunday School interested in these children's homes? Your children -- and adults, too, would love sharing their Christmas joy with these lovely boys and girls.

Just have them send their offering to the Home Missions Department, marked "ALASKA CHILDREN'S CHRISTMAS FUND," and I'll send every penny of it to the workers in charge, and they will see that each child receives his heart's desire on Christmas morning.

Your friend in Christian service,

Fred Vogler

FV/ew

Home Missions Director

land, in June 1952. David J. du Plessis of Stamford, Connecticut, who serves as World Secretary for Pentecostal Churches, extended an invitation to the World Convention. He stated that a ship probably will be chartered to take several hundreds of Americans and Canadians to London for the event, which will be the third of its kind.

Evangelist Fred Squire of Sussex, England, told the convention about his International Bible Training Institute at which a number of young Pentecostals from behind the "Iron Curtain" are preparing to go back to Europe to preach the gospel in Red-held lands.

Numerous committees met during the convention, giving each organization the opportunity to get acquainted with what the other organizations are doing in the fields of Missions, Publications, Radio, Christian Education, and Youth Work. A new committee was set up this year for Sunday School Work.

The Youth Committee sponsored a one-day seminar for youth leaders which preceded

the convention. It decided to have a two-day seminar for youth leaders prior to the 1952 convention, with separate divisions for local, state, and national leadership levels.

The convention expressed its preference to have the next general meeting of the Fellowship in Los Angeles during the last week of October 1952. The Board of Administration will make the final decision as to time and place when it meets next April.

In registering its protest against Universal Military Training, the convention pointed out that "this country, under God and by His mercies, has never been defeated in any war." It asked the Government "to refrain from making our citizenry into an army, but rather to follow our heretofore successful policy of meeting the emergency in the way in which the citizenry may decide, rather than have the military dictating to the citizenry."

The protest concerning an ambassador to the Vatican was based on the principle of separation of church and state. It ap-

A Christmas Gift



Ever since the Wise Men brought gifts to the newly born King, it has been customary to bestow gifts on loved ones at Christmas time. If you are looking for a suitable gift that is inexpensive, may we suggest a subscription to the EVANGEL for a number of your friends?

We offer \$6.00 value at a special price of \$5.00 this Christmas. If you will send us the names of six friends, we will send the EVANGEL to each of them for eight months, for only \$5.00 (or we will send it to four friends for a full year for the same amount).

To make the bargain even better, we will send you free of charge a beautiful greeting folder with matching envelope for each gift subscription. You can sign it personally and mail it to your friends, and it will inform them that you have ordered the EVANGEL for them as a Christmas gift. **If you mail your order at once you will receive the cards in time for Christmas mailing.**

GOSPEL PUBLISHING HOUSE, Springfield 1, Missouri

I attach a list of addresses to which I want THE PENTECOSTAL EVANGEL sent for months as a Christmas gift, and I enclose herewith a Money Order or personal check for \$..... to pay for these at the special Christmas rate. PLEASE SEND ME A GREETING FOLDER WITH MATCHING ENVELOPE FOR EACH GIFT SUBSCRIPTION, FREE OF CHARGE.

MY NAME IS

Street or R.F.D.

City Zone State

Kindly extend my own EVANGEL subscription for months as one of the number required for the special Christmas rate.

NOTE: On addresses outside U.S.A., the rate is \$5.00 for three 1-year subscriptions.

pealed to the need of national unity and the need of treating all religions alike, while pledging "unalterable opposition to Communism" and a "determination to pray and work for the preservation of human liberty in every land."

A telegram of seven hundred words was sent to the President informing him of the convention's sentiment concerning the diplomatic appointment.

RESOLUTION OF PROTEST

WHEREAS President Harry S. Truman has announced his intention to appoint an American ambassador to the Vatican; and

WHEREAS it is expected that the Vatican in return will appoint a Papal Nuncio to the United States of America; and

WHEREAS we believe such a relationship between the Government of the United States and the headquarters of any religious sect is a violation of the Constitutional guarantee of the separation of church and state; and

WHEREAS it would serve to strengthen the influence of one church above all others both in the United States and in foreign lands where our American missionaries are preaching the gospel; and

WHEREAS it is entirely unnecessary inasmuch as our nation already has adequate diplomatic representation in Italy; and

WHEREAS it has produced a grave concern in the minds and souls of many millions of Americans citizens of non-Roman Catholic faiths which threatens to destroy the unity of the American people at a time when national unity is most essential; therefore

