

The Pentecostal

5¢

EVANGEL

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

JULY 2, 1956



Street scene in Central America (city of San Salvador, El Salvador)

El Salvador Has Its First Sunday School Convention—see page 12

The Fruit God Seeks

The fruit grower has a right to expect good fruit from the trees in his orchard. He has planted those trees at a considerable cost, and has spent much time and effort to irrigate them, trim them, and care for them in many ways. If the fruit grower goes to his orchard at harvest time and finds the fruit is scarce, or small, he gets a faint taste of the deep disappointment which God, the great Husbandman, must undergo each time He looks upon some of His "trees" and finds little or no evidence of the fruit of the Spirit.

God brought His people out of Egypt and placed them in a promising land, hoping they would yield for Him a bountiful harvest of righteousness. He wanted them to be holy so that He could have fellowship with them—for God's heart is hungry for fellowship. But when He went to His "vineyard" and looked for "grapes," all He found was "wild grapes" (Isaiah 5:4). In His bitter disappointment he said He would lay the vineyard waste. He would stop pruning it and digging it, and He would stop watering it with rain. Great was the grief and disappointment of God the Father over the spiritual barrenness in the lives of His people in Old Testament times.

When God the Son appeared among men, He too met with opposition and enmity. Men resisted His message of holiness. They loved their own selfish ways more than the new way He preached. The Saviour described His disappointment by telling a parable about a man who planted a fig tree in his vineyard. Each year at harvest time this man came to harvest some figs, and he never could find any. Finally the man said, "These three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?" Well might the Son of God have called down total destruction upon the Jewish nation for the way they rejected His teachings and mistreated Him during the three years of His ministry!

But there is mercy with the Lord. He did not cut down His "fig tree." Instead He gave His life to save it; then He asked the Father to send the Holy Spirit down to enter into all the "trees of the Lord" and cause them to yield the fruit for which the triune God waits and yearns.

What is this "fruit of the Spirit" that God is seeking? It is simply the various manifestations of the divine nature. It is the outward evidence of the indwelling Spirit of God. If people claim to be filled with the Holy Spirit, God expects them to show evidence of the fact by godly living. In Galatians 5 the apostle Paul gives a partial list of the "works of the flesh"—adultery, fornication, uncleanness, idolatry, witchcraft, hatred, strife, envyings, murders, drunkenness, revellings, and such things. These are the "wild grapes"—manifestations of the unregenerate nature. The apostle warns that "they which do such things shall not inherit the kingdom of God." Then, in contrast to the ungodly works of the flesh he describes the good fruit God is seeking in our lives. He says: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, meekness, faith, temperance." These are some of the traits of the divine nature that we will be manifesting from day to day if we have been filled with the Spirit and if we walk in the Spirit. "Walk in the Spirit," he says, "and ye shall not fulfil the lust of the flesh."

How much self-sacrificing *love* is there in your life? How much spiritual *joy*? Is the *peace* of God ruling your heart? Are you *longsuffering* when called upon to endure hardness for His name's sake? Go down the list and see if the fruit of the Spirit is flourishing in your daily life. You cannot develop these qualities by self-effort; they are produced by the Holy Spirit when you yield every part of your being to His control.

May the great Husbandman, when He looks upon us, find the fruit of Christlikeness for which He seeks.

THE PENTECOSTAL EVANGEL

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THE PENTECOSTAL EVANGEL

It pays to let the Fire of God do a perfect work. Not one thing worth saving will He destroy; not one friendship worth keeping will He take away; not one ambition that is holy, right, and good will He consume.

THE BAPTISM WITH FIRE

by Ernest S. Williams

WHEN JOHN THE BAPTIST ANNOUNCED the coming of Christ he did so in these words, "I indeed baptize you with water unto repentance: but he that cometh after me . . . shall baptize you with the Holy Ghost and with fire."

The fire promised by John was not a new demonstration of God's presence, unknown before. Similar manifestations have marked the activities of God among His people throughout the ages. When the high priesthood was established in Israel and the service of the Lord was inaugurated, fire fell upon the sacrifice. Thus God testified from heaven His approval of the tabernacle service, the offerings of His people, the priesthood of Israel, and their worship of the Lord Jehovah. Again in the days of Solomon, when the temple was dedicated, after the different furnishings of the temple had been put in place, as Solomon prayed the fire fell upon the altar. The fire signified that the temple, with its offerings and service, was accepted.

When the Lord spoke to Gideon and set him apart for definite service, the angel of the Lord manifested his presence and a fire came up out of the rock. When Abraham wished to ascertain the will of God, he took animals and divided them asunder and waited for the Lord. As darkness began to settle down upon him the lamp of the Lord moved between the pieces, and God spoke to Abraham. God came to Abraham, to Gideon, to all Israel—in the wilderness, and again when they were established in their national life in the Promised Land—manifesting His presence to them in fire.

In each place where the fire of God was seen, it manifested His presence and holiness, bringing from His people deep and solemn worship. Do not think the worship of God to be but a system, or that God is far removed from dealings

with humanity. God is a living presence in the midst of His people.

When Moses led his flock to the desert, he was surprised to see a bush burning with fire and yet unconsumed. He had seen many bushes burn, but none on which the fire seemed to have no power. This fire was a manifestation of the presence of God. There is a difference between the fire of God and ordinary fire. The ordinary fire is a fire of destruction. The fire of God is a fire of preservation. Those who reject the fire of God must be consumed in everlasting burnings. Those who accept the fire of God find it a fire that heals and preserves. Unless we enter the fire of God's presence—the preserving, quickening, life-giving fire—we are in danger of suffering the vengeance of everlasting fire. We must all face the fire, either the fire of God's Spirit, which brings with it everlasting blessedness, or the fire of everlasting destruction. Fire is certain to come.

When Moses had brought the children of Israel out of Egypt, they came to Mount Sinai. There the Lord descended to give them His holy law, and when the Lord came down upon the mountain "His presence was like a devouring fire in the presence of the people."

When Elijah the prophet went to Mount Carmel and gathered together the four hundred priests of Baal, he said, "The God that answers by fire, let him be God." The priests of Baal called upon their god, crying aloud and cutting themselves until time of the evening sacrifice, but there was no fire. Then Elijah prepared his altar and said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that

I am thy servant, and that I have done all these things at thy word." Then the fire of God fell. And when the children of Israel saw the fire of God fall, they cried: "The Lord, he is God; the Lord, he is God." And they bowed their heads before His presence and worshiped.

These manifestations of Divine fire which testified to the presence of God, also denoted the purging and purifying grace of the Holy Spirit from on high. "He shall baptize you with the Holy Ghost and with fire." With all Holy Ghost baptisms there must come purity. There is a distinction between the words "purge" and "purify." Were there a pile of rubbish that was polluting the atmosphere, the place could not well be purified until the place was first purged from the pile by having it destroyed or removed. Then the place could be disinfected making it properly purified. Some seem to wish purity when they refuse to purge themselves of iniquity. When God deals with the human heart He purges it, putting out the things not in harmony with Himself and purifying the place where these things have been. There must be a giving up and putting away of all that is evil before we can be purified.

Isaiah declared, "In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the house was filled with smoke." As Isaiah saw this he cried out, "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Then one of the seraphim flew with a live coal in his hand which he had taken with the tongs from off the altar, and laid it

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The Man Who Opened Heaven

by C. M. WARD, Revivaltime Speaker

IN JAMES 5:17-18 WE READ: "ELIJAH was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

In this text I should like to emphasize three truths which stand forth in sequence. They are:

- (1) *Elijah was a man subject to like passions as we are,*
- (2) *And he prayed . . .*
- (3) *And he prayed again.*

Here is the story of the man or woman each of us hopes to be. It is the blend of the very human with the very divine.

The first statement is both challenging and comforting. There is an illusion among us, very hard to remove, that Bible characters are men and women of a peculiar breed. This is not so. They are people "subject to like passions as we are."

Paul sounds a warning when he says, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." *It's a dangerous thing to get intoxicated with your own ability.* It's a dangerous thing to play God. Different men and women, in all walks of life, have tried it throughout history and the end has always been a sad one. James tells the brethren, "Humble yourselves in the sight of the Lord, and He shall lift you up." Peter says, "Humble yourselves therefore under the mighty

hand of God, that He may exalt you in due time."

We need to keep in mind that we are "subject to like passions." Paul writes to the Corinthians, "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. *Wherefore let him that thinketh he standeth take heed lest he fall.* There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Elijah wasn't a superman. He was a man absolutely dependent upon God.

Our comfort is in knowing that God is willing to use this kind of material. He used Abram in spite of his weakness. Abram lied about his wife. It is recorded in Genesis 20:2, "And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah." That is a weak thing for any married man to do, to pretend he is not married. God does not excuse such deceit. He deals with it, but He does not abandon a man because he is "subject to like passions." *If He did, whom then could He use?* God is faithful. He provides "a way to escape." He did so for Abraham. Read Genesis 20:3 and then the succeeding verses: "But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife." Satan attacked Abraham in his weakness because he wanted to prevent the miracle child of

promise, Isaac, and thus destroy the line of faith that would eventually produce "the seed of the woman." *History cannot be written aside from the providence of God.*

No evangelist in history ever had a greater, more genuine, or more lasting city-wide revival campaign than Jonah. The record says, "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." There were 60,000 infants in that city alone. It was a mighty move of God!

