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The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

Number 2005
October 12, 1952
Five cents

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

Speed-the-Light Dollar Day October 19



Open-air service being conducted near Assemblies of God mission station in Basutoland, South Africa
see page seven

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

A Good Objective

Industrialist Harvey S. Firestone, Jr., speaking to the Protestant Episcopal Church convention in Boston last month, said: "Our objective in 1953 will be to drive home to the men of our church the conviction that without Christ there is no hope for the world."

Advertising the Gospel

Missionaries and national Baptists of San Jose, Costa Rica, recently contracted for a full page ad each Sunday for ten weeks, in the newspaper having the largest circulation* in the country. The space was used to announce and explain the Baptists' major doctrines. Some of our Assemblies of God churches in the U.S.A. have used similar methods, though on a smaller scale, and have found the newspapers to be an excellent means of reaching the public with our Full Gospel message.

World-wide Bible Reading

The American Bible Society is promoting its ninth annual observance of World-wide Bible Reading. The theme this year will be, "The Word of Life." All around the world for twenty-nine days Christian people will be reading the same Bible passage the same day, beginning on Thanksgiving Day and ending on Christmas. Posters and bookmarks are available to any church that wishes to participate. Even the blind will take part this year, for some of the printed lists of the selected readings will be in Braille.

Catholic-Protestant Debate

Something unusual occurred at Stillwater, Okla. a short time ago. Visitors came from fourteen states to hear a debate between a Catholic priest and a Protestant minister. The debate centered on the Bible and the merits of their respective churches.

The Protestant told a crowd of 5,000 that "if the Catholic Church stayed within the Scriptures, it could not teach the things it does." In response, the Catholic retorted that the Bible "is not the last court of appeal," and that "the Scriptures came from the church, not the church from the Bible."

The debating reportedly was conducted on a very high plane with no squabbling or mud-slinging, but it served to emphasize the deep gulf that is fixed between the truth of God's Word and the teachings of the Roman Catholic Church.

Protestants Win in Montreal

Not long ago a municipal law was passed in Montreal, Canada, by which all retail stores in the city would have to close on Roman Catholic holidays. Some of the big department stores objected, and took the matter to the Montreal Superior Court, where the law was declared unconstitutional.

Non-voting Protestants

According to a recent Gallup survey, only 62 per cent of eligible Protestant voters cast their ballots in the national election in 1948, compared to 72 per cent of Roman Catholic voters and 78 per cent of Jewish voters. Only 62 per cent! How the other 38 per cent would protest if they were to lose their right to vote. There cannot be good government in America unless the God-fearing people of the nation take the trouble to register and cast their ballots for God-fearing candidates.

The Presidential Candidates

A report in *The Voice*, published by the Board of Temperance of the Methodist Church, states:

"Our information is that both General Eisenhower and Governor Stevenson do not hesitate to take a cocktail or a glass of wine if the social occasion seems to call for it. We could wish it were not so. Officials and candidates say things while under the influence of a very little alcohol, which plague them for months and years. Alcohol is the greatest solvent of discretion, and the greatest favor a President or a candidate could do for himself would be to let it strictly alone."

A Marvelous Machine

The Navy Bureau of Aeronautics has come up with a marvelous machine. It is an "electric brain" capable of carrying on between 3,000 and 5,000 mathematical operations per second. When an error creeps in it stops its entire operation, checks the error, and continues from that point after correction. It will be used to check and compute the performance of guided missiles in flight.

Wonderful as is this "electric brain," there is something within every man and woman that is infinitely more wonderful, and that is the capacity to know God. When taught from the Scriptures and tuned to the Spirit our conscience is able to guide us unerringly in the path of right. It is our responsibility to study the Bible, however, and to walk in the

Spirit. If we will do this, we will hear a check from that marvelous "inner voice" whenever an error creeps in. "Thine ears shall hear a word behind thee, saying. This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah 30:21).

A Judge Speaks

Luther W. Youngdahl, former Governor of Minnesota, now U. S. District Judge in Washington, D. C., says:

"Irreverence, cynicism toward spiritual values, the mad rush for cash and comfort and pleasure—all these are warning signs of dangerous moral deterioration that can destroy us. We ought to be most afraid of the danger from within—the corrupting and weakening of national character. It is even more dangerous than the threat of Communism from without.

"Too many people are drifting through life without a faith in God. They are insecure and filled with worries and tensions. Getting back to God and finding a philosophy of life that places selfish desires secondary to Christian service is the task meriting top priority in America today. It is a necessity that takes precedence over production of tanks and guns.

"The real problem today is a spiritual one. Juvenile delinquency, lack of respect for authority, corruption and crime—all these result from a lack of Christian character. Only a return to God as revealed in the sacred Word will provide the answer to our predicament."

Universalism Dying?

United Evangelical Action reports that the Universalist Church is about ready to "give up the ship." It had its beginnings in this country under the leadership of Hosea Ballou about 200 years ago as a protest against the orthodox Bible doctrine of eternal punishment. Its cardinal tenets were that "God is love" and that "all men will be ultimately holy and happy."

In its early days it more or less accepted the Bible as the authoritative Word of God but, having denied those teachings which were opposed to its comfortable philosophy, it tended to gravitate toward "liberalism" and Unitarianism.

A few months ago Universalist leaders sent out an announcement that unless its membership increases, the denomination may not hold another national convention.

The Streets of Jerusalem

The city council has adopted a resolution to name twelve of Jerusalem's streets after the twelve tribes of Israel. The council also decided to name new streets after the judges and kings of Biblical times.

Why Move Mountains?

THOSE FIRST three verses in the thirteenth chapter of First Corinthians are so familiar, and contain propositions so commendable to our idea of the fitness of things, that we are in danger of not pausing over them long enough to receive the impact of their tremendous force.

The propositions are startling enough to compel attention. To affirm that I am "nothing" even though I have a faith that can move mountains is sufficient to jar the most enthusiastic devotee of signs and wonders. For it to be possible for me to give all my goods to feed the poor while I am totally devoid of love sounds almost incredible. Most amazing of all, to allow myself to be burned as a martyr and yet fail to qualify for a martyr's crown is a possibility tragic enough to provoke great searchings of heart.

Analysis of the passage is easy and helpful. The key-phrase "THOUGH I" occurs five times and is associated with "Though I *speak* . . . Though I *have* . . . Though I *give*." It is affirmed that Christian speaking, Christian having, and Christian giving can exist in their superlative forms and yet amount to nothing. The towering edifice of maximum giving is brought down with a crash. The central affirmation centers around the supreme importance of LOVE.

It is illustrated in five distinct spheres of Christian activity: 1) Love is more important than "tongues." 2) Love is more important than knowledge. 3) Love is more important than faith. 4) Love is more important than generosity. 5) Love is more important than martyrdom.

We dare not proceed without stopping to warn the hasty and bigoted opponents of spiritual gifts that this passage does NOT teach that because love is transcendantly important it becomes a substitute for gifts, as is often mistakenly affirmed. The exhortation that emerges, immediately the pre-eminence of love has been driven home, is that we are to "follow after love and desire spiritual gifts" (1 Cor. 14:1). Therefore, to-state the positive instead of the negative we can say: "If I speak with the tongues of men and of angels AND HAVE LOVE, I am as most delightful

The Bible reveals that miracles are strangely ineffective things in moving men's hearts—but love always wins.

This article by Donald Gee should cause each reader to search his heart and pray for a new baptism of divine love.



music"; or, "If I bestow all my goods to feed the poor and have love in my heart, then I delight both God and man and lay up rich treasure in heaven"; or, "If I give my body to be burned with love flooding my soul while I suffer, then it shall win for me a crown of glory to the praise of my Redeemer."

Love is the essential spiritual element that changes futility into fertility. God is glorified and pleased by LOVE AND SPIRITUAL GIFTS. We are to covet both, not one or the other. Divine love requires active means of expression, otherwise it may lose itself in sentimental idealism. The opposite danger is activity in religion from wrong motives so that the very brilliance of our achievement blinds us to its deep poverty before God.

1. "TONGUES" WITHOUT LOVE

All eloquence divorced from sincerity or morality is offensive to decent people. The political platform has known plenty of this kind of "sounding brass." In the churches pulpit and prayer-meeting eloquence needs to be accompanied with a good testimony in the life of the speaker. Nothing is more often a stumbling-block to the non-Christian than inconsistency, and particularly lovelessness, in those who are prominent talkers in religion. Even moral blamelessness is unattractive when a gifted speaker is cold and professional.

What is more arresting in this oft-quoted verse one, is that the gifts of Pentecostal inspiration and ecstatic utterance become a positive nuisance and hindrance and offense unless those who use them exhibit the love of God in their lives. There may be apparent "power," but the ultimate measure of true Pentecostal power in witnessing (Acts 1:8)

consists of much more than either words or deeds; it includes the sum total of the whole life and character of the Spirit-filled Christian.

The added force of this statement is that the futility goes beyond a mere negative. The speaker in tongues without love is not only "nothing"; he is a positive stumbling-block to others. This is very grave.

2. KNOWLEDGE WITHOUT LOVE.

Prophesy in the churches consists of giving forth "revelation" (chap. 14:30) and makes active the understanding as well as the spirit of the believer. In other words, the intellect as well as the emotion is fruitful under the touch of the Spirit. There is a strange temptation to pride in the possession of spiritual knowledge given by a process of revelation. In the more natural processes of education, when knowledge is acquired by hard work and diligent study, the usual result in a soundly educated person is humility of mind. But in supernaturally imparted knowledge without hard mental work and without contact with other minds, there is no compensating consciousness of personal ignorance if once the grace of God in the whole process is forgotten. "Love vaunteth not itself, is not puffed up" (v. 4). It is love alone that can successfully hold the Christian prophet and teacher in spiritual safety, and particularly when their gifts are genuinely spiritual and their zeal thoroughly evangelical. To know illumination without corresponding grace and to feel fervor without the motives purified is the exact danger the apostle here places before the Corinthians.

The prophet and the preacher can so easily preach for sheer love of preaching. The teacher can just as easily teach for sheer love of the art of teaching, and the subtle conceit of passing on his knowledge, and the pleasure of handling what he knows to be true. The evangelist can easily confuse a love for evangelism as a congenial personal occupation with a true love for SOULS. Without love, all ministries become nothing more than religious hobbies which we engage in for our own pleasure and our own glory rather than the sacrificial

MY MASTER

My Master was so very poor
A manger was His cradling place;
So very rich my Master was
Kings came from far
To gain His grace.

