

FILE COPY

The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

Number 2049
August 16, 1953
Five cents

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



Will Rogers State Beach in the
Santa Monica Bay area of California

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Bible Classes Not Allowed

The board of education at Ridgefield, Conn. ruled that the East Ridge school there could not be used for union Vacation Bible School this summer as has been the custom in the past. The board's action was based upon a legal opinion that the Town of Ridgefield could become liable to court action by permitting religious classes to be held in public school property.

Drink at Washington

It is reported that President Eisenhower has requested cabinet members and assistants to reduce the number of cocktail parties they attend. A White House statement is quoted as follows: "We will attend official and professional functions which fall within our line of duty, period. The social circuit is out for this administration. That's the way the President wants it."

Religious Tolerance in Egypt

In a ceremony unprecedented in Egyptian history, the leaders of three faiths invested Gen. Mohammed Naguib as the first president of the newly proclaimed Egyptian republic.

Religious fervor stirred the hundreds of thousands of Egyptians who jammed the square in front of what was once the royal palace, to witness the unusual spectacle.

Coptic Christian and Jewish leaders joined Moslem dignitaries in the ceremony, in keeping with General Naguib's declared policy of tolerance for all faiths in this predominantly Moslem country.

Circus-Style Funeral

It is reported that Arthur Rankin (Hop) Hopper, 65, a circus man for more than half a century, had his dreams fulfilled when circus music was played at his funeral services before his burial in "Showmen's Rest," in a cemetery near Chicago.

"The music for this service implies no disrespect for church music," a friend said. "As a lad of twelve, Hop's ears first caught the wonderful, exciting tempo of the big tops expressed in music and he heard it all the rest of his active life. What would be more appropriate now?"

Perhaps he was right. That which gives joy in life should be appropriate in death, and the music we would like to have at our funeral should be the music we enjoy while we live. Few would wish to have the songs of the world sung at their funeral. They prefer the songs of Zion. This being so, the songs of Zion should be in their hearts and on their lips each day as they travel toward that heavenly city.

Too Many Words

Judge Osso W. Stanley of Kentucky, addressing the Memphis Ministers Association, said:

"No matter how good the subject matter, a sermon may be so smothered in words as to be wholly without effect. Many sermons are like some of the opinions of the Court of Appeals: you have to read a gallon of opinion to get one pint of law."

Samson's City Being Rebuilt

The first official dispatch to leave Ashkelon, the ancient city of Samson, for more than three thousand years, reached the Mayor of Johannesburg recently. It was brought by the Mayor of Ashkelon, who is visiting South Africa. The city is being rebuilt by South African Jewry and its main streets are being named after South African towns.

The Mayor of Ashkelon said that the last message to leave the city was sent to the King of Egypt in 1500 B. C. when the occupying troops asked for reinforcements to defend Ashkelon against the advancing Canaanites.

Persecution in Latvia

People still go to church in Soviet-occupied Latvia, but they do so at the risk of being persecuted, according to the most recent escapees from that Baltic country.

The refugees, Zanis Nicis and his wife and 18-year-old brother-in-law, escaped to Sweden last January in a fishing boat. All are Lutherans, as are most Latvians.

The Russian rulers of the Baltic States maintain there is freedom of religion, but, the refugees said, any one who holds a job somewhat above the level of the simplest manual work will be dismissed immediately if seen in church. They mentioned a prominent surgeon in their town who was banned from the city because he married in a church.

They said that their home of Liepaja, with 100,000 population, had only two pastors left. Their former pastor was arrested in 1947 and "disappeared" because he had injected some slight criticism of the regime in a sermon.

Sermons, they added, are always watched by police, but as long as the pastors carefully avoid anything that could be interpreted as criticism, they still may preach the gospel, baptize children, confirm young people, and perform marriage ceremonies, even though a church marriage is not recognized by the regime as legal.

All education is under State control. The teaching is heavily loaded with Red propaganda and the refugees expressed grave fears concerning the rising genera-

tion. They are under antireligious influence and yet the parents do not dare to counteract it. They are afraid the children might innocently betray the fact to their teachers and they would be branded as "reactionaries."

All church buildings have been nationalized, just as all other buildings, including small one-family homes. The church buildings are therefore state property, and if the congregations wish to use their church buildings for worship they must "rent" them at exorbitant prices.

And yet the refugees asserted that Latvian Christians keep their faith, living in hope that liberation will come some day, and they gather for worship services in increasing numbers.

Chief of Army Chaplains to Address the General Council

Major General Ivan L. Bennett, Chief of Chaplains in the U. S. Army, will address the General Council of the Assemblies of God during the biennial session in Milwaukee on Thursday, August 27, at 2 p.m.

Douglas G. Scott, Chairman of the Commission on Chaplains for the National Association of Evangelicals, will be in charge of the program which will feature the work of our Military Chaplains. Brother Scott is an Assemblies of God pastor in Washington, D. C. and his work for the N. A. E. has brought him into close association with the Chief of Chaplains. It will be a privilege for the ministers and delegates of the Assemblies of God to hear Chaplain Bennett. His subject will be, "The Problems of the Chaplaincy."

New Requirements for Army Chaplains

Douglas G. Scott, Chairman of the N. A. E. Commission on Chaplains, makes the following announcement:

"Since July 1, developments have resulted in considerable reduction in the projected personnel strength of the Military in each branch of the service. How permanent these reductions will be cannot be predicted. However, the chaplain shortage, so greatly lamented, comes within the 'ceiling' which these reductions have established.

"As of July 1 the waiver of theological requirements for the Army Chaplaincy is discontinued, and the full educational requirement of 120 hours of undergraduate work and 90 hours of graduate work in accredited institutions is the ground of qualification for the Chaplaincy in all branches of the service. Assemblies of God chaplains will be called only to fill vacancies. Those who have the educational requirements will still be processed for the Reserves, but only those who can qualify need apply.

"Those who are interested in this great missionary field should make every effort to meet the educational qualification, for the time is coming when the need will be even greater than it has been. The Assemblies of God have some fine chaplains and we still want the best."

GUARDING

Our Priceless Heritage

W. T. Gaston

"I say unto all, Watch."—Mark 13:37.

THIS THEME should be the common concern of the entire family of the twice-born. Men of faith and vision declare with one accord that the heritage that has come down to us at infinite cost is precious beyond expression. It is not the inherent value and preciousness of the family heritage that is the burden of this message, but rather the urgency of the need for consistent watchfulness and courageous guardianship of the heavenly riches that have been committed to our trust.

Just now, at great expense and through the sacrificial efforts of a great army of volunteers, our country is dotted by lookout stations, where eagle-eyed watchers keep vigil for enemy planes. There is ample reason for all this. But where is the spiritual counterpart of these precautionary measures? Where?

There has never been a time since the Lord launched His Spirit-anointed witnesses on their mission of world evangelism when the church was not assailed by strong and relentless enemies. This opposition to God and righteousness will not taper off, but will get worse

as the age comes to a close. Verily it behooves every vital religious body in general and every redeemed child of God in particular to dig in and watch out.

Open frontal attacks will never dent our line. The Christian's armor is complete and adequate when we face the enemy as good soldiers of Jesus Christ. It is when we begin to fraternize with the enemy that we expose ourselves and invite disaster. Our really great adversary is none other than the god of this world. When spiritual people begin to slip, there is only one way to fall, and that is back to the beggarly elements of the world. No wonder the great apostle warned, "*Love not the world, neither the things that are in the world.*"

Israel, against whom the iron chariots of Pharaoh were only a temporary threat, later fell prey to insidious flesh-pot appeals to inner weakness—in their hearts they turned back into Egypt. The last-days' debacle of the church will not come from overwhelming odds from without. The *falling away* will make the world ripe for the man of sin. We could predict here with reasonable accuracy that the first indications of that decline will be, as always, the infiltration of ambitions and motivations that have their roots deep in the subsoil of this world.

We shall now set in order a few principles in revealed religion, and follow with some historic observations and remarks. First, the course of this world is evil, and its chief characteristics are selfishness and pride. Sin put its first roots deep in the self-life, and all the evils of a distorted world order can be traced to this root cause.

Second, religion begins where sin had its beginning. God's ax is laid to the root of this tree. In the words of the Master, "*If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*" Positively the only approach to the kingdom of God is by way of repentance and contrition. When all pride and self-will is renounced and broken down, then

Jesus the Saviour becomes Christ the Lord. Make no mistake at this point. Christianity begins when self is deposed and the will of God becomes paramount in the life.

Third, backsliding begins here also. Fleshly appetites and desires that cluster about self-interest and the things of this life will assert themselves again unless the cross-way of life is maintained.