BE IT RESOLVED that this Pentecostal Fellowship of North America, representing a constituency of over a million evangelical Christians in the United States as well as many of like precious faith in Canada, being assembled in annual convention in Detroit, Michigan, this first day of November 1951, do strongly protest to President Truman against such appointment; and

BE IT ALSO RESOLVED that we request President Truman to cancel his appointment and to refrain from naming any ambassador to the Vatican and

BE IT FURTHER RESOLVED that we assure

the President of our country of our unalterable opposition to Communism and of our determination to pray and work for the preservation of human liberty in every land; and

BE IT FINALLY RESOLVED that the Secretary of the Pentecostal Fellowship of North America be instructed to send a telegram of protest to the President incorporating this resolution and adding such other pertinent information as he may deem suitable and necessary.

RESOLUTION

(Passed at Detroit, Michigan, on November 1, 1951)

WHEREAS this convention of the Pentecostal Fellowship of North America has unanimously adopted a resolution of protest to President Truman concerning his appointment of an ambassador to the Vatican; therefore

BE IT RESOLVED that we ask every denomination in this Pentecostal Fellowship, and every District Conference, and every local church, and every individual member of our Pentecostal churches, to lodge their protest with their Congressman, and to notify President Truman of their action; and

BE IT FURTHER RESOLVED that we recommend to all editors in this Fellowship that they publish the resolution of protest which has been adopted and also our Secretary's message to the President; and

BE IT ALSO RESOLVED that we ask the editors to publish the following form as a guide to those who will write a letter of protest:

Honorable Mr. (Date)
(name of Senator or Representative)

Senate Office Building (or House of Representatives)
Washington, D. C.

Dear Congressman:

This is a letter of protest concerning the President's action in nominating an ambassador from the U.S.A. to the Vatican.

Such action must be recognized as a flagrant violation of the American Constitution which guarantees the separation of church and state. It serves no good purpose, but rather threatens to destroy our national unity at a time when it is needed more than ever before.

Please do all you can to prevent the ratification of this appointment, and use your good office to maintain the separation of church and state as a vital part of our American heritage.

(Signed with name and address of the writer)

RESOLUTION OF PROTEST

WHEREAS our Government is now embarking upon a Universal Military Training Program that will compel many of our eighteen-year-old boys to take military training in some branch of our Armed Forces; and

WHEREAS this new procedure will commit our youth to a militaristic program quite different from our policy heretofore practiced; and

WHEREAS this country, under God and by His mercies, has never been defeated in any war;

We, the Pentecostal Fellowship of North America, representing a constituency of over one million Christian citizens of this country, do hereby petition our Government to refrain from making our citizenry into an army, but rather follow our heretofore successful policy of meeting the emergency in the way in which the citizenry of our country may decide, rather than have the military dictating to the citizenry.

Therefore we of this Fellowship, meeting in our fourth annual convention in Detroit, Michigan, November 2, 1951, do hereby urge Congress to reject this Universal Military Training bill; and provide that a copy of this resolution be sent to the Senate Committee now debating this bill in Washington, D. C.

NIGHT LETTER via Western Union
DETROIT, MICHIGAN
November 1, 1951

President Harry S. Truman
Washington, D. C.

Mr. President:

In registering the accompanying protest we are declaring our stand in favor of our Constitutional heritage of separation of church and state which has been purchased with many sacrifices made by our forefathers.

The Vatican cannot be a church and a state at the same time. If it is a state it should declare itself as such and thus become obligated to conform with all of the laws of our country as required of all foreign governments represented in these United States.

If it is a church it should be left outside the diplomatic international relationships between governments.

It is not a matter of how much information the Vatican may have about what is happening "behind the Iron Curtain."

If the press reports are true that the Vatican has agents in all Communistic countries who are supplying the Vatican with vital information which makes the Vatican the "world's listening post," then it is also true that the Roman Catholic hierarchy has assumed the role of an international intelligence force and has infiltrated all governments, more or less, with a zeal equal to Communism, though in the name of religion. For our country to recognize this questionable channel on a par with our regular diplomatic exchange of international exchange of diplomats is to utterly set aside our Constitution on the vital point of separation of church and state; and may we remind you, Mr. President, that this act would be in favor of only one church, the religious practices of which, history reveals, have failed to produce a single strong government of prosperous people.

Only in countries that are predominantly Protestant have strong governments and prosperous people, with liberties such as ours, been made possible. These facts are not stated with any motive other than to keep the record straight.