My Master was so very poor,
And with the poor He broke the bread;
So very rich my Master was
That multitudes
By Him were fed.

My Master was so very poor
They nailed Him naked to a cross;
So very rich my Master was
He gave His all
And knew no loss.

—Harry Lee

service they render to others at their point of deepest need.

3. FAITH WITHOUT LOVE

At first sight it is difficult to accept the plain statement of verse 13 that love is greater than faith. Yet so it is. It is a fact that faith is necessary for us to please God, that faith brings wonderful answers to prayer, and that faith can laugh at seeming impossibilities. Paul remembers our Master's own words when he speaks of a faith that can move mountains. He has in mind faith at its zenith of power—the faith of miracles. So attractive to many Christians laboring in the midst of an unbelieving and perverse generation is the testimony of signs and wonders accompanying the preaching of the gospel that they are in real danger of mental and spiritual intoxication with manifestations of the supernatural or near-supernatural. They tend so to magnify what they call the "sign-gifts" that they put them in a prominence quite alien to the sober judgment of the Word of God and very different from the value that Jesus gave to them.

Jesus steadily refused to be a mere Healer and Wonder-worker. The apostles kept miracles as mere incidentals in their ministry of the Word. The essence of their Pentecostal power was in their preaching and teaching, and it was this that changed lives and turned their world upside down. The Pentecostal Revival has had much justification in stressing the supernatural element in the gospel, in view of the virtual denial of it by modernism, but to perpetuate an over-emphasis that leads to an unbalanced message is to court disaster. It

will lead men and movements to—"nothing." Holiness is more than healing, and the soul is more than the body.

Power to move "mountains" poses the deeper question as to why we want to move them at all. Is the miracle really necessary? What will be the sequel to the physical miracle in the moral and spiritual realm? Wonder-working power can easily lead to personal exhibitionism. There can be sincere illusion that the miracle can do the work of grace, when actually only love will suffice. It is a hard thing to say to enthusiasts for miracles, but the Bible reveals that miracles are strangely ineffective things in moving men's hearts.

In its own natural realm the world today is facing the awful peril of power without a right motive to use it. Science has given men power literally to move physical mountains. But for what ends will such terrific power be unleashed? In the answer to that question lies the destiny of our civilization. The obvious answer of the Christian is that only love is capable of rightly using power. Yet even spiritual power, that by faith can move mountains, can fail. In the final assessment of values for eternity, such "faith" leads to "nothing" unless directed by love.

4. GENEROSITY WITHOUT LOVE

Almsgiving without love is no novelty. Our Lord, with rich irony, held up to ridicule the hypocrites of His day who had a trumpet sounded before their acts of showy benevolence, but even when such disgusting self-glory is not the motive, generosity can still be valueless—except to the recipient. And perhaps it may do him more harm than good by demoralizing his soul. Misguided giving has been responsible for some deep evils of society. Its political repercussions can bring revolution, for healthy men and nations want work, not a dole; they want trade, not charity. Giving can be either subtly or brazenly patronizing and thereby only insult a brother in need. True and gracious giving aims at maintaining the self-respect of the recipient, and flows from a deep sense of stewardship in the giver.

The deepest danger of bestowing all our goods to feed the poor, without love, lies in making our generosity a substitute for love. I can help the poor without any love for the poor in my heart. I can help them as a sop to my conscience. I can help them as a social

hobby. I can help them for self-glory. I can help them lavishly ("all my goods") and even then only be stifling the striving of the Holy Spirit with my soul to convict me of my deep lack of true love for my neighbor.

Such giving, however liberal, profits me nothing. I have made no heavenly investment. It is as though I had given nothing at all where eternity's values are in view. Love, and only love, can rightly direct beneficence and inspire it with a motive that makes it spiritually enriching both to the one who gives and the one who receives.

5. MARTYRDOM WITHOUT LOVE

I take this to refer to giving "my body to be burned" as an act of martyrdom. The example of the importance of love is so extreme, in this case, that only the vehemence of urgency in apostolic teaching can explain it. We are asked to suppose a wasted martyrdom! We are asked to believe that there can be martyrdom without a crown! Is this really possible? The answer, apparently, is in the affirmative.

Perhaps some of the greatest tragedies of religious history have been those of wasted or misguided zeal. The glory and glamour of devotion unto death to a cause, blind us to all else but admiration or pity. Yet the importance of love as a supreme motive searches into depths beyond the passions of either the persecuted or the persecutor in martyrdom. The story of religious persecution is one of mixed glory and shame, and some of the issues looked at dispassionately from a distance in time seem strangely unimportant and bigoted. There have been martyrs whose hopelessly intolerant attitude has forced an issue upon quite reluctant judges. To give my body to be burned is magnificent; but for a certain type of nature this is an easier course than to win the victory of a love that never faileth. Alexander Whyte, that staunch Scots Presbyterian, once said, "Better let truth suffer than allow love to die." Some will not agree. I am not sure whether I do myself. But I am sure he said something worthy of thought.

In any case the last word is with the Holy Scriptures, and we are pondering this strong statement that it profits me nothing if I give my body to be burned and have not love. Perhaps it may profit the truth; perhaps it may profit

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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. 3, 1917, authorized July 3, 1918.

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. Send cash with order. 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. Printed in U.S.A.

"Desire Spiritual Gifts"

Walter H. Beuttler

"Desire spiritual gifts" (1 Cor. 14:1) is as much an authoritative injunction as is the statement, "Let all things be done decently and in order" (1 Cor. 14:40).

Paul, in anticipation of opposition to his regulations concerning spiritual gifts, and more particularly concerning his instructions as to the conduct of the women in the Corinthian church, writes: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37). The exhortation to "desire spiritual gifts" cannot be exempted from these "commandments."



W. H. Beuttler

It must be admitted that the abuse of spiritual gifts, both in practice of operation and in emphasis of teaching, has done much to dampen the ardor of some to desire spiritual gifts. Such abuse has filled others with prejudice until they have turned away to an attitude of "never mind spiritual gifts." Yet the incontrovertible fact remains that God has set these gifts in the church along with every other ministry-gift. (See 1 Cor. 12:28.) We therefore have no right to eliminate their Scriptural exercise in the church or to discourage individuals from desiring spiritual gifts. There are more important things, to be sure. Yet Paul, when writing concerning the exercise of spiritual gifts, takes pains to guard against any interpretation that would in any way tend to discourage their proper exercise or to throw any doubt on their genuineness even when improperly exercised. Indeed, in correcting the Corinthians for the disuse of their gifts he directs them to their better use "that the church may receive edifying" (1 Cor. 14:5).

Note Paul's method of correction. First he recognizes that ignorance of the subject is the underlying cause of the disorders at Corinth (1 Cor. 12:1). Then he approaches the whole problem through teaching. In chapter twelve he gives them a doctrinal basis as to the diversity and distribution of the gifts of the Spirit. He sets their thinking straight and alludes to their misconcep-

tions only indirectly, e.g., "Are all apostles? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? (1 Cor. 12:29-30)."

Having laid the groundwork in chapter twelve, Paul proceeds in chapter thirteen with another phase of spiritual gifts; namely motivation. He is now becoming perceptibly bolder. The inferences to their shortcomings are much more direct, e.g., "Though I speak with

"Desire earnestly to prophesy," is the Revised Version of 1 Corinthians 14:39. The matter of spiritual gifts is not optional with us. The Scriptures command us to "desire spiritual gifts" and to "covet earnestly the best gifts"—one of which is prophecy. Where there is a demonstration of the real gifts of the Spirit there will be no room for the unreal.

the tongues of men and of angels, and have not charity [love], I am become as sounding brass or a tinkling cymbal" (1 Cor. 13:1). Paul is correcting their inverted sense of relative values arising from their childish misconceptions about spiritual things, e.g., "When I was a child, I spake as a child, I understood as a child, I thought [reasoned] as a child: but when I became a man, I put away childish things" (1 Cor. 13:11).

Only then does he proceed, in chapter fourteen, directly and specifically to correct their improper exercise of the gifts by means of teaching, and he does that with remarkable wisdom and skill. He is at once corrective and instructive. He changes their views by building them up in the truth; he corrects their practice by directing their zeal. He builds negative correction upon positive teaching. Oh, that more pastors and teachers would use Paul's method of approach, instead of turning to blind dictatorial reprimands or to church legislation.

While correcting abuses, Paul is ever teaching, ever exhorting, and ever encouraging in the exercise of spiritual gifts. Notice his repeated exhortations in this respect. "Desire spiritual gifts." "Covet to prophesy." "Covet earnestly the best [greater, R. V.] gifts." The original words for "desire," "covet earnestly," etc., convey the thought of

"burning," "white hot," "fervent longing," etc., thus showing that our desire for spiritual gifts should not be a mere pious wish, but a passionate desire. Paul is careful not to quench their zeal for spiritual gifts by speaking derogatorily of them. Instead, he fans and directs their zeal. "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (1 Cor. 14:12).

In order to guard against the misuse of his corrections, especially in respect to the speaking with tongues, Paul specifically states, before closing his section on spiritual gifts, "Forbid not to speak with tongues" (1 Cor. 14:39). Thus he warns against an outright prohibition of the exercise of this gift. The Corinthians had given it *THE* place; Paul gave it *A* place; some would give it *NO* place. The first attitude he corrected; the last attitude he endeavored to prevent. "Do not prohibit speaking in unknown tongues," is the way one translator puts it.

The major problem concerning spiritual gifts appears different in the church of Thessalonica from that of Corinth. Whereas in the Corinthian church the main difficulty had to do with the speaking in other tongues, in Thessalonica it had to do with prophecy. One gathers from 2 Thessalonians 2:2, in the light of the context, that spurious utterances were given in regard to the time of the coming of the Lord. 1 Thessalonians 5:20 suggests that these utterances were ostensibly prophetic. There were irregularities in prophesyings which brought the genuine gift of prophesy into disrepute. For this reason Paul felt obliged to write, "Despise not prophesyings." The idea of the word despise is "to treat with contempt." People had become contemptuous of this valuable gift; they discredited its manifestation and rejected its message. In order to correct this regrettable result he admonishes them with the words, "Quench not the Spirit" (1 Thess. 5:19). The translation by Phillips reads, "Never damp the fire of the Spirit," and that by Williams, "Stop stifling the Spirit;" the marginal note says that this is a "figure of putting out fire by smothering." Abuses in prophesying serve neither as reasons nor as excuses for the suppression of prophecy. And this principle applies to all the gifts of the Spirit. The problem calls, first of all, for judicious discrimination. "Prove all things; hold fast that which is good" (1 Thess. 5:21).