When Israel, the nation under God, was backsliding and spiritual vision was growing dim, the lofty airs of Gentile kings appealed to their expanding vanity. They clamored for a king like the nations. This was a rejection of the kingship of Jehovah. He was grieved and warned them faithfully, but to no avail. Alas, how soon they became like the nations, not only in the costly trappings of kingly splendor, but also in character and spirit. When at long last their Messiah came they had lost both their king and their standing among nations. Their position was lowly indeed, but not their hearts. Their religion had taken on the color and content of intense, frustrated nationalism. And when Jesus brought them a pure spiritual gospel, the vision of most of them could not rise above the old dream of mundane things. So the nation with a checkered history added its darkest page when it crucified the Lord of glory.

His twelve standard bearers were chosen from the lowly walks of life and carefully trained by the Master in the laws and principles of the kingdom. It is a little difficult to see how these chosen disciples in the presence of the meek and lowly Jesus could engage in carnal scrimmage for place and personal advantage, but this is part of the record. It is not too difficult, however, when we remember our common heritage with them from Adam. The Master was patient and thorough in teaching these relatively good men against this common malady. Suffice to say, however, that the example and teaching of Jesus was not sufficient to effect a cure in these pillars of the church. Their fleshly ambitions died with Jesus on that middle cross.

The early chapters in the Acts of the Apostles reveal an amazing change in the Lord's disciples. The crushing experience of the cross, the dark days of mourning, followed by the living hope by the resurrection, and climaxed by the mighty baptism of the Spirit at Pentecost, all combine in starting off the little church with qualities of purity and power that startled and challenged the world. Men of low estate became mighty through God. It is both thrilling and instructive to follow the inspired report on the infant church in action under the leadership of men clothed upon with power from on high. These



W. T. GASTON

District Superintendent for
Northern California and Nevada

Is your place a small place?
Tend it with care!
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

Whate'er your place, it is
Not yours alone, but His.
He set you there.
—John Oxenham.

leaders seemed to have neither time nor inclination to lead anybody to believe that they were other than ordinary men. The purity and selflessness of their motivations should not be forgotten in the glamour of that fullness of power with which they testified and preached the gospel. There was no flair for money, no bid for honors, no parading of gifts, no attempt to appease the flesh. Having freely received, they freely gave the glorious gospel. "So mightily grew the word of the Lord and prevailed." Even yet there is an afterglow on these pages of sacred history sufficient to light the fires of inspiration in the hearts of all who hunger for pure and undefiled religion.

It is hard to believe that a church with such foundations could be in danger from fleshly elements within, but this was and is the tragic lesson of history. Did not the Lord warn us about the final effects of a little leaven? From this distance we can see so little in the early church environment upon which the tentacles of fleshly pride could lay hold. Yet during the lifetime of those pioneers of the Christian way of life there were trends that brought from the apostles repeated warnings and exhortations to watch the gates against those who would seek their own, or take advantage of the brotherhood, or would advance claims to special prerogatives or pre-eminence, contrary to the simple gospel of Christ and His apostles.

It remained for church historians to take us down the path of gradual surrender to carnal forces. Great bishops, unchastened by suffering, fattened and spoiled by large and indulgent congregations, began to build for themselves. No longer content to be the simple shepherds and overseers of the flock,

they revived the old question of who should "be accounted the greatest." There were many great churches presided over by great bishops; so the competition was keen. After years of carnal maneuvering, rival leaders succeeded in launching rival hierarchies that have marshaled millions behind false banners from that day forward. This is the tragic error of the ages. To clothe men in royal colors and enthrone them in regal splendor is still quite enough to hold religious men who have lost or have never known the true glory. It would be interesting to chronicle a brief history of revival movements that have been raised up through the Christian era, and trace the probable causes for the gradual fading of the spiritual glow, but space and time demands that we come at once to our own latter day's Pentecostal visitation. It came at a time when the termites of so-called modern thought were slowly eating away the foundations of true religion. Once again God began to pour out His Spirit upon hungry souls here and there. Devout men were again heard to speak with tongues and magnify God. Men and women untrained in theology and without the slightest acquaintance with homiletics began to preach the gospel with an unction that compelled attention, and the preached word was being confirmed with signs following.

It should be understood that all this was on a small scale and in widely scattered areas. This was no mushroom affair. There were in those days small remnants of Bible-reading Christians who had never been satisfied with the efforts to explain away the supernatural, and to them this message and testimony was electrifying. There was an upsurge of faith, a new and passionate hunger for God accompanied with heart-searchings and all-out consecrations. Tears of penitence and shouts of victory were mingled in a refrain that spelled out full salvation in any language. Folks did not come this way without paying a price, but having paid it they were radiantly happy and dead in earnest.

These little exuberant groups soon found themselves in disfavor with the powers that be in the old-line churches. Looked upon with suspicion and denounced as dangerous, they soon found happy adjustment in a small but dynamic fellowship, where they could worship and minister in their new-found

freedom. Looking back to those days, I recall with amazement that lingers the utter disregard for poverty or wealth or station in life. Great and small were in the dust together. One of the best-loved hymns was "He Is All I Need." Jesus was so real and wonderful. The very mountains and hills seemed to flow down at His presence. Completely satisfied without the world's glittering tinsel, and content to be the objects of its scornful hatred, those rugged pioneers had something that made them attractive and convincing.

From lowly beginnings and in spite of intense opposition, this work has made steady progress. But attempts to set forth accomplishments of a religious crusade is almost certain to gather into its sails the prevailing winds of this world. I must go on to say that for the number of stable churches, the strength and outreach of our missionary enterprise, the progress in Christian education, and the over-all contribution to the one cause upon which the future of the race depends should cause us to bow low and ascribe all praise and honor to the Lord for having worked with us and who alone has rendered our efforts acceptable and effectual.

This little excursion into history and the effort to pinpoint certain lessons to our profit will prove in vain unless we succeed in these closing remarks in impressing our readers that we are common clay with those in the past who have struggled up steep inclines to radiant success and then have stumbled downgrade to darkness and failure. There are very definite reasons for the ebb and flow of spiritual tides. If we are to have a future that is better or even comparable and worthy of our past, we will need to learn over again some of the lessons of yesterday. One of them is that "all flesh is grass, and all the glory of man as the flower of grass." As a movement we dare not contribute to the delinquency of men who project themselves and their projects instead of promoting the common cause and sharing equally in the honors and sufferings of the common brotherhood.

Once again, if this movement is to retain its good sense and religious balance, it must draw the line against all comers with a money complex. Ministers of the gospel who lay up treasure on earth while they preach that people should

(Continued on page eleven)

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ROBERT C. CUNNINGHAM, EDITOR

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"ETERNITY-PROOF"

Evangelist Arne Vick

"Every man's work shall be made manifest; for the day shall declare it" (1 Cor. 3:13).

IN A DAY of blowout-proof tires, rustproof metals, and wrinkleproof cloth, it might be in order to examine ourselves to see whether we have an eternity-proof experience in grace. To this observer it appears that one of the major threats in Christian circles is *superficiality*. On every hand one encounters superficial conversions, superficial healings, and superficial Baptisms. It has been said that "religious life can be lived on three levels: artificial, superficial, or sacrificial." And, sadly enough, it sometimes seems that the second of these most accurately describes the life of many believers.

Too many fail to heed seriously the exhortation of Christ, "Beware of the leaven of the Pharisees." For the fatal weakness of the Pharisee was his tendency to confuse the "outside" with the "inside" of his cup, his willingness to accept the seeming for the real, and his constant emphasis on that which met the eye of men rather than that which met the eye of God. Jesus rejected this attitude as utterly false and spiritually fatal, and He completely reversed their ideas by stressing the exceeding importance of "the heart."

Thus too, the apostle Paul, by the Spirit, speaks solemn warning that "every man's work shall be manifest, for the day shall declare it." While the basic application of this passage is to a man's "works," most certainly it can also be applied to a man's "life," for it is unthinkable that God will look with favor and approval upon a life built of "hay, wood, and stubble," while rejecting works of the same materials.

It is not so much that we are deliberate hypocrites; it is simply that the human heart has infinite capacity for self-deception, which, of course, is closely related to the deception of others. Thus, it is very possible that Ananias and Sapphira had convinced themselves that keeping part of the price of the property for themselves was, after all, only fair, and that it was nothing but normal human precaution to make provision for a "rainy day." By the mental process of rationalization they made that which was actually grievous sin appear to themselves to be, at worst, nothing more than a little self-serving maneuver. BUT their action was not *eternity-proof*. When they

came face to face with God's Spirit-filled servant their excuses collapsed and their refuge of lies was swept away. Their deception stood up under the scrutiny of man, but was instantly exposed when probed by the Finger of God.

