

The Pentecostal Evangel

Number 1981
Weekly Voice of
The Assemblies of God
April 27, 1952
Five cents

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



Ready for a Visual Demonstration at the Tenth National Sunday School Convention —see page six

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

No Ambassador to the Vatican

The House of Representatives in Washington voted nearly two to one to prohibit the government from setting up a diplomatic mission at the Vatican without Senate approval. This decisive action, taken April 4, should settle the issue. But the President is free to renew relations at any time through a personal representative; let us hope he will have the courage to conform to the wishes of the vast majority of Americans and refrain from doing so.

Another Congressional Investigation

Congress may launch an investigation aimed at eliminating "offensive" radio and television programs and "immoral" books. The House Rules Committee approved such a probe last month. It would set up a 15-member committee which would report to the House on the adequacy of existing laws to keep undesirable programs off the air and offensive books off the market. Of all the clean-up campaigns to be undertaken by the Government in recent months, none is so urgently needed and so long overdue as this.

News in Brief

Every morning at 11 a.m. the fire whistle in Blackwell, Okla. (pop. 11,000), summons residents to pray for a more peaceful and law-abiding world.

Maj.-Gen. R. H. Fleming, Chief of the National Guard Bureau in Washington, has asked all Americans to offer special prayer today (Sunday, April 27) "for the well being and safe return of our Citizen-Soldiers." All members of the National Guard units not on duty have been urged to don their uniforms and attend church today "to join in the prayer."

The People's Church in Toronto, Canada, received \$216,443 for Missions in 1951. Pastor Oswald J. Smith says that the congregation hopes to give a quarter of a million dollars for Missions in 1952.

Children going to and from Sunday School or church services in Fort Wayne, Ind., are given free bus rides by Fort Wayne Transit Inc. Those above thirteen years of age have to pay.

The Gideons have undertaken a new enterprise. They hope to place a Bible in each newspaper office, where it ought to serve a good purpose.

A Shortage of Preachers

"There are now 15,000 vacant pulpits in the Protestant and Orthodox churches of the United States," said Dean James Cannon in a Methodist magazine recently. In 1900 there were 137 Protestant preachers for every 100,000 of the nation's population, while in 1950 there were only 106, he said, but he pointed to the record enrollments in the nation's theological seminaries at the present time which promise to relieve the shortage of preachers.

Revolutionist Accepts Christ

From San Juan, Puerto Rico, comes word that a former revolutionary is now studying for the ministry. Senor Rio Adames, now twenty-nine, was General Secretary of the Nationalist party at the time of the unsuccessful revolt sixteen months ago. He was put in prison and only recently released on parole. He says he has renounced the Nationalist Party in favor of a movement which knows no social or political frontiers. "I have ceased to be a member of an organization that was full of hatred and prejudice," he said. "Now I belong to the Christian movement which has neither hatred, prejudice, nor violence and in which the love of Christ makes me feel that I am a brother of the North American—and the Japanese, the German, and the Russian as well."

Mission Groups Pay Ransom

Two Protestant missionary organizations have paid nearly \$50,000 in "ransom" money to the Chinese Communists in an effort (so far, a futile effort) to secure the release of their representatives in China.

Secretary of the Treasury John W. Snyder revealed that the missionary groups, which he declined to name, have been given permission to send funds to China, but the two missionaries involved have not yet been granted exit visas from Communist territory.

The Communist government claimed that the mission groups owed the sums involved as legitimate debts, and advised U. S. officials, via diplomatic channels, that it could not grant exit visas until the alleged bills were paid. There are reported to be some 300 Protestant missionaries still in Red China. God forbid that we should sin against the Lord in ceasing to pray for them.

Opera Star Will Evangelize

Anton Marco, a leading baritone of the San Carlo Opera in New York, has given up his singing career to become a full-time evangelist. He will hold more than twenty city-wide evangelistic meetings in 1952 in Latin-American countries from Chile to Guatemala.

Sending Relief to Korea

Japanese Protestants in Tokyo recently sent more than 600 boxes of relief goods to Korea, and churches in other Japanese cities are following their example. The gesture is expected to relieve some of the extreme bitterness left in Korea by nearly forty years of Japanese occupation.

Moravian Clergymen in Prison

A new campaign against Protestant and Roman Catholic clergymen has begun in Czechoslovakia, particularly in Moravia, according to Czech refugee sources in Berlin. The sources said that Czech security police had arrested 320 pastors and transported them to Brno Prison. Those arrested were charged with criticizing the Communist government and its policy toward the church.

Evil Influence of the Movies

According to *Coronet*, the Payne Fund studies of the Motion Picture Research Council is the most extensive study of the screen and juvenile delinquency ever made. These studies, compiled by psychologists, sociologists and educators, show that movies are one of the roots of all juvenile evil. Many youthful criminals told Payne investigators that they learned to pick locks, crack safes, and commit robbery from the movies.

Jerusalem Stone for the UN

Forty tons of Jerusalem stone are being shipped to the United Nations in New York, where the stone will be used as a landscape feature. The stone represents Israel's contribution to the construction of the UN headquarters. What the UN needs is not Jerusalem stone for a landscape feature but that Foundation Stone which God has laid in spiritual Zion. Through Isaiah of old the Lord said, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." The apostle Peter explained that Christ is that Stone, "a living Stone, disallowed indeed of men, but chosen of God, and precious . . . and he that believeth on Him shall not be confounded." Christ and His Word are the only safe foundation on which to build, whether the structure be an individual life, a church, a nation, or a whole world.

A Compass in the Chaos

Paul Witten, Kansas District C. A. President



Paul Witten

WE LIVE in a time of chaos. The world is changing, and disorder and confusion can be seen in every land.

An ominous question mark hangs over the strategic Middle East. Peace between Israel and the Arab nations hangs by a slender thread. The growing nationalistic spirit in Egypt, Iran, and other lands presents a serious problem to the Western world, which realizes that Communism thrives on unrest.

In the Orient the picture is the same. Communism, famine, strife, and political conflict are the order of the day in India, Indo-China, the Philippines, and other countries.

The Western world is not at peace. Grave internal problems beset France and Great Britain. Unrest prevails in Italy, Spain, and Western Germany. Division and mistrust reign even in the United States—in government, in labor, and in other areas of life.

These times of chaos do not take the Bible-reading Christian by surprise. Jesus plainly said, "There shall be signs . . . upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . ." Luke 21:25, 26.

The Christian believer knows that there is a way out of all the difficulty and despair. God has given us a Compass in the chaos. It is the Word of Truth—the Bible.

During the eighteenth century there were three great events which changed the course of human history. The Revolutionary War established a new nation under heaven, the United States

of America. France likewise experienced a revolution—a bloody uprising in which the innocent were slain with the guilty. Historians say that England in those days was ripe for a similar revolution. There, as in France, the rich lived in wanton luxury, the poor in dire poverty. There were great injustices. The church was at low ebb spiritually; it had no living message with which to meet the crisis. England was ripe for a bloody revolution. But revolution did not come. Instead, revival fires were kindled and a spiritual awakening swept that land.

For in England's time of crisis God found two men whom He could use to bring spiritual revival. These men were John Wesley, the founder of Methodism, and Robert Raikes, the founder of the Sunday School. They began to preach and teach the Word of God. They showed the nation that God had given a Compass in the chaos. They declared that any nation that would place the Bible in the center of national life would prosper, and thus England proved some two centuries ago that "righteousness exalteth a nation but sin is a reproach to any people."

Satan's strategy against the souls of men is like his strategy against the nations. He brings confusion and chaos wherever he can. Especially is his attack concentrated on youth. Here he can wreck the great potential of Christianity. Here he can ruin a life and damn a soul.

Youth today is seeking a Master. Pleasure, prosperity and power strive to capture the strength and energy of youth, but God says, "Son, give Me thine heart." Personal experience proves the truthfulness of the scripture, "Ye cannot serve two masters." God's Compass points to the direction youth should take—"Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." Financial security, pleasure, joy, and blessings come after seeking Him. Frustration and failure are the final lot of those who leave Him out of their plans.

Youth today is seeking a Companion for life. The best companions are to be found among God's people. Consideration of marriage involves a normal but a very important decision. Married life can be "heaven on earth," or the opposite. John Wesley's wife showed what a curse an unwise marriage can be when she publicly defamed her preacher-husband. There need be no confusion in marriage. Again God's Compass points the way—"Be not unequally yoked together with unbelievers." It asks, "Can two walk together except they be agreed?"

Youth today is seeking occupational guidance. Some young people feel that if they are not a minister or a missionary, they have failed in life. That is not so. In these days God is greatly using Christian business men, musicians, writers, and "on the job" witnesses to reach souls for Christ. When one faces the serious matter of selecting a life occupation, is there help in God's Word? Yes, it is a Compass in the chaos. Read this wisdom—"In all thy ways acknowledge Him, and He shall direct thy paths."