At the same time, where could you find a more petulant, balky, self-centered, inconsiderate evangelist than Jonah? God had to give him undersea transportation to his preaching appointment! He preached hell-fire and brimstone and he was angry when God did not destroy the city. Here is that account: "And God saw their works, that they turned from their evil way; and God repented of the evil, that He said that He would do unto them; and He did it not. *But it displeased Jonah exceedingly, and he was very angry.*" What a temperament! What a nasty spirit! Here again is a man "subject to like passions as we are." We want to wait for the perfect situation before we do anything. God uses what He finds.

The book is full of this story. The disciples spend the day arguing who (among them) would be greatest in the kingdom of heaven, and then try to cast out devils at night! Paul loses patience with the young man, Mark, and then afterwards admits he had been too hasty and hard on the young dis-

cept—"Take Mark, and bring him with thee: for he is profitable to me for the ministry." Peter fails before ridicule, and then goes out afterward and "weeps bitterly." *Who hasn't made a mistake? Who among us is without fault and failure?* Jesus made this lesson very real one day among the Pharisees. "So when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her." I appreciate the lines which say:

"There is so much good in the worst of us,
And so much bad in the best of us;
That it ill behooves any of us,
To be hard on the rest of us."

Elijah wasn't a great man of faith and power because he was born great. *The Tishbite is no better and no worse than the Brooklynite or Muscovite.* He acquired no natural gimmick by which he closed and opened heaven. His secret was not in his own strength or talent. Like Samson he would confess many times, "... if I ... then my strength will go from me, and I shall become weak, and be like any other man." Samson and Peter—strong, virile extroverts of men—were just as helpless before determined, predatory women as Elijah. *We soon find that without God we are "like any other man."*

Elijah won a place for himself in the record because he learned that it was possible for finite man to be associated with infinite God. We read: "... and he prayed."

That is the second truth. "If thou canst believe, all things are possible to him that believeth." We, too, can be "workers together with Him."

There are two little words in Scripture that are indicative of character. These are the conjunctions "and" and "but." The one is the *plus sign*, the other is the *minus sign*. For instance, we read about General Naaman of Syria: "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour—*BUT* he was a leper." The rest of the attainments hardly mattered in the light of his leprosy.

Contrast General Naaman with another soldier, Captain Cornelius, centurion of the band called the Italian

band. We read that he was "a devout man, and one that feared God with all his house, which gave much alms to the people—*AND prayed to God alway.*"

One man had a minus sign, the other man had a plus sign. Humanity is divided into these two classes: "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." *Faith marks the successful man and doubt marks the failure.*

Elijah was a "plus" man. He reached out to avail himself of the greatest privilege in the world, and a privilege open to every man — "*with God* all things are possible." He believed like John, "... now are we the sons of God. . . ." He believed like Paul, "... if children, then heirs; heirs of God, and joint-heirs with Christ." James warns us "Ye have not, because

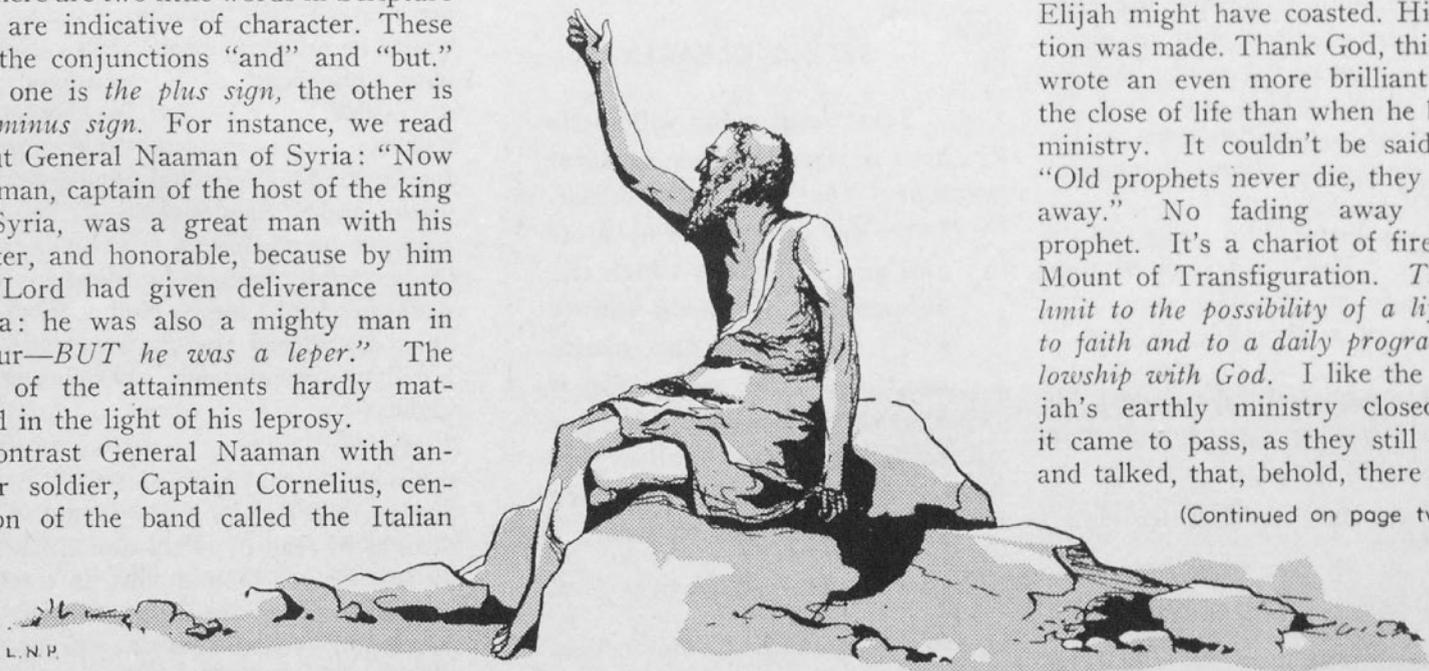
**Elijah was just an
ordinary man who had
extraordinary faith
in God. He had no
natural ability by
which he closed and
opened heaven, but
he knew how to pray.**

ye ask not." *Elijah learned to ask.* His strength was in his association with God. Apart from that association he was as weak as any other man. But there was an additional secret.

Third—" . . . and he prayed again." Too many of us pray only in crisis times. We do not develop the habit of prayer. We treat prayer as a sort of emergency operation . . . a final resort. We are driven to our knees by some problem that overwhelms us, and when the pressure is lifted we fail to remember that "our help cometh from the Lord." The family altar is neglected, and the home is without an organized prayer-time until some contagious disease lays one of the family low. Intercession is swallowed up by some church program until a dry spell threatens trouble and discord. Sermons and special attractions are ground out until the preacher gets lean in his soul. *Why do we always go to our knees as a last resort?* Why are we so slow to learn that if prayer will solve our big problems prayer can solve every problem? *Prayer provides a Partner.* Jesus said, "Men ought always to pray. . . ." Paul said, "In every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:6, 7). This is how a man like Elijah, "subject to like passions as we are," could live under the tension and excitement and climax that he did and avoid ulcers and high blood pressure. *He never stopped asking God for help.*

After his great victories at Carmel, Elijah might have coasted. His reputation was made. Thank God, this prophet wrote an even more brilliant page at the close of life than when he began his ministry. It couldn't be said of him, "Old prophets never die, they just fade away." No fading away for this prophet. It's a chariot of fire and the Mount of Transfiguration. *There's no limit to the possibility of a life geared to faith and to a daily program of fellowship with God.* I like the way Elijah's earthly ministry closed: "And it came to pass, as they still went on, and talked, that, behold, there appeared

(Continued on page twenty-five)



L.N.P.

For every Red Sea test, there is a song
of victory for the people of God



SONGS

OF DELIVERANCE



SONGS! SONGS OF DELIVERANCE!
Compassed about with songs of deliverance!

"Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance" (Psalm 32:7).

What a glorious song of deliverance is the song of salvation! Freedom from the bondage of the adversary; the power and fetters of sin *broken*. *Emancipated! Liberated!*

Once I was bound by sin's galling fetters,
Chained like a slave, I struggled in vain;
But I received a glorious freedom,
When Jesus broke the fetters in twain.

Glorious freedom, wonderful freedom,
No more in chains of sin I repine.
Jesus the glorious emancipator,
Now and forever, He shall be mine!

—Haldor Lillenas

"If the Son therefore, shall make you free, ye shall be free indeed" (John 8:36). After deliverance from Egyptian bondage, Moses and the children of Israel sang a song of triumph and glad deliverance. "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. Thou in thy mercy hath led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation" (Exodus 15).

David was inspired to write, in the 40th Psalm, "The Lord inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. He hath put a new song in my mouth, even praise unto our God."