Gehazi, the servant of Elisha, seemed to have "pulled off" a very clever and profitable scheme when he ran after the newly-healed Naaman and through falsehood obtained for himself the gifts that Elisha had refused. But the Scripture says, "He went in and stood before his master," and that proved disastrous to his well-concealed dishonesty. Suddenly it was judgment day for Gehazi and he suffered exposure, disgrace and leprosy for the rest of his days. His deceit and greed could pass undiscovered under the gaze and scrutiny of everyone EXCEPT THE MASTER!

That this moment is a solemn certainty awaiting every Christian is given great emphasis by the apostle Paul. "For we have all to appear without disguise before the tribunal of Christ" (2 Cor. 5:10, Moffatt). That Paul should use the phrase, "without disguise," is clear recognition of the inherent human tendency toward pretense. But what possible profit is it, even if our 'disguise' in this life is perfect and undiscovered, when at the end, we must discard the mask and stand before HIM as we *really* are?

What a fool a man would be to build his house with "hay, wood and stubble" (none of which is fireproof) when there was available to him *indestructible* materials, as suggested by the "gold, silver and precious stones"! But a far greater fool is the man who builds his spiritual



Arne Vick

house with insincerity, superficiality, and pretense. "For the fire shall try every man's work, of what sort it is."

In His story of the two builders, Jesus praised the wise man because, when he began to build, he "dug deep and laid the foundation on a rock" (Luke 6:48). Whether building a house or a life, failure to "dig deep" will eventually prove disastrous. And in this day of "mass" evangelism, with the emphasis so often upon numbers, crowds, and statistics, there is an ever-increasing need to press upon the people God's demand that they "dig deep." The spiritual mortality rate among the alleged converts in most of the large campaigns is heart-breaking. If even one out of every ten who make "decisions" in these mass meetings would turn out to be a genuinely born-again convert, ready to leave the world and to take his place in the local church, it would be a most optimistic estimate. The obvious cause of their speedy demise as converts clearly lies in their failure to dig deep and pray through until they reach the Rock Foundation!

If there is to be any hope of spiritual growth and stability, "there must be no make-believe, no playing with words, no dodging of issues, no skirting of unpleasant realities, no resting in platitudes—it must be real." Has not God solemnly warned us, "Yet once more I shake not the earth only but also heaven, ... that those things which cannot be shaken may remain" (Heb. 12:26, 27)? Surely it is far better for us to remove from our lives NOW that which is "shakable," than to wait for the Divine shaking and the day of fire to reveal that we have been sawdust men, spiritually speaking. Far better to judge ourselves NOW than to be judged (and found guilty) by Him THEN! The goal of every Christian must be an unshakable experience in grace and a walk with God that is *eternity-proof*.

DEPENDENT ON HIS GRACE

The Psalmist said, "Our eyes wait upon the Lord our God." As I do the same, I am no longer anxious about anything: for He, I know, is able to carry out His will, and His will is mine. It makes no matter where He places me, or how. That is rather for Him to consider than for me; for in the easiest positions He must give me His grace, and in the most difficult His grace is sufficient.—J. Hudson Taylor.

PRAYER IS VITAL

Whether we like it or not, ASKING is the rule of the Kingdom. If you may have everything by asking (in His name), and nothing without asking, I beg you to see how absolutely vital prayer is.—C. H. Spurgeon.



In Africa the classes often meet out-of-doors.



This Sunday School in Jamaica prefers the shade

Sunday Schools Around the World

JAPAN

"Sensei—(teacher), I want you to go to the barber shop." The request was made by a serious-faced five-year-old boy to Miss Jessie Gillispy, a Canadian Assemblies missionary who had been ministering in Japan for fifty years.

"The barber shop? But why should I go there?" The sensei was puzzled but also very serious.

"To get your hair cut off."

"To get my hair cut off? But don't you like my hair?"

"I like your beautiful white hair, but I've noticed that when a person's hair gets white, afterwards he dies. I think it would be safer if you had your hair cut off...."

This logic demonstrates the bond of affection that exists between Sunday

School teacher and pupil in Japan.

Next to filial piety, respect for a teacher who has the interests of childhood at heart is one of the strongest factors in Japanese culture. This sense of gratitude born in the heart of a young child is often maintained through life.

For instance, I noticed in the home of a Christian teacher a beautiful porcelain jardiniere used as a charcoal "stove" to heat the room. She told me it had been presented to her in her seventieth year by a group of former pupils that she had taught forty years previously.

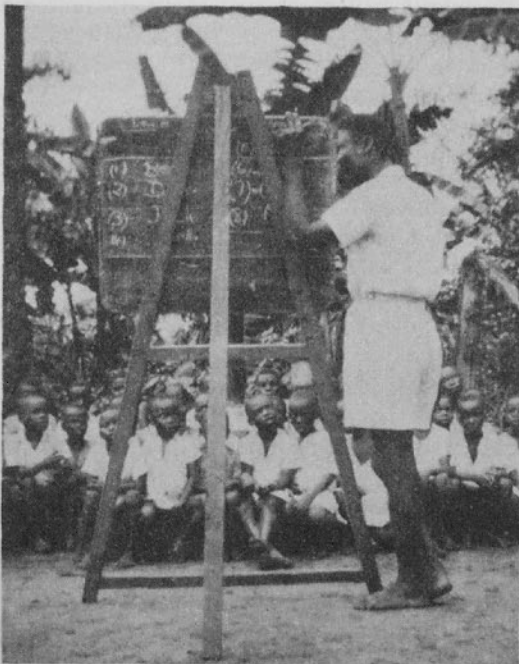
Parents, too, feel a keen sense of gratitude to one who teaches their children. Missionaries often are greeted on the street by one who appears to be a stranger. "Thank you for all your kindness in taking care of my child in Sunday School," is the self-introduction of a parent who feels the strangeness broken by a common tie.

Evil forces, contending for the minds of

Japan, have worked on the children. For example, Buddhists have copied the Christian Sunday School and Kindergarten. Shinto shrines have periodic gatherings for children. I have witnessed Communists telling children stories on the street, making use of the *kami shibai* which is an indigenous visual aid comparable to the American flashcard story.

These are some of the reasons why John J. Clement, the superintendent of our missionary field council, stated recently that there is no greater field for children's work in all the world than Japan. We hope to develop a strong Sunday School Department in Japan. The Japanese Assemblies of God recognize the value of this work. Two years ago they created a Sunday School Department and asked Miss Marie Juergensen to serve as the head. We have a building but need funds to furnish it and to expand the publication of good literature.

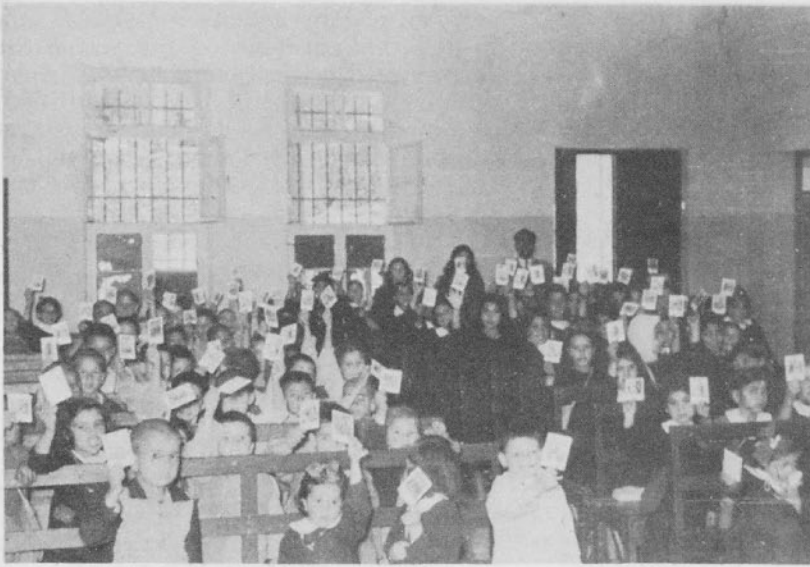
Japan is a reading nation. Brother



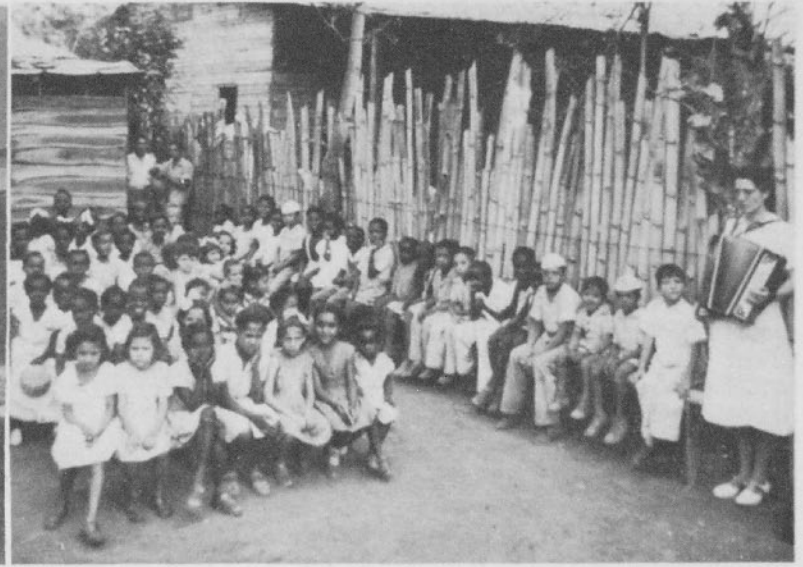
This teacher is using a blackboard to make the lesson clear to the boys in Nigeria.