God's Compass is always reliable. Whatever the circumstances, whether in youth or advanced age, His Word points unflinchingly to success and happiness.

Chaos reigns in the religious world. Doctrinal differences and divisions have weakened the church in this day of modernism and cultism. Men and women are confused by the claims and contradictions that are offered in the name of Christianity. "Sin? It is an error of the human mind," some are saying; "sin does not exist." "Redemption through the blood of Christ? Repulsive! His blood was no more efficacious when it was shed on the Cross than when it flowed in His veins. Jesus died as a martyr, not as a Redeemer." "The Bible? It is not God's inspired Word, but just a collection of unreliable folk tales." Similar denials are made about the baptism in the Holy Spirit, about

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This Sunday, April 27, is National C. A. Day. It seems appropriate therefore that the leading article in this Evangel should be a message by one of our Youth Leaders.

Strange Salt

WHEN THE SUBJECT of salt comes up, I am always reminded of the backwoods grocer who had one entire side of his store lined with packages of salt. Someone said, "You must sell a lot of salt."

"No," he replied, "I don't sell much of it, but there was a traveling salesman through here the other day who sure could sell it!"

That mountaineer had an oversupply of salt. There is no oversupply today of the kind our Saviour meant when He said, "Ye are the salt of the earth." I have read and heard many dissertations on this theme. They generally follow the same three-point outline: salt purifies, salt seasons, salt preserves. We are told that Christianity without flavor is the most insipid thing in the world—and it is. We are told that it is the presence of the Holy Spirit in God's people that keeps the world from utterly spoiling—and we believe it. When the Restraint is removed and the saints are caught up, there will remain only the decaying carcass awaiting the vultures.

Indeed, one could take this text and preach on "Good-for-nothing Christians," for our Lord said that salt without savor is just that, good for nothing. A little boy said, "Salt is what tastes bad when you don't have it," and the tragedy of much of our Christian teaching and experience today is that it has lost its relish and zest, and there is nothing to smack the lips about.

Salt Irritates

So runs the usual treatment of the text, and with all this we, of course, agree. But somebody ought to point out that salt also irritates. Real living Christianity rubs this world the wrong way. "The world hath hated them because they are not of the world, even as I am not of the world" (John 17:14). The world knows us not because it knew Him not (1 John 3:1). We are not to marvel if the world hates us (1 John 3:13). If we were of the world, the world would love its own, but because we are not of the world, but have been chosen out of the world, therefore the world hates us (John 15:18, 19).

Godly living is in itself a rebuke to this age, and the world resents the light

that exposes its corruption. It hates us because it hated our Saviour. It despises the man who stands for God and righteousness, and it advises him to be more tolerant, because tolerance on his part makes the people of the world more comfortable in their sins. Marcus Rainsford says the world hates true Christians "because they are so disagreeable, so unsociable, because they are such kill-joys, they do judge people so." One has only to read this great man's Christian classic, "Our Lord Prays for His Own," to see how we have erased the line of demarkation between the church and the world, and blurred black and white into a smudge of ambiguous gray.

Alexander Maclaren said, "The measure of our discord with the world is the measure of our accord with our Saviour." But a lot of water has run under the bridge since Alexander Maclaren. We are working overtime these days developing a brand of Christianity that will not irritate this world.

Without Offense and Without Effect

A new attitude toward separation has sprung up, a new technique in dealing with questionable things has come into vogue. A gospel is preached in many quarters that is without offense, and therefore without effect. Even in conservative circles, a pleasant approach to the matter of worldliness tries to produce a new style of Christian who can be both the Lord's sheep and the devil's goat. A generation grows up speaking half the language of Ashdod and half the speech of the Jews, like the strange mixture of Nehemiah's time.

The only salt that will not irritate is dead salt, "salt without savor," and our Lord said that such salt, whether table salt or spiritual salt, is "good for nothing." Salt that does not irritate will neither cleanse nor heal. The Christian is a counter-irritant, not a non-irritant. A religious leader said recently that we need to rub the salt in, even if it does smart. Billy Sunday used to say, "They tell me I rub the fur the wrong way. I don't—let the cat turn 'round."

We are concocting a lot of this new non-irritating salt these days, and high-pressure peddlers are overselling it like the salesman in the story of the backwoods store. But God will cast it out to be trodden under foot of men. Jesus said: "Ye are the salt of the earth." Be salty!—Vance Havner, in *Watchman-Examiner*.

Holy Adornment

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 1 Peter 2:3, 4.

IT DOES NOT SEEM that the apostle forbids plaiting the hair, or wearing gold, any more than he does the putting on of apparel. Religion does not consist in the presence or absence of these things. If we wear them, we are not better; if we renounce them, we are not worse. It makes surely very little difference to the Saviour whether we dress in silk or calico, in colors or drab. The one law is to dress as becomes the station in which He has placed us, and in such a way as not to attract notice.

Of course, if a certain style of dress is associated only with the worldly and irreligious; or if it exercises an injurious effect on those who minutely watch and exaggerate what they see in us; or if it attracts excessive remark, and makes us self-conscious—then we do well to discard it, and lay it aside. But where this is not the case, it is well to keep moderately in the wake of custom and usage, lest we attract as much attention by our prudery as by our pride, and so minister to our accursed love of singularity.

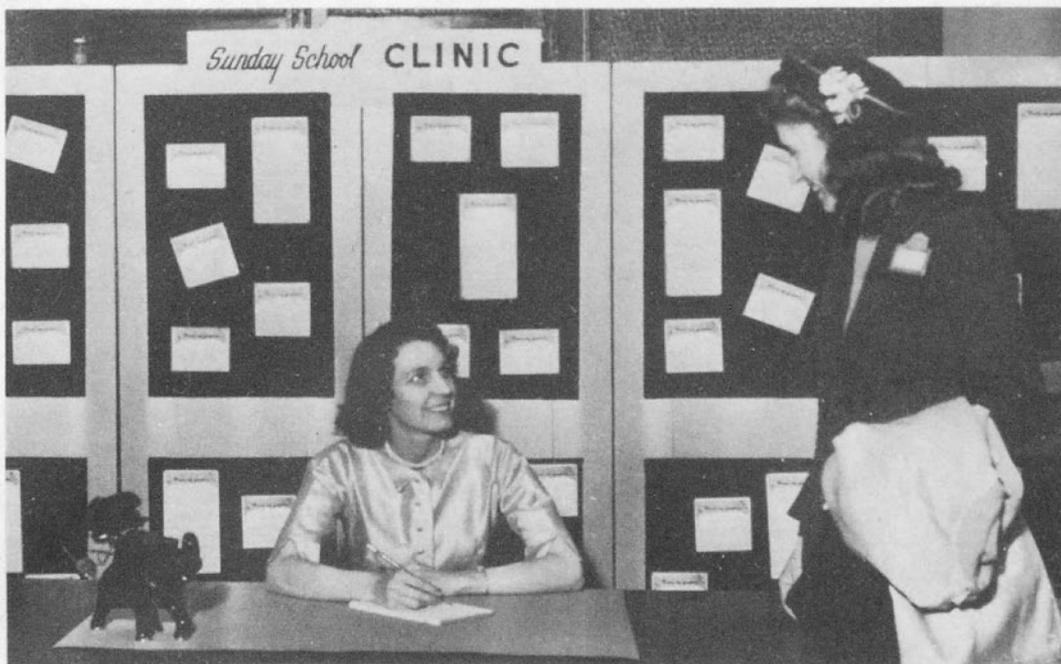
But it is very pitiful when the Christian conscience becomes morbid on these points. Some are so constantly questioning what dress their Lord would have them wear, that they miss much of His company. Of course, we ought to select our attire under His eye, asking for His guidance in our choice, and His grace to indicate His taste for us. Surely the Master has a right to say what His slaves should wear, and how they should spend His money! And He will indicate His will in the gentlest and most delicate manner. Cast the responsibility more utterly on Him, and then occupy yourselves much more with Himself than with your attire, so occupied with Him as to be almost oblivious of it.

The great point with each of us
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ROBERT C. CUNNINGHAM, EDITOR

THE PENTECOSTAL EVANGEL is published weekly by the Gospel Publishing House, 434 West Pacific Street, Springfield 1, Missouri (J. O. Harrell, General Manager). Entered as second-class matter June 25, 1918, at the Post Office in Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103 of Oct. 1917, authorized July 3, 1918. Printed in U.S.A.

Subscription rates: In U.S.A., \$1.00 for 8 months, \$1.50 for a year, \$3.00 for 2 years, \$5.00 for 4 years. Outside U.S.A., \$2.00 per year.
Single Copies: 5 cents each; 50 copies for \$1.50. In quarterly bundle orders, 4 or more weekly to one address, 3 cents per copy in U.S.A., 4 cents outside U.S.A.
Convention photos by John E. Craig, Jr.



How Important Is "Attendance Today"?