My heart was distressed 'neath Jehovah's
dread frown,
And low in the pit, where my sins
dragged me down,
I cried to the Lord, from the deep miry
clay,
Who tenderly brought me out to golden
day.

by Esther Kerr Rusthoi

He gave me a song, 'twas a new song
of praise,
By day and by night, its sweet notes I
will raise.
My heart's overflowing, I'm happy and
free,
I'll praise my Redeemer who has rescued
me.

He brought me out of the miry clay,
He set my feet on the Rock to stay;
He puts a song in my soul today,
A song of praise, HALLELUJAH!

—H. J. Zelle.

The song of salvation *bursts* from the heart and voice of the new-born babe in Christ. The rapture of first love; overflowing ecstasy, which springs from the sure knowledge that sins *are* forgiven, and a new life *has* begun! But, through all the changing scenes of life, along the pilgrim highway the true child of God keeps singing the song of salvation and redemption! Oft times the song is at *floodtide*; buoyant assurance and *camp meeting* victory! Again, it sings in quieter tone and al-

most hushed melody; but ever and always, in the depth of the soul, the Spirit lifts the standard of praise. The song of salvation swells anew, and rings with added emphasis and recognition! Salvation! Glad song of deliverance!

Glory! Glory! how the angels sing;
Glory! Glory! how the loud harps ring!
'Tis the ransomed army, like a mighty sea,
Pealing out the anthem of the free.

—W. O. Cushing.

There are still other songs of deliverance, with which we are compassed about. "The ransomed of the Lord shall come to Zion with songs" (Isaiah 35:10). All along the journey, each mile of the way, SONGS!

"Thy statutes have been my songs in the house of my pilgrimage" (Psalm 119:54). The Word of God has quickened a song in the heart of many a *journeying* pilgrim. Indeed, the eternal promises produce the melody of faith and the notes of triumphant courage!

Even in the valley experiences, in the night time, when it seems the sun is not shining, and in the natural there would be no song, even then God places within the heart of His obedient child a SONG! Job 35:10—"God, my maker . . . giveth songs in the night." Isaiah 30:29—"Ye shall have a song, as in the night." Psalm 42:8—"The Lord will command his loving kindness in the day time, and in the night his song shall be with me." Psalm 77:5—"I have considered the days of old . . . I call to remembrance my song in the night."

It's easy to sing when we can read the notes by daylight; but God enables one to sing when there is not a ray of light to read by. Paul and Silas sang praises to God at midnight, in the dark dungeon, under the most naturally disheartening circumstances. Compassed about, surrounded by, encircled by

SEEING CLEARLY

**Sometimes a fog will settle
over a vessel's deck and yet
leave the top mast clear.
Then the sailor goes up aloft
and gets a lookout which the
helmsman on deck cannot
get. So prayer and praise
send the soul aloft, lift it
above the clouds in which our
selfishness and egotism be-
fog us, and give us a chance
to see which way to steer.**

—C. H. Spurgeon

SONGS of DELIVERANCE! The prophet of old sang a song of victory in the night when he wrote, by inspiration, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

Many of the choicest gospel songs and hymns sung in Christendom were born in the heart of some tested saint of God while *passing* through a night-time experience. Despite the severity of the *furnace* or the *valley*, God's "song in the night" has reached the soul; the melody of the Chief Musician has been transmitted by human instrumentality

to bless multiplied "prisoners of hope." Hallelujah! Songs of deliverance, even in the night!

May I share with you a truth which God has strongly quickened to my own soul? Psalms 98:1—"O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory." It's good to praise God for past deliverances and blessings, victories and answers to prayer. But God is ever moving onward! The Christian life is not stationary nor stagnant, nor is it all lived in retrospection. But ever and always God has new victories, new experiences, new answers, new testimonies, new songs for His people! "O sing unto the Lord a new song." In the midst of severe testing, sing a song of faith, re-

newed faith, active faith. Sing a song of courage and confidence in the living Word of God. It is God's will that His children move onward with Him, and He is admonishing us one and all to take a new step of triumphant faith into His great provision and grace! God help us to move with God, and sing the new song of deliverance!

Keep up the song of faith,
However dark the night;
And, as you praise, the Lord will work
To change your faith to sight.

Keep up the song of faith,
And let your heart be strong,
For God delights when faith can praise
Though dark the night, and long.

Keep up the song of faith,
The foe will fear and flee;
Oh, let not Satan hush your song,
For praise is victory.

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The Fragrance of His Name

by ROBERT LEE, Manchester, England

BECAUSE OF THE SAVOUR OF THY good ointments Thy name is as ointment poured forth (Song of Solomon 1:3).

Love wields a magic wand, transforming a common and ordinary name into one most precious. How common are many of the surnames in constant use. But when love takes possession of the heart, the name of the loved one is changed from the baser metal to the costly and valuable—it is no longer a mere name, but stands forth in unsuspected brilliance and value. Love hallows; sets apart; sanctifies; glorifies.

We see this in the Song of Songs. "Thy love is better than wine" (1:2); that is to say, in modern parlance, more necessary than the daily food. No wonder that we read, "Thy name is as ointment poured forth"—the fragrance diffused abroad.

Rightly understood, this is a remarkable prophecy. For thirty years the Saviour was unknown save among a few folk in Nazareth. His name—quite a common one in the Holy Land of that time—would be mentioned without arresting attention. But the Cross of Calvary and Pentecost came. Soon His name was noised abroad, and by the

end of the first century A.D. it was known through all the world as the most sacred and fragrant of all names. Millions, for centuries, have sung with rapture—

How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrow, heals his wounds,
And drives away his fear.

Every day the prophecy is being fulfilled in individual experiences. For the question, What is Jesus Christ to you? multitudes would have to confess—He is but a name, that is all! Only one name among many. They have heard of Him only by the hearing of the ear. They cannot understand the loving language; they exclaim in surprise, "What is thy Beloved more than another beloved?" But conviction of sin is wrought in the soul; the sinner discovers his helplessness, and that his only hope is in the Lord Jesus as Saviour; He is accepted as a personal Saviour. Then the love of Christ and love for Christ comes sweeping into the soul. What a change! Now they sing—

Many names are dear, but His is dearer;
How it grows more dear as life goes on.

Those whom He saves He binds to Himself by cords of love and indissoluble ties.

One verse is prefaced by that little word "Because." Thus the sweet fragrance of the Name is attributed to the ointment. The Eastern anointings always remind us of the offices and ministry of the Holy Spirit. In the anointing of the priests and the leper, first came the application of the blood, to be always followed by the oil, one emblem of the Spirit of the Living God. We are all aware of the ministry of the Holy Spirit in the believer's life and service, but do we keep in mind His ministry in the character and life and service of our Beloved Lord? One verse reminds us of this important truth. Why is His Name so fragrant? "*Because of the savour of thy good ointment.*" He was *born* of the Holy Spirit; *anointed* by the same blessed Spirit; and the precious alabaster box of His body was broken at Calvary. All this surely is summed up in that great verse "*Who through the Eternal Spirit offered Himself without spot to God.*"

A poet has spoken of one who "left a name at which the world grew pale." That was not our beloved Lord Jesus, the great lover of souls. His Name is as ointment poured forth. May that be said of our name also. May we, by God's grace, so live, so become indwelt and governed by the Holy Spirit, that *our name* may be as "ointment poured forth," a refreshment to all we come into contact with—every day and all our days. —Selected



The Baptism in the Spirit Not a Goal but a Gateway

Great evils and serious disasters have resulted from the mistaken idea that when one is able to talk in tongues, he is then qualified for leadership.

NEW EXPERIENCES IN THE SPIRITUAL life are so wonderful that they sometimes cloud one's thoughts and imaginations almost completely. This makes it difficult—sometimes utterly impossible—to take a sober view of the new experiences and feelings in order to give them their proper place in our spiritual life. We must be careful not to place undue emphasis upon them. On the other hand, we must be careful not to reject them unless we are quite sure we were mistaken.

No work of God in the human heart has suffered more from this standpoint than has the outpouring of the Holy Spirit. Many give it a place very different from that which it is assigned in the Word of God. The doubtful and unbelieving reject it as of no value,

since the lives of those professing it do not accord with man's ideas of divine power and perfection. But the one who is shouting out praises to the King of kings in a strange tongue is ready to declare that by virtue of this baptism in the Holy Spirit, he has received all the Lord has for him. Neither position is Scriptural. Let us look at the facts.

Regardless of all theories, one historical fact is certain: the first church work was done on the Day of Pentecost. Until then the disciples had remained hidden and unknown, not attempting to do more than "go a fishing." All Bible students are agreed in calling the Day of Pentecost the day that transformed these ignorant fishermen into a world power.

It is a matter of history that, in the

order of time, the baptism in the Spirit was not a climactic experience—not the mark of a high stage of development in life and work of the apostles and their followers. *It was only the beginning—a first step.*

Every item in early church history is an outgrowth of the baptism in the Holy Spirit, and must be interpreted in the light of this experience. The baptism in the Spirit did not come as the result of mighty labors of the apostles, nor in answers to their effectual prayers, but it was the very foundation upon which all their labors stood.