"Sunday" School may be held on a Friday in India!



In Es Salt, Hashemite Kingdom of Jordan, the Arab children prize the picture cards which our Boys and Girls Missionary Crusade (BGMC) sends to them.



These children in Cuba sit on bamboo benches in the back yard of the home of one of the church members, to hear the Bible lesson.

Yumiyama, superintendent of the national Assemblies of God, is anxious to see as many good books, periodicals and quarterlies published as possible. Will you pray that good literature may be provided for our Japanese Sunday Schools, and that through the Sunday Schools many Japanese pupils and parents alike may be won for Christ.—by Margaret Carlow.

INDIA

Sunday School on Friday! You have never heard of such a thing, have you? Well, Sundays are just not long enough to get in all the activities and classes we would like to have, so we meet on Friday evening for a class with one group of children in Poona City. How eagerly they await our coming and how earnestly they sing about Jesus!

One boy says he has accepted Jesus as his Saviour—that they do not worship idols any more, and always pray to Jesus. Please pray that he and his family will step out and take water baptism, which is the deciding step into the Christian faith. His brother, who was suffering with fever, came one Friday asking us to pray for him. God answered prayer and he is much improved.

This group has a nice hall for their meetings, and a fine Spirit-filled lady for a teacher. She is employed in government service as a typist, and conducts the class after work hours. Recently as rewards for faithful attendance we gave New Testaments, and the children are very keen to earn one for their own.

Another Sunday School meets on Sunday afternoon in a home in another part of the city. This group crowds into a tiny room, sitting on mats on the dirt floor, while the lesson is brought to them by one of our consecrated Indian women. Most of these children belong to Christian families.

There is a third Sunday School which meets in our chapel here at the mission

house. We have consecrated teachers for the different classes. One group sits on grass mats in one corner of the room; another on mats at the other side; and several more classes are scattered throughout the chapel.

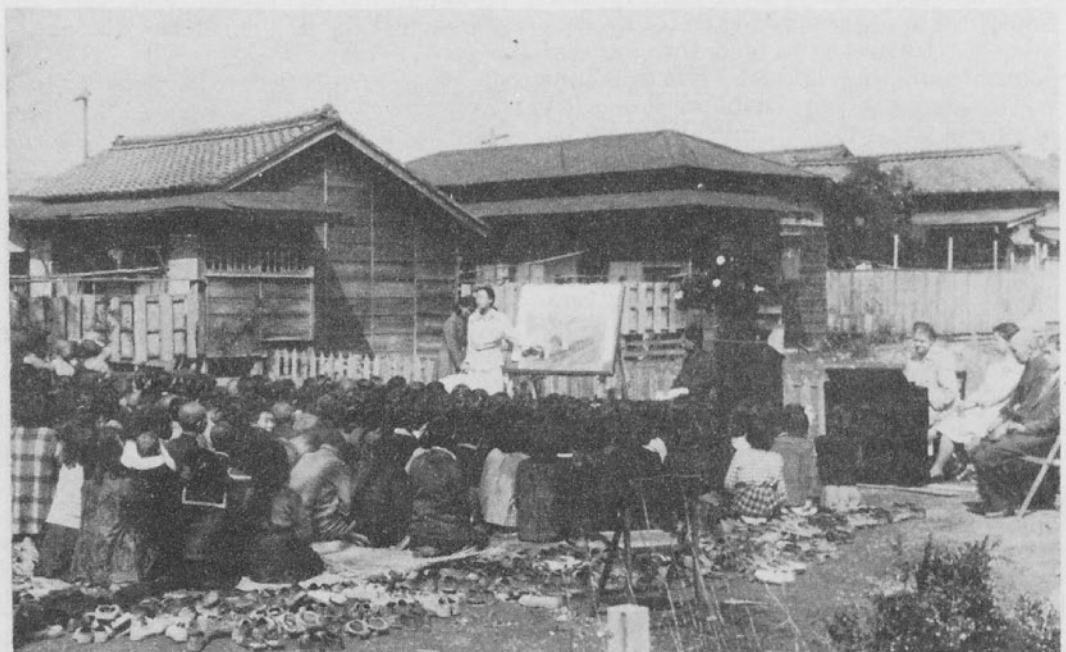
One class in English meets on the front verandah. They sing Sunday School songs first in one language and then in another, so all can understand. At the close of the session, memory verses are repeated in English by this one class, and in Marathi by the others. We are teaching them to give offerings for God's work. It is so amusing to see them come to Sunday School with their money pinned on the front of their garments with a safety pin. How could you pin a coin? You can do it in India, for the coin has a hole

in the center. They decided to give their offerings to the Bible Society, to be used for printing and distributing the Scriptures.

This is India's church of tomorrow. Pray that it may be a strong one, each member doing what he can for Christ! —by Carl D. Holleman.

AFRICA

There is probably no other section of the world that can boast of a greater diversity in its Sunday Schools than Africa. There are innumerable tribes, with their differing languages and a wide range in the social scale from primitive to polished; pauper to prince; menial to mas-



Teaching the Easter lesson in Japan with flannelboard materials furnished by the BGMC. Sunday School had to be held outside because there was not room indoors for all the children. Even outdoors they adhere to national custom in regard to footwear: note all the shoes on the ground near the mat.

ter; crude to cultured; illiterate to illumined; subject to sovereign. Each tribe requires an individual adaptation of the Sunday School program to its own peculiar needs.

I have held Sunday School in the shade of a huge baobab tree, after having hung a large picture roll on the tree and attracted the children with a tambourine. After we finally got the children seated on the ground in a closely-packed mass of wiggling chocolate, we taught them a simple chorus in the vernacular and had them sing it over and over until it was well known.

After drilling them on a simple Bible verse and having them repeat it until they could recite it with little or no hesitation, we told a Bible story with the help of the large picture roll. We who are used to pictures can easily "see" what is in the picture. But to an African child, who has never seen a piece of paper or writing in his life, a picture means nothing. It is a jumble of marks and colors that have absolutely no significance. To introduce the African to a picture, one has to point out the minute details. If there is a person in the picture, one has to point out his facial features, his hands, his feet, his articles of clothing. Then there is a gasp of amazement and delight when they really "see" something in the picture. And, oh, the mad scramble when the small picture cards are given out as a reward for saying the Bible verse from memory! Especially when the group runs up to two or three hundred. This is a typical primitive, bush school in new territory.

When a missionary is starting a new Sunday School and has little or no help, the problems are staggering. What would you do if you were alone with two or three hundred wholly undisciplined native children, none of whom had the slightest idea of what you were trying to do? Some times, in such a group, it may take six languages to get the message across to all the children. When a Sunday School can get established in such a situation as this it may have to be divided according to language groups, rather than age groups, for lack of teaching personnel.

Finding an adequate number of qualified teachers is a big problem. In one large, fully departmentalized Sunday School, I saw a schoolboy ten or twelve years of age, teaching a class of about twenty beginners. He handled them surprisingly well and they were amazingly well behaved; just tiny tots three or four years old, yet they sat so quietly on those backless wooden benches with a notable absence of the fidgeting and fussing that is evident among similar groups of American children.

In one school in the bush I discovered the Sunday School had some special officers. One had the job of seeing that folk got to Sunday School on time. Another had to round up the delinquent members. A third had the task of getting each Sunday School member to bring

an offering. And they took their jobs quite seriously. A few minutes of the Sunday School time was given them to report what they had done through the week toward accomplishing the purposes for which they held office.—by Mrs. H. B. Garlock.



TEACHING TO WIN

Mildred James

I count it a great privilege to be called by the Master of the vineyard to labor for Him in one of the "by-ways" corners of the whitened harvest fields—Interior Alaska. Alaska is a rugged land of isolation and extremes—extreme in temperatures, 60 degrees below zero to 80 above; extreme in scenery, beautiful awe inspiring glaciers and barren bleak wastelands; extreme in travel, from airplane to dogteam; extreme in light, from midnight sun to midnight darkness. And yet with all of Alaska's beauty, glamour, and publicity, so many sit in darkness without a knowledge of God and His wonderful salvation.