Billie Davis

THIS ARTICLE is about a question. It makes no bold assertion. It boasts no dogmatic conclusion. Its purpose is but to call the matter to your attention and ask you to consider it in your study and in your closet of prayer.

The question crystalized in my mind forced itself upon my attention, for I have been confronted with it in churches and Sunday Schools throughout the United States. The question is this: How important is "Attendance Today"? How important is the huge crowd, or the broken record? There is no doubt that these are indeed important. The question is, HOW important are they in relation to the other objectives of the church and Sunday School?

The question crystalized in my mind recently as I spoke with a godly and sincere Sunday School teacher. She was a true teacher, for she longed to teach the Word to her pupils and to cultivate in them those qualities which would fit them for life, present and eternal. She was sad, almost to the point of tears, as she said:

"We have been in an attendance contest for five weeks. Every Sunday there is a special program in the main audi-

torium, so classes are cut short. There are new pupils coming in, so I must get their names and addresses for the records. And you know how it is getting the names and addresses of children! Then I have to make a report of the visitors who have been brought by the members of my class, so that prizes can be given. By that time the bell rings and we go to the program—which has little or nothing to do with the Sunday School lesson. Sometimes it is not even especially religious in nature. There is no time for teaching the Word.

"I am not only giving the visitors an extremely bad first impression of our Sunday School, but I am neglecting to teach my regular pupils. *I wonder, if we were to consider Bible teaching minutes per pupil, if this contest has helped us or hurt us in our purpose as a Sunday School.*"

Another time, as I witnessed to a young lady on a bus, she asked, "What is your church?"

"Assemblies of God," I answered.

"Oh, I've been there," she said, seeming to lose what interest she had previously shown. "They don't seem very religious there. I went once for a friend to help her in some kind of contest. They took a long time to count everyone and to try to figure out which side won. It didn't seem very religious to me."

On another occasion I visited in the

Junior Department of a Sunday School which was in the midst of an attendance contest. I know that the Department Superintendent was a sweet and sincere Christian. But her voice acquired almost malicious tones as she said, "We are going to fight against the Intermediate Department in this contest! We can beat the Intermediates, can't we? Remember, we are against the Intermediate!" And all the Juniors shouted, "Yes!"

I felt a little shocked at what seemed to me the difference between the defiant spirit which unconsciously was being taught here, and the loving spirit of Christ which I would consider proper for teaching in Sunday School.

Then there is a letter in my desk drawer which I am desperately trying to answer with godly wisdom. It is from a young lady who has had the Baptism in the Holy Spirit and has regularly attended a full gospel church.

"I have decided to take my stand with the _____ people," she writes (naming a false cult). "I am so hungry for more of God. It seems we have so much entertainment and frivolity in most churches today. I was deeply touched when I went to this other kind of meeting. There was no fancy music. No man received glory for himself. The people just read the Bible, seemingly for the sheer joy of Bible study. All the glory was given to God and to His Holy Word. That is what I want. I want more of God and the Bible."

The error of this young lady's judgment is tragic. Yet, is there not a warning here for all who would preach and teach the Word? Could it be that in desire for large numbers there has been a tendency to forget the appealing power of plain teaching and preaching?

Of course, it could be that I have made too much of isolated cases. Perhaps they are too few to be considered. I know that from the contests and the huge dramatic services with their "fancy music" and other attractive features have undoubtedly come gains in attendance. With these gains in attendance have undoubtedly come genuine conversions. The question is, Could not similar or greater gains be made in a better way? Have we used to attract the people a superficial glitter which in reality does not glow half so handsomely as does the Pearl of Great Price? Have we, with our prizes, appealed to a human desire for selfish gain when we could have appealed with equal success to the more noble, and perhaps even stronger desires for God, love, and worthwhile service? Have we, with our entertainment, appealed to the physical senses when we could have appealed to the

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The picture shows the author talking with a "patient" during the National Sunday School Convention. Mrs. Davis is Associate Editor of "Our Sunday School Counsellor" and she gave good counsel to those who brought their problems to the "Clinic."



Over 10,000 Attend Sunday School Convention

All known attendance records for Sunday School conventions were broken last month when 9,184 registered in Springfield, Mo., for the Tenth National Sunday School Convention of the Assemblies of God. Actual attendance at the convention exceeded 10,000.

This city of 75,000 population threw open wide its doors of welcome to the delegates stringing pennants across the streets, putting special displays in store windows, using "Welcome Delegate" menu covers, etc. A local radio station which usually identifies itself with the words, "This is KWTO, Keep Watching the Ozarks, in Springfield, Missouri," changed that line for convention week and proudly announced, "This is KWTO in Springfield, Missouri, host city to the world's largest Sunday School convention."

Three of Springfield's largest auditoriums were needed to seat all the people each night. During the day the delegates split into group conferences which met in various

The pictures on the opposite page provide a little glimpse of the varied program at the Tenth National (First International) Sunday School Convention.

1. The theme of the Convention, "Teach All Nations," was shown by a huge globular map. Girls' Chorus of Central Bible Institute in the background.

2. A Visual demonstration at the Shrine Mosque on Wednesday night showed an "African" (David Knox) pleading with a "missionary" (Ronald Hastie) for gospel literature. The missionary had nothing to offer until the C. A.'s supplied a printing press through their Speed-Light offerings.

3. Meanwhile at the SMS Field House a visual demonstration in similar vein depicted the work of the Boys and Girls Missionary Crusade. Mr. and Mrs. Wildon Colbaugh and Mrs. Earl Foster took part.

4. Three of the group conferences (Administration, Visual Aid, and Enlargement) were so popular that they were repeated at Central Assembly in the mornings.

5. Typical of the afternoon conferences was the Senior group which met at First and Calvary Presbyterian Church. Hilda Simokat was in charge.

6. Mr. and Mrs. Charles Denton had charge of this afternoon class in Crafts in the dining room of Grace Methodist Church.

7. Each evening there was a handcraft demonstration from 6 to 7 p.m. Here Sister Denton showed how copper can be used in Vacation Bible School or Summer Camps to teach the boys and girls a useful hobby.

8. One evening Mr. C. S. Ward gave a demonstration of Leathercraft.

9. Bethel Temple in Sacramento, Calif., sent these 27 delegates all the way to Springfield to win the attendance honors for the most miles traveled by any one church.

10. The New York-New Jersey District won the honors for the most miles traveled by delegates from any one district. At left is Paul Copeland, National Sunday School Director, who presented the banner. At right is Philip G. Barnard, the District Sunday School Director. The New York-New Jersey District earned the right to keep the banner by winning it three years in a row.



The Shrine Mosque was packed every night . . .



. . . while another crowd was meeting at S.M.S. . . .



. . . and the children were packed in at High School

churches. Twenty-nine different conferences, besides morning and evening sessions, and the forty-six booths in the two Exhibition Rooms of the "Sunday School World's Fair" packed the three-day gathering with inspiration and information.

A popular place during the convention was the National Prayer Room where Mrs. J. Roswell Flower or one of her helpers presided. There hundreds of delegates went to "saturate what they have learned with the wisdom which comes from God alone," as the printed program stated.

A convention newspaper was published each day and distributed free of charge. It took the place of a bulletin board, disseminating information of interest to all, and helped to co-ordinate the varied program.

An impressive part of each morning and evening meeting was the reading of the Convention Catechism, which was printed in the program. The chairman of the service posed a question which the congregation answered by quoting in unison from a Scripture passage or from the Assemblies of God Teacher's Covenant.

The general opinion among the delegates seemed to be that, for spiritual tone and all-round helpfulness, this was the best Sunday School convention we have had. God's blessing was evident in prayer room, conferences, and mass meetings alike. The sermons were excellent. The fellowship was grand.

Space will not permit us to give more than the highlights of the convention in the Evangel. You may obtain a full report by sending for the Convention Notebook which contains the cream of all the helps given in the twenty-nine group conferences. These conferences covered every area of Sunday School work from Cradle Roll to Adult Department, and the Secretaries and Superintendents were not omitted either. They even included Visual Aid, Enlargement Campaigns, How to Start a Sunday School, Vacation Bible School, Summer Camps, and Crafts. Material from all these conferences is given in the Convention Notebook and it sells for only a dollar a copy.

A Notebook Supplement is being prepared which will contain additional information about the convention, including a digest of each address that was given in the morning and evening services, and many pictures of the group conferences, speakers, displays, etc. The Supplement will cost fifty cents a copy and will be ready for mailing early in May.

(Send \$1.50 to the Sunday School Department, 434 West Pacific Street, Springfield 1, Missouri, and you will get both the Convention Notebook and the Supplement.)

In the last morning session of the convention a Three-Year Plan was presented, setting forth goals of spirituality, evangelism, and growth for our Sunday Schools. The plan proposed that a national Sunday School convention be held every other year, rather than every year. The congregation voted unanimously to accept the plan. The next national convention therefore will be in 1954. In 1953 and each alternate year thereafter, six regional conventions will be held in the southeast, south-central, southwest, northwest, north-central, and northeast. In these conventions the National Sunday School Department will bring a "headquarters" convention to the people. The theme for the 1953 conventions will be "Sunday School Advance."