We refuse to accept a dual ambassadorship to Rome, with one ambassador to the Italian Government and one to the Roman Catholic church.

Thus we appeal to you, Mr. President, to withdraw your nomination of an ambassador to the Vatican, and remove it from your Congressional agenda.

Respectfully submitted in the name of Christ and in the interest of our American unity and freedom.

Pentecostal Fellowship of North America
HUSTON R. MOREHEAD, Secretary

"FAITHFUL AND JUST"

Why declare that God is "faithful and just"? 1 John 1:9. A faithful man keeps his promises. So, saying that God is faithful helps the suppliant to resist slinking doubt that his sins will be forgiven in answer to prayer. Saying that God is just declares that He will do what is legally right. The Lord Jesus has paid in full for all of our sins. Therefore, when forgiveness for sins is asked in His name, to be refused would be legally wrong. Christ is the propitiation for our sins (1 John 2:2). Thus the Word reminds us that, as God is just, as well as faithful, He will answer our prayer for forgiveness.—C. E. R.



Dorothy C. Hoskin

A new family moved into the neighborhood but they did not attend the church services. One of the members decided, "I must go and see them."

"But what excuse will you have for going?" her friend asked. Then she remembered, "Oh, yes, take this book. I have heard that one of the daughters expressed a desire to read it."

"But I don't want an excuse," the Christian answered, "I want them to know I am interested in them."

So out of the kindness of her heart, she went to see the family. They were pleased by her visit, and accepted her invitation to attend church. One by one all became Christians because someone was kind.

It has been truly said, "A religion which does not make a man kind is not our Lord's religion."

Space is given in Scripture for the fact that when Ebed-melech, the Ethiopian, one of the servants in the king's house, was ordered to take Jeremiah out of the dungeon, he was kind. He took time to find old cast clouts and old rotten rags and send them down to Jeremiah so that Jeremiah could put them under his arms, and then the rope that pulled up Jeremiah did not hurt as much as it would have without them.

Kindness is the giving of a flower in the sick room. It is the writing of a note of thanks. It is the saying of "please" at the beginning of a request. It is the extra moment which turns an act of duty into a gesture of love.

"It is a good and safe rule," said John Ruskin, the writer, "to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word."

Kindness may be even less than a word. A father was reading the evening paper when his son, Freddy, came into the room. He held high the finger he had pinched in the door and said, "Look, Daddy, I hurt it."

The father glanced at the finger, decided that the hurt was not serious, and said, "I can't help it, Son."

Freddy's eyes grew large, and he shook his head sadly, "Yes, you could. You could have said 'Oh.'"

"Oh" is not even a word, but to Freddy it would have been an expression of his father's love—the balm of kindness.

Who was it who said, "Just the art of being kind is all this poor world needs"?

BAPTIZED WITH THE HOLY SPIRIT

(Continued from page five)

Holy Ghost is come upon you: and ye shall be witnesses unto me. . . ." Acts 1:8. The Holy Spirit gives us power to witness. Whenever the Lord bestows a gift upon us, He

expects us to use it to help others. Notice what happened to the unprofitable servant who wrapped his talent up in a napkin and hid it in the earth. Luke 19:12-27.

Healing, revival, and holy boldness to witness for Christ accompanied the infilling of the Spirit in Acts. Jesus becomes the Lord of our lives, the master of our ambitions, if we are filled with the Spirit. 1 Cor. 12:3.

Only through the Holy Spirit can we come to a correct understanding of God's Word.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. . ." John 16:13. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:12.

Some have feared that if they sought the Holy Spirit, the devil might have an occasion to enter, and take hold. Jesus seems to have foreseen this fear, for He says:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him serpent? Of if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:9-13.

No earnest saint, seeking for more of God, would be allowed to fall into the clutches of Satan.

A careful study of the scripture will convince an honest heart that the Baptism comes subsequent to salvation. Jesus said, "I will pray the Father, and He shall give you another Comforter. . . ." John 14:16. They already had one Comforter; it was Jesus Himself, who, with the exception of Judas, had pronounced them all "clean." They surely were saved, but the Holy Ghost came in a later experience.

The accounts in Acts which tell of the reception of the Spirit after the day of Pentecost should be sufficient to show us that Jesus did not cease baptizing in the Spirit on that day. If the church as a unit had been baptized with the Holy Spirit so that individuals in the church need not be baptized separately, then there should have been no need for these experiences.