Miss Agnes Rodli and I spent three years in Nikolai, where we had the privilege of establishing an elementary school, teaching both the children and the adults to read and write. Our school was born of necessity. We desired to teach the people true spiritual values, but to do this we first had to give them a conception of our language. The Department of Education in Juneau took over the school making it a territorial school.



Native Alaskan boys and girls in the village of Nikolai with their school teacher, Mildred James. Miss James and her co-worker, Agnes Rodli, established a school for these boys and girls in connection with their missionary work.

A missionary teacher's task is very diversified. Besides giving the people the basic three R's, we attempt to teach them cleanliness, the merits of good nutrition, sanitation, good living, godliness, and salvation through the shed blood of Calvary. Though many of the people are



Mildred James, Alaska

bound by superstition and formal ceremonial religion, we thank God for a few sheaves that were garnered for Him.

This past winter my sister, Bonnie, was with me in the small village of Takotna. We taught school and conducted Sunday School and church services on weekends. God very graciously met us in a revival service, and several of our people gave their hearts to the Lord. One lady who was saved prior to our coming had prayed for many years that a missionary would come that her people might have an opportunity to be taught the Word. How marvelously He

hears and answers the prayers of His children.

I feel there is a great opportunity for Christian school teachers to enter the isolated villages, and as one in Takotna put it, "show the people the other side of life." They see plenty of sin, vice, and degradation: It is our happy privilege to lift the standard and point them to One who is able to cleanse from all ungodliness. The Lord has set before us an open door. May we go forth and labor while it is yet day, for the night soon cometh when no man can work.

He who said, "I will never leave thee nor forsake thee," has proven Himself a real Friend, Healer, and Helper in every time of need. Oh, yes, of course there are a few trifling sacrifices to make—packing water with a yoke from the river, splitting and burning wood, fighting hordes of mosquitoes, doing without many of the things we at home term "necessities," but the blessings of the Lord richly compensate for all these.

This term, 1953-54, the Lord willing, I plan to teach at Nushagak, a small native village located on Bristol Bay near Dillingham. Do pray that the Lord will make me a blessing and give souls for our labor.

* * *

REPORT FROM JUNEAU

Fred Vogler

We wish to thank all the many friends who have responded to the appeal for funds to rebuild the boys' dormitory for the Juneau Children's Home. It was necessary for me to make a brief visit to the Home in connection with the rebuilding. We ran into considerable difficulty in the foundation. One would hardly expect to find muskeg on high ground which has been well-drained, but when we began to dig we discovered we were on what you might call a muskeg bed. This is a sort of bog. The condition necessitated the driving of piling, which of course makes the building more expensive, but now we have a good safe foundation. The piling was driven down to a depth from eight to twelve feet till they struck solid ground. Then all around the piling and on top we poured a cement block two feet thick with reinforcements in it. The building will be a two-story structure, the first floor to be used by the boys and the second floor by the girls. At present the girls' dormitory is only a temporary building, but when the new dormitory is finished, we will have a fine home for all of the boys and girls.

You would be thrilled to meet this family of thirty-eight to forty children. The small tots always gather around me and climb up on my knee, three and four at a time. They want to be loved and who could not love these little fellows that have been deprived of parental care.

The teen-agers are growing up into fine young men and women. Everyone of them seems to have an ambition in life. Some want to be mechanics. The girls are preparing for the nursing pro-

fession. Others will go out into the work of the Lord. All of them know what it means to be saved and many are filled with the Spirit.

The estimated cost of the building is \$20,000 but we cannot tell whether the cost will exceed the estimate. To date we have a total of \$16,000 toward the dormitory, including the insurance money and all offerings. Please pray with us that the remainder will come in by the time the building is completed.

Your offerings for this building project at the Juneau Children's Home should be sent direct to the National Home Missions Department (Fred Vogler, Director), 434 W. Pacific St., Springfield 1, Missouri.

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.

"ASLEEP IN JESUS"

What is meant by the words, "Them that sleep in Jesus will God bring with Him" (1 Thess. 4:14)?

First let us observe that the word "sleep" is often used in the New Testament to refer to the death of the body, which appears to us so much like sleep (see Matt. 9:23-25; John 11:11-14). To get the meaning of 1 Thess. 4:14 we cite several versions: "For if we believe that Jesus died and rose again, then through Jesus, God will bring back with Him those who have fallen asleep" (Williams).

"... through Jesus, God will bring with Him those who shall have passed away" (Weymouth).

"... then it follows that by means of Jesus God will bring with Him those who have fallen asleep" (Moffatt).

The meaning of this wonderful verse is that our loved ones who have died (are "asleep in Jesus") are not lost to us, but at the coming (presence) of the Lord when the trumpet sounds, because of Christ's triumphant resurrection and of their union with Him, God will bring them back to life to join the living believers in a glorious transit to heaven.

* * *

WHEN WILL CHRIST RETURN?

Do you expect Christ to return to earth this year?

Before answering this question we should define our terms. The return of Christ or the Second Advent is that glorious, visible, local, bodily return of Christ back to the very earth to judge the nations and to set up His millennial

kingdom. See Acts 1:11; 2 Thess. 1:7-10; Zech. 14:4; Rev. 19:11-21. In connection with this event there are certain political, terrestrial, and celestial signs, which are not fully present as yet.

The gathering of the saints to Christ, often designated the "rapture" (1 Thess. 4:13-18), is often referred to as the Second Coming. It is indeed a phase of the great final "day of the Lord," but it is not strictly speaking the Second Advent. The rapture has always been revealed in Scripture as an imminent event. In other words, it could occur at any time. No specific signs, chronological or otherwise, are connected with it in the Word.

That we are near the end of the age is clear from many signs occurring, especially the re-establishment of Israel as a nation. This being true, then the rapture which occurs before the second advent must be very near; but to say that Christ will come this year for His people would be presuming to know what God alone knows. See Mark 13:32; Matt. 24:36.

* * *

WHO WILL BE CAUGHT UP?

In writing to the Thessalonians, the apostle Paul said that "we which are alive" will be caught up into the clouds to meet the Lord. Whom did he mean by "we"?

What Paul meant is in accord with the teaching of Christ Himself in John 11:25, 26: "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." Here our Lord makes a distinction between those believers in Him who have died; and those believers who are still living (undoubtedly at the time of the resurrection day). To the former He is "the resurrection," the power to bring them back from death; and to the latter He is "the life," the vital energy to give continuance in a living state.

Paul is giving further light on this great truth, and he explains that while some believers will have died and will be resurrected, other saints in the end of the age, when the trumpet sounds, will be living physically and will be transformed, along with those resurrected at that time (see 1 Cor. 15:51, 52). This was his expectation for himself and for the Thessalonian Christians when he said "we."

* * *

WORLD PEACE

Will the world ever have lasting peace?

No, never through human effort, for men's hearts are in rebellion; they are at war, with God, first of all, and also with each other. But universal peace will prevail when the Prince of Peace, our Messiah and Lord, rules this earth, for a thousand years.

SUNDAY'S LESSON

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

THE BEGINNING OF A NATION

Lesson for August 23

Genesis 11:31, 32; 12:1-9

God must have spoken to Terah, the father of Abram, concerning the land of Canaan, since he took Abram and others "and they went forth... from Ur of the Chaldees, to go into the land of Canaan." Terah, however, went no farther than Haran in Mesopotamia. The command given to Abram (ch. 12:1) infers that before Abram finally pulled up stakes and left for Canaan God had spoken to him. Stephen, in his witness before the Council (Acts 7:2), said that God's call came first to Abram when he was in Mesopotamia before he dwelt in Haran (Charran). Was Abram hindered through looking to his father while his father lived—or had Terah decided to go to Canaan because he was following a call which had come to his son Abram? Lessons are to be obtained whichever way a person interprets the account. There is no doubt that Abram had been called of God. There is a probability that he had been delayed by home circumstances in fulfilling the call. Some might accuse him of allowing family influences to hinder him, but it may be that he was unable to become loosed until the death of his father. To be called of God does not always mean that the call must be completed immediately. Circumstances at times need consideration. Also, there are times when, having had the call, preparation of the heart is needed before the call is fulfilled. Of this Moses is an outstanding example. Though he was called early in life to deliver Israel, forty years on the desert were required to make him fully fit.

1. ABRAM HEARS GOD CALL

a. *The Command.* Whatever might have taken place earlier, the time came when God specifically spoke to Abram, telling him that he was to break all family ties that might hinder and set forth. To take such a step was to be entirely a step of faith. Abram had never seen the land of Canaan. All he had to go by was God's promise and call "unto a land that I will show thee." To walk with God is to walk by faith. There is often a struggle when God's call involves leaving friends and loved ones, together with things which give us a feeling of security. God knows the struggles and is patient, but the soul will never find itself in peace until it obeys.

b. *The Promise.* Abram was promised

that if he would obey, God would make him a great nation, that He would make him a blessing, and that He would bless those who blessed him and curse those who cursed him. At the time of the call Abram did not know all that was included in the promise. In our opinion he did not know that the promise was to include the Saviour of men, and that through his descendants the Holy Scriptures were to be given. All Abram had was a dim outline of what God had in store for him. This is largely true of all God's servants. When called they see a step that God wants them to take. Then they see another step. The plan unfolds gradually as they "follow on to know the Lord." He who expects to see the whole plan of his life before obeying the call of God will be disappointed.