QUESTIONS

ANSWERED BY FRANK M. BOYD

If you have questions concerning the Scriptures, send them to Questions Department, The Pentecostal Evangel, 434 W. Pacific Street, Springfield 1, Missouri. Be sure to give your name and address, so that Brother Boyd may answer your question by letter if not in this column.

The newspaper recently stated that nearly two million dollars have been contributed to the "conscience fund" of the U. S. Treasury in the past 140 years by people who wished to make restitution for their dishonesty. One man sent the Government several thousands of dollars which he said was four times the amount he had stolen. He explained he made a fourfold repayment because the Bible said that was the way to atone for a theft. Can you tell me where the Bible teaches this?

The Lord required each Jew to restore "the thing which he hath deceitfully gotten" or "all that about which he hath sworn falsely," saying, "He shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth." See Leviticus 6:2-7. In other words, he was to add 20% in making restitution for theft or dishonesty. There is no law, to my knowledge, which required a Jew or a Christian to repay fourfold. The man in the instance cited above probably took his cue from the example of Zacchaeus (Luke 19:8), who restored fourfold his ill-gotten gains. See also the impetuous statement of King David in 2 Samuel 12:6.

In one of the popular magazines on the newsstand recently there was a very disturbing article entitled, "The Truth About the Bible," which said that there are thousands of errors in the King James Version. It stated, for example, that the last twelve verses in Mark's Gospel probably were not written by Mark, but were added many years after his death. These verses include the promise, "They shall speak with new tongues." If they are spurious, does it not weaken the position of the Pentecostal Movement in regard to "speaking with new tongues"?

The publication of this article is most unfortunate and will have disastrous results in its effect on the reading public, particularly among those who "receive not the love of the truth." It will be used as a cudgel to belabor the Bible and true Christians, but actually the article contains nothing that is very new. Seeming "errors" in the Scriptures have failed to shake the faith of honest scholars who have carefully weighed all the evidence.

Let's get at some of the facts concerning Mark 16:9-20. The record of the resurrection, the walk to Emmaus, the appearance of Christ to the eleven disciples, the great commission, and the speaking with new tongues, etc., would not be affected by either the absence or presence of this passage, for clear reference to these truths appears in other passages of the Gospels and Epistles.

However, there is good ground for believing that in the original manuscripts of

of our Bible Mark 16:9-20 was included. The International Bible Encyclopedia observes: "Gregory of Nyssa reports that while this section is missing in some manuscripts, in the more accurate ones, many manuscripts contain it." Furthermore, two writers of the second and third centuries, Irenaeus and Hippolytus, quoted from this section. The "Vatican Manuscript" leaves a blank space at the end of Mark 16:8, apparently for this missing section, a thing which it does not do at the end of any other Gospel. It is obvious also how abruptly Mark's Gospel would end at 16:8 without the last twelve verses. (We deduce that Mark 16:9-20 became lost for a time, but actually was in the original manuscripts.)

An editor in Colorado recently published the statement that "Pentecostalism is Satanic and demonistic" and that "the Pentecostal movement and the Spiritualistic movement are the same; both are Satanic." Is he not committing the unpardonable sin?

Yes, I should say that this man is coming dangerously close to committing that sin (Matt. 12:31). Christ defines this sin of "blasphemy against the Holy Spirit" as attributing the divinely miraculous to satanic power.

We would be the last to deny the presence of certain extremes which have crept into the Pentecostal Movement (so-called) in some quarters. However, in order to prove such a sweeping statement as you quote, the Colorado editor would have to show that the speaking in tongues at Pentecost, and at the house of Cornelius, at Ephesus (Acts 2:10, 19) and Paul's speaking in tongues (1 Cor. 14:18), alone were genuine and that the modern phenomenon is all spurious. He would have difficulty in explaining how Satan would exalt the atoning blood of Calvary, make Jesus blessedly real to the consciousness, inspire to evangelism, impart a love for God and His Word, which results accompany the experience of the infilling of the Spirit accompanied by the sign of tongues.

Who is included in the following passage? "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).

A contemporary religious paper takes the position that the "sign" gifts (and by this it seems to mean "the speaking with tongues") were given to the apostles only; that the last persons mentioned in Acts 1 were the apostles; and that the antecedent of "they" in Acts 2:1 is "the apostles," and not the one hundred and twenty. It further maintains that it would be impossible to prove that any other than the apostles were Galileans (Acts 2:7); consequently only the apostles, it claims, spoke in tongues.

Let us consider the last point first. How can anyone say that only the apostles were Galileans, when it is stated in Acts 1:14 that the group tarrying at Jerusalem included "the women, and Mary the mother of Jesus, and His brethren"? Were not Jesus' mother and His brothers Galileans as well as the apostles?

As to the former objections, please notice that after the apostles returned to Jerusalem from the ascension scene on Olivet they resorted to the upper room, which was the abode

of certain of the disciples (1:13). Together with the women, Mary the mother of Jesus, and with His brethren, they engaged in prayer. It is evident that there were more than the apostles in the group that tarried until the Spirit fell.

In Acts 1:15 we read that the choice of an apostle to succeed Judas was made by a group of one hundred and twenty disciples. It appears logical to one who reads from Acts 1:12 to Acts 2:4 that this group of one hundred and twenty was the "they" of 2:1. An inference that there were women in the number who were filled with the Holy Ghost and were speaking in other tongues may be drawn from Acts 2:17, 18 where Peter, in explaining the phenomena, quotes the prophecy of Joel and specifically mentions "daughters" and "handmaidens."

HOW IMPORTANT IS "ATTENDANCE TODAY"?

(Continued from page five)

God-given spiritual quest which surely must exist within the heart of the creature who was made to be God's friend and eternal companion?

As these questions came into my mind I sought to find some answer within the Bible. There, as I reviewed the account of Christ's ministry, I thought I could see a beautiful balance. On the one hand it could not be doubted that Jesus was interested in the multitudes. He must have preached with vigor to the crowds. He must have used every means at His disposal to make plain to the people the way of His Kingdom. But for the truly lasting results of His ministry He did not depend upon the crowds. He gathered about Him a few faithful workers, and of them He made disciples. He inspired them and trained them. And to them He trusted His reputation, His life's work, the destiny of His Church!

I wonder what would be the result if a wise and loving pastor of today would adopt literally the methods of Christ? Suppose that he would be content to wait five or ten or fifteen years to see the results of his ministry. Then he would not be spending himself completely upon an elaborate program to get the attendance up this week and make the average for this particular month look better than that of another church. He would rather spend a great share of his time and energy in making true disciples.

He would gather about him a few faithful Christian workers. He would inspire them by sharing with them his ministry. He would appeal to their highest motives—love for God, love for mankind, gratitude to Christ for salvation, desire to be of some service to the Lord and His Church. He would not offer them prizes upon earth, but he would help them to see the heavenly prize that fades not away. He would train them to do the work of evangelism and Bible teaching in the local church and Sunday School. He would make them to see that he was trusting his ministry into their hands—and more important still, that Christ had trusted into their hands together the destiny of Christianity in that community in that day!

I wonder if this pastor and his followers would not be so concerned about the work of the church that they would seek to improve

it in every way? And that would cause the quality of the Bible teaching to be high. The classrooms of the Sunday School would be made attractive and well equipped. The spirit of prayer and praise would prevail. The teachers would show such enthusiasm for the lessons and such love for the pupils that every class session would be interesting. Every visitor would see that to be a Christian was a beautiful, happy, useful way of life.

I wonder if, in a church and Sunday School like this, a high number on the record board would not be a by-product. I wonder if the crowds would not come where there was love and beauty and friendliness; where efficiency and knowledge were combined with enthusiasm and evangelism. I wonder if the classes would not grow as one pupil told another of his loving and interesting teacher. I wonder if the members of such a Sunday School would not be converted and finally mature into such faithful and enthusiastic church members that the spirit of personal evangelism would keep the revival meetings well attended as the years went by.

In other words, I wonder if so much importance is being placed upon "attendance today" that better objectives are being neglected and better methods of church building are being overlooked. Are the Sunday Schools and churches robbing the Christian of his reward in heaven by offering him a small earthly prize for his Christian service? Are the Sunday Schools robbing regular pupils of valuable Bible teaching by having too many attendance-building contests and special features during class time?

Is the beauty of the Bible and worship being eclipsed by the polished art of man's talents? Is the Church trying to use the carnal in order to attract crowds when all the time millions are seeking the divine blessings of love, peace, and security which the Church alone in all this sad and restless world can offer? Would a church have greater attraction than it realizes if it would offer unadorned the powerful gospel and the fascinating Word?