Of great importance in this respect is qualified spiritual leadership. The genuine is frequently stamped out along with the spurious because of inability to differentiate between the two. The

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A Pilgrim Visits the Holy Land

L. R. Keys

THE HASHEMITE KINGDOM OF THE JORDAN

At Amman, the capital of the Kingdom of the Jordan, are the remains of an old Roman amphitheatre which was built a thousand years before Christ. Its arena was the scene of bloody gladiatorial contests. Many also were put to death there by being exposed to wild beasts. The fact that these orgies have long been a thing of the past is due in large measure to the coming of Christ and of Christianity.

There are many Mohammedan mosques in Amman. This pilgrim was awakened one morning about two or three o'clock by the call to prayer. It was so loud and clear that it seemed to be made just outside the hotel window. Actually, the minaret of the mosque from which the Moslem call was made was some distance away. Later, upon investigation, it was found that very large loud-speakers are used in the minarets for this purpose. He would be a very sound sleeper, indeed, who could sleep through this modernized method of calling the faithful to prayer, especially at two or three o'clock in the morning when the city otherwise is bathed in stillness.

This city of Amman (Biblical Ammon) was at one time the capital of the Ammonites. It originated about two thousand years before Christ and is said to be the place where Uriah was killed.

Driving from Amman we reach the Jordan valley and the famous Jordan River.

At the Allenby Bridge near Jericho the river is a rather muddy stream, about fifty feet wide. As one goes north, however, the water becomes clearer and the river becomes a pleasant stream in the valley.

With snow-capped Mount Hermon in the distance and with the sacred associations connected with the ministry of John the Baptist and of the Lord Jesus Christ in mind, it is not difficult to understand why many pilgrims to the Holy Land wish to be baptized in its waters.

Native boys, well aware of the high regard

TOP PICTURE shows the Mosque of Omar lit up for a religious holiday. Situated in the Old City of Jerusalem, this Mohammedan mosque is built over the famous Rock of Moriah.

SECOND PICTURE shows the Rock of Moriah, which is believed to be the spot where Abraham built the altar on which to sacrifice his only son. This is reputed to be the site of Solomon's Temple. Many Jews would like to rebuild the Temple, but the fact that the Arabs possess the site prevents them from doing so.

MIDDLE PICTURE is of the National Guard of the Jordan Kingdom. These are typical Arab soldiers in King Talal's army.

FOURTH PICTURE was taken outside a Bedouin tent while the family was baking bread.

BOTTOM PICTURE shows a desert guide. Camels are widely used in the Jordan Kingdom—as "ships of the desert" they carry either passengers or cargo.

in which Christian believers hold the River Jordan, are on hand with bottles of water taken from the river to sell to all who wish to take a portion of the River Jordan back to their homes or churches.

At Jericho the traveler comes to one of those spots so important in any of the Bible lands—a watering place. This particular place is a veritable oasis. It is surrounded by barren hills and fields. In the summer it is very hot. One looks with gladness upon the few palm trees and the green shrubbery which betoken the good stream of water which flows there.

To watch the shepherd lead his flock to this refreshing stream and to see the women from the nearby village with their water-pots upon their shoulders, or, like as not, upon their heads, come to this place of supply and refreshment, causes the pilgrim to feel that he has been carried back in time two thousand or even three thousand years. This is a scene that has not changed; it is a page out of history; it is a leaf out of the Bible.

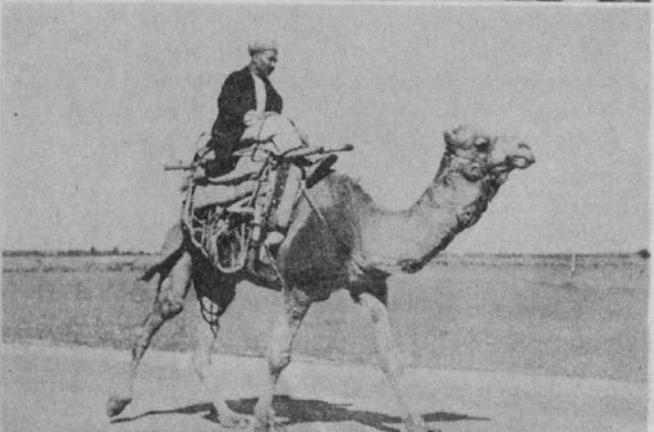
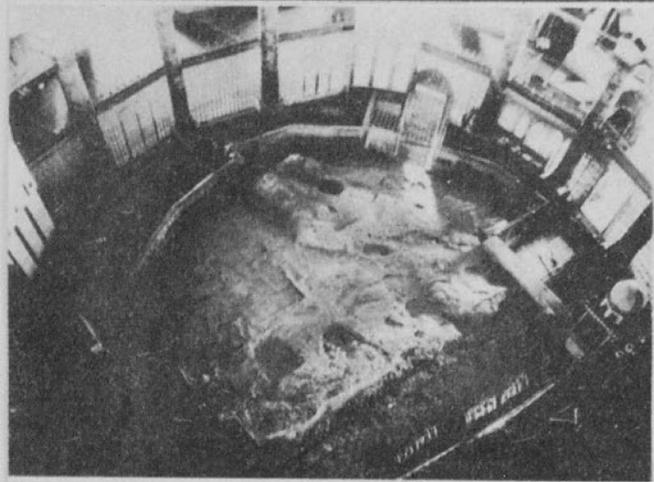
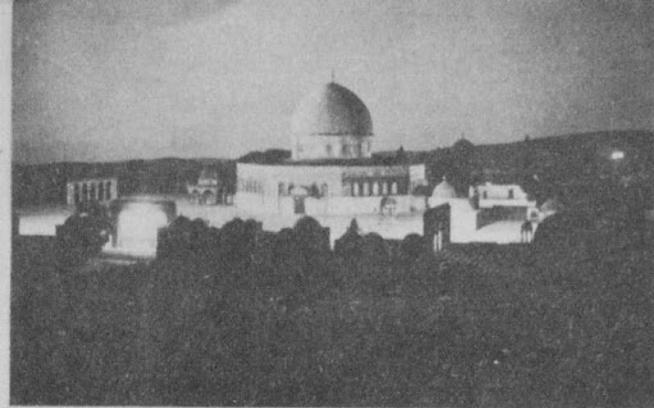
It is very hot as you travel down toward the Dead Sea. This remarkable sea, which is fed by the Jordan River, is forty-seven miles long and about ten miles wide. The remarkable thing is that it is thirteen hundred feet below sea level. It is five times as salty as the ocean, and bathers cannot sink in it. River fish die as they are swept into its waters; nothing can live in it for very long. However, its mineral deposits are very rich. Besides common salt, the water of the Dead Sea contains vast quantities of magnesium, calcium and potassium. Until recent years the mineral wealth of the Dead Sea had been unexploited.

Leaving the Dead Sea area, you drive up the road that leads "from Jerusalem to Jericho." Along this highway you come to a sign reading, "Sea level." It was on this road that "a certain man fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead." This road passes through a barren, desert-like country. It provides any number of places where thieves might very well hide and fall upon their prey as he travels this lonely road.

Just off the highway is all that now remains of the inn to which the good Samaritan took the victim of the thieves' brutality that he might receive care until he recovered from his wounds.

Our road toward Jerusalem takes us through Bethany, a favorite spot with Jesus. It was the home of Mary and Martha and Lazarus, and He loved to go there. It was at Bethany, in the home of Simon, the leper, where love was outpoured by Mary in anointing the head of Jesus from the alabaster box "of very precious ointment."

Nearing Jerusalem, one sees in the distance
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To the businessman, time is money.
To the missionary, time is souls.

Wish You Were Here!

John Garlock, South Africa

JUST AS a doctor speeds through the night to save the life of a stricken child; just as firemen rush to a disaster scene to protect lives and property; just so messengers of the gospel of Jesus Christ, all over the world, race into the dark strongholds of sin, bearing the transforming glow of the One who said, "I am the Light of the world."

The doctor, the fireman, the missionary, all have occupations keyed to emergency, pitted against time. For each, speed is the essence of success, and the stakes are high. But only the race of the missionary holds the drama, pathos, and heartache of a contest for the fate of everlasting human souls. To him as to no other, therefore, speed is of agonizing necessity, for to him the endless, bitter cost of being too late looms as high as eternity.

Of such thoughts as these Speed-the-Light was born, an inspired project designed to put in the missionary's hands the means for speed to match the urgency of his task. The dusty haste of a jeep, the sun-light-swift voice of radio, the hurrying clatter of a printing press: these are the winged feet now given to a missionary's message by those who share his vision.

One among these thrilling speed-tools, the airplane, holds a special place. It is the fastest known means of human transportation. Its very appearance announces that speed is its chief reason for existence. How fitting it is that the very first Speed-the-Light vehicle was an airplane, and that the airplane ever since has been a veritable symbol of all that Speed-the-Light stands for.

We wish you could be here in South Africa to witness the work of the Speed-the-Light airplane on this field. In the two years of its presence it has carried missionaries, ministers, Bible school students, national workers, teachers, and a host of others faithfully and well. It has flown in sunshine and rain, fair winds and foul, over every province of the Union of South

Africa, Basutoland, and Zululand. Beneath its wings have slipped the mist-drenched woodlands of the indescribably beautiful "valley of a thousand hills" in Natal, the sweeping veld of the Transvaal, the breath-taking mountains of Basutoland, and the warm, blue waters of the Indian Ocean. Dependable, and yet dependent upon our care, it has seemed a living thing, sharing effort and rest.

We have flown under adverse conditions, as when, despite favorable weather forecasts, we were caught in the worst dust storm the Orange Free State has had for many years. Air can be rough!