Only once is the gift of the Holy Ghost mentioned in connection with conversion, and then water baptism is interspersed between the two. When the men who heard Peter's sermon were pricked in their hearts and asked what they should do, "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you (Jews), and to your children (Jews' children), and to all that are afar off (Gentiles), even as many as the Lord our God shall call (every saved person)." Acts 2:38, 39.

One may wonder why it was said that the Spirit was poured out "in the last days" (Acts 2:17), when everybody knows that nearly two thousand years have elapsed since the day of Pentecost. I believe the time since

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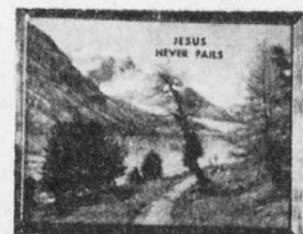
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Calvary may be considered as the sixth dispensation, or the age of grace. Now, six o'clock Saturday morning is just as much the last day of the week as six o'clock Saturday night. Likewise, the day of Pentecost was just as much included in the last days as are the times in which we live. Consequently, we should expect the Spirit to be poured out upon God's people, even in these days. We are *still* living in the time of the Spirit.

The conditions for receiving the Spirit are faith (Gal. 3:2) and obedience (Acts 5:32). It is the state of the soul, not former teaching which one may have had, that enables the Spirit to fill a life. I have known of several who received the Spirit and led powerful lives for God without having previously received any teaching on that doctrine.

Paul does not want us to be ignorant of spiritual gifts (1 Cor. 12:1). Speaking in tongues, or any other manifestation of the Spirit, does profit. "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12:7). The gifts of the Spirit listed in 1 Cor. 12:8-10, including tongues, are the working of the Spirit. "But all these *worketh* that one and selfsame Spirit, dividing to every man severally as He will" (1 Cor. 12:11).

As an inference from 1 Cor. 12:12-24 we may say that there are some gifts which are more important than others, but we can leave none of them out of a perfect New Testament church. Speaking in tongues apparently is subordinate to some of the other gifts. Evidently it will have no place in heaven (1 Cor. 13:8). Probably none of the gifts of the Spirit will, since God is there personally. But this does not lessen the value of tongues. Since tongues without the interpretation are edifying only to the person speaking (1 Cor. 14:4), there must be an interpretation if the Spirit moves upon a person to speak in tongues in a group. The interpretation may come through the same or another person (1 Cor. 14:13, 27, 28). Regulations for the use of tongues in the church are given in 1 Corinthians 14.

Paul says, ". . . Forbid not to speak with tongues." 1 Cor. 14:39. He does not seem to repress speaking in tongues, but rather to encourage it, adding, however, that he would prefer prophecy. Even then, he puts the two gifts on the same level when tongues are accompanied by an interpretation.

"I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the (whole) church may receive edifying." 1 Cor. 14:5.

Paul was thankful that he spoke in tongues more than all of them (1 Cor. 14:18). He must have spoken in tongues mainly in private for he says, "Yet (as if in contrast to the place in which he actually spoke in tongues) in the church I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue." 1 Cor. 14:19.

When we receive the Spirit and speak in tongues, let us not think that no more moving of the Spirit will ever be needed in our lives. The Baptism is not only an experience; it is also a *life*. After this experience it is essential that a person walk in the Spirit and bear the fruits of the Spirit.

The extent to which we walk in the Spirit and allow the Spirit to work in us is reflected by the fruit of the Spirit in our lives, whether or not we are baptized in the Spirit. Unfortunately some people who have not received the Spirit manifest more fruit than some of those who profess the most. It is true also that some unsaved people seemingly manifest more grace than some Christians.

The Spirit begins to work in our hearts before we are even saved. He convicts the world "of sin, and of righteousness, and of judgment." John 16:8. The Spirit leads us to Christ. When we become children of God, He bears witness with our spirit to that effect (Rom. 8:16). We are "sanctified by the Holy Ghost." Rom. 15:16. But the Baptism of the Holy Spirit is an experience in which the Spirit Himself works through us, empowering us for service (Acts 1:8).

Is it likely or even possible that God would give instructions and examples of this Holy Ghost Baptism at the beginning of the Church age, if we are not supposed to follow them? Would He begin this dispensation with a mighty outpouring of the Spirit, accompanied by unmistakable evidence, and then leave us who live at the close of the day of grace merely to guess whether God has taken the gifts out of the Church?

Witness how God has been able to use the Spirit-filled men of our day and the men of the New Testament, and let us ask ourselves again, "Have I received the Holy Ghost since I believed?"