Turning from the life of the church as a whole, let us look at the individual members on the Day of Pentecost. From Acts 2:38, 41 it is plain that on that day some three thousand people repented, were baptized unto the remission of sins, and received "the gift of the Holy Ghost." It was not that, having accepted Christ as their Saviour, they waited several years and then decided that they needed the Baptism in order to live a higher life! In the simplicity of their hearts they accepted the baptism in the Spirit as well as the baptism in water. Always afterwards they were able to say that their Christian life began with the baptism in the Spirit.

The experiences of the family of Cornelius (Acts 10:44-48) and of the twelve at Ephesus (Acts 19:1-7) were also the same. The baptism in the Holy Spirit was the beginning, not the crowning height of their life in Christ.

Great evils and serious disasters have arisen from the mistaken feeling that when one is able to talk and sing in tongues, he is then prepared for some unusual work—for some high place in the kingdom of heaven. Many earnest ones have suffered from thinking that this fits any one at once to be a missionary, or a teacher, or a leader. Some want to drop their ordinary occupations and enter upon the work of an evangelist or preacher, when they are in no wise prepared for it. All such visions will disappear, however, if we will remember that in the Bible the wonderful baptism in the Spirit, enduing with power from on high, was the common door through which the humblest entered into the lowest places in the Kingdom.

At Corinth, one who had probably been burning incense to Zeus a few weeks before, after his baptism in the Spirit would arise in the church meeting to prophesy, or speak in tongues, or interpret. But some of these fell into grievous sins, and Paul calls

them "babes in Christ" (1 Corinthians 3:1). It was the disorder and irregularities among them, which led to the writing of the precious fourteenth chapter of First Corinthians where the place that Spiritual gifts are to occupy is clearly explained to preserve order and decency.

The natural, normal progress for a man who has been living without God in this world, is to become baptized in the Spirit the day of his repentance and conversion. Those of us who had been trying to live the life and solve the problems of a child of God these many years without this peculiar baptism, have been in an artificial, forced condition, wrong in the very fundamentals. We have been looking at God and His ways, without the particular power of perception that He has provided for us. We have received marvelous blessings, and have enjoyed much of Divine favor, but the lack of the peculiar daily life in the Spirit, made possible through the baptism in the Spirit, has left us ignorant of some wonderful realities in the heavens. Not having the facts in our experience, the truths we already possess are weakened by our ignorance.

In this is found one explanation of the common experience, noticed by nearly every one who has attended our meetings, that the one who has done the most, and experienced the most in the Christian life, is the last to receive his baptism; while on the contrary, a man may come into the meet-

ing a scoffing unbeliever, full of sin, be convicted, repent, be saved and baptized, leaving the room talking in tongues—he had no distorted truths to get rid of. It is very hard for us, after many years of valiant warfare for Christ, to put ourselves down into the empty place of a beginner; but the scoffer knows that he is nothing but a beginner, and thus is ready to receive a beginner's privileges.

Some are seeking the baptism in the Spirit that they may have more power to do their work. But such a view of this work of God is wrong both historically and experimentally. The baptism in the Spirit was not a gift to Christians, granting additional power, but an endowment to those who wished to become true followers of Christ, giving them the power needed by the beginner to live a true life in Christ—to be an ordinary church member. Those thus seeking power, cannot expect to reach the desire of their hearts until they overcome all thoughts of service and humble themselves to the place of one who has nothing and is seeking what God wants him to have, to do what God wants him to do. We must never forget that the first baptism in the Spirit was not given to those strong in spirit, glorying in victories won over the enemy; but to those poor in spirit, discouraged, puzzled, helpless. The baptism in the Spirit seems to be reserved for the same poor spirits today. Praise God, it is for babes, and we can all become babes. In Hebrews 6:2, "the teaching of baptisms [plural shows more than baptism in water], and of laying on of hands" (the ceremony for receiving the baptism in the Spirit) are the third and fourth in the list of six "first principles of Christ," that make the "foundation" from which we are to "press on unto perfection." This is quite the opposite of the common cry that we need more power. In this passage, the Spirit calls us to correct the errors in our foundation. Earnest souls have been troubled over the things that are wrong in our Christian life and work. In these words, our attention is called to the defective foundation on which we have sought to build. Additional power placed on such a tottering foundation would only ruin us. It is precious to be thus shown in the Word, that what we need is a humble, childlike laying of "foundation," instead of seeking dizzy heights of glory intended for advanced ones. The baptism in the Spirit is the massive rock on which can

stand the holy "sanctuary" filled with "all the fulness of God"; it is a finely carved alabaster statue placed on the pinnacle of the temple.

Let us, then, who delight in the joys of the baptism in the Spirit, remember that by this gift we are for the first time merely prepared to be church members according to the standards of the Bible. We have now started right and must diligently study the Word anew to discover what it really teaches us we are to do and to be.

Many are stumbled by the lack of perfection in the lives of those who received the gift of the Holy Spirit. This difficulty vanishes when one sees that nothing has been done but to lay a foundation. Peter "dissembled" after his baptism in the Spirit. The many warnings and admonitions of the Epistles show what pitfalls and snares catch the ones who, with the true Spiritual power, are wrestling with principalities and powers. A new recruit cannot show the skill and finish of a veteran covered with honorable scars. There is no magic in the baptism in the Spirit. We are left frail human creatures, with this "treasure" in very "earthen vessels." Indeed, nothing is better calculated to humble one than the baptism in the Spirit, for it reveals, as nothing else does, the vast work yet to be done before we shall be built up complete in Christ.

These truths do not in the least lessen the power and wonder of the baptism in the Spirit, which remains the greatest manifestation that God has provided for His people. Even the often despised gift of speaking in tongues is so valuable, that it is worth more than all the treasures of the earth. He that is least in the Kingdom, is greater than the greatest of those who preceded the Kingdom. In comparison with the rest of the world, the most insignificant member of the body of Christ is a mighty prince and potentate—that is Christ's own judgment. This difference is due to the fact that the least member is supposed to have received the mighty baptism of power. This power is the endowment of a babe in Christ; it is not reserved for those high in authority bearing great responsibilities. Unless this is kept in mind, we are almost certain to fall into the condemnation of the devil, having insensibly been lifted up in pride with the feeling that we have been specially set apart for some high honor.

—Redemption Tidings

The Gifts of the Spirit

The late A. T. Pierson said:

Everyone has some gift, therefore all should be encouraged.

No one has all the gifts, therefore all should be humble.

All gifts are for the one body, therefore all should be harmonious.

All gifts are for the Lord, therefore all should be contented.

All gifts are mutually helpful, therefore all should be faithful.

All gifts promote health and strength of the whole body, therefore none can be dispensed with.

All gifts depend on His fullness for power, therefore all should keep in close touch with Christ. —Selected



THIS PRESENT WORLD . . . NEWS AND NOTES ON OUR TIMES

Church Construction Spending Down

Church construction in the U. S. in May totalled \$56,000,000—\$2 million less than May of last year.

Predicts Larger Enrollments for Christian Colleges

The president of Wheaton College predicts that America's "Changing spiritual climate" will definitely boost the enrollment of the nation's distinctly Christian colleges within the next ten years.

Lutherans Ask End of Peacetime Draft

The annual synod of the Augustana Lutheran Church called upon the American government to "bring about an end to the present practice of drafting young men for the armed forces during peacetime."

Canadian Presbyterians Reject Ordination of Women

Saying "the church is not ready" for such a step, the 82nd General Assembly of the Presbyterian Church in Canada decided against permitting the ordination of women as ministers or elders.

Elijah Again on Mount Carmel—in Stone

A statue of the prophet Elijah was recently unveiled on Mount Carmel, scene of his famous conflict with the priests of Baal. The statue of white Nazareth stone stands near the Carmelite Monastery, 1400 feet above sea level.

Nazarenes Plan New Publishing House

Plans for a new \$1,600,000 publishing house in Kansas City, Missouri, were announced by the Church of the Nazarene Relocations Commission. The plant is expected to be in operation for the start of the church's 50th anniversary year in 1958.

Graham, Indians Hold Religious Pow-Wow

One of the interesting features of Billy Graham's month-long campaign in Oklahoma City was a special rally for Indians. The religious pow-wow, held in the huge stadium at the state fair grounds, featured tribal chiefs and council members sitting on the platform and Indians in full regalia. A 1,000-voice Indian choir furnished several musical numbers.

First Lady Buys Square Inch of Church Property

To raise money to pay off the indebtedness of their church, members of the Pentecostal Holiness Church in Garten, West Virginia, sold deeds to one square inch of church property for one dollar and up. Recently they received a letter and money order for \$5.00 from Mamie Eisenhower for one of the "lots." The pastor of the church reported that he planned to purchase the "lot" next the First Lady's.

Plan Laymen's Bible Commentary

A ten-year editing and printing project to provide the first popular laymen's Bible commentary was authorized recently by the Board of Christian Education of the Presbyterian Church in the U. S. (Southern). The project is expected to cost about \$450,000.

The commentary will be issued in 25 inexpensive paperback volumes. Six sets of four volumes each will deal with specific books of the Bible, and one volume will be a general commentary on the entire Bible. Plans call for the first four volumes issued each succeeding year.

Church Head Deplores Lack of Repentance

America may be in the midst of a religious revival, but there is a "woeful lack of conviction of sin," declared Dr. T. O. Burntvedt, president of the Lutheran Free Church.