2. ABRAM OBEYS

a. *Abram's Progress.* Some look for startling experiences in serving the Lord. With Abram it was not so, except on rare occasions. Methodically he took his wife, nephew Lot, and their possessions, "and they went forth to go into the land of Canaan; and into the land of Canaan they came." Abram and Lot both had great herds of cattle. The animals would need to feed and to rest on the journey. Therefore the progress of the journey became relatively slow. But Abram never lost sight of his objective. He was heading for Canaan, determined that he was going to arrive there in God's good time. Let this speak to us. It sometimes takes time for all things to work together. We need patience. Only let us beware of losing sight of the purpose God has for us. Every step we take should be in the direction of what we believe to be the will of God for our lives.

b. *Abram's Changing Experiences.* As Abram journeyed he met varied experiences. He passed through the land to the place of Sichem, to the plain of Moreh. This was well to the north in Canaan. He was now in the land, with new surroundings. "The Canaanite was yet in the land"—this meant fresh adjustment. And Abram was glad that he had the promise of God that He would be with him to protect and bless. It is one thing to know about the promises of God; it is something different to trust those promises when the pressure comes and the promises are needed. Let us remember the Scriptures

when testings come. The value of studying the Bible is not merely to exercise our mind or stretch our memory; the value is in having God's promises in our hearts so that we may claim them and prove them true.

3. ABRAM WORSHIPS GOD

a. *He Builds an Altar.* We read that, as Abram journeyed, wherever he pitched his tent he erected an altar and "called upon the name of the Lord." Abram did not become so busy about doing the will of the Lord that he forgot to pray and to worship. One of the chief dangers of our generation is that, with the many activities that have been advanced in the church, we become so engrossed in pushing a program that we fail to take time for waiting on the Lord. In some respects Abram was more fortunate than we. His was a simple life, giving much time for devotion and meditation. Life in our day is most complex. Those who would wait upon the Lord must schedule a time to do so, making it something they refuse to miss, as much a part of their life and planning as their meals and labors of the day.

b. *He Hears God's Voice Again.* When he had gotten into the land, "the Lord appeared unto Abram." With this appearance came the assurance that the promise of God would not fail. "Unto thy seed will I give this land." This is the beginning of the Abrahamic Covenant which assured to the children of Israel that Canaan was to be the homeland of the nation. At later times this covenant

"GET THEE OUT OF THY COUNTRY"



was confirmed. Abram, who had left the land of his birth in obedience to God's command, had been led to a new land as the Lord had promised. May we as the spiritual seed of Abraham believe the promises of God's Word. For us the promises are not earthly, but heavenly. "We look for a city that hath foundations, whose builder and maker is God."

THIS WEEK'S LESSON

The Rich Man Who Lost Everything (lesson for Sunday, August 16). Lesson text: Job 2:1-10; 42:10-12.



Dorothy C. Haskin

WHEN PEOPLE SEE

"We have with us this morning living proof of the value of missions," a pastor said, as he introduced the speaker at the Sunday morning service. "Our speaker this morning is a Christian gentleman, a convert from paganism."

The convert from India rose, walked to the center of the platform, and smiled. "Your pastor is greater proof of the power of the gospel than I," he said. "Centuries ago, when my fathers were already a civilized people, writing the philosophies of ancient India, his fathers and yours were wild barbarians, drinking wine from human skulls, the terror of the ancient world. It was when I saw what the gospel had done for the Anglo-Saxons that I was persuaded of its redeeming power."

How true it is that when people see a changed life, they believe in the gospel! When God comes into the life, it is changed, because, as Scripture says, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5:17). Everyone's life does not call for the same change, but the change will be there.

Mildred Comer, missionary, told of a native woman in Peru who was dull and stupid, but after she received Christ as

the tongue of the preacher and the ears of the people. We stand or fall—prosper or decline—together. Small leaks in the dike are both a warning and a call for action to everyone living in the valley. Trends in religion, however slight, that would be dangerous as a pattern should have the immediate attention of all guardians of the citadel of truth.

I think we could all agree that in these dangerous times we need an army of watchers who take their religious responsibility seriously. The truly great dangers against which the entire church should be watchful are not all on the surface. They are like icebergs that travel seven-eighths under water. Saints of God should be equally sensitive to the beauty of the gospel or to any perversion or distortion of it. If we are unconcerned when we see truth in its true balance obscured and the people confused or exploited, then we are not true soldiers, but shrinking cowards. Abraham beat off the strange birds that were attracted to

Saviour, the woman became noticeably brighter and led her husband and many of his friends to the Lord.

Ann was a housewife who spent her afternoons playing bridge, but after she became a Christian she spent her afternoons studying the Word of God and making baby clothes for a Christian orphanage.

Donna was a broody, discontented girl of twelve. She came to the Good News Club only because some boys came. After she received Christ as her Saviour, she became a bright girl and learned more memory verses than anyone in the class.

Bill Carle was singing at Billy Rose's *Diamond Horseshoe*, and other places of worldly amusement. He became a Christian and now he sings only at church and Christian gatherings.

Martin Luther was seeking salvation through works until he read Romans and understood God's grace. Then he set thousands free by preaching salvation through grace.

Studd was a wealthy Englishman, who had made a fortune in India. His greatest interest in life was horse racing. He urged his friend, Mr. Vincent, to bet his money on his new horse. But Mr. Vincent did not. Instead he urged Studd to come with him to a London theatre where D. L. Moody was preaching.

Studd went, listened, went again, and became a new creature in Christ. He asked Moody, "Now that I am a Christian, will I have to give up horse racing?"

"Racing means betting, and betting means gambling. Do you think a gambler can be a Christian?" Moody asked.

In answer, Studd not only gave up his horse racing but changed the ballroom in his house to a gospel hall. The change in him was so noticeable that even his chauffeur commented, "It is the same skin, but there is a new man inside."

his altar. Should we leave ours entirely exposed? Verily this is no time to glory in past accomplishments and toss flowers on the graves of departed heroes while we settle down in smug complacency and gradually and imperceptibly take on earthly attitudes that hold at their core the seeds of death.

I close with a simple appeal for consistency and reality in our religious approach. Should we not pray definitely that this great movement will purge itself of practices or propaganda patterns which are not compatible with the spirit and letter of the New Testament, and go forward to see a world-shaking revival? A revival that is firmly anchored to the solid and unshakable foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.

While you aim at great things for the Lord, keep in view the arithmetic of heaven's exultant joy—"joy over one sinner that repenteth."

GUARDING OUR HERITAGE

(Continued from page four)

lay theirs up in heaven are neither consistent nor worthy. Bear in mind here something that was said before about the very heart and soul of world disorder being selfishness and pride. If we go very far down either of these bypaths we will soon be traveling alone. The selfless, lowly Jesus will refuse to go along.

I do not wish to be misunderstood here. Our full gospel movement, while not above question in some matters, is still at the top so far as progressive evangelism is concerned. It is not the amount of questionable extraneous matter, but rather the attitude of the masses toward these things that is the real occasion for alarm. Full-orbed religion throbs with sensation. Unbridled sensationalism, however, is a strong current relentlessly bearing all ships manned by undisciplined nature and unguarded faith to the rocky shoals of disillusionment and disintegration.

Real progress is never indifferent to safety. To survive, we must have both. The foundations of today and our ideals for tomorrow should be tested by this rule. A wide-awake, Spirit-energized ministry, with culture in keeping with the times and a consecration in keeping with the message and testimony, plus an instructed, spiritually-minded laity, living in the bonds of peace and moving together in the power of the Spirit, would be an ideal worthy of princes and a plan of action geared to the will and power that holds together the whole throbbing universe.

I cannot bring these meditations to a close without an attempt to bring the lay members of our assemblies who may read these lines into a clearer focus in relation to our theme. Ministers of the gospel are not the sole custodians of the faith. They are naturally and understandably more concerned and more responsible, but the church itself is "the pillar and ground of the truth." All history, sacred and profane, reveals a very close affinity between human failure in the pulpit and in the pew. In formal religion there is a delicate adjustment between



A Christ-Honoring High School

**Canyonville Bible Academy provides high school training for
Assemblies of God youth from far and near**

GOD USED a stubborn motor car to bring this Christ-honoring high school to Canyonville, Oregon.