We have landed in a great variety of places, including improvised missionary airstrips, Bible school grounds, pastures, and patches of semi-desert. Once, to take a desperately ill evangelist to a healing meeting when he could be carried no other way, we made good use of a polo field. Another time, bad weather (again despite favorable weather forecasts) lowered the clouds on a mountain-rimmed valley and made it necessary to land on a stretch of narrow road. But the Lord turned the circumstances into blessing and gave us a turkey dinner, new friendships, and an opportunity to witness.

We have seen the miraculous, as when, with visibility dropping in seconds from a mile to a matter of yards, we found our home field by what some people would call amazing luck, but what we know to be the power of prayer.

We have saved days of time, as when, flying to mission stations in almost roadless Basutoland, we eliminate at least seventy-five percent of the travel time otherwise required.

Souls have been saved directly through the use of the plane. Together with an anointed Swazi worker, we flew to a great three-day meeting arranged by another previous African minister, a Zulu. We found more than a thousand people packed into a building intended for not more than three or four



John Garlock and the Piper Pacer airplane he pilots. Brother Garlock writes:

"Every missionary who has seen Speed-the-Light equipment in action has wished that the people back home who provided it could see the wonderful work it is doing. We in South Africa wish you could see what is being done through the use of Speed-the-light cars, trucks, printing equipment, and airplane on this mission field."

hundred. As we ministered the Word, God blessed, and after each service dozens came forward for salvation. By car, the place was days away from our other work, and the pressure of time would have made it simply impossible to go. Had we not had the Speed-the-Light plane, what of those souls?

On our most recent Basutoland trip, our landing at Mt. Tabor mission airstrip attracted a large crowd of Basutos, as it always does. Brother Olsen, the missionary who is now satiated at Mt. Tabor, suggested we have an open-air gospel service on the spot. Right there beside the place we preached on the text, "Thy Word is a lamp unto my feet, and a light unto my path," explaining the Speed-the-Light emblem on the fuselage of the plane, and using a few verses of Scripture as the Lord led. After giving a simple invitation to come and receive the Light, we were overwhelmed to see at least sixty people come forward and kneel on the ground under the blazing noon-day sun, seeking forgiveness of sins and real salvation. But for the airplane and the crowd it drew, what of them?

If the million dollars spent for Speed-the-Light only meant one more eternal worshipper in the Kingdom of God, who could say it was not worthwhile? But that million means, throughout the world, thousands of rescued men, women, and children, who might never have come under the glorious rays of the Light had not the message been urgently sped, swift and sure, over land, sea, or sky, to where they waited in the hopeless dark.

We wish you were here, and you would see.

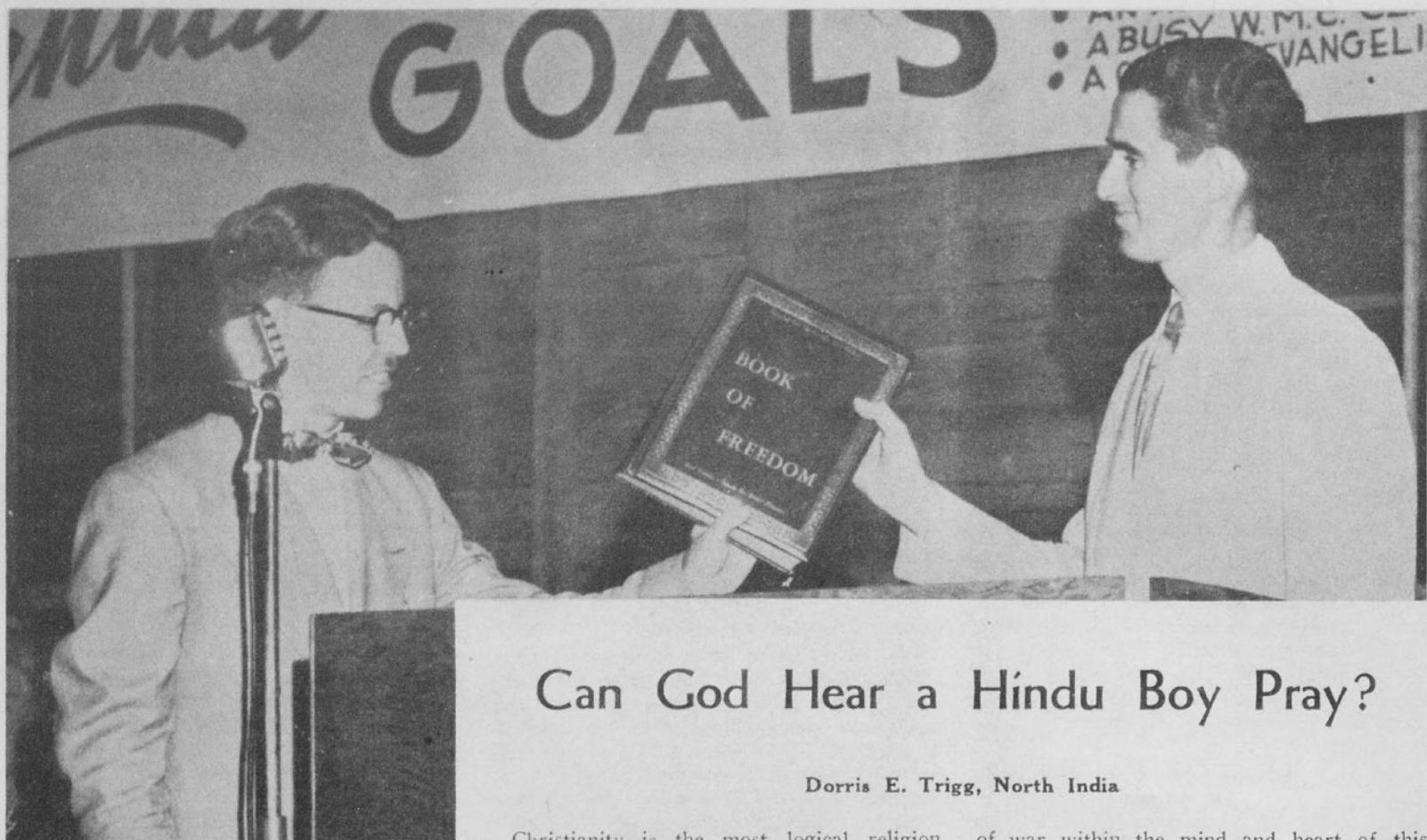
SPECIAL ISSUE STILL AVAILABLE

Copies of the special "Christian Home Issue" of THE PENTECOSTAL EVANGEL, published two weeks ago, are still available at the low price of \$1.50 per hundred copies, post-paid to any address in the U.S.A. Why not order several hundred copies now, while they are available, and distribute them in the months to come? Minimum order, 100 copies. Kindly send cash with order.



The landing of the Speed-the-Light plane attracted a crowd of more than a hundred people, though the landing field is some distance from any village. Missionaries took advantage of the crowd for a gospel service, and at the close more than sixty of them sought Christ as personal Saviour. Note the blankets around these Basuto people. A blanket is their normal tribal dress.

The missionaries visible on the cover picture are, left to right: Brother Olsen of Norway, Brother Hurlmann of Switzerland, Brother Bates of Ireland, and Mrs. Olsen. The photo was taken by Missionary John Garlock of U.S.A.



Can God Hear a Hindu Boy Pray?

Dorris E. Trigg, North India

ABOVE: John W. Hurston (left), missionary to Liberia, hands J. B. Davis, retiring superintendent of the West Florida District, a leather-bound, gold-lettered volume named "Book of Freedom" during the recent West Florida District Council. In the book was recorded the names of those in the district who pledged to give \$1 or more each month for world missions. Names and pledges were secured by Mr. and Mrs. Hurston and other itinerating missionaries while visiting churches of West Florida. Around \$1,200 a month was pledged.

This year for the first time world missions rallies were held in each section of the West Florida district. J. Philip Hogan, former missionary to China and Formosa, now with the Promotions Division of the Foreign Missions Department, traveled with district officials and spoke at the rallies.

During the West Florida Camp, which preceded the Council, much emphasis was given to missions. There was a good spirit of giving. Various West Florida pastors expressed appreciation at the Camp and Council for the special missionary crusade in their district. Said one, "I have prayed much that my church would be stirred for missions. This crusade was just what was needed to stir my people. I feel certain that there will be a substantial increase in our offerings."

J. B. Davis summed up the value of the crusade to the people as he accepted the book: "We always will cherish this book which represents a greater year for missions in this district than ever before," he said.

Christianity is the most logical religion in the world. As proof for this statement I would like to take you into the mental reasoning of a little Hindu boy, student at Woodstock School, Mussoorie, U. P., India.

A number of Hindu parents send their children to Woodstock—feeling that Christian schools give a higher type of education. The majority of such parents are a bit unorthodox in their own Hindu belief and consequently are quite open to their children's tolerance of a new religion; however, only the word ORTHODOX in capital letters could describe Raj Pal and his parents.

His mother was friendly when I was introduced to her as Raj Pal's teacher for the next year. She wore an expensive sari and her jewels glistened as she talked to me. Pride in both her religion and her station in life showed in every word she spoke. "We want Raj Pal to have the very best in education," she assured me.

"And in religion?" I thought to myself, but I did not voice my comparison. God took care of that later.

Raj Pal soon showed his excellent ability as a student, also his training in the Hindu religion. In a matter of days all the other Hindu children assigned to my lunch table accepted a plate of meat without a second glance. (Orthodox Hindus are strict vegetarians.) Raj Pal did not. "I am a Hindu," he would state with a look of genuine scorn if any type of meat was placed before him.

Once a thick soup presented a real problem. He eyed it with the look of a Sherlock Holmes detective. "Miss Trigg, does this have meat in it?" he queried. Not even my "No, I believe not" was sufficient. The head cook had to be called, and only his assurance of no meat allowed my strict little Hindu student any peace of mind.

Soon there appeared a definite declaration

of war within the mind and heart of this fine little fellow. Christ was asking for the life and future which so rightly belonged to Him, while Satan fighting through centuries of Hindu teaching tried to hold his ground.

Every morning in Scripture class I ask for volunteers to lead in prayer. To my surprise Raj Pal came to me one morning with the request, "Miss Trigg, I wish you would call on me to pray this morning." Needless to say, I did. For the first time the little Hindu boy talked to God.

At recess time Raj Pal came to me with an important question. "Does a Christian God hear a Hindu boy's prayer?"

How wonderful to be able to answer, "Yes, Raj Pal, the Christian God hears everyone's prayers."