THE EDUCATIONAL VIEWPOINT

(Continued from page seven)

schools, not to change the job that our schools were doing, but to let the world know that we were doing a job that was educational.

I think that one of the greatest things that God has done for us is to enable our schools, along with some other evangelical schools who were giving Bible-centered, Christ-honoring programs of education, to get recognition from educational men in the United States Department of Education, in the American Council on Education, and in the New York Board of Regents. These educational authorities know today what the Encyclopedia Britannica did not know a few years ago—that Bible school education is *bona fide* education.

Here is one problem our young people have run into. Since we had not let the educational world know that our credits were good credits, their years of study in our Bible schools did them no good as far as educational standing was concerned. For instance, to get into the chaplaincy, or to get into certain governmental positions, or certain places in the educational world as teachers, etc., they had to have credits that were good educationally. So they had to decide: can I afford to spend time in



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Hundreds of our young people decided to bypass our Pentecostal schools, not because they preferred to go elsewhere but because they needed credits that were recognized in the educational world.

Today it is different. We now have an accrediting association.

Now all that accreditation amounts to is this: it lets the educational world know that what we are doing in our own field, for our own purpose, is good as education. No longer do young people have to pass up schools that let the Holy Spirit have His place, in order to get credit that other schools will recognize. They can get educational training today, by the blessing of God, amidst the outpouring of the Holy Spirit, and still find their credits are good to the world outside.

I got the thrill of my life when I received from the Veterans Administration the manual of instruction to all their regional officers, governing what the Veterans Administration would do in regard to the education of our G.I.'s. On the cover of that manual the first accrediting association mentioned as being recognized by the Government of the United States was the Accrediting Association of Bible Institutes and Bible Colleges. We were number one, not only because we are first in the alphabet, but also because *our credits are good*.

There have been young people who thought that they had to go where the Holy Spirit is not honored, in order to get education that could be used in the market places of the educational world. I thank God that today our young people can stay where the Holy Spirit is honored and still get an education that is recognized by the highest educational authorities in the land. The Department of Education of the United States Government, the American Council on Education, and the New York Board of Regents have the last word in what is education, and every one of these agencies has put its stamp of approval on the quality of work that is being done in our own Bible Institutes and Bible Colleges. Thank God, you don't have to leave the Holy Spirit in order to go to school!

And I think this is worth our remembering: in all this program of accreditation, raising the level of our work and making it recognizable in the educational world, we have not lost any of the blessing of God. In fact, we have never had more blessing or more glorious visitations by the Holy Spirit in our

Bible schools than we have had this past year during which we raised the standard of our work to the highest point that it has ever reached.

NEWS

REVIVAL SWEEPS SOUTHWESTERN

WAXAHACHIE, TEX., Oct. 31.—The faculty and student body of Southwestern Bible Institute are enjoying a real moving of the Holy Spirit. The revival began Sunday night in the girls' dormitory. We have had no classes for three days and God is still moving in a mighty way.

We witnessed many miracles of healing. Many students received calls from God. All are enjoying the blessing of an old-time, God-sent revival.—E. W. Moore, Dean.

AMONG THE ASSEMBLIES

WAYCROSS, GA.—We had a three-week meeting with Evangelist Luann Austin. There were about 20 saved and a large number healed.—George Klarman, Pastor, First Assembly.

WEST LOS ANGELES, CALIF.—We had a two-week meeting with Evangelist Bernice Fern from Arkansas. A goodly number were saved or reclaimed, and the church received a spiritual blessing.—T. C. Cunningham, Pastor, Faith Tabernacle.

DAYTONA BEACH, FLA.—On September 30 we closed a successful meeting with Evangelist Charles H. Harthern of England. Many were saved and a number received healing. Fasting and prayer, including one all-night prayer meeting, brought wonderful results. Eight joined the church as a result of the meeting.—J. M. Stallings, Pastor.

DOUBLE WELLS, ARK.—Evangelist C. E. Barr of Granite City, Ill. was with us for one week. We thank God for the one soul that was saved, and for the good that was done among our people. Our Sunday School broke all records in attendance.—Raymond H. Sallee, Pastor.

PERRY, OKLA.—We had a meeting in October with Evangelists Dave and Gloria L. Laughlin. A number were saved and healed. One lady was healed of cancer. Another was healed of a serious chest ailment. Plans have been made to build a new Sunday School annex, 30x40. The building pledges have reached \$100 a month.—R. R. Gipson, Pastor.