A. M. Shaffer had no thought of starting a school when he drove into Canyonville one evening exactly thirty years ago. He merely was looking for a place where he and his family could spend the night. They were newly filled with the Spirit, and felt called to serve God as evangelists. Accordingly they had sold a greenhouse, seed store and bee business and now they were on their way from Colorado to California determined to proclaim the message of Pentecostal power which was burning in their hearts.

They spent the night in a tourist cabin, then prepared to drive on in the morning. Their daughter even wrote in her diary, "Left Canyonville at eight o'clock." But evidently God had other plans, for the gears in their seven-passenger Willys Knight car (about a 1918 model, with the famous sleeve valve motor) refused to move. Mr. Shaffer started the motor and made desperate efforts to put the car into gear, but without success.

A man standing by noticed the dilemma and suggested that the Shaffers stop off in Canyonville for a while and take their time about getting the car repaired. "The cream of the country is right here! Why

go any farther?" he said.

And he made a suggestion that appealed very much to Mr. Shaffer. He offered to take him to a nearby fruit farm where help was needed, since it was harvest time. Here was an opportunity to build up depleted finances and have a rest from the dusty roads of 1923!

And so it came to pass that Mr. Shaffer made a historic decision. He went with the gentleman, ate fresh fruit to the full, and contracted to work. It is promised to be a delightful experience. When he returned to the tourist cabin he decided to give the car one more chance before having it towed to a garage. To his amazement the gears worked perfectly and he was able to drive it without any further difficulty. He had promised the man at the orchard that he would stay—and stay he did! He is still there in Canyonville today, thirty years later, and he is convinced that the stubbornness of the car was not accidental but providential.

God's plans began to unfold. People in the community found that here was a man who believed and proclaimed the whole gospel, just as it is written in the

UPPER LEFT: Graduating Class at Canyonville Bible Academy.

UPPER RIGHT: New chapel now under construction at C.B.A.

BELOW: A campus scene; the boys' building; and two sections of the student body at C.B.A.



A. M. Shaffer and his son Robert

Word, and they invited him to preach in a local church. Numbers opened their hearts to the truth and began to seek God for the fullness of His blessings. Soon there were scores of Pentecostal believers.

Things were happening fast now. The believers decided that a new church should be built without delay. They got the logs out of the hills, and one of the men offered his saw mill to cut the lumber. Soon they were worshipping in their own building.

The Pentecostal message was new in southern Oregon, but it was spreading like fire because it had the reality that hearts craved and because it measured with the Word of God. People were hungry for spiritual teaching. They asked for a school. One day when the idea of a school was being discussed in one of the services, three people came forward each with a five-dollar bill and threw out the challenge to begin. Mr. Shaffer knew that God was able to do very great miracles with very small tools, so he accepted the challenge. Thus Canyonville Bible School was launched—a little ship on a big ocean, with a long voyage and plenty of storms ahead!

Trucks brought sand, gravel and lumber. Teams of horses began to dig with *fresnos* (there were no bulldozers in those days!) Many of God's people rallied to the cause, donating money and labor, with the result that a large school building gradually took form. A huge tent was purchased and camp meetings were held annually. Curious crowds thronged the services. Many came from great distances and scores were filled with the Holy Spirit.

The school was started as a Bible School, but as time went on the trend seemed to be toward younger students. High school subjects were added, one by one, to meet this need. Then in 1935 the name was changed to Canyonville Bible Academy and a full-scale academic high school program was developed to supplement the Bible subjects.

Facilities were steadily enlarged and additional teachers engaged. Dormitories were expanded and students came from far and near, swelling the enrollment to an average of 125 to 150. Today the school has an excellent faculty and campus. The seven buildings, grounds and equipment are valued conservatively at half a million dollars, thanks to the goodness of the Lord from whom all these blessings have flown.

At the present time a new chapel is nearing completion. The spiritual life of the school (the most important part of the entire program) will center in this new building.

"Daddy" Shaffer is still the smiling, hard-working president of the school, and his son Robert is the secretary. Canyonville Bible Academy is affiliated with the Oregon District of the Assemblies of God, and is endorsed by the Educational Department of the General Council. The presbyters of the Oregon District serve on its Board of Directors together with

members of the Shaffer family. Atwood Foster, Oregon District Superintendent, also serves on the Board of Administration.

The school offers a four-year course (grades 9 through 12) with more than thirty subjects, including commercial, music and art departments. In addition to its excellent well-rounded curriculum C.B.A. provides plenty of good wholesome activity for teen-age Christians and interesting projects throughout the term. High spiritual standards are combined with high scholastic standards, with the result that credits earned in C.B.A. are accepted at full value by other high schools throughout the nation.

Applications are now being received for the fall term, which will begin September 7. Young people in all parts of the nation are invited to enroll in a high school that honors Christ. Rates are moderate. For full information, write to the Canyonville Bible Academy, Canyonville, Oregon.

The Logic of Inspiration

Said Flavel: "Bad men or devils would not have written the Bible, for it condemns them and their work. Good men or angels could not have written it, for in saying that it was from God when it was their own invention, they would have been guilty of falsehood and so they could not have been good. The only remaining Being who could have written it is God."

A man is also known by the company he avoids.

A Jewish Wedding Custom

Evangelist Ruth Specter

An interesting part of orthodox Jewish wedding ceremonies is "the breaking of glass."

The groom takes a goblet (from which the couple have partaken of wine together) wraps it in a napkin or his own handkerchief, places it on the floor and with one stamp of his foot, breaks it to bits. This denotes the severing of the ties of the past, the destruction of evil threatening the home, and mourning for the Temple and the glory which has departed from Israel. The couple are to leave all their associations, activities, pleasures, friends, and relatives in their past life and cling to one another. Yes, when we accept Christ, the greatest Beloved, all ties are severed with loved ones and the former life, and it is He to whom our hearts cling forever!

The bridegroom, in stamping the glass to fragments, is promising by his action, that he will stamp out all evils that ever threaten to come into the home. And the Heavenly Bridegroom, when we give ourselves to Him, will not lead us into temptation, but will deliver us from evil. And what is more, He will give His

ATTENTION, MEN!

Do you have a local Men's Fellowship group? And if so, is it a member of the National Men's Fellowship?

If your group has not been registered with the national office, you surely will wish to send in your official registration before the General Council convenes in Milwaukee, Wisconsin, August 26 to September 2.

All you have to do to become a part

of the National Men's Fellowship is to mail two dollars, together with the information requested below, to the Men's Fellowship, 434 West Pacific Street, Springfield 1, Missouri. The national office will send you a beautiful Certificate of Membership and an initial supply of individual membership cards.

The only prerequisite is that the local Men's Fellowship be a part of the local Assemblies of God church.

Application for Recognition As a Group of the Men's Fellowship of the Assemblies of God

This is to certify that the Assembly of God at organized a Men's Fellowship on the day of 195..... There were charter members of this organization and the following officers were elected:

President

Vice-Pres.

Sec'y-Treas.

(Signed) Church Pastor.

(Signed) Church Secretary

DON'T FORGET THE LAYMEN'S BANQUET IN MILWAUKEE
Monday, August 31, at 6 p.m. in the Schroeder Hotel

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AMONG THE ASSEMBLIES

SALEM, ARK.—We had a glorious four-week meeting in June. The church was blessed under the ministry of Evangelist Edd Boan of Eldon, Mo. Seven were saved and seven baptized with the Holy Ghost. Among those who were filled with the Spirit was a lady who had attended Pentecostal meetings for almost 26 years.—Mrs. Glenna Byard, Pastor.

STAPLES, MINN.—The Lord gave us a wonderful meeting with Evangelist R. C. Schlupp of Louisville, Ohio. Fifteen came forward for salvation, and many testified to bodily healing. The attendance reached 100. This is a new assembly and services have only been held since the last of February. This was our first campaign.—Ronald A. Snider, Pastor.

SPRING VALLEY, MINN.—The Paul Hild Evangelistic Party were with us recently. Around 30 sinners and backsliders came to the altar and most of them show definite signs of going on with the Lord. We were glad to see a number of parents take their stand for the Lord. Our people benefited greatly from the ministry of Brother and Sister Hild.—H. A. Kingsriter, Pastor.

EAST GREEN HARBOUR, N. S. CANADA—During the past few weeks we have been enjoying an unusual visitation from the Lord. Recently Evangelist and Mrs. Stanley MacPherson of California were with us for one week. The church enjoyed the rich ministry of Brother MacPherson. A goodly number were saved and many testified to healing. The spirit of revival remains with us.—Harold M. Beesley, Pastor, Pentecostal Church.