"Then," he replied, "your God must be larger than our Hindu gods, because they wouldn't hear your prayers. We would not even let you in our temples."

How logically he had worked it out in his mind! His eyes flashed fire as he said to me, "I don't care what my father says. When I grow up I'm going to be a Christian."

The recess bell, bringing the other children from their play, brought an end to our conversation.

God is faithful and soon brought ripened interest into maturity. Not long afterward I felt impressed to give an altar call during my Scripture class. Carefully I explained the seriousness of becoming a Christian, and how it never was necessary to wait until one was grown. I was so intent in my choice of words in explaining such an important matter, that my student of logic was forgotten. When I chanced to glance his way, I saw a little head almost down between his knees.

Raj Pal was thinking and reasoning in a most serious manner. I have given altar calls in children's meetings in America, and

it always has been of interest to me to see how easily children yield their hearts to God; however, such was not the case with Raj Pal. It seemed to me that all the Hindu teaching he had packed in his brain was pushing frantically against the door of his heart as Jesus was pushing it open. Who would win?

One by one my little students began to raise their hands. They wanted Jesus in their hearts. I counted fourteen of them, and

waited. Would Raj Pal be the fifteenth? I must confess that I doubted it, for only one year in India has taught me the strength of Hindu history and customs. But God still is victor. Just as I said that we would pray I saw a little hand go into the air and a smile go across a little boy's face. Raj Pal said he wanted to be a Christian.

The next week Raj Pal sent a letter to his parents saying he now was a Christian. I waited for their reaction. Strangely enough,

there was none. The only reply to the letter was a large package of candy. I suppose they intend to make him forget by never letting him think of the decision he has made, but I am convinced that the same God who hears a little Hindu boy pray also will keep that little Christian boy sheltered under the name He has placed upon him. Raj Pal now says, "I AM A CHRISTIAN."—Reprinted from *The Missionary Challenge*, July 1952.

MISSIONS ABROAD

NEWS OF OUR MISSIONARIES

Mr. and Mrs. Theodore O. Johnston of Seattle received missionary appointment to Bolivia, South America, on June 30. They left the States for the field a few weeks ago. Word has been received that they reached their destination safely.

* * *

Mr. and Mrs. David L. Kensinger, who formerly were stationed at Leon, Nicaragua, are now in Costa Rica. They are supplying for Mr. and Mrs. Lewie E. Spencer now in the States on furlough. Mr. and Mrs. Kensinger went to Costa Rica in September.

* * *

Mr. and Mrs. Robert A. Hymes, new appointees to Japan, sailed for Japan aboard the *MS. Tungsha* on September 15.

* * *

Alice F. Stewart and Henrietta A. Tieleman, who returned home last year from China where they continued to carry on even after the Communists had taken over, recently sailed for the Formosan field to take up work there.

* * *

Miss Christelle Evans sailed from New York for India the first of September. Her work is in Junnar, Poona, South India.

* * *

Miss Hazel A. Stigem has returned to North India after a furlough. Her address will be: 251 Napiertown, Jubbulpore, C. P., India.

* * *

The Third Annual Council of the Assemblies of God in the Hawaiian Islands was held from August 5 to August 8 this year.

The Council voted to elect a full-time field representative. Peter W. Funk, who has served as field representative for the past two years while pastoring in Hilo, was elected to the office. Eldon E. Vincent, pastor of a church at Honolulu, was re-elected assistant field representative; and Carl Beardsley, pastor of Laupehoehoe, was elected secretary-treasurer. Glenn G. Parker, stationed at Olaa, will fill the post of Christ's Ambassador director.

Three ministers were ordained, two received license and nine received Christian workers' papers during the Council. There were special Sunday School and missionary services; also time was taken to dedicate the Children's Home at Hamakua Poko, Maui.

* * *

Missionary John F. Hall, in a note sent from Ouahigouya, Upper Volta, French West Africa, tells of recent answers to local and long-distant prayers. He writes: "Sunday morning an old man of the local assembly testified that one of the children of his compound became so critically ill that he passed into a coma. It was thought that the child was dead. The man quickly called another Christian man and they prayed for the child. There was deliverance.

"On Sunday afternoon the pastor's wife

prayed with some of the women and girls who were seeking the Pentecostal experience. As the pastor's wife prayed she felt the healing power of God surge through her shoulder and arm. Her arm had been in a semi-paralyzed condition. She had been anointed and prayed for in the morning service, but healing was not evident then.

"For several days I, myself, was in bed, ill with fever. The elders came twice to anoint and pray for me, but there was no change in my condition. Then suddenly there was deliverance, and I was able to get up and return to work. An air mail letter arrived a few days later from the church in Compton, California, that we formerly pastored, asking if we were all right. It seems that some of the Compton folk felt burdened for me. They prayed until the burden left.

"God is able to answer both local and long-distant prayers. His ways are past finding out.

"To us on the field it is a joy and comfort to know that there are faithful prayer-backers at home."

* * *

Send all foreign missionary offerings to Noel Perkin, Secretary, Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.



T. O. Johnston
Bolivia



Mrs. T. O. Johnston
Bolivia



D. L. Kensinger
Costa Rica



Mrs. D. L. Kensinger
Costa Rica



Robert A. Hymes
Japan



Mrs. R. A. Hymes
Japan



Alice F. Stewart
Formosa



Henrietta Tieleman
Formosa



Christelle Evans
South India



Hazel A. Stigem
North India

SUNDAY'S LESSON

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

THE PROPHET WHO SAW GOD

Lesson for October 19

Isaiah 6:1-8

Among scholars there are many who think the calling of Isaiah to the prophetic office took place in connection with the vision which he received in chapter six. They think chapter one was recorded by him after this time. However, taking the Scriptures in order as they read, it appears that Isaiah was already prophesying before the events of chapter six. In chapter 1:1 we read, "Which he saw in the days of Uzziah, Jothan, Ahaz." This indicates that the prophecy given in chapter one was probably given during the lifetime of Uzziah, while chapter six took place "in the year that king Uzziah died."

1. The Vision

a. Time of the vision. It was "in the year that king Uzziah died." A good king had been taken from the people. What kind of king might his successor be? In Israel a good king might succeed a poor and ungodly one; again, bad kings were at times successors to righteous kings. Actions of rulers affect all the people. May we pray for those who are in authority, that they may be guided aright and "that we may live a quiet and peaceable life in all godliness and honesty."

b. Setting of the Vision. The site of the vision was the temple. The Jews recognized, God, their King of kings, as reigning in their midst—"A glorious high throne from the beginning is the place of our sanctuary" (Jer. 17:12; see also Ezek. 43:7). God had said, "Let them make me a sanctuary, that I may dwell among them" (Ex. 25:8). They recognized His throne as being in the most holy portion of their temple, where all earthly light was excluded. "The Lord said that he would dwell in the thick darkness" (1 Kings 8:12). It is beautiful that Israel regarded God as being in their midst. While they knew He reigned "in the heavens," they also knew Him in closer fellowship. Too often we put God far away, while the promise is, "Where two or three are gathered together in My name, there am I in the midst of them." In the vision, God would reveal to the prophet that, although their king was taken, He was still with them.

c. Significance of the Vision. The Lord was King, reigning in their midst, but His reign was spiritual in nature. "His train," His flowing garments, filled the temple. He was among His people, and yet the glories of heaven were with Him and spiritual worshippers were before Him. Consider the seraphim: their modesty is shown in their covering their feet; their speed is revealed in doing His bidding in that they "did fly";

their holy and spiritual worship is presented in their never-tiring cry of, "Holy, holy, holy is the Lord of hosts." The seraphim thus gives us some idea of worship as it is continually exercised in the Paradise above.

But there is one thing more. He is "the Lord of hosts," which means that all the hosts of heaven are His. Isaiah need not worry because the good king had been taken. God and the heavenly hosts would take care of Israel. Not only was He the Lord of hosts, but "the whole earth is full of His glory." His dominion is over all.

2. The Cleansing of the Prophet

a. The Effect of the Vision. When Isaiah received the vision of Israel's everlasting and unchanging King, and heard the worship of the seraphim praising the holiness of God as he had never heard it before, he was overwhelmed. Then he said, "Woe is me! for I am undone." Would that more people had a vision of God's holiness. Were it so, all the cheap, superficial trappings seen from time to time among Christians would fade away. In fact, great would be the embarrassment of some who, in the name of religion and God, spread superficial nonsense. Until now Isaiah had lived among carnal men, "a people of unclean lips," and had thought he was doing very well. What a change when his eyes were open to see the holiness of God! He felt himself completely "undone." Some say the meaning here is, "I am dumb," or, "I am amazed." He became so convicted that well he could say, "I abhor myself, and repent in ashes."

b. The Cleansing.

When Isaiah saw himself in the light of divine holiness and confessed the state of his heart, he was not left long in his unclean condition. Isaiah was not an unclean man in the usually accepted meaning of that term. He was a man of God, but when divine light shone on him, he felt himself to be the "chief of sinners." God knew the honesty of his heart and would not leave him in that state. Immediately one of the seraphim flew to him and touched his lips with a sanctifying, cleansing coal of fire from off the altar. The altar was the place of sacrifice. Were there no altar there would be no cleansing. The altar speaks of atonement, since it was the place of atonement. The coal of fire was an evidence of sacrifice accepted, providing the means of cleansing. The lesson is this: acceptable service for God requires cleansing from all defilement of flesh and

spirit. God knew just where Isaiah's "besetting sin" was, and He knows just where our faults are. May we seek Him, and if He convicts us of sins may we yield and confess them so that we may be cleansed.

3. The Call

When Isaiah was cleansed and thus brought into harmony with the holiness of God, the Lord said, "Whom shall I send, and who will go for us?" Here we see God represented in His unity and also in His trinity in the terms "I" and "Us." Literally, the One whose glory Isaiah had seen was our Lord Jesus in one of His preincarnate manifestations (John 12:41).

a. Nature of the Call. The message given to Isaiah to deliver at this time was not an easy one. It was a message of warning and judgment. The "people of unclean lips" among whom he had lived had turned their backs on God. In word they professed devotion to Him, while in conduct they denied Him. Having rejected Him, in turn they were to be rejected by Him. They would hear, but would not understand. Their heart would be fat, probably with self-satisfaction, and their ears heavy toward the things of God. Because of this, desolation would be their portion. John quotes the message given to Isaiah in warning the people not to reject Christ (John 12:38-41). The desolation mentioned in Isaiah probably referred directly to the coming captivity in Babylon; the desolation mentioned in John foretold the dispersion which the Jews had suffered through all the Christian age.

b. Hope in the Call. Although the land was to be "utterly desolate," and the people removed far away (vv. 11, 12), "the holy

WHERE WE SEE GOD



But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 Cor. 3:18

seed" (those who would retain faith and hope in God) would return (v. 13). Even though Israel should sin, God would not forget His covenant with Abraham. The Jews returned from the Babylonian captivity; they are now returning from their last and world-wide dispersion. The time for Israel's blessing is near; the time for the rapture of the Church must not be far away.