Addressing the church's annual conference, Dr. Burntvedt said that "too many pulpit discourses are centered in a psychology of success using God as an ally in seeking one's own self-interest, making God our servant and not our Sovereign." He added, "Any presentation and communication of the gospel which does not call man to repentance will at best produce a shallow Christianity which will hardly survive the crucial test in the trials of life."

Senate Boosts "Whiskey Allowance" to \$1,000,000

U. S. taxpayers will pay a million-dollar liquor bill for the State Department during the next fiscal year if the U. S. Senate has its way.

The House of Representatives recently passed a State Department Appropriations Bill which included a \$700,000 "representation allowance." Some congressmen have called it a "whiskey allowance," stating that only \$5,000 goes for flowers and wreaths and the rest for booze.

The Senate Appropriation Committee, however, boosted the figure to \$1,000,000—the amount originally requested by the State Department. This figure is more than double the \$475,000 allowed in 1954. The Senate then passed the bill without a single objection to the liquor item.

Twenty-five days before the measure was approved, Evangelist Billy Graham told a group in Washington, D. C. of an incident that grew out of a previous "whiskey allowance." Said Mr. Graham: "We have an American diplomatic official in one country that threw a party a few weeks ago. He got dog drunk. His wife was drunk. They made a spectacle in this Far Eastern country. And American relations couldn't be lower. And we, as taxpayers, paid the bill."

Diplomacy in these times calls for clear thinking that is not befuddled by booze from a \$1,000,000 "whiskey allowance" or any other source.

Catholic Advertising Pays Off

As of May 1, a total of 2,247,900 requests for information about Catholicism were received by the Knights of Columbus from advertisements placed by that organization in secular periodicals. Of the total, 297,136 were within the last year.

Reports Revival in Orthodox Judaism

Orthodox Judaism is experiencing a strong religious revival in America, particularly among its young people, the retiring president of the Rabbinical Council of America told that group recently. He also noted that 50,000 children are now enrolled in full-time Jewish day schools in the U.S.—an increase of 20 per cent over last year.

World Lutheran Total Near 70 Million

Lutherans throughout the world number at least 69,397,211, according to statistics compiled by the Lutheran World Federation. The figure covers about 150 church and mission groups in more than 60 countries. It represents about 3 per cent of the world's Protestants. More than half of the total number of Lutherans are concentrated in Germany.

Woman Takes Bible and It Convicts Her

A woman took a Bible from a Tampa, Florida, bookstore without going through the formality of paying for it. But she must have profited from reading it, for the Bible, slightly used but not damaged, was returned to the store with this note: "I took this Bible. I am very sorry. I will not take anything else. Forgive me. Pray for me." It was signed, "Mrs. S."



CHURCHMEN HEAR OF THEIR ROLE IN CIVIL DEFENSE

The "City-X" three-dimensional map (above) is explained to members of the National Religious Advisory Council by Dr. Fred W. Kern (left), Religious Affairs Director of the Federal Civil Defense Administration, during the first FCDA course in the religious aspects of civil defense, held recently in Battle Creek, Michigan. The 20 by 30-foot map was used during the course to demonstrate how a city, given adequate warning, could be evacuated before an enemy attack.

Fifty-two ministers, priests, and lay leaders representing 17 denominations, participated in the four-day meeting. The course emphasized the role of the church in the event of natural disaster or nuclear attack, stressing especially that "in periods following disaster, the church will encourage personal faith and initiative, courageous compassion, and unselfish service on the part of its members in the offering of relief to alleviate suffering and loss."

Catholic Women Ask Diplomatic Break with Russia

The New Jersey Court of the Catholic Daughters of America called on the U.S. to break off diplomatic relations with Russia and her satellites immediately. A resolution adopted by the group said that continued recognition of Russia was a "weak and indecisive policy" which "can only serve to confuse and undermine the faith of our allies."

Communists Complains of Too Much Religious Freedom

Communism's new "liberal" policy toward religion is not "taking" with all party members. Two leading Communist writers in Poland have complained that church groups are taking advantage of this "liberal" policy by conducting a religious "offensive." They further charged that Communist party members are not "putting up any resistance" to the alleged religious offensive.

Recorded Religious Messages Too Successful

Religion by telephone enjoyed a remarkable, but brief, success in Little Rock, Arkansas. No longer can the city's residents dial MOhawk 6-8828 and hear a recorded inspirational message from Dr. T. B. Hay, a Presbyterian pastor. The special number rang so frequently the day it was initiated that several telephone circuits in the area were jammed. The telephone company was forced to disconnect the machine after 24 hours. Dr. Hay stated that he hoped the service could be installed again later on.

Governor Asks Clergy to Emphasize Safe Driving

In a letter to all clergymen in Arizona, Governor Ernest McFarland said: "Each week throughout our state, people assemble to worship God and pledge themselves to serve Him and their fellow men. During the rest of the week, however, many of them rampage recklessly and carelessly on our highways with utter disregard for the rights and lives of others."

The governor observed that Christians have a moral responsibility to obey traffic laws, and asked clergymen to help impress upon their congregations the need of reducing the traffic death toll. Can it be that born-again Christians consider it a light thing to break the laws of the land? Though they escape the eye of a policeman, do they forget that there is One who sees them at all times?

Egypt Warns Mission Schools of Confiscation

The Egyptian Ministry of Education sent a "solemn warning" to all Protestant and Catholic missionary schools in that land to obey the new law which requires them to teach the Islamic religion to their Moslem students, or face confiscation. The warning was headlined in a government newspaper which also published an editorial branding Christian missionaries as "spearheads of imperialism bent on exploitation, domination, and slavery."

Under the new law, all schools in Egypt are required to construct mosques on their premises for Moslem students and to close on Friday, the Moslem Sabbath. Islamic instruction must be given in Arabic by a government-approved instructor. A spokesman for the Education ministry said that schools which tried to "dodge the issue" by asking parents to have their children taught the Moslem religion at home, or by refusing to accept Moslem students, would be held in defiance of the law and their properties confiscated.

Most of the support for the law has come from the power-hungry, government-sponsored Islamic Congress, a three-year-old group dedicated to spread Islamic teachings in Africa and Asia and to unite all Moslems under Egyptian leadership.

El Salvador

Has Its First Sunday School Convention

by STERLING STEWART

WE HAD LOOKED FORWARD WITH ANTICIPATION to May 14 and 15 which were the days set aside for our first Sunday School Convention in El Salvador. And being the first, we wanted to make it worth while and interesting so that everybody would want to come back to another next year. That meant lots of work and planning, as all of the posters and visual aids had to be made by hand and the letters cut out one at a time.

Lois Stewart spent all day drawing and cutting out a large tree, which was to present the *Plan de Avance*—the eight-point system of the Sunday School work of Latin America.

The first night it was presented with several little dramas and dialogues to explain the various points of the plan. Our Superintendent, Ralph Williams, followed with a message which challenged our lives to a greater consecration and endeavor for the work of the Sunday School in El Salvador. The next morning at four everybody was up off the benches and the places on the floor where they had slept a few hours, and preparing for the accustomed five o'clock service.

At 9 a.m. the people had all gathered and the temple was comfortably filled. Lidia Hernandez brought us a stirring message on "The Value of the Child." We had made a poster with a drawing of the scales of God, with a picture of a little unkempt native boy on the one side and two large heavy bags of gold on the other (the scales show that the soul of the little forgotten Latin boy outweighs the riches of this world). Her message made us all realize that the Latin boy has been kept in the background and little care has been given that he too might have a chance to accept Christ as his Saviour. Many boys

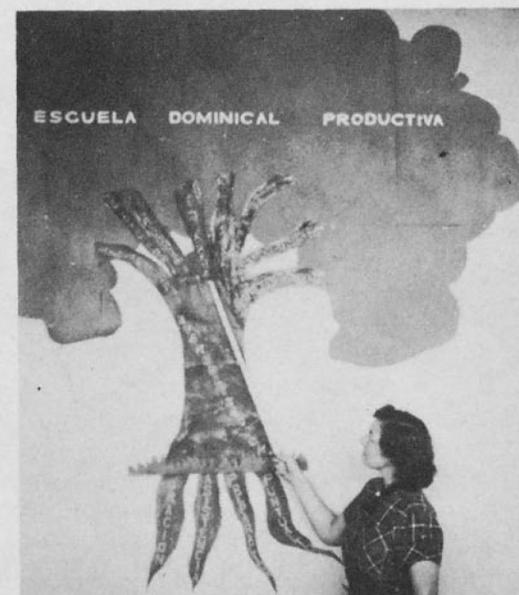
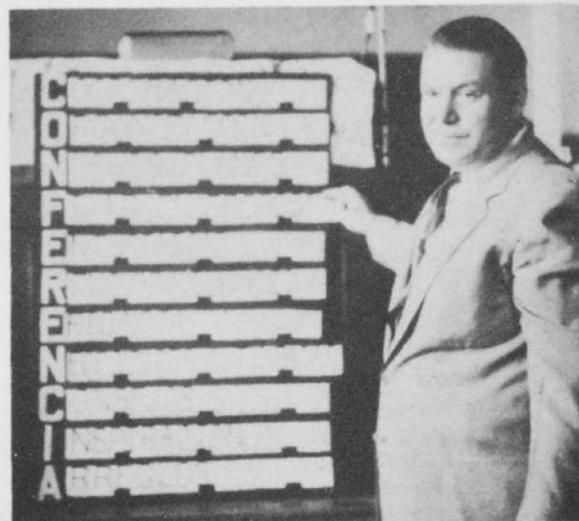
living in the streets or raised in the dirty markets get little more attention than animals. It is the job of the Sunday School to help our people to see through the eyes of God and recognize the value that He has placed on each child. Lidia is our field Sunday School worker. She has spent week after week and month after month visiting the churches, sleeping many times on the dirty floors or on cold rough benches of the church, doing much to help our 150 Sunday Schools fill their places in bringing the Kingdom of God to the people of this country. Great progress is shown in the work. Many of our teachers have to be taught to read before they are able to take a class.