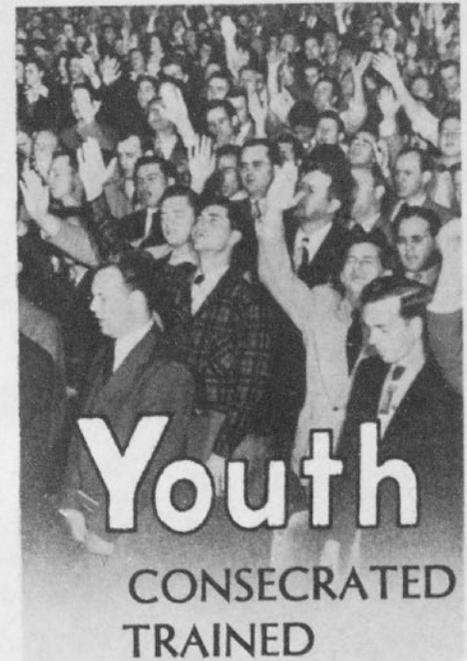
Of course, these are only questions, asked by one who is far more proficient at asking than at answering. But then this is an article about a question. It makes no bold assertion. It boasts no dogmatic conclusion. Its purpose is but to call the matter to your attention and ask you to consider it in your study and in your closet of prayer.

ACQUAINTANCE WITH GOD

Remember that acquaintance with God can come through no casual introduction. Calling on God in the morning and leaving your visiting card of devotion, but having no care as to whether you find Him at home and really catch sight of His face; talking to God through an interpreter—through the minister, or the sacraments, or the hymn book—but knowing nothing of real and intimate personal conversation with Him—this is not acquaintance with God.—A. J. Gordon.

God holds us responsible, not for what we have but for what we could have; not for what we are, but for what we might be.

Great opportunities come to those who make the most of small ones.



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At This Moment . . .

we are in the midst of the Spring Semester. The sight of these many happy, eager faces inspires and moves us greatly. With it comes a great burden. Among these young people are our future ministers and missionaries. The privilege of training them, under God, is a great responsibility. We have determined, by His help, to do our very best.

We Need Partners . . .

like you—who will help us with your prayers and gifts. To provide the best training possible we need your support. Offerings, large and small, are greatly needed now. Your contributions will make possible the training of future ministers and missionaries. You will have an actual part in soul winning at home and abroad.

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Bartlett Peterson, President
CENTRAL BIBLE INSTITUTE
3000 N. Grant, Springfield, Mo.



Upraised hands indicate a desire for salvation. This picture was taken during a Sunday afternoon service in Valparaiso, Chile. Our missionaries have been working with Clifton Erickson in a series of meetings in the Republic. Chile is experiencing a great awakening.

REVIVAL IN CHILE

Mrs. John C. Jackson, Chile

"IN THE NAME of Jesus, arise and walk."

In obedience to Evangelist Clifton Erickson's command a young man struggled to move his body.

Sixteen-year-old Saul Lopez had been stricken with spinal meningitis. For forty-two days he had been unable to lift his head. Stretched on the bed on which kind friends had brought him to the gospel service, Saul's face was illumined by faith at Brother Erickson's words, and he tried to lift his head, but the effort cost him agony. He moaned.

Once again, "In the name of Jesus. . . ." Gradually Saul slipped his feet onto the floor and turned his body. He yet had not moved his head; but suddenly, as the power of God surged through him, his head came up, and he stood on his feet. After walking across the floor, he climbed the narrow steps to the platform and stood with hands upraised, praising God. Tears streamed down his cheeks.

The congregation arose as one person to thank God for the miracle wrought before their eyes.

Later that night we noticed that the young man's bed was being trucked home—empty.

The healing of the young man has been just one of many miracles witnessed in Chile through the ministry of Brother Erickson. The entire country has been stirred as the power of God has been revealed.

A series of meetings has been held in Chile. The first meeting was in Valdivia where Mr. and Mrs. Lowell E. Dowdy, our missionaries, are stationed. People thronged the rented theater in Valdivia to see the power of God manifested. Seating capacity of the building was 1,250. The last few nights of the meeting many had to be turned away.

Three weeks ago Brother Erickson began a campaign in Valparaiso, the main Chilean port city (and, incidentally, the Catholic center of the Republic). It seemed impossible to find a building suitable for the needs of the campaign, so plans were made to start in a tent that would care for 800 persons. The very first night all seats were filled. Many persons had to stand. God gave the evangelistic party favor with a circus manager and for the rest of the meeting a tent was provided that would seat 4,000 comfortably. The people flocked in. It was estimated that between 10,000 and 12,000 persons were on hand nightly. Many tried to push their way into the tent, but, unable to do so, went home.

With our crowds so large it was impossible to have the services and not attract wide attention. Chile guarantees freedom of religion. Catholic leaders were fully aware of that fact. Knowing that they could do nothing in the open to close the meetings and to discourage the interest of their own people in them, they resorted to secret action against

us. Permits and papers were questioned, but they were in order. The Medical Association then was prodded into taking steps. These tactics were more successful in that Cyle G. Davis, pastor of the Valparaiso church; my husband, who served as interpreter; and Brother Erickson were held seven hours in police court for questioning one day. Nothing was found upon which to base any charges.

Doctors claimed that Brother Erickson was practicing medicine without a license or title. A well-planned protest was formed and presented to the Governor of Valparaiso, asking that the meetings be closed. The Governor replied that Brother Erickson was harming no one, and that, if he could help a few suffering persons, he was free to do so. The Governor refused to authorize any closing of the meetings by force. Since the Chief of Police of Valparaiso also was favorable to us there was little more that could be done by the opposition forces.

A newspaper, *La Opinion*, launched a propaganda campaign against us about the time we were facing so much opposition from the Medical Association. There were ridiculous charges made. Insults were hurled in our direction. Another widely read newspaper took up the matter and made counterattacks. Through the second newspaper the truth concerning the meetings were revealed.

La Opinion was in disfavor with many because of the propaganda against us. One

Partial view of crowd at a night service of the recent Clifton Erickson evangelistic campaign in Valparaiso, Chile. It was estimated that between 10,000 and 12,000 persons were present each night. The tent had a seating capacity of 4,000.



night reporters from the paper tried to get on the platform to take pictures. When questioned they denied connection with the paper, but members of the congregation recognized them and a cry was raised against them. Had not Brother Erickson pacified the people, no doubt they would have dealt harshly with the reporters.

A case was brought against us in court. We learned that a brother of the prosecuting attorney was to serve as presiding judge. At our protest the case was transferred to another court. It seems likely now that it will be dropped for lack of evidence.

The campaign in Santiago, where we are stationed, has just started. A large theater auditorium was rented for the meeting, but so much pressure was brought on the owner that the agreement with us was canceled.

In Santiago there has been no open and public action against us, but many are aware that it was Catholic influence that caused the loss of the auditorium. The Medical Association has been at work here, too. Some of the local Catholics are realizing that something is wrong with their own church in failing to give recognition to what they have witnessed as being real and from God.

People from all walks of life have been reached in the meetings. Results among the Protestant churches have been noteworthy. For the first time pastors of all Protestant denominations are co-operating. All of them have signed a public declaration that they are backing the healing meetings.

The Assemblies of God fellowship has been practically unknown in Chile, but now it is before the public. Our churches in the Republic are being packed. People are coming seeking salvation and healing, and desiring to express their interest and sympathy.

When the people in Valparaiso heard that the doctors were questioning our ministers, we are told that close to three hundred persons went to the police court to give their testimonies of healing to prove that the healings were real and not faked. The testimonies given by those who once were deaf-mutes, paralytics, or blind have been so convincing that even the most cynical have believed.

After the auditorium was closed to us in Santiago, a site was located for a tent. We made our way through the crowd to the platform the first night with difficulty. What a sight greeted our eyes! Mothers were holding their babes above their heads so they would not suffocate. The mayor, government officials, newspaper reporters and businessmen were present. Some were near the platform. I saw more than one of them weep as a child received hearing or a paralytic walked.

We have had only two services in Santiago but the crowds already have reached 30,000 according to some. Afternoon instruction services are attended by several thousand.

The government has granted permission to use the National Stadium for three nights next week. It is the largest stadium in Chile and will seat 50,000.

God is touching the hearts of men and women. Right now is the logical time to move forward while they are touched—to train workers, to put on nation-wide radio broadcasts in order to keep in touch with the people, to get the converts established in churches. But our resources are low. No Bible School has been possible for lack of funds. Our

church buildings are inadequate for accommodating the influx of new people. We lack personnel for carrying on a large-scale program. We need your prayers and support.

Note: In order to take advantage of the opportunities now open in Chile, funds are needed immediately. Send your offerings designated, "Development of Chile Field," to the Foreign Missions Department.



Mr. and Mrs. Wheeler W. Anderson, who have been engaged in missionary work in Gold Coast, West Africa, are now on furlough. They reached New York late in March.