JACKSON, ALA.—Evangelist and Mrs. Jonas E. Miller of Sarasota, Fla. conducted a meeting for us from June 14 to July 12. The Lord blessed us abundantly. Fifty came forward for salvation, two received the baptism of the Holy Spirit, and a number were healed. Five were baptized in water. Brother Miller's teaching had a marked effect on our people and also on the town as he spoke each night at the tent and on the radio each morning. People 80 miles away came to the meeting.—Alpheus Broadhead, Pastor.

GRANITE CITY, ILL.—We had a glorious meeting with Evangelist C. B. Roberts and party of St. Joseph, Mo. A large number were saved and many received the baptism of the Holy Spirit. The church owns a 60 x 90 tent and the meeting was held in it. The last night of the meeting the tent was packed and people stood outside. Brother Roberts gave an illustrated sermon, "The End of Life's Journey." Many came to the altar for salvation that night. During the meeting we had a daily radio program.—Kenneth Marshall, Pastor, Faith Tabernacle.

FRANKLIN, ALA.—About 14 years ago we felt the call of God to come here and start a church as there was no full gospel church in town. We pitched a tent and began to work and pray. We now have a lovely church building which seats about 250, and nine Sunday School rooms. The past three years, we have had a "Gold Crown" school.

Recently we had a meeting with Evangelist and Mrs. Forrest Whaley of Tampa, Fla. God richly blessed their ministry to our church. For over a week before the meeting began we met at the church for prayer. Around 37 were saved, 20 received the baptism of the Holy Spirit, and 12 were baptized in water. The meeting continued for three weeks and the church was packed. The Sunday School attendance increased to 178 and the average attendance for June was 139.

Since the meeting closed five have been saved and six received the baptism of the Holy Spirit. God is working and we are expecting greater things.—Mary Agnes Watford, Pastor.

ALVIN, WIS.—Several were saved and three received the baptism of the Holy Spirit during a meeting with Evangelist and Mrs. Marc Conley of Springfield, Mo. Some testified to bodily healing and others were refilled with the Spirit. Our people are encouraged to go forward for Christ.—Edna Linblad and Marjorie Mitchem, Co-pastors.

STORM LAKE, IOWA—Evangelist Eugene Smith of Cheyenne, Wyo. was with us for a meeting. Between 25 and 30 came to the altar for salvation during the three weeks. Several members of a family dance band were saved. The revival spread into other communities and some as far away as 60 miles came to the meeting and were saved. Ten received the baptism of the Holy Spirit and many received a fresh anointing of the Spirit in their lives. It was a thrill to see several of the new converts receive the Baptism.—Vernon L. Huffey, Pastor.

ZANESVILLE, OHIO—The Lord was very gracious to us during a meeting with Evangelist Morris Cerullo. Brother Cerullo came to us for ten days, but the power of God was so manifest and the need so evident that he remained another week. The attendance was unusually good. Fifty stood expressing their desire for salvation, and two received the baptism of the Holy Spirit.

There were two outstanding miracles of healing. A young man who had an arm and hand partially paralyzed was healed instantly and later gloriously filled with the Spirit. A lady, whose limb was three inches shorter than the other, came for prayer. Instantly her limb was restored to its normal length. Many others were healed of various afflictions.—A. B. George, Pastor, First Assembly of God.

ALUM BANK, PA.—During the month of June we had a tent meeting with Evangelist George Tomko of Cairnbrook, Pa. Souls were saved, one was filled with the Holy Ghost, and a number received definite healing. We were especially grateful to see God work among the children and young people.

Last March and April we enjoyed a meeting with Evangelist Emma Dickerson of Elizabeth, N. J., who was an incurable cripple until she was healed by the power of God. She was with us for five weeks. Eighteen were saved, one received the Baptism, and a number were healed.

Since the meeting in March, 13 members have come into the church. We thank God for His many blessings.—Willis I. Murray, Pastor, Pleasantville Assembly of God.

DOS PALOS, CALIF.—In June, 1952, we felt that God wanted us to open a full gospel work here and our first meetings were held in a small lumber shed on the outskirts of town. The first Sunday we had 18 in attendance. In July we purchased two lots in the main part of town and started to build a C. A. auditorium, 20 x 40, which would serve as our place of worship until we were able to build the main auditorium. We dedicated this auditorium last September and W. T. Gaston, Superintendent of Northern California-Nevada District, was the speaker.

We have added an educational unit, 74 x 12, for the Sunday School and living quarters. We purchased an adjoining lot, and the main auditorium is now under construction. Our property runs from street to street with 180-foot frontage and 200-foot depth.

The Sunday School is averaging above a hundred and our small auditorium is packed out. We had a C. A. Rally which was held in the High School auditorium and J. O. Savell was the speaker.—O. C. Kitchens, 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.

WINNSBORO, TEX.—Assembly of God, Aug. 15—30; Evangelist W. M. Dunn.—by Albert A. Clark, Pastor.

HOPE, ARK.—Hope Gospel Tabernacle, Aug. 2—; Evangelist Roy Sapp and Party.—by O. M. Montgomery, Pastor.

EDINA, MO.—Aug. 30—Sept. 13 or longer; Evangelist Oran Duncan, Delta, Colo.—by Merle J. White, Pastor.

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NEW ALBANY, MISS.—Aug. 30—; Evangelist M. G. Barfield. (C. V. Thomas is Pastor.)

MONTICELLO, MINN.—Full Gospel Assembly, Sept. 20—Oct. 4; Evangelist T. G. Skoog, Richmond, Mo.—by N. L. Hall, Pastor.

FROST, TEX.—Aug. 9—; Evangelist and Mrs. Robert J. Salter, Hillsboro, Tex. (E. E. Sadler is Pastor.)

HAMILTON, MONT.—Aug. 18—30; adult and children's meeting, Evangelist Virgil and Edythe Warens, Fullerton, Calif. (W. R. Leisy is Pastor.)

LONGVIEW and KELSO, WASH.—Union tent meeting, Aug. 7—24; Evangelist William A. Ward. (J. Clayton Holaday, Longview, Wash. is President of Twin-City Full Gospel Fellowship.)

ENID, OKLA.—Enid Gospel Tabernacle, Aug. 9—; Evangelist Carl C. Haas, Springfield, Mo. (Edgar L. Newby is Pastor.)

DENISON, TEX.—First Assembly of God, Aug. 9—23; Evangelist and Mrs. George Smith, Tulsa, Okla.—by Guy Phillips, Pastor.

JACKSON, TENN.—Assembly of God, Aug. 16—; Evangelists Lee and Bonnie Jean Krupnick, Tulsa, Okla. (Don H. McKinney is Pastor.)

OSAWATOMIE, KANS.—City-wide meeting at the Stadium, Aug. 9—23; Evangelist Paul Lowenburg, Shreveport, La.—by Roy H. Tregenza, Pastor.

HAMMOND, IND.—Union tent meeting, Aug. 13—; Evangelist Bennie R. Harris and Party, Fort Collins, Colo. Two services daily; prayer for the sick. (Paul H. Coxe, Pastor, Hammond Full Gospel Tabernacle, 2431—169th St., Hammond, Ind.)

NORTHWEST DISTRICT YOUTH CAMP—Silver Lake Bible Camp (between Everett and Seattle, Wash. just off Hi-way 99), Aug. 17—21; D. Mark Buntain, Camp Evangelist. Mrs. Erika Munger, Director of Music. Ages 15 to 35.—by Vernon W. Skaggs, Camp Director.

GENERAL COUNCIL

MILWAUKEE, WIS.—The biennial session of the General Council of the Assemblies of God will begin Wednesday night, August 26, with a great C. A. Rally, continuing until Wednesday, September 2. All meetings will be in the Milwaukee Auditorium. For accommodations write the Chairman of the Entertainment Committee, David M. Carlson, 2320 E. Park Place, Milwaukee 11, Wis., enclosing stamped envelope for reply.

RADIO PROGRAMS

ASHLAND, OREG.—"The Assembly of God Church," station KWIN, 1400 kc., Saturdays at 6 p.m.—Eric M. Johnson, Pastor.

PRYOR, OKLA.—"Harvest Time," station KOLS, 1570 kc., Monday through Friday at 11 a.m. and Sunday at 3 p.m. Sponsored by Assembly of God, Chelsea, Okla.—O. B. Hunicutt, Pastor.

CLOQUET, MINN.—"Cloquet Gospel Hour," station WKLK, 1230 kc., Tuesday, Thursday, and Saturday at 5:30 p.m.—Roy T. Johnson, Pastor.

ST. LOUIS, MO.—"The Amazing Grace Hour," station WIL, 1430 kc., Sundays 8 to 8:30 a.m. Sponsored by Friendly Assembly of God.—G. R. Kelley, Pastor.

BERKELEY, CALIF.—"Still Waters," station FRE, 1400 kc., Sundays at 9:15 a.m. Sponsored by Grace Church of Oakland, Calif.—W. Lowell Hooper, Director.

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