Arthur Lindvall brought a stirring message on "A Sunday School in Every Outstation." Our 150 churches have from two to eight outstations each. We figured that if every church would start just one new Sunday School this year, we could easily reach 10,000 in our Sunday School attendance before the end of the year. Last Sunday the attendance went over 8,000 so we have just 2,000 to go. Many of those who were in the convention went home determined to open up a new Sunday School in their community.

In the afternoon, Lois Stewart brought us some good help on Methods of Teaching. With her visual demonstrations we were made to realize the potentialities for interesting teaching—as well as perhaps the gentle suggestion that we have not made full use of the varied types of visual aid.

In the closing service Paul Finkbinder brought us once more to our responsibility as Sunday School workers with his message on "Compassion for

(Continued on next page)



1. Missionary Sterling Stewart brings a message to the convention on the value of the weekly conference of Sunday School workers.

2. At the close of the convention, 180 young people came to the altar to consecrate their lives to the service of the Lord. Each was given a candle to be lit by the large candle which represented Christ.

3. Lois Stewart presents the eight points of the "Plan de Avance."

Souls." At the close of the service we asked those who had heard the call to leave all and follow Christ to come forward and present themselves to God as a living sacrifice. After a good time of prayer together we handed each one a candle, which was to represent a life to burn for God. A large candle which represented Christ was placed on the altar, from which each small candle was lit.

When the 200 candles were all burning, the lights were turned out and once more our eyes were flooded with tears as many of those young people poured out their hearts upon the altar of sacrifice asking to be used

of Him wherever He might call them. We believe that God was with us in those two days to do a new work in our hearts.

(It is interesting to note the growth of our Sunday School work in El Salvador during the last four years. In 1952 there were sixty-two, today there are 146; in 1952 we had eighteen outstations, today we have 142; the average attendance in 1952 was 3382, today we have over 8,000 in attendance; in 1952 there were fifteen schools with teacher training classes, today we have sixty-five; and in 1952 we had 240 Sunday School teachers whereas today we have 580).

MISSIONARY News Notes



Sophie Erhardt sailed for India on June 12.

* * *

Ellis J. Stone, formerly of Cuba, is now in Nicaragua under appointment.

* * *

Rachel Ann was born on May 29 to Mr. and Mrs. Ben LaFon of Honduras.

* * *

Mr. and Mrs. V. G. Greisen sailed on June 19 for Denmark where they plan to do missionary work.

* * *

Henry J. Marin and family sailed for Italy May 31, on the *SS Liberte*, to resume their missionary work

* * *

Mr. and Mrs. William Lovick, who have been studying French in Switzerland, arrived in Ouagadougou, French West Africa, on May 21. Their address is: Boite Postale 29, Ouagadougou, Haute Volta, French West Africa.

Mary Martin and Florence Bassett returned to Liberia, West Africa, on June 13 for another term of missionary service.

* * *

The Wesley Hurst family of Tanganyika returned to the States on June 2. They would appreciate your prayers that God would restore them to health quickly. They can be reached at Box 206, Hecla, South Dakota.

* * *

ON FURLOUGH

Kenneth L. Godbey and family (Nigeria), Mission Village, Route 5, Box 720, Springfield, Mo.

W. Franklin McCorkle and family (Gold Coast), 205 N. Fourth St., Baytown, Tex.

George Hemminger and family (Sierra Leone), 251 Castle Road, Pittsburgh 34, Pa.

Malcolm Blakeney and family (North India), Mission Village, Route 5, Box 720, Springfield, Mo.

Louie Stokes and family (Argentina), Mission Village, Route 5, Box 720, Springfield, Mo.

Constance S. Eady (Trinidad), c/o H. R. Pannabecker, 104 Frontenac Ave., Toronto 12, Canada.

Bring Us the Light

*I hear a clear voice calling,
Calling out of the night,
"O you who live in the Light of Life
Bring us the Light.
We are bound in the chains of darkness,
Our eyes received no sight,
Oh, you who have never been bound or
blind,
Bring us the Light.
We live amid turmoil and horror,
Where might is the only right,
O you to whom life is liberty,
Bring us the Light.
We stand in the ashes of ruins,
We are ready to fight the fight,
O you whose feet are firm on the Rock,
Bring us the Light.
You cannot—you shall not forget us,
Out here in the darkest night;
We are drowning men—we are dying men,
Bring, oh, bring us the Light."*

—JOHN OXENHAM

MONTHLY REPORT

Foreign Missions Department

May, 1956

CONTRIBUTIONS

Alabama	\$ 2,287.92	Northwest	16,691.25
Appalachian	642.43	Ohio	12,139.82
Arizona	1,484.26	Oklahoma	8,914.55
Arkansas	3,480.01	Oregon	7,768.43
Eastern	10,086.10	Polish Br.	29.00
Georgia	1,938.87	Potomac	7,964.90
German Br.	1,092.50	Rocky Mtn.	3,458.50
Greek Br.	154.53	S. Calif.	24,716.63
Hungarian Br. ..	224.30	S. Carolina	428.15
Illinois	9,571.25	S. Dakota	1,470.43
Indiana	3,896.06	S. Florida	4,047.11
Italian Br.	905.65	S. Idaho	1,196.20
Kansas	7,487.90	S. Missouri	8,882.82
Kentucky	633.87	S. Texas	8,465.48
Lat. Amer. Br. ..	1,191.87	Tennessee	1,501.90
Louisiana	1,766.09	Texas	12,078.08
Michigan	10,963.36	Ukrainian Br. ..	98.94
Minnesota	7,881.06	West Central ..	4,094.05
Mississippi	868.09	West Florida ..	2,243.34
Montana	2,425.66	West Texas	2,894.32
Nebraska	2,754.61	Wis.-N. Mich. ..	5,530.61
New England	2,416.02	Wyoming	478.99
New Jersey	4,807.08	Alaska	125.81
New Mexico	1,771.23	Canada	213.25
New York	9,443.92	Hawaii	107.97
N. Calif.-Nev. ..	15,175.53	Foreign	60.00
North Carolina ..	704.87	Miscellaneous ..	193.41
North Dakota	8,877.46		
Total Amount Reported			\$250,726.52
District Funds	\$13,490.86		
National Home Missions	3,101.13		
Office Expense	3,989.52		
Given Direct to Missions	30,221.54		50,803.05
Received for Council Missionaries		\$199,923.47	
Received for Non-Council Missionaries		3,425.15	
Missionary Offerings Not Allocated to any state		35,593.87	
Total Receipts		\$238,942.49	

DISBURSEMENTS

Support of Missionary Personnel	\$107,613.64
Missionary Equipment	40,706.16
Missionary Work	72,032.31
National Workers Abroad	7,149.59
Buildings in Foreign Lands	15,421.50
Missionary Transportation	40,601.47
	\$283,524.67
Transferred from "Hold" Accounts	44,582.18
	\$238,942.49



Mr. and Mrs. Henry J. Marin
Italy

Sophie Erhardt
India

Mary Martin
Liberia

Florence Bassett
Liberia

The Story of An Old Bible

A Feature for the Junior Readers

IN A CERTAIN NEW ENGLAND HOME, among the treasures that have been handed down from generation to generation since the Mayflower days, is a leather-bound Bible which far antedates the historic Mayflower period.

This is the story of the Bible.

In the year of 1555 Queen Mary sat upon the English throne with her Spanish husband by her side. She won the title of "Bloody Mary."

There lived, during "Bloody Mary's" reign, a blacksmith in the village of Harrant, whose small house adjoined his shop, with a fine garden in the rear. The blacksmith's most precious possession was a leather-bound copy of the Bible even though Queen Mary had forbidden any one to read that Book anywhere in her kingdom on penalty of death.

The blacksmith's wife was dead, and his little blue-eyed daughter spent many hours that would otherwise have been

very lonely, playing about her father's shop, watching the bright sparks fly upward from the great forge, and making believe that they were jewels.

This little girl's name was Elsie.

One morning when she went into the shop after her tasks were done, she found her father standing behind the door with his precious Bible in his hands reading the sacred page with bent head. So intent was he in reading that he did not hear her as she entered. So Elsie, not wishing to disturb him, kept very quiet.