FORT MADISON, IOWA—We concluded a two-week Workers' Training Course with James D. Rider as instructor. We studied two textbooks, *Successful Sunday School Teaching* and *The Life and Teachings of Christ*, 112 certificates were issued.

The attendance increased each night as the news of the classes spread. Our Sunday School is on an upward trend through Brother Rider's efforts.—H. A. Strange, Pastor.

FAYETTEVILLE, ARK.—We had a successful three-week meeting with Evangelist D. C. Ogden of Memphis, Tenn. The music, singing, and drawing of a beautiful picture each evening, as well as the soul-stirring sermons, were a great blessing. Several were saved, a number were filled with the Holy Spirit, and many prayed through to a deeper consecration. A number of new people attended each evening.—Donald Walker, Pastor, First Assembly of God.

GRINNELL, IOWA—Last December we lost our church by fire. Only the shell was left; but the Lord has helped us to rebuild it and now we have a house of worship of fireproof construction. We began using the new building on October 21. After the fire our Sunday School attendance dropped from an average of 93 to around 50, but it is now back to 80. On November 11 Sister Edna K. Jacks and her co-worker, Sister Mills, will begin a revival campaign with us.—D. E. Skiles, Pastor.

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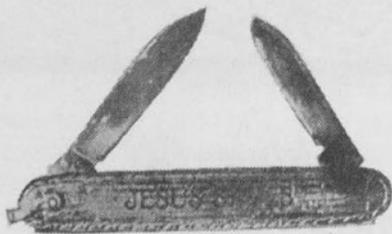
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PRATT, KANS.—Evangelist and Mrs. Clair Brooks were with us for special meetings. Night after night God moved in a marvelous way His wonders to perform. Souls were saved, reclaimed, or filled with the Holy Spirit. Their ministry in music and song, as well as the ministry of the Word, was a blessing to the church.—Russell Rexroat, Pastor.

THAYER, MO.—We are rejoicing in the refreshing from the presence of the Lord in a meeting conducted by Evangelist Earla McKinley. Forty were saved or reclaimed, eight were baptized with the Holy Ghost, 16 were baptized in water, and 11 came into the church fellowship. A spirit of love pervaded the services. The revival spirit continues among us with increased attendance and interest.—N. Cleo Tapp, Pastor.

MARSHALLTOWN, IOWA—October was a great month for our church. We had been averaging 107 in Sunday School, but the teachers began to work and the Sunday School increased. One Sunday 195 were present, and the average for October was 168.

We purchased a new site for our church. The basement and foundation is finished and we are ready to start on the upper structure. We plan to have a departmentalized Sunday School which will take care of 500. Our new location is in the heart of the city. E. E. (Ted) Smith is pastor.—by Mrs. Charles Alexander, Sunday School Secretary.

WATERLOO, IOWA—We had a meeting with Evangelist Earl Hall. About 20 came to the altar for salvation and 16 received the baptism of the Holy Spirit. The Sunday School increased from 150 to 171.

Evangelist E. L. Slavens came for a few nights of meetings. God met us so wonderfully that the meeting continued for two weeks. Forty came to the altar to seek the Lord. Many testified to healing. One man who had been deaf for 13 years was healed the first night, and three weeks later he still testified to healing.—Russell L. Thompson, Pastor, First Assembly of God.

FARMINGTON, ME.—We had a three-week meeting with Evangelist C. L. Coy of Tampa, Fla. Souls were saved, definite healings were witnessed, and some were baptized with the Holy Spirit. The entire church was edified and the Sunday School increased.—Anthony J. De-Marco, Pastor.

McALESTER, OKLA.—We had a wonderful meeting with Evangelist and Mrs. Jimmy Adams, known as the Gospel Music Makers. During the three weeks a good number were saved and the church was edified and blessed. The interest was very good and many attended the church for the first time. One night 66 visitors were in the service.

The Sunday School attendance record of over two years standing was broken. The last Sunday of the meeting Brother Adams raised the full purchase price of a Hammond organ for the church in just a few minutes. Brother Adams' skillful and anointed playing of the organ during the campaign was an incentive to our people to make the purchase.—L. H. Arnold, Pastor, First Assembly of God.

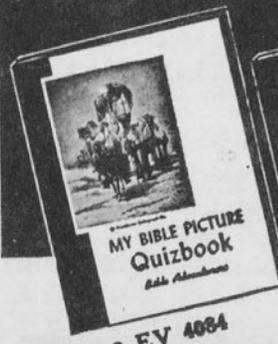
CHATTANOOGA, TENN.—We accepted the pastorate here a year ago. The Sunday School was averaging 30 in attendance. We have had a number of fine meetings and wonderful co-operation from the people.