THIS WEEK'S LESSON

David, the Singing Prophet (lesson for Sunday, October 12). Lesson text: 1 Samuel 16:18-23; 2 Samuel 22:1-4.

Convention to be in Los Angeles

Pentecostal people of various groups will have another opportunity to enjoy blessed fellowship in the Holy Spirit during the fifth annual convention of the Pentecostal Fellowship of North America, which will meet in Angelus Temple, Los Angeles, late this month.

Ever since the Constitutional Convention in Des Moines, it has been the policy of the Fellowship to have its conventions in public auditoriums or rented churches of non-Pentecostal affiliation. However, the rental cost has always presented a problem. Some auditoriums are very costly. Last year's convention voted a preference for Los Angeles as the place for the 1952 convention, but the Board of Administration found that the rental cost for a public auditorium in that city would be so high as to be virtually prohibitive. Officials of Angelus Temple then came forward with a gracious offer to let the convention use the Temple without any rental charge whatsoever. They offered to allow the Board of Administration complete freedom to conduct the convention there just as it would in any other auditorium, and the Board gratefully accepted.

The theme of this year's convention will be, "Spiritual Power for the Eleventh Hour." Let us pray earnestly that God may honor this great gathering with His precious presence and blessing; for surely we must be in the eleventh hour of this dispensation and we desperately need the power of God's Spirit to meet the challenge of the present crisis.

SCHEDULE OF SERVICES

Tuesday, October 28

7.30 p.m. Youth Rally. R. O. Corvin, speaker

Wednesday, October 29

9.00 a.m. Devotional. J. A. Synan, speaker

Business session until noon

2.00 p.m. Devotional. H. L. Chesser, speaker

2.30 p.m. Sermon by Harold Jefferies

Communion Service

7.30 p.m. Sermon by T. A. Melton

Thursday, October 30

9.00 a.m. Devotional

9.45 a.m. Business session until noon

2.00 p.m. Devotional. E. J. Fulton, speaker

2.30 p.m. Sermon by Luther Gibson

7.00 p.m. Sermon by E. Elsworth Krogstad



Annual Convention—October 28 to 30 PENTECOSTAL FELLOWSHIP OF NORTH AMERICA

YOUTH SEMINAR

A seminar will be offered for all youth leaders, beginning Monday, October 27, at 2 p.m. For information regarding the Youth Seminar, write to: H. D. Chalfant, 1100 Glendale Blvd., Los Angeles 26, Calif.

MAKE RESERVATIONS EARLY

This will be the first convention of the Pentecostal Fellowship of North America to be held on the West Coast, and a record attendance is expected. For room reservations, write to: L. B. Lewis, 2333 Golden Avenue, Long Beach 6, Calif.; or Arthur Slater, 704 E. Acacia Street, Glendale 5, Calif. Enclose a stamped self-addressed envelope if you desire a reply.

"DESIRE SPIRITUAL GIFTS"

(Continued from page five)

fear of an arising situation which one might not understand, and therefore not be able to handle, easily tempts a leader to resort to arbitrary commands and legislative restrictions. But authoritarianism might well be a cloak for uncertainty, and intolerance an evidence of weakness. "Quench not the Spirit," says the apostle, but "prove all things." It is not too difficult to evaluate the contents of a prophetic utterance in the light of the Word if one knows the Word aright. (However, not all utterances can be so judged. There are utterances which are in complete conformity to the Word as to doctrinal content, which are nevertheless spurious.)

Paul's statement in 1 Cor. 2:14 finds here one of its applications. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him;

neither can he know them, because they are spiritually discerned." The ability to "prove all things" necessitates spiritual discernment. This comes from the anointing of the Spirit. "The anointing which ye have received . . . teacheth you of all things" (1 John 2:22). What damage has been done by spiritually incompetent leadership! Spiritual things are spiritually discerned. The heavier the leader's anointing, the keener is his discernment, and the greater his certainty. "Prove all things; hold fast that which is good." Prophecy is good, hold it fast.

In Paul's letters to Timothy we get additional light on this subject. "Neglect not the gift that is in thee" (1 Tim. 4:14). Whatever the exact nature of this gift might have been, the principle applies. This is one of Paul's four negatives concerning spiritual gifts. They are: "forbid not," "despise not," "quench not," and "neglect not." The word "neglect" means "to fail to treat with attention." Timothy's gift lay dormant due to negligence. All forms of ministry-gifts need diligent attention or they deteriorate. Sometimes utterances which in themselves are genuine are discredited because they carry so little anointing as to make them practically useless. This is frequently caused by the individual's carelessness in his devotional life and general relation to God.

In the case of Timothy the negligence seems to have been due to fear, particularly the fear of persecution and ridicule. (See 2 Tim. 1:6-8.) He was exhorted to "stir up the gift of God." Both Phillips and Williams use again the figure of a fire. "Stir up that inner fire which God gave you" (Phillips). "Rekindle and keep burning the fire of the divine gift" (Williams). The idea is "to light up again or kindle the embers." "The meta-

phor is taken from kindling slumbering ashes into a flame by the bellows," implying "that the embers had gone down from a previous state of candescence or flame" (*Pulpit Commentary*).

Stir up the flame! Rekindle the gift! Pseudo-gifts will lose their influence where the flame of the Spirit is burning brightly. The contrast is too obvious; the difference is too great. "What is the chaff to the wheat? saith the Lord. Is not my word like a fire? saith the Lord: and like a hammer that breaketh the rock in pieces?" Jer. 23:28-29. Here are characteristics of utterances of human imagination. The difference between them and Spirit-given utterances is qualitative.

"What is the chaff to the wheat?" Wheat is heavy and feeds; chaff is light and leaves one empty. People who hunger for God will prefer the wheat to the chaff. But they must get the wheat. Offering them the real is the best dissuasion from their accepting the false.

"Is not my word like a fire?" The word of the pseudo-prophet is cold and leaves the hearers cold, no matter how he may perspire. The brightly burning flame of the Holy Spirit, in whatever form, will do far more to keep people from error in the matter of spiritual gifts than will all the books, tracts, and epithets that could be written (though doctrinal writings have their necessary place).

"Is not my word like a hammer?" The pseudo-prophet prophesies out of the imagination of his own heart (Jer. 23:17). His words lack power and authority because he is moved by his own spirit (Ezek. 13:3) His

words effect nothing of any value to God or man. "But he that prophesieth [by divine inspiration] speaketh unto men to edification, and exhortation, and comfort" (1 Cor. 14:3). True prophecy is tremendously effective.

The best defense against the unreal is the demonstration of the real. "Wherefore, brethren, covet to prophesy," and "desire spiritual gifts."

A PILGRIM VISITS THE HOLY LAND

(Continued from page six)

the Mount of Temptation, where Jesus was tempted by the devil for forty days.

THE OLD CITY OF JERUSALEM

Jerusalem! What a thrill to be in this ancient city; the city of history and of prophecy; a city forever associated with the drama of the world's redemption. It is the most sacred spot in all the world to the Christian. It is as *historic* as Abraham and Melchizedek, and it is as *prophetic* as the seers of the Old Testament and the book of Revelation.

Jerusalem has been the joy and the delight of the faithful, but it also caused our Lord to mourn and to grieve, and finally it became the scene of His death, outside the city wall.

It was in Jerusalem that the Holy Spirit fell on the Day of Pentecost. This city was the cradle of the early church and the headquarters of its activities. It has seen revival and riot, war and peace, laughter and tears.

This is the second in a series of five articles written by the Pastor of Glad Tidings Temple, San Francisco. Next week he will describe his journey from Jerusalem to Bethlehem.



L. R. Keys

Its most infamous destruction took place under Titus in A. D. 70, when the holy vessels were desecrated, and so great was the destruction that "not one stone was left upon another."

To Jerusalem, the hearts of God's ancient people turned night and day. It was always in their prayers and its name was on their lips. Their temple was there; Hebrew religious life and worship centered there.

Hear David as he sings, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. Pray for the peace of Jerusalem; they shall prosper that love thee."

Something of the wistful longing for the beloved city is seen in the words of the Psalmist, when he wrote, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. . . . How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

In the prophetic Word of God, the day is foretold when terrible events shall engulf the city. It is to be the focal point of the judgments of the Great Tribulation in the day of "Jacob's trouble." Out of the fires of judgment, however, will come a city which will be a praise in the earth. It will be the earthly center of our Lord's administration; it will become the joy of the whole earth—"Glorious things are spoken of thee, O city of God" (Psalm 87:3).

At the present time the Old City of Jerusalem and its environs are in the hands of the Arabs of what is called the Hashemite Kingdom of the Jordan, and most of the places which are sacred to the Christian believer are in their territory. The pilgrim is treated kindly, courteously and hospitably by them, and every effort is made to help him achieve the purpose for which he came to the Holy Land.

Jerusalem and its vicinity is sacred to three faiths—Jewish, Christian, and Mohammedan. This brings to mind another fact: there are three "Sabbaths" in the Holy Land. The Mohammedans observe Friday as their Sabbath, the Jewish Sabbath is on Saturday, and the Christians observe Sunday as their day of rest.

The Old City of Jerusalem is completely walled. The Damascus gate among others

have you heard...



The Story Of The Other Wise Man

BY HENRY VAN DYKE

You know the story of the Three Wise Men of the East, and how they traveled from far away to offer their gifts at the manger-cradle in Bethlehem. But have you ever heard the story of the Other Wise Man, who also saw the star in its rising, and set out to follow it, yet did not arrive with his brethren in the presence of the young child Jesus? Of the great desire of this fourth pilgrim, and how it was denied, yet accomplished in the denial; of his many wanderings and the probations of his soul; of the long way of his seeking, and the strange way of his finding the One whom he sought.