* * *

According to a letter received from Mr. and Mrs. Floyd W. Thomas, the new term at the Gold Coast Bible Institute was to begin April 1. The W. Franklin McCorkles will be on the teaching staff this year, filling the vacancy left by Mr. and Mrs. Wheeler W. Anderson. Two African brethren also have been added to the staff. First Commencement services for the school were held last December.

* * *

A letter just received from W. Franklin McCorkle advises: Please note that our address is not the same as our address during the last term. Our correct address at this time is P. O. Box 2, Tamale, N. T., Gold Coast, West Africa.

* * *

Eva Davison and Annie Maud Symonds, two English nurses, are stationed at our Saboba Clinic in Gold Coast, West Africa. They have taken over the work of Ruby A. Johnson and Ozella D. Reid, now on furlough.

* * *

Noel Perkin, Foreign Missions Secretary, left Springfield on March 31, for a visit to the Bahama Islands and Jamaica. A number of speaking engagements and conferences were on his schedule. He is expected back in Springfield late in April. Mrs. Perkin is with him on the trip.

* * *

DeForrest L. Hasch, one of our missionaries to Liberia, points out the need for an increased religious literature program in Liberia: "There is a frantic desire on the part of the people here for more education. A national feels that if he has some education he is counted among the civilized. We have churches, national pastors, missionaries and mission stations, but there is not a sufficient amount of Pentecostal literature to put into the hands of our converts. The challenge comes to us again and again: 'You have educated them; now what will you do with them?' Every soldier must have adequate equipment to fight a good battle. Will we give these soldiers of the Cross proper material to combat the evil forces? Now is the hour for dependable religious literature in Liberia. Many false religions and false teachings are

coming into the country. You can be certain that with them there is ample false literature."

* * *

Kathryn Schmidt, home since December from Dhanbad, Bihar, North India, where she has been stationed with Mrs. Esther B. Harvey, is "glad to be at home" but she hasn't forgotten India. After a rest she is ready to do deputation work, looking forward to returning to the land where she took up labor in 1937.

Miss Schmidt and Mrs. Harvey, who previously worked together at Nawabganj, Gonda District, U.P., India, established a new station at Dhanbad a year ago. They have been holding services for English-speaking and Hindustani-speaking people. Sunday School has been started for the children. God has been blessing. As a result of visitation the congregations are increasing. The people are hungry for the full gospel. Dhanbad, a city of around 50,000 population, is located in a mining and industrial section of India.

BUILDING URGENTLY NEEDED IN BARACOA, CUBA

Ruth B. Weitkamp of the mission station at Baracoa, Oriente, Cuba, is home for a six-month furlough and is available for missionary services and conventions. The Cuban field and the Foreign Missions Committee have authorized the purchase of the main church building in Baracoa. The purchase price is \$8,000. Miss Weitkamp will be presenting the building need.

A small work had been established in Baracoa, located on the east island coast, at the time *revival* broke out in Cuba in 1950. Following the outstanding campaign in Santiago de Cuba the people of Baracoa asked that our missionaries hold meetings for them. As many as 8,000 persons attended services each night at Baracoa. The city is isolated by mountains. The people went to the services on foot, on horses and in launches, some traveling several days to attend.

Since the *revival* reached Baracoa many doors have been opened for Sunday Schools and church services in the Baracoa area. Ruth B. Weitkamp and her co-worker, M. Maxine Richardson, had eighteen Sunday Schools under their supervision during 1951, with an enrollment of close to 1,000 and an average attendance of around 600. Ten of the eighteen Sunday Schools received awards for excellency last year. Six of the ten awards corresponded to our gold crown awards in the States. Today there are twenty-one Sunday Schools in the Baracoa section with an enrollment of approximately 1,200. The two missionaries maintain seven regular outstations besides. Other points are reached with the gospel as time permits. Students trained in a short-term Bible School have been aiding in the work.

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

SUNDAY'S LESSON

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

HEZEKIAH'S PRAYER ANSWERED

Lesson for May 4

2 Kings 19:15-22, 35, 36

In chapter 18 we learn that Hezekiah had rebelled against the king of Assyria (v. 7) and had smitten the Philistines (v. 8). He had set about to restore to Judah that which it had lost because of sin during the reign of Ahaz. It is no easy fight to get back that which has been lost. Let every Christian "hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6).

It was in the fourth year of the reign of Hezekiah that the Assyrians began the siege of Samaria which resulted in the captivity of the ten tribes (vv. 9-11). Ten years later Assyria came against Judah. At this time Hezekiah went to great length in trying to meet the demands that were made (vv. 13, 14). The heart of the King of Assyria by now was so exalted through his many conquests that he became entirely unreasonable. He was determined to take Judah into captivity as he had Israel (v. 32). For the record of the gross insults against Hezekiah and Judah, and of the arrogant blasphemies against God, read chapter 18.

1. The Prayer for Deliverance

The terrible demands made by the Assyrians were "spread before the Lord" (ch. 19:14). Hezekiah invited God to witness the blasphemies and the demands. He would have God see that his prayer for deliverance was urgent and well founded. "Men ought always to pray, and not to faint" (Luke 18:1); prayer and worship should be the life of the Christian; but great prayers are often the result of great pressure. Take the prayers of Jacob. He prayed and covenanted the night he slept at Bethel (Gen. 28:16-22). His heart was filled with prayer as he left Laban to return to the promised land, "and the angels of God met him" (Gen. 32:1). But it was when he was face to face with Esau that his prayer became really fervent. Then he prayed until he touched God (Gen. 32:24-30).

Let us now look at the prayer of Hezekiah:

a. To Whom He Prayed

"O Lord God of Israel, which dwellest between the cherubims" (v. 15). God had said, "Israel is my son, even my firstborn" (Ex. 4:22). His covenant was with them (Gen. 12:1-3; 17:1-8). Hezekiah had remembered this covenant and had put himself on praying ground by putting away evil. Let us remember that, while God entered into covenant with and concerning Israel, such covenant was not of a character that would avoid His wrath if they went away from Him (Deut. 29:19, 20). And let us as Christians remember that while Jesus has redeemed us

with His own blood, this gives us no license to sin. "The soul that sinneth, it shall die."

b. Confessing Assyria's Power. vv. 17, 18

There was no presumption in the prayer of Hezekiah. He knew Assyria was a foe too great for human power to defeat—"Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands" (v. 17). They also had destroyed their gods (v. 18). Then he told God why these nations were defeated—"They were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them" (v. 18).

c. Acknowledgment of God's Power

"Thou art the God, even thou alone" (v. 15). Was He the God of the land of Israel only? Not so. He was God "of all the kingdoms of the earth." What God was then, He is today; He is Creator and Sustainer of all, but in a special sense He is the God of His people.

d. The Prayer for Deliverance

"Lord, bow down Thine ear, and hear: open, Lord, Thine eyes and see. . . . Save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord" (vv. 16, 19). Hezekiah's prayer had a double appeal. It was an earnest prayer in behalf of himself and his people; it was also a prayer for the glory of God. He would have "all the kingdoms of the earth" to know that Jehovah is the Lord, and He only (v. 19).

2. The Message of the Prophet

Two messages of Isaiah are recorded in our lesson. The first is in verses 6 and 7. In it he foretells "a blast" upon the invader. This probably referred to the destruction recorded in v. 35. Then there was to be a rumor, telling of other troubles before the Assyrian king. Finally, the king of Assyria would fall by the sword in his own land.

It is said that, upon the Assyrian king's return, word had reached his two sons that he planned to offer them to his gods in appreciation of his victories. In order to save their own lives, the sons took the life of their father. Thus the first prophecy of Isaiah was fulfilled (v. 37).

The second prophecy was an assurance to Hezekiah that his prayer was heard and that Judah would be saved (vv. 20-34). We do not have room here to comment on this prophecy, but would like to mention one part. Through invasion the land had suffered. When the Assyrians had departed it was too late to plant crops. The next year was the Sabbath year in which the land should rest. The Lord assured Hezekiah and

Judah that they need not fear. Production through the falling of unsown seed would give them sufficient for the year they were in, and for the year following; then they should return to normal tilling of the soil (v. 29). How wonderfully God can provide if we trust Him. He is "able to do exceeding abundantly above all we ask or think."

3. The Enemy Destroyed

In his prayer Hezekiah put himself entirely into the hands of God. He acknowledged his inability to cope with the armies of Assyria. He did not know how God might intervene, but he believed He would. The prophet had assured him with this message from the Lord: "I will defend this city, to save it, for Mine own sake, and for My servant David's sake" (v. 34). Then the Lord showed how He would defend it. "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians."

How suddenly arrogant pride was brought down! Seeing such destruction as he found upon arising in the morning, "Sennacherib king of Assyria departed, and went, and returned, and dwelt at Nineveh." This was the beginning of his end. As he worshipped his heathen gods, his two sons "smote him with the sword" (v. 37).