Evangelist W. V. Grant was with us for three and a half weeks. This was one of the greatest meetings ever held in Chattanooga. Many were saved, healed, or filled with the Holy Spirit.

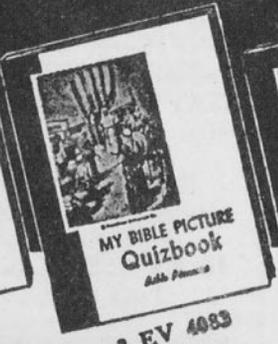
The church has grown and the Sunday School averages over 100 in attendance. Recently we had a two-week meeting in the former St. John's Methodist church with Evangelist Edwin Smith. We have now purchased the church and have named it the Avondale Assembly.

Aaron M. Wilson and his wife came here to begin another work in this metropolis. We helped them buy another church in a fine section of the city, and it is known as the Faith Assembly. We thank God for His goodness to this city which has seemingly been impregnable to the Assemblies of God.—Herbie E. Darnell, Pastor.

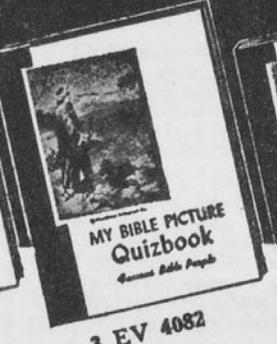
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PRYOR, OKLA.—We had an outstanding meeting with Evangelist and Mrs. Cham Livingston of Tulsa, Okla. Twenty-six were gloriously saved and 32 received the baptism of the Holy Ghost. Brother Livingston's messages were inspiring and went forth under the anointing of the Holy Spirit.

Our church is in better condition spiritually and materially than at any time since I have been pastor.—W. A. Raiford, Pastor.

ROSWELL, N. MEX.—For several years the people of Roswell and the Pecos River Valley prayed that God would visit them in revival as He had in other parts of America. We were happy when Evangelist William A. Ward came and erected his gospel tent. In spite of the cold wave during the first few nights, the crowds came. Not one night passed without people coming down the aisles to accept Christ as their Saviour.

Brother Ward made a forceful appeal to the sinners. One lady gave her experience: "When I stood with the congregation at the close of the message I felt normal. As Brother Ward was giving the altar call, I began to tremble all over, and before I realized what had happened I was at the front." (This lady was gloriously saved, and I baptized her in water recently. She attends our church regularly.)

During the 17-day campaign over 300 came to the prayer tent. Backsliders prayed through and others were saved for the first time. A number received the baptism of the Holy Spirit.

There was good co-operation in the prayer tent as well as in the meetings. People of the Assembly of God, Church of God, and other churches worked and prayed together. All had one purpose in mind—to get the people to God.

Brother Ward prayed for the sick each night after the altar call was given. Eternity will reveal all the results. We received reports of many who were healed.—Paul W. Savage, Chairman.

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.

FARGO, N. DAK.—First Assembly of God, 403 7th Ave. N., Nov. 27—; Evangelist and Mrs. Paul Hild.—by Milton Barfoot, Pastor.

LEVELLAND, TEX.—Nov. 28—; Evangelist M. E. Parlotz.—by Kenneth D. Barney, Pastor.

SANTA ANA, CALIF.—Meeting in progress; Roy Sapp Evangelistic Party, Monroe, La. (Ben Hardin is Pastor.)

SCRANTON, PA.—Assembly of God, Nov. 27—Dec. 9; Evangelist Christian Hild.—F. F. Reidenbach, Pastor.

CALDWELL, IDAHO—Meeting in progress; Evangelist and Mrs. Neale Sheneman, Oxford, Nebr.—D. V. Lilly, Pastor.

CROOKSTON, NEBR.—Meeting in progress; Evangelist and Mrs. J. M. Peck, Grand Island, Nebr. (H. J. Blakkolb is Pastor.)

FERGUS FALLS, MINN.—Assembly of God, Nov. 27—; Evangelist Ferdie C. Jay, Wenatchee, Wash.—by R. E. Smith, Pastor.

WINNIPEG, CANADA—Calvary Temple, meeting in progress; Evangelist D. LeRoy Sanders, Terre Haute, Ind.—by Theodore E. Ness, Pastor.