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gives entrance and egress to those who wish to travel to or from the old city to the new part of Jerusalem which lies outside the walls of the old city. This new development includes business establishments, hotels, homes, and a pottery.

Our hotel is located in Arab territory outside the city wall, and from its windows we can see the old walled city, the Mount of Olives, the Garden of Gethsemane and other historic places. The many tall evergreen trees add materially to the beauty of the scene before us.

In the morning, the air is clear and cool. The sun is very bright but there is no humidity. In the evening a coat or a sweater is most welcome as one sits out under the stars in this ancient land.

Within the walls of the old city are found the scenes typical of any city of the Near East. There are small shops by the hundreds which line the narrow streets; one can purchase almost anything, from the exotic products of the East to a roll of film "made in America." The homes are located back of the shops in buildings which may best be described as apartments.

Within the Old City is located the "wailing wall." At this place unnumbered thousands of devout Jews have stood for many centuries praying, "O Jehovah, for the temple broken down, and the glory that is gone, forgive us our sins." This area is now prohibited to the Jews by the Arabs, because of the war in 1948 between them and the resultant ill-feeling.

The student of prophecy knows that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24). What a day that will be when our Lord shall return and reveal Himself to Israel—even as Joseph of old revealed himself to his brethren, who had rejected him, and became their savior. In that day of our Lord's revelation, Israel will find in Jesus of Nazareth their long looked-for and prayed-for Messiah. Repentance will give way to glorious reconciliation.

At certain points outside the Old City, barbed wire fences and entanglements are much in evidence. They are grim reminders of the war between these two peoples descended from half-brothers. An uneasy truce is in effect at the present time, but nothing has been permanently settled. The "no man's land" between the Arab and the Jewish sections of larger Jerusalem is mute evidence that peace has not come to the Holy Land. The daily papers confirm this by reporting the occurrences of border incidents, in which some soldiers on either side are usually killed.

The Mosque of Omar now stands on Mount Moriah, the location of the ancient Jewish temple. Its entrance arches are decorated with vari-colored stones inlaid in beautiful designs. The huge Dome of the Rock dominates the scene. It is a part of the mosque and is built over a very large piece of rock on which it is said Abraham was about to offer up Isaac when he was stopped by the Lord and a ram was providentially provided to be offered instead.

The word "mosque" means the place of prostration. To the follower of Mohammed, the mosque is a very sacred place. He enters for prayer and meditation, or to read from



THIS IS A PICTURE OF PEOPLE TRYING TO BEAT A DEADLINE. IF THEY HAVEN'T REGISTERED BY A CERTAIN TIME, THEY CAN'T VOTE. PEOPLE FACE LOTS OF DEADLINES THESE DAYS. DEADLINES REALLY KEEP THEM SCURRYING!



THIS IS A PICTURE OF PEOPLE TRYING TO BEAT A DEADLINE—LOTS MORE IMPORTANT THAN THAT ONE. THEY ARE MISSIONARIES. IF THEY DON'T GET THERE IN TIME WITH THE MESSAGE, SOULS WILL BE LOST—AND—WHOLE FIELDS CLOSED TO THE GOSPEL. OUR MISSIONARIES FACE LOTS OF DEADLINES THESE DAYS. SOME (GOD FORGIVE US!) HAVE NOT BEEN MET!

THESE DEADLINES KEEP MISSIONARIES SCURRYING. SPEED-THE-LIGHT EQUIPMENT HELPS MISSIONARIES MEET DEADLINES!

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the Koran. He may join a small group of men sitting upon the floor with legs crossed, and listen to some one read from their sacred writings.

As the Christian believer sees this sight he wishes that he might be able to witness to the blessed satisfaction which he has found in Christ alone.

Before the tourist can enter the mosque he must first of all remove his shoes or else allow loose-fitting sandals to be put over the shoes he is already wearing.

The Greatness of America

De Tocqueville of France, over a hundred years ago, visited America. Upon his return home he wrote: "I sought for the greatness of America in her harbors and rivers and fertile fields, and her mines and commerce. It was not there. Not until I went into the churches and heard her pulpits flame with righteousness did I understand the greatness of her power. America is great because she is good; and if America ever ceases to be good, America will cease to be great."

WHY MOVE MOUNTAINS?

(Continued from page four)

the sacred cause of liberty; perhaps it nerves others to courage; but my su-

preme sacrifice has gained for me personally no eternal advantage. And when a man has given his life, what has he left? A voluntary martyrdom seems the ultimate in waste unless assured of a better resurrection. Have we yet to learn that to live on, and to love on, may be better in many cases than to die for our convictions? The quiet heroism of persistent loving in spite of all, is still the greatest victory. Persecution may leave no alternative but death. In that case the calm assurance of a martyr's crown is for those who love their enemies and pray for them that despitefully use them . . . "great is their reward in heaven."

Challenging as these various statements are, they make it clear that the measure in which I have loved will be the ultimate standard by which all my earthly life and service will be measured. Not what I speak, or have, or give—but what I AM in my heart settles whether I shall be something or nothing in the day when every man shall receive his own reward to the glory of Christ. Our loss will be sad indeed if we welcomed the Holy Spirit as the Source of power and grieved Him as the Giver of holiness.

To touch another's heart you must use your own.

AMONG THE ASSEMBLIES

FORT WORTH, TEX.—The entire church was blessed in a meeting conducted by Evangelist R. J. Uselton and family of New Mexico. Five were saved and eight received the baptism of the Holy Ghost. Six were baptized in water. Odell Jones, Pastor, Jacob's Well Assembly.

MURFREESBORO, ARK.—Souls were saved and baptized with the Holy Ghost in a meeting with Evangelist Gene Thompson of Camden, Ark. The meeting continued for two weeks and several wonderful healings were witnessed. Our church was led to new depths in God.—R. D. Jones, Pastor.

EXETER, MO.—The presence of the Lord was manifested each night of the meeting with Evangelist Max Francis of Noel, Mo. He was with us for three weeks. Deep conviction rested on the unsaved and 13 prayed through to salvation. One received the baptism of the Holy Ghost and several were refilled.

One man who had been a backslider for several years was reclaimed, refilled with the Holy Ghost, and healed of heart trouble the same night. A lady's eyes were healed and she has not had to wear her glasses since. A thirteen-year-old girl, who was deaf in her right ear, was instantly healed.

Our church and Sunday School continue to grow steadily. (Donald Swisher is Pastor.)—Lena Harrison, Church Secretary.

AMHERST, TEX.—We had a wonderful meeting with Evangelist David Chesney of Clovis, N. Mex. This is a new work and the Lord blessed us in a marvelous way. Thirteen were saved, three were filled with the Holy Spirit, and three were refilled. Several received outstanding healings. This city was stirred by the anointed preaching of Brother Chesney.—Catharine May, Pastor.

WEATHERFORD, OKLA.—On Aug. 17 we closed a meeting with Evangelist E. G. Kenedy of Stockton, Calif. The presence of the Lord was in every service to save and fill with the Holy Ghost. Six were saved, 12 were filled with the Holy Ghost, and 17 followed the Lord in water baptism. Brother Kenedy's ministry was a great blessing to the church.—E. M. Thompson, Pastor.

CONROE, TEX.—We have just closed one of the best meetings we have had since coming to Conroe. Evangelist J. Patrick Pullon of Fort Worth, Tex. was with us. Brother Pullon preached a message of deliverance and many were wonderfully healed. He promoted a spirit of fellowship among the churches.—Paul Zook, Pastor.

DALLAS, TEX.—Our church was benefited in a meeting with Evangelist L. D. McElyea of McAlester, Okla. A number were saved, some healed, and others stirred to seek a closer walk with God.

God has blessed us here at the Boulevard Assembly. The church is only five years old,

and we have a new brick building. Our average attendance for August was 170.—Harvey L. Rose, Pastor, Boulevard Assembly of God.

SANTA ANNA, TEX.—We enjoyed a tent meeting with the Cosby Evangelistic Party. Twenty-five were saved, and three were filled with the Holy Ghost. Several received wonderful healings by the power of God. One lady, who was deaf in one ear and had only 90% hearing in the other was instantly healed. Another lady was healed of high blood pressure and heart trouble. We more than doubled the Sunday School attendance during this meeting.—W. G. Miller, Pastor.

MARSHALLTOWN, IOWA—Our church was benefited by the meeting with Evangelist and Mrs. Herschel Murphy of Lubbock, Texas. They were with us for three weeks. Several testified to healing and several were saved, including a young lady from the Church of Christ. A man and his wife from the Congregational church were filled with the Holy Spirit and desired to join our church.

Brother Murphy was a Nazarene preacher for 33 years. He received the baptism of the Holy Spirit a few months ago.—Mirko E. Parlotz, Pastor.

COMING MEETINGS

Notices should 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.

ST. PETERSBURG, FLA.—Glad Tidings Assembly of God, Oct. 5—19; Chaplain Cyril E. Homer, evangelist.—by J. Bashford Bishop, Pastor.

POWERS LAKE, N. DAK.—Gospel Tabernacle, Oct. 5—; Evangelist Vernon Griggs.—by W. L. Roset, Pastor.

HOUSTON, TEX.—Sunnyland Assembly of God, Oct. 12—; Evangelist D. M. Rice.—by O. L. Davidson, Pastor.

CLARINDA, IOWA—Assembly of God, Oct. 7—; Evangelist and Mrs. Floyd Buntenbach, Elmer, Mo.—by G. R. McGhghy, Pastor.

ELIZABETH, N. J.—Trinity Pentecostal Church, Oct. 12—Nov. 2; Evangelist L. C. Robie, Union Springs, N. Y.—by Allan A. Swift, Pastor.

LOS ANGELES, CALIF.—Faith Tabernacle, Oct. 7—19; Evangelist and Mrs. Bob L. Sheran, Hollywood, Calif. (T. C. Cunningham is Pastor.)

OLATHE, KANS.—Assembly of God, Oct. 19—Nov. 2; Evangelist Erla La Dow, Cleveland, O.—by David Richards, Pastor.

INDIO, CALIF.—Bethel Assembly of God, Oct. 8—22 or longer; Evangelist Fred Numrick, Springfield, Ill.—by R. H. Marshall, Pastor.