She was greatly surprised to see that when her father had finished reading he picked up a stick that stood behind the door and touched a heavy beam above the door with it. As he did this, a block of wood fitted on hinges fell forward disclosing an opening in the beam just large enough to hold the Bible.

The blacksmith thrust the Book in the space and pushed the block into place, leaving no sign of the opening. Then he



FAY AND HER BIBLE

This is a picture of Fay Jermy, who is ten years old. Fay attends Sunday School regularly at the Assembly of God in Salamanca, New York. The pastor, Brother Hodgeman says that Fay loves the Lord and sleeps with her Bible under her pillow every night.

turned and saw Elsie staring at him with wide eyes of surprise.

"Little daughter," he said sternly, "how dare you spy upon me!"

Elsie's blue eyes filled with tears and she said with sobs in her voice, "I was not spying, Father, but you did not hear me come in and I could not help seeing you hide the Holy Book. That is such a good place that I am sure that all of the Queen's soldiers could never find it."

"See that you tell no one where it is," said the blacksmith, still sternly.

Our Family Altar

MONDAY

JULY 23

SCRIPTURE: Matthew 5:13-16; John 8:12

TODAY'S GEM: "Ye are the light of the world" (Matt. 5:14a).

FOR THE PARENT: Emphasize that Christ is the light of the world (John 8:12), and that Christians also are the light of the world (Matt. 5:14). We are always to reflect the light of Christ to the unsaved.

QUESTION TIME: What do the words "Let your light so shine," mean to you? Why should we let our lights shine? (v. 16) What lesson can we gain from Matthew 5:15b? (Wherever we are, we should be Christlike.)

PRAY that the light of our lives will always be a shining testimony for Jesus.

TUESDAY

JULY 24

SCRIPTURE: 1 John 1:5-2:2

TODAY'S GEM: "God is light, and in him is no darkness at all" (1 John 1:5b).

FOR THE PARENT: Review briefly yesterday's discussion. Stress (1) God is light and cannot tolerate sin; (2) walking in God's light brings cleansing from sin; (3) if and when we sin, confession brings forgiveness.

QUESTION TIME: What are two promises to those who walk in the light? (v. 7) What about people who say they don't have sin? (vv. 8, 10) What must we do to obtain forgiveness? (v. 9)

PRAYER: "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10).

WEDNESDAY

JULY 25

SCRIPTURE: Genesis 6:8-22

TODAY'S GEM: "But Noah found grace in the eyes of the Lord" (Gen. 6:8).

FOR THE PARENT: Ask the children to review the story of Noah. Then bring out (1) man's wickedness was rebellion against God and must be punished; (2) God honors and protects those who put Him first in their lives.

QUESTION TIME: Why did God decide to destroy the earth? (v. 12) How was He going to do it? (v. 17) Why were Noah and his family saved? (v. 9) To what did Christ liken the days of Noah? (Matt. 24:37-42)

PRAY that we will always be ready for the sudden return of Jesus.

"Have no fear, Father," returned the child. "I love the good Book as you do, and I would guard it, if necessary, even with my life."

But the father said, "I'd feel safer if you knew not its place of concealment. These are dark days for us. The Queen has ordered that all Bibles be gathered up and burned, and it is certain death to be found with one in my possession. At the same time I cannot find it in my heart to part with my Bible. It is the only copy left between Harrant and the sea. Let me warn you again, tell no one of its whereabouts."

There followed dark days for the blacksmith of Harrant and all those who believed as he did. Agents of the Queen were sure that there was a Bible hidden somewhere in Harrant, and the town was searched again and again. The people of the village stoutly refused to accept the Queen's religion, and since the blacksmith was the only one among them who could read, he was thrown into prison.

Elsie's heart was very sad and she spent lonely days in spite of the kindness of her neighbors. Her rosy cheeks grew paler and paler when she remembered the hidden Bible and what her knowledge of it and her promise to her father might mean.

One day the soldiers came again to Harrant and searched every house. "We'll burn the house and shop of the blacksmith," Elsie heard them say. "In case a Bible is hidden there it will surely be destroyed."

As the soldiers approached the house

the girl fled swiftly down the garden path and out upon the moor where she lay flat upon her face, trembling amid the furze bushes.

She was terrified lest the soldiers might find her and by torturing her make her reveal the hiding place of her father's treasure which he said was of far more value than the "crown jewels."

She began to breathe more freely as she heard the soldiers marching away. Then the smell of burning wood struck fresh terror to her heart. She looked up to see that the thatched roofs of cottage and shop were already in a blaze.

Then Elsie became a heroine indeed. She forgot all about herself. She remembered only that her father had said that his Bible was the only one between Harrant and the sea, and must be protected even at the risk of her life, and she was ready to obey.

Swift and sure as an eagle in its flight, she sped homeward past the departing soldiers, who in the approaching darkness did not see the little figure who darted past them, and entered the burning shop. The angry flames scorched her clothing and blistered her face and hands, before she reached the beam above the door where the Bible was hidden. She seized it in a firm clasp and in a few moments staggered out the door. When she reached the garden again she sank to her knees, suffering with keen pain and choking with smoke, but with a prayer of thanksgiving on her lips.

Then, to make sure that the Book would be safe, she slipped off her woolen

skirt, wrapped the Bible in it, dug in the garden soil with her blistered hands, and buried it from sight. Then she crawled from the garden and tried to bathe her face and hands in cool water.

There an hour later the villagers found her, unconscious from the awful ordeal through which she had passed.

You may be sure that they comforted and praised her, and that they went with her to the place where she had buried the Bible, and each man swore to guard it with his life. You may be sure also that as long as they lived, they told Elsie's story to their children and continued to praise her bravery.

Times grew better in England, and people gradually achieved more religious freedom. Many years afterward, when Elsie's great-granddaughter followed her Puritan husband across the ocean to make her home on the lonely New England shores, she carried the Bible of the blacksmith of Harrant with her to her new home.

—Selected

A millionaire manufacturer said he began tithing when he was \$100,000 in debt. He agreed with many men who considered it dishonest to give God a tenth when they were in debt, but one day it flashed upon him that God was his first creditor. He began paying God first, and all other creditors were eventually paid in full. If a man owes you money, it would be wise business policy on your part to encourage him to pay his debt to God first.

—Sunday School Times

THURSDAY

JULY 26

SCRIPTURE: 1 Kings 16:28-17:1; 18:1, 17-21

TODAY'S GEM: "God is angry with the wicked every day" (Psa. 7:11).

FOR THE PARENT: Review the story of Ahab—a king who displeased God (see Sunday's Lesson page). Bring out (1) refusing to obey displeases God; (2) we, too, are guilty of idolatry if we put other things before God.

QUESTION TIME: What kind of king was Ahab? (16:30) How did God judge his wickedness? (17:1) Who was really the cause of Israel's troubles at this time? (18:17, 18) What was Elijah's challenge to Israel? (18:21)

PRAY that we may keep our lives pure and not be guilty of displeasing God.

FRIDAY

JULY 27

SCRIPTURE: Luke 5:27-35 (Sunday's lesson for Juniors)

TODAY'S GEM: "I came not to call the righteous, but sinners to repentance" (V. 32).

FOR THE PARENT: Emphasize (1) Levi (Matthew) after following Jesus wanted his friends to know about Jesus, too; (2) Jesus was not a respecter of persons; (3) that "no respecter of persons" means that all are of equal value in God's sight.

QUESTION TIME: What did Levi do after he began to follow Jesus? (v. 29) Why? (So that his friends might learn about Jesus.) How did Jesus answer the criticism of the scribes and Pharisees? (vv. 31, 32)

PRAY for a love for all the unsaved.

SATURDAY

JULY 28

SCRIPTURE: Matthew 21:1-11 (Sunday's Lesson for Primaries)

TODAY'S GEM: "Behold, thy King cometh unto thee" (Matt. 21:5b).

FOR THE PARENT: Review the story of Jesus' triumphal entry into Jerusalem, stressing that the crowds were praising Jesus. Point out ways in which we can praise Him—by what we say and do, our obedience, behaviour, etc.

QUESTION TIME: What did the multitudes do as Jesus entered Jerusalem on the colt? (v. 8) Why did Jesus enter Jerusalem in this way? (vv. 4, 5) How can we praise Jesus?

PRAYER: "Let the words of my mouth, . . . be acceptable in thy sight, O Lord."

New Church Dedicated at Harlingen, Texas



Describing it as "one of the most beautiful churches in our movement," South Texas District Superintendent Kermit Reneau dedicated to the Lord the new church building of the First Assembly of God in Harlingen, Texas, early this year.

First Assembly was the pioneer church of the Pentecostal faith in the Rio Grande Valley, established in 1927 by the late W. B. Lane. Present pastor and builder of the church is R. R. Taylor who has served the church for thirteen years.

The 49 by 100-foot sanctuary is constructed of light pink stone with light amber stained-glass windows. Valued at \$60,000 without furnishings, the new church, including furnishings, cost about \$47,500 of which a \$22,000 indebtedness remains.

Besides giving sacrificially to the building program, the congregation of First Assembly also bought two adjoining lots for park-

ing, new pews, organ, piano, carpeting, an air conditioning system, and central heating plant. In this time there was no decrease in missionary offerings from this church that has been known as one of Texas' leading missionary churches. Regular offerings increased. And the church continued its regular weekly broadcast over a powerful 50,000-watt radio station, KGBT.