RAPID CITY, S. DAK.—Bethel Assembly of God, Nov. 18—; Eden Evangelistic Party, Coffeyville, Kans.—by Earl H. Harper, Pastor.

KEMMERER, WYO.—Assembly of God, meeting in progress; Evangelists Glen and Katie McClure, Nampa, Idaho.—by Gail Copple, Pastor.

SAN DIEGO, CALIF.—First Assembly of God, 6th and Fir; meeting in progress; Evangelist Gayle Jackson.—by Gene Martin, Pastor.

PONTIAC, MICH.—First Assembly of God, 210 N. Perry St. at 19 Melbourne, Dec. 4—16; Evangelists Ernest and Virginia Berquist.—by Wesley Wibley, Pastor.

ST. LOUIS, MO.—Bethel Temple, Palm and Jefferson Sts., Nov. 18—Dec. 2; Evangelist and Mrs. T. L. Vibbert, Springfield, Mo. (Henry Hoar is Pastor.)



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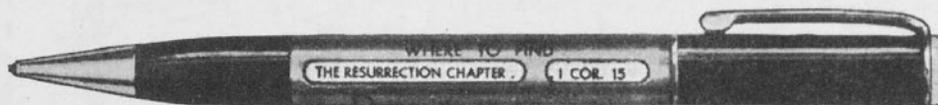
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ST. THOMAS, ONT., CANADA—Pentecostal Tabernacle, Nov. 20—; Evangelist Fleming May, Seattle, Wash.—by G. Johnstone, Pastor.

BECKLEY, W. VA.—Children's revival in progress; Evangelist and Mrs. L. N. Pearsall, Plymouth, Mich.—by Tommy Waldron, Pastor.

CHICAGO, ILL.—Calvary Tabernacle, 2715 North Ave., Nov. 27—Dec. 2; Evangelist R. E. McAlister, Toronto, Canada.—by Loren D. Doss, Pastor.

ALBUQUERQUE, N. MEX.—Nov. 27—Dec. 16 or longer; Evangelist and Mrs. Jay B. Oaks, Oklahoma City, Okla.—by H. Paul Holdridge, Pastor.

SPANAWAY, WASH.—Nov. 27—Dec. 16; Evangelists Carl and Edna Goodwin, Pamona, Calif. (Stanley R. Weddle is Pastor.)

CLEWISTON, FLA.—Nov. 30—Dec. 15; R. A. Sherrill Evangelistic Party, Farmington, Mo. Rooms at reasonable rates. Write Pastor Max Cloud, Box 414, Clewiston, Fla.

PLAINVIEW, TEX.—Meeting Nov. 18—, with Evangelist W. V. Grant, postponed until later date.—by Louie Shultz, Pastor, First Assembly.

ARIZONA SUNDAY SCHOOL TOUR—Dec. 3—9; Victor Trimmer, National S. S. Representative. (J. K. Gressett is District S. S. Director.)

GIDEON, MO.—Workers' Training Class, Dec. 31—Jan. 9; N. B. Rayburn, Henryetta, Okla., instructor. (Ralph Roberts is Pastor.)

ST. JOHN, WASH.—Assembly of God, meeting in progress; Evangelists James and Maurine Isaacs, Pasadena, Calif. (Clyde M. Huson is Pastor.)

WEST CENTRAL DISTRICT S. S. TOUR—Nov. 26—30; Victor Trimmer, National S. S. Representative. (Vinton Huffey is District S. S. Director.)

ST. PAUL, MINN.—City-wide workers' training school, St. Paul Gospel Temple, Nov. 25—Dec. 2; Duane Hurst, Supervisor of Workers' Training Division of the National S. S. Department.

SOUTHERN CALIFORNIA S. S. TOUR—Nov. 26—Dec. 11; Edwina Pollock, Assistant Director of National S. S. Department. (J. R. Ton is District S. S. Director.)

OKLAHOMA S. S. CONVENTION—Oklahoma City, Okla., Dec. 3—4; George Davis, National S. S. Representative and Billie Davis, Associate Editor of "Our Sunday School Councillor." (L. B. Keener is District S. S. Director.)

SARNIA, ONT., CANADA—Auditorium of Johnstone Memorial School, Russell St., Nov. 14—Dec. 2; Evangelist H. E. Hardt, York, Pa. Prayer for the sick. Several nearby assemblies co-operating. Write Pastor F. R. Jolley, 342 N. Russell St., Sarnia, Ont., Canada.

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