Let us remember that humility and dependence on God are the way to success in the Christian life. Our adversary the devil is too strong for us. His "principalities and powers" are beyond human ability to defy. We have a Deliverer who "resisteth the proud, but giveth grace to the humble."

THIS WEEK'S LESSON

Hezekiah's Reforms (lesson for Sunday, April 27). Lesson text: 2 Chronicles 29:1-11.

NO ANSWER UNTIL YOU DIAL

Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not. Jer. 33:3



A COMPASS IN THE CHAOS

(Continued from page three)

divine healing, about the hope of Christ's return, and every doctrine that we hold dear.

Yet there need be no confusion on doctrinal points. The same Compass which brought national salvation to England, and which has brought personal salvation to multitudes of individuals, points unflinchingly to the path of truth. Of sin it says, "All have sinned and come short of the glory of God." Of the Blood it says, "We are redeemed . . . with the precious blood of Christ," and "without the shedding of blood there is no remission." Of the Baptism in the Holy Spirit it says, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Of divine healing it says, "They shall lay hands on the sick, and they shall recover."

Today cries for strong Christian leadership. It must be founded on sound Bible doctrine. Let us therefore study God's Compass and know how to read its directions correctly. It will always point unerringly to the Man of Galilee who can solve every problem and still every storm.

One day the wind and waves were beating brutally upon a little fishing boat on the Sea of Galilee. Confusion and consternation gripped the men in the boat. They feared they would sink. There was a Passenger in the boat who was not afraid. He was sleeping peacefully. The men awakened Him, and He spoke to the wind and the waves. "Peace!" He commanded. "Be still!" And behold there was a great calm.

The Man of Galilee still speaks with authority. He can calm every storm. If you are torn by confusion, if you are wavering between two opinions, go to the Compass. Set your course by the Word of God. Put your trust in the Lord Jesus Christ, and you will never regret it.

NEWS

WITH CHRIST

NORA E. NEAL, Modesto, Calif. went to her heavenly reward a few weeks ago. Sister Neal was ordained in 1913. She was one of our superannuated ministers.

BUILDING BY FAITH BRINGS WEEKLY PROVISION AT S.E.B.I.

LAKELAND, FLA.—For some years now South-Eastern Bible Institute has been renting its quarters from the United States Government. Since these buildings were used during World War II, the lease agreement stipulated that in case of a national emergency they could be taken over on a thirty-day notice. The Korean crisis anticipated such an emergency. The directors of SEBI were forced by these circumstances to develop their new campus buildings as quickly as possible.

Construction was started on an administration building, a cafeteria, and one dormitory. When the walls were completed up to the second floor, a tropical hurricane destroyed part of the walls causing about \$2500 damage. Construction was suspended and all available funds were used to pay up accounts that were due.

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NOTICE!!

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If you have not as yet received a copy of this new catalog write to the Gospel Publishing House, Springfield 1, Missouri, for your free copy.

Every effort to obtain further gifts or loans for the new buildings failed. It seemed that it was impossible to get funds to reconstruct the buildings. As a result, the building program lay dormant for about a year.

Then during the camp meeting last summer, the Lord spoke to Howard S. Bush, Chairman of the Board of Directors, concerning his own personal consecration. Brother Bush promised the Lord to forget plans for the future and to live in the present, praising God for each day's provision. "The Lord assured me of His faithfulness to meet the daily needs of His work," says Brother Bush.

On that very day the school had a \$1,500 plumbing bill to meet, with insufficient funds to pay it. An appeal was made at the South Florida District Camp meeting that morning. At the close of the service a young man from Tampa, Florida, loaned the school a thousand dollars. In the afternoon, a letter came from one of the Home Mission workers in South Carolina which contained a check for \$500. God had answered prayer!

From this start, God has sent the school over \$100,000 in gifts or loans for the construction program in the last nine months. The building expense has been averaging around \$1,000 each week. As the directors and leaders of the school have continued to build in faith, God has supplied the need week by week. Often as the hour approached when the payroll was due, funds to meet the need were received at the last moment. Hallelujah! One week the thousand dollars came from a woman in St. Petersburg; another week it came from a woman in the State of New York; still another week it came in two loans of \$500 each, from brethren of the South Florida district.

On February 10 of this year, an audit of the books showed \$34,000 worth of bills and no money with which to pay them. God laid it on the heart of a brother in Florida to loan the school \$16,000. "We shouted the victory and paid that much on the accounts," Brother Bush says. Shortly afterward a check for \$20,000 was received from a brother in the North. This finished paying all of the outstanding accounts for the month of February.

The new campus is located on the shores of Lake Bonny at Lakeland, Florida. Four buildings

are now under construction: a three-story administration building, housing classrooms, offices, library, and the music department; a two-story cafeteria building with cafeteria on the first floor and men's dormitory on the second; a two-story ladies' dormitory which will have 84 rooms for two students each, plus eight faculty apartments; and a utility building which will house the school's boiler plant, trailer, rest rooms, laundry, and two faculty apartments. This portion of the new school campus will accommodate a student body of 225. Another dormitory will be added later to complete the building program. All of the buildings are of modern type construction, concrete and steel, thoroughly fireproof, and have been designed for Florida's climate.

The construction program is being continued in faith that God will meet the need from week to week. It is hoped that the buildings will be ready for occupancy by September 1 so that the opening of the fall term will find the school on its new campus.

AMONG THE ASSEMBLIES

BUENA PARK, CALIF.—Evangelist and Mrs. Bob Sheran of Hollywood, Calif. were with us for nine nights. One was saved, two were reclaimed, and the church was greatly benefited.—George W. Perkins, Pastor.

MOODY, TEX.—We had a three-week meeting with Evangelist W. A. Edwards of Waco, Texas. Two were saved, two were reclaimed, and one was filled with the Holy Ghost. There were a number of healings. The Sunday School increased from 68 to 116.—B. H. Myers, Pastor.

SANTA MARIA, CALIF.—We had a five-week meeting in February and March with Evangelist L. C. Eldridge of Santa Barbara, Calif. Thirty-three came to the altar for salvation, 25 were baptized with the Holy Ghost, and a number received definite healing. Entire families were saved in this meeting.—J. W. Dollins, Pastor.

VIRGINIA, ILL.—We had a successful meeting with Evangelist James O. Johnson of St. Louis, Mo. Several were saved and a number filled with the Spirit. Others were healed of afflictions in their bodies.—Helen Cox and Mabel Brown, Pastors.

ORTING, WASH.—We had a three-week meeting with Evangelist and Mrs. J. J. Wagner of St. John, Wash. Souls were saved, sick bodies were healed, and the saints were encouraged. The interest was keen among the townfolk. Many to whom the Pentecostal message was new received it with enthusiasm.—Robert Webster, Pastor.

WINONA, MO.—We had a wonderful four-week meeting with Evangelist Lura Blades of Malden, Mo. Three middle-aged men prayed through to old-time salvation and one of them was filled with the Holy Ghost. A boy and his mother also prayed through. The revival spirit is still in our midst and another man was saved in our midweek service.—Flora A. Dusenbery, Pastor.

PUEBLO, COLO.—We had a profitable two-week meeting with the Jimmy Adams Evangelistic Party. Approximately 30 were saved and six were filled with the Spirit. About 500 outside contacts were made. The Sunday School reached a new high with an average of 360 during the meeting.—Richard D. Emerson, Pastor, First Assembly of God.

LEEDS, ALA.—On February 17 we began a four-week meeting with Evangelist Fred Brand of St. Louis, Mo. God moved in a most gracious way from the beginning. Seventy-five were saved, 40 were baptized with the Holy Spirit, and many received a refilling. The Sunday School reached a record attendance of 230. Thirty-five new members were added to the church.—Mrs. Boyd Fisher, Pastor.

BILLINGS, MONT.—We had a gracious visitation of God's Spirit in a meeting with Evangelist Peggy Bolam. Not a day passed in the three-week meeting without someone being saved or filled with the Spirit. Sister Bolam conducted a morning study and prayer service which grew in numbers as the meeting progressed. Two Baptist ladies were filled with the Spirit in a morning service and broadcasted the value of this experience everywhere. A spirit of prayer and intercession is continuing.—Earl W. Goodman, Pastor.

PARADISE VALLEY, PA.—On March 16 we closed a meeting with Evangelists Mary Abate and Roberta White. The ministry of these consecrated young women was of great blessing to us. Their Spirit-anointed singing drew many visitors. Souls were saved and the sick were healed. A lady with a severe pain in her back was instantly healed. Another woman ran to the altar for salvation without an altar call being given. The attendance was excellent. We thank God for the evangelists' untiring work in our church.—William H. Douglas, Pastor.

COMING MEETINGS

Notices must reach us three weeks in advance, due to the fact that the Evangel is made up 18 days before the date which appears upon it. Dates of meeting must be given. Meetings in progress will not be announced unless they continue beyond the date of publication.

JEROME, IDAHO—Assembly of God, Apr. 16—27 or longer; Evangelist and Mrs. Bennie R. Harris, Loveland, Colo. (Milo Harmon is Pastor.)