FORT WORTH, TEX.—Homecoming of the Fostepco Heights Assembly, Oct. 12. All former members and pastors invited—by P. C. Loftin, Pastor.

SULPHUR SPRINGS, TEX.—Assembly of God, Oct. 12—; Evangelist George C. Klassen, Fort Collins, Colo.—by O. T. Killion, Pastor.

DULUTH, MINN.—Glad Tidings Tabernacle, Oct. 19—Nov. 2; Evangelist and Mrs. Dan Kricorian, Boston, Mass. (D. H. Tarr is Pastor.)

PORTERSVILLE, CALIF.—First Assembly of God, children's and adult revival, Oct. 14—26; Evangelists Virgil and Edythe Warens. (W. M. Lamar is Pastor.)

GALLUP, N. MEX.—Missionary Rally, Oct. 16; services 2 and 7:30 p.m. Fred Vogler and H. Paul Holdridge, speakers.—by A. A. Price, Pastor.

HAYWARD, CALIF.—Bethel Church, Teachers' Training Course, Oct. 19—26; with James Montgomery, National S. S. Director for the Pentecostal Assemblies of Canada.—by James R. Swanson, Pastor.

CORRECTION—Meeting at Bradenville, Pa., announced for Oct. 7—28, has been cancelled.—by Evangelist Eva V. Hagans.

LAWRENCE, KANS.—Assembly of God, Oct. 12—; Evangelist and Mrs. James A. Call, Trenton, Mo.—by J. J. Krimmer, Pastor.

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ROHNERVILLE, CALIF.—Oct. 12—26; Evangelist A. N. Burns, Oklahoma City, Okla.—by John F. Green, Pastor.

VAN WERT, IOWA—Sept. 28—; Evangelist and Mrs. Ralph Houghton.—by Mildred M. Baker, Pastor.

FLORENCE, S. CAR.—Oct. 14—26; Evangelist and Mrs. Roy A. Harthern. (Walter Dixon is Pastor.)

AUBURN, N. Y.—First Assembly of God, Oct. 1—; Evangelist and Mrs. Paul Graban, Vineland, N. J.—by L. L. Miles, Pastor.

ST. LOUIS, MO.—Berea Temple, Oct. 14—Nov. 2; Evangelists Carl and Edna Goodwin, Pomona, Calif. (James D. Cockman is Pastor.)

COTTONWOOD, ARIZ.—Sunday School Rally, Nov. 2—4; George H. Davis, National S. S. Representative, speaker.

KENTUCKY DISTRICT S. S. TOUR—Oct. 13—19; Paul Copeland, Director of National S. S. Department, speaker.

TORONTO, CANADA—Glad Tidings Tabernacle, Oct. 12—; Evangelist and Mrs. J. Earl Douglass, Brookline, Mass.—by H. R. Panna-becker, Pastor.

CARLSBAD, N. MEX.—Westside Assembly, Oct. 12—; Evangelist M. W. Roll, Englewood, Calif. (W. A. Vanzant is Pastor.)

WILLIAMSPORT, MD.—Oct. 12—; Evangelist Margel Spencer, Sanford, Me.—by V. W. Miles, Pastor.

SPARTA, MO.—Assembly of God, Sept. 28—; Bonetta C. Rabe, evangelist and Bible teacher.—by Harry A. Collison, Pastor.

FORT SMITH, ARK.—First Assembly of God, Oct. 7—Nov. 9; Paul Miller assisting in special Sunday School effort. (Owen Oslin is Pastor.)

WEST FRANKFORT, ILL.—First Assembly of God, Oct. 17—26; Evangelist Roy Sherrill. Music and singing by Mr. and Mrs. Carl Arnold.—by Howard T. Wicker, Pastor.

REGINA, SASK., CANADA—Bethel Temple, Oct. 12—26; Evangelist Oliver Johnson, Powers Lake, N. Dak. (H. H. Barber is Pastor.)

POCAHONTAS, ILL.—Assembly of God, Oct. 12—26; Evangelist and Mrs. Delbert Arnold of Shelbyville, Ill.—by A. L. Blackburn, Pastor.

OWEN SOUND, ONT., CANADA—Pentecostal Tabernacle, Oct. 10—26; Evangelist H. E. Hardt, York, Pa. Prayer for sick each night. (G. Holmes is Pastor.)

ST. LOUIS, MO.—Florissant Assembly of God, church dedication, 2:30 p.m., Oct. 12; Ralph M. Riggs, morning and afternoon speaker.—by Lester E. Shockley, Pastor.

ARKANSAS DISTRICT COUNCIL—Municipal Auditorium, Camden, Ark., Oct. 13—16; W. I. Evans, guest speaker, and H. B. Garlock, missionary speaker.—by Curtis A. Price, Secretary-Treasurer.

WISCONSIN—N. MICHIGAN DISTRICT S. S. TOUR—Oct. 25—Nov. 7; Victor Trimmer, National S. S. Representative, speaker. (E. F. Erdmann is District S. S. Director.)

EASTERN DISTRICT S. S. TOUR—Oct. 24—Nov. 7; G. Raymond White, National S. S. Representative, speaker. (E. C. Schmid is District S. S. Director.)

MINNESOTA S. S. RALLIES—Oct. 8—24; C. W. Denton, National S. S. Representative, and E. B. Adamson, District S. S. Director, will hold one-day rallies in each section. Sessions 2:30 and 7:30 p.m.—by E. B. Adamson.

EASTERN DISTRICT PRAYER CONFERENCE—Grace Pentecostal Church, Johnstown, Pa., Oct. 27—30; first service Monday evening. George W. Clement of Hamlin, Pa., District Prayer League Leader, in charge. For accommodations write host pastor, Charles C. Eyler, 805 Penrod St., Johnstown, Pa.—by Adolphus T. Smith, District Secretary.

PLEASANT GROVE CAMP MEETING—Durant, Fla. (18 miles east of Tampa, 10 miles south of Plant City), Oct. 9—19; W. B. McKay, Orlando, Fla., and M. M. Brewer, Woodriver, Ill., speakers. Missionary Rally, Oct. 17; Blanche Appleby, speaker. Children's services daily. For reservation write Miss Jesse Pierce, Durant, Fla. and enclose \$2.00 deposit.—by Mayme E. Williams.

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DANVILLE, OHIO—Oct. 19—; Evangelist and Mrs. Jimmy Phillips, Tulsa, Okla. (William R. Eccles is Pastor.)

WYOMING S. S. TOUR—Oct. 19—31; George H. Davis, National S. S. Representative, speaker. (Neil McDaniel is District S. S. Director.)

WINDBER, PA.—Assembly of God Tabernacle, Oct. 15—Nov. 2; Evangelist J. B. Woolums, Luzerne, Pa.—by Alfred Coletti, Pastor.

DIXON, ILL.—Assembly of God, Oct. 14—26 or longer; Evangelist Herbert W. Totten, Waxahachie, Tex.—by A. J. Wells, Pastor.

MEETING CANCELED—Meeting in Green Bay, Wis., announced to begin Oct. 12, has been canceled.—by Evangelist Earle L. Cleveland.

EASTERN BIBLE INSTITUTE, Green Lane, Pa. 3rd annual Alumni Homecoming, Oct. 15—18. Four days of "family-style" fellowship, climaxing with a fireside Service, Sat. 4:30 p.m.—by J. Wesley Clark, President.

INDIAN CONFERENCE—Phoenix, Ariz., Indian Assembly of God, 4123 E. Washington St., Oct. 20—23; Gayle F. Lewis, General Superintendent, and Fred Vogler, National Home Missions Director, guest speakers.

DEER PARK, OHIO—Christian Assembly, dedicatory revival, Oct. 12—26; Evangelist Arthur S. Arnold, Los Angeles, Calif. Fellowship and Dedication service, Monday night, Oct. 13. James W. Van Meter, District Superintendent, speaker.—by Elmer Smith, Pastor.

WASHINGTON, D. C.—Full Gospel Tabernacle, 915 Massachusetts Ave. N. W., Annual Missionary Convention, Oct. 29—Nov. 2. Speakers: F. J. Lindquist, Minneapolis; Harvey McAlister, New York; Paul Davidson, Philippines; and Ruth Kelley, India.—by Lloyd Christiansen, Pastor.

ALUMNI HOMECOMING, Central Bible Institute, Springfield, Mo., Oct. 21—23. All former students invited. Speakers: James Van Meter, Ohio District Superintendent, and Marie Brown, pastor of Glad Tidings Tabernacle, New York City. This year's theme: "For Him." For accommodations write Alumni Secretary, Wanda Lewis, 434 W. Pacific St., Springfield 1, Mo. Alumni all around the world urged to join in all-night prayer, Wednesday, Oct. 22.

RADIO BROADCASTS

WASHINGTON, IND.—Station WFML, Fridays at 4:45 p.m.—M. C. Johnson, Pastor.

ST. PETERSBURG, FLA.—"Glad Tidings Assembly Hour," station WTSP, Sundays at 8:45 a.m.—J. Bashford Bishop, Pastor.

MINNEAPOLIS, MINN.—"The Voice of Truth," station KEYD, Sundays at 8:45 a.m.—Frank E. Stranges, Pastor, Spring Lake Park Assembly.

LANCASTER, PA.—"Pentecostal Echoes," station WLAN, 1390 kc., Sundays 9 to 9:30 a.m.—Paul B. Franklin, Pastor, First Pentecostal Church.

GEORGETOWN, S. C.—"Assembly of God Hour," station WGTN, 1400 kc., Sundays 9 to 9:30 a.m.—A. T. Hickman, Pastor.

SCRANTON, PA.—"The Full Gospel Broadcast," station WARM, 590 kc., Sundays 9 to 9:30 a.m.—David A. Berquist, Pastor, First Pentecostal Tabernacle, Peckville, Pa.

TOLEDO, OHIO—"Ye Ole Camp Meetin' Time," station WSPD, 1370 kc., Sundays at 11:15 p.m.—Eddy Anderson, Pastor, Calvary Assembly of God.

BURLINGTON, VT.—"A Minister Sings," station WJOY, 1230 kc., Sundays at 8:15 a.m.—Ralph W. Peterson, Pastor.

HOUSTON, TEX.—Station KLBS, 610 kc., Sundays 10 p.m.—W. A. Wilkerson, Pastor, Central Assembly of God.



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