BREWSTER, OHIO—Full Gospel Church, Apr. 20—May 4; Evangelist W. M. Bunch, Louisville, Ky.—by Arthur E. Carpenter, Pastor.

YAKIMA, WASH.—Assembly of God, Apr. 27—; Evangelists Fulton and Lorraine Buntain. (Emmett McLaughlin is Pastor.)

CAROLINA, W. VA.—Assembly of God, May 4—; Evangelists Pete and Verna Saleskey, Keyser, W. Va.—by Olan Knotts, Pastor.

JACKSONVILLE, FLA.—First Assembly of God, Apr. 27—; Evangelist John Wilkerson, West Palm Beach, Fla.—by Carl Brumback, Pastor.

MAQUOKETA, IOWA—April 22—May 11; Evangelist and Mrs. Gilford Gibson, Marshall, Mo.—by Lorraine Lemberg and Wanda Bain, Pastors.

PLAINVIEW, TEX.—City-wide Workers' Training School, Southside Assembly, May 12—16; with Raymond White, National S. S. Representative.

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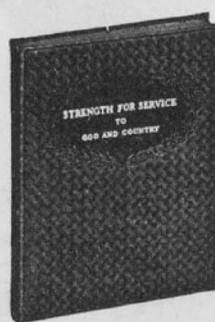
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DONNA, TEX.—First Assembly of God, May 4—; Evangelist F. Lamar McGown.—by W. W. Wright, Pastor.

RUSHVILLE, ILL.—Assembly of God, Apr. 28—May 4; Evangelist M. E. Parlotz. (A. F. DiMusto is Pastor.)

WAUSAU, WIS.—Christian Assembly of God, Apr. 20—May 4; Evangelist Earle L. Cleveland, Seattle, Wash. (H. J. Walterman is Pastor.)

DUNCAN, OKLA.—First Assembly of God, Apr. 30—May 11; Evangelist Christian Hild, Fargo, N. Dak.—by Haskell Rogers, Pastor.

GREEN BAY, WIS.—Gospel Tabernacle, Apr. 18—; Evangelist Velmer Gardner, Springfield, Mo. (E. A. Beck is Pastor.)

MER ROUGE, LA.—Bonnie Idee Assembly, Apr. 27—May 11; Evangelist G. A. Jackson, Crossett, Ark.—by Vashti Smith, Pastor.

PAYETTE, IDAHO—Assembly of God, Apr. 30—; Evangelist ad Mrs. Bennie R. Harris, Loveland, Colo. (R. E. Cull is Pastor.)

LOUISVILLE, KY.—Calvary Assembly, Apr. 27—May 11 or longer; Evangelist and Mrs. Paul Cantelon, Latah, Wash.—by W. Howard Roberson, Pastor.

BYERS, TEX.—Assembly of God, Apr. 27—; Evangelist Bessie L. Fisher and Nell Gaines Cheek, Memphis, Tenn.—by James H. Gilbert, Pastor.

MERIDIAN, MISS.—Highway Assembly of God Tabernacle, May 1—22 or longer; Evangelist R. E. Gilliam, North Little Rock, Ark.—by P. F. Ramsey, Pastor.

DES MOINES, IOWA—First Assembly of God, April 27—May 11; Evangelist Joe Calabrese and Co-worker Oran Duncan, Kansas City, Mo. (Z. E. Miles is Pastor.)

AMARILLO, TEX.—City-wide Workers' Training School, First Assembly, May 5—9; with Raymond White, National S. S. Representative.

TURLOCK, CALIF.—Area-Wide Workers' Training School, Bethel Temple, Apr. 28—May 2; with George Davis, National S. S. Representative, and Billie Davis, Associate Editor of "Our Sunday School Counsellor."

SOUTHERN MISSOURI DISTRICT COUNCIL—Assembly of God, Sullivan, Mo., Apr. 29—May 1; B. Owen Oslin, Fort Smith, Ark., guest speaker. Odis H. Virgin is host pastor. (K. H. Lawson is District Superintendent.)

INDIANA DISTRICT COUNCIL—Full Gospel Tabernacle, 8th and Connecticut, Gary, Ind., May 5—7; Joe Neely, Wyoming District Superintendent, guest speaker. L. B. Richardson is host pastor. For reservations write B. E. Hillman, % Tabernacle.—by Roy H. Wead, District Superintendent.

ROCKY MOUNTAIN DISTRICT CONVENTION—District Camp Grounds, 5700 S. Broadway, Denver, Colo., May 6—8; V. G. Greisen, Superintendent of Kansas District, guest speaker. Pre-convention C. A. Rally Monday night; Paul Perry, District C. A. President, in charge.—by Russel G. Fulford, District Superintendent.

ILLINOIS DISTRICT COUNCIL—Calvary Pentecostal Church, Galesburg, Ill., May 6—8; Robert Cummings, Springfield, Mo., and R. E. McAlister, Toronto, Canada, guest speakers. Credentials Committee to meet May 5, 2:30 p.m. Rooms provided as far as possible. George W. Clark is host pastor.—by W. R. Williamson, District Superintendent.

OHIO DISTRICT COUNCIL—Pentecostal Church, E. 55th and Lexington Ave., Cleveland, May 5—8; Thomas M. Miller, Miami, Fla., guest speaker. For reservations write host pastor, Thomas F. Zimmerman, 1141 Winston Rd., Cleveland 21, Ohio. James W. Van Meter is District Superintendent.—by T. E. Hartshorn, District Secretary.

NEW YORK-NEW JERSEY DISTRICT COUNCIL—Full Gospel Church, Fifth and Ridge Ave., Neptune, N. J., May 5—8; Wesley R. Steelberg, General Superintendent, speaker. Monday evening, C. A. Rally; Tuesday evening, Home Missions; Wednesday evening, Foreign Missions; Thursday evening, Ordination.—by Richard J. Bergstrom, District Secretary-Treasurer.

MISSIONS AT HOME

New Fields . . . Deaf Mutes . . . Prisoners
Jews . . . American Indians . . . Alaska
Foreign Language Groups in U.S.A.

WHAT SHALL WE TELL THEM?

A request has come to us from some of our Assemblies of God servicemen who, with their families, are stationed at the U. S. Naval Training Station, Newport, Rhode Island. There is no Assemblies of God work in this city of 35,000 but these Pentecostal servicemen, feeling the need of fellowship began to gather together in cottage prayer meetings. God has blessed them, and twelve have received the Baptism with the Holy Spirit in these cottage prayer meetings.

Pastor G. L. Fannin, of nearby Pawtucket, began taking his C.A.'s over to Newport for Sunday afternoon services. They were able to rent the basement of a local church building for services. Interest has grown, and these servicemen have now requested that our National Home Missions Department do something about helping them get an Assemblies of God church established in Newport.

The church where they have been worshiping in the basement is now for sale! They want to purchase it. We will be able to send a qualified minister to take charge of this work if we can purchase the building.

These servicemen are willing to sacrifice and do what they can, but they need help. Here is an opportunity for us to have a part in placing a Pentecostal testimony in this city where a



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works repentance **2 CORINTHIANS, 6-8**

<p>a 1 Cor. 3. 9. ch. 5. 20. b Heb. 12. 15. c 1 Cor. 1. 4.</p>	<p>I have said before, that ye are in our hearts to die and live with you. 4 Great is my boldness of speech toward you, great 'is my glorying of</p>
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large portion of our Atlantic fleet is stationed.

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What shall we tell these men? We believe you will want to help them get this work established. We can help them by our prayers. We MUST assist them with finances also if they are to proceed with the purchase of this church building.

Can we afford to fail Assemblies of God servicemen who have such a vision? Let's help them buy a church! Just designate your offering for the "Newport Church," and send it to the National Home Missions Department, 434 W. Pacific St., Springfield 1, Mo. Remember, all your offerings go 100% as designated.

HOLY ADORNMENT

(Continued from page four)

should be: Where is my adorning? If it be without, then indeed we are in evil case. But if it be within—in the hidden man of the heart, in the cultivation of a meek and quiet spirit—we may leave outward matters to shape themselves very much as they may; and they will cease to attract an undue share of our attention or thought. "Great is he," says Seneca, "who enjoys his earthenware as if it were plate; and not less great is the man to whom all his plate is no more than earthenware."

Plenty are there whose outward body is richly decked, but whose inner being is clothed in rags; while others, whose garments are worn and threadbare, are all glorious within. It is a solemn question: *What are our garments in the sight of God?* Do we know anything of this "meek and quiet spirit," so precious in His esteem, so restful and blessed amid the tumult of the world?

The clue to its possession seems hidden in the suggestion that *the holy women in the old time trusted in God*. Turn your heart towards God; and the result will show itself in such wholesomeness of behaviour, such consistency in well-doing, such freedom from sudden fear, as will commend the Gospel, and attract the smile of God.

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