Pastor Taylor reports that the church is enjoying one of the greatest movings of the Spirit of God in its history. During a recent series of revival meetings, conducted by J. W. Nash, a number were saved and twenty-five were filled with the Spirit. On the last Sunday night of these services, the pastor baptized twenty-one in water—and there are others yet to be baptized. Pastor Taylor also reports that the spirit of revival is continuing with people being saved, healed, and filled with the Spirit in the regular services of the church.

Rockville Congregation in New Building

Less than three years ago, there was no Assemblies of God Church in Rockville, Indiana. Today a \$25,000 structure that seats 220 people stands as a monument to the faith of the pastor and congregation of this church. Pastor Jimmy Jones and his congregation are shown at right inside the new building.

In August, 1953, Jimmy Jones and Eddie Fussell went to Rockville, not knowing a single soul and without a single lead—except the leading of the Spirit of God. They began a series of tent meetings, and other nearby Assemblies co-operated with them. God moved miraculously in saving, healing, and baptizing power, and soon a fine congregation from Rockville began to gather regularly. From the very beginning, the work has been self-supporting.

In July, 1955, construction was begun on the new church building, and the congregation moved into the building in January, 1956. The exterior is covered with colored Indiana sandstone. It has new pews, piano, and full basement.

The Sunday School average was 42 last year. The highest monthly average thus far was 67 in April, 1956.

Evangelists who have helped build the work are Charles Crank, Steve Bogdan, Bill Swain, Carrie Hunsberger, and Fred McDonald.

Brother Jones conducted his farewell service on May 27, 1956. He is now serving as Indiana District Christ's Ambassadors President and will be holding youth revivals throughout the state.

Taking over the pastoral duties are the Robert Bockens from Elwood, Indiana. They pioneered a work in that city before accepting the pastorate at Rockville.





Above, South Texas District Superintendent Kermit Reneau offers the dedicatory prayer. On his right is the church board, and on his left Pastor and Mrs. R. R. Taylor.

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**MEN'S BIBLE CLASS AND HOME MISSIONS**

William Bender, teacher of the Men's Bible Class at First Pentecostal Church (Assembly of God), New Castle, Pennsylvania, recently sent an offering of \$20.00 from the class for the Home Missions Department Indian Building Fund. He said his class feels a responsibility to help these first Americans in their building programs, and plans to send an offering each month in 1956 for the project.

Mr. Bender suggested that if enough Men's Bible Classes would take up such a project of sending a monthly offering for the Indian Building Fund during 1956, the need could be met. This is an excellent suggestion, and it is hoped that others will accept the challenge to do what this class is doing.

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LOOK—AN ASSEMBLY



WHEN YOU SEE ONE OF OUR CHURCHES ARE YOU

Pleased—or ashamed?

Most of us have had the experience of driving through a strange town and seeing the familiar sign, Assembly of God. Sometimes we see a lovely building and our hearts are warmed. This is "our" church!

Then perhaps the next town also has an Assembly of God, but what a difference! The building may not be so well constructed and generally shows lack of planning or design.

But—before you condemn a pastor for constructing an inferior building without adequate facilities, remember he may have been a pioneer without access to church building plans, and without the funds to employ the services of a professional architect.

Because of this, the Home Missions Department is taking definite steps to place the services of professional architects and church building plans within the reach of every pioneer pastor. Although the service will not be entirely without charge, it is the desire of the department and of the Christian architects who make up the Church Building and Planning Commission to make the cost to the new church as low as possible.

In order to do this, several districts and individuals have already contributed to the Church Planning Fund, but more funds are needed if the plans are to be completed and offered for use by our pioneer pastors soon.

Your offering in the interest of better-planned and more adequate Assemblies of God church buildings in the future should be sent to

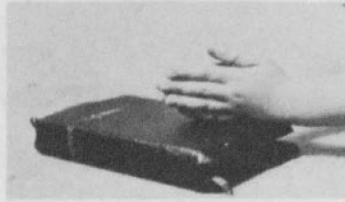


CHURCH PLANNING FUND

HOME MISSIONS DEPARTMENT

434 WEST PACIFIC STREET, SPRINGFIELD 1, MISSOURI

SUNDAY'S LESSON



A KING WHO DISPLEASED GOD

Sunday School Lesson for July 29, 1956

1 KINGS 16:28-33; 18:17-21

Under King Ahab the apostasy of Israel reached its peak. Had Ahab continued uncontested, idolatry and moral and spiritual corruption would have smothered all spiritual life in Israel. But "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). An Ahab always calls forth an Elijah! Our lesson, therefore, proclaims that God's cause will triumph in the darkest of ages!

I. AHAB'S WICKEDNESS (1 Kings 16:29-33). Ahab was guilty of four great sins: (1) he married Jezebel, daughter of the high priest of Astarte—a heathen deity; (2) he turned the nation to the worship of false gods; (3) he built a temple for these false gods; (4) he built a "grove," that is, an image of a heathen goddess. Observe the following lessons:

Beware of the unequal yoke. Ahab's marriage caused his ruin. He willfully ignored the warnings of God's Word which prohibited such a marriage (Exod. 34:16), and he should have been warned by his knowledge of Jezebel's background. The daughter of the high priest of a false religion was no fit companion for the man who was over God's people! Marriage will develop or destroy good character; it will bring spiritual barrenness or blessing. It pays to marry "in the Lord" and in accordance with His Word.

One Wrong Step Leads to Another. Ahab's marriage led him into multiplied sins. The course of sin always leads rapidly downward. There is no limit to the depths to which even a godly man may eventually go when he has taken his first step away from God!

Companionship Affects Character. Ahab in the beginning was more weak than wicked. A strong wife with good character might have helped him, but companionship with a wife who was resolute in wickedness ruined him.

II. ELIJAH'S COURAGE (read 1 Kings 17:1 to 18:16). From out of nowhere, Elijah appeared. His past history is unknown. Somewhere in obscurity he had been faithfully living for God. And when God needed a man, it was Elijah He called. Are we faithful "in that which is least," and ready for the call of God?

Elijah stood in the court of King Ahab and dared to declare that his prayers would shut up the heavens. There followed years of blistering drought which brought agony to man and beast. At first Elijah and the prophets of God were blamed, but finally the drought began to have its intended effect. The people began to wonder if Baal, after all, had the power that was attributed to him by Jezebel and her fanatical prophets. The time came for a showdown. And Elijah was again sent to Ahab.

III. AHAB'S GUILT AND FEAR (1 Kings 18:17). "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" Ahab put on a bold front. He attempted to shift the blame to an innocent man, even though he knew in his heart that he and Jezebel were responsible for the drought.

Through the ages God's people have been thus charged. In the eyes of the world it is "they who turn the world upside down" (Acts 17:6, 8); it is they who "do exceedingly trouble our city" (Acts 16:20). It is a very common perversity of the human heart that it forever seeks to shift its own blame to other people, to circumstances, or even to Providence. It often takes Spirit-inspired preachers to tell us, "Thou art the man!" (2 Sam. 12:7).

IV. THE PEOPLE'S INDECISION (1 Kings 18:18-21). Elijah was bold as a lion. He placed the blame where it belonged. The sins of Ahab troubled the nation—not the righteousness of the saints! "The only common disturber of men, families, cities, kingdoms, worlds, is sin."

Elijah commanded Ahab to gather all of the false prophets and all the people of Israel together on Mount Carmel. After they had assembled, Elijah delivered his ultimatum: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." And the people answered him not a word.

The scene on Carmel is a picture of conditions today. Money, fame, pleasure, popularity, fashion, power—these are some of the gods to whom some people give their undivided worship. Others, like the Israelites, are torn between these "gods" and the true God, and attempt to serve both. But it cannot be done! Jesus did not say, "No man should serve two masters," but "No man can serve two masters."

—J. Bashford Bishop

BULL IN A CHINA SHOP



What Must I Do—

To Be Lost?

NOTHING! ABSOLUTELY NOTHING! You are lost already! What must the prisoner in the cell do to be condemned? Nothing! Why? Because he is condemned already. He need not commit another crime; sentence has been passed.

Neither need you add another sin to the long, black list charged against you. No, not one. Your judgment is already certain. The verdict of God has gone forth, and you are "condemned already." A terrible position!

But thank God, that sentence is not yet executed! You are still within reach of a royal reprieve. You may still repent and be saved. You may still be cleansed from all sin by the blood of Christ. The closing moments of salvation's day are not entirely gone. There is still time—and God is still

waiting to welcome you Home if you will only call upon Him.

"Thou hast destroyed thyself; but in me is thine help" (Hosea 13:9). "Destroyed!" Yes, the Word of God says so. "If our gospel be hid, it is hid to them that are lost" (2 Corinthians 4:3). A person is either saved or lost. God recognizes no middle ground.

What an awful condition! Lost, though not in hell! Lost, though conscious of your guilt! Lost, though surrounded by mercy! Lost, though for years you may have been a professing Christian. Baptized, a church member perhaps—yet lost!

Are you lost? Do not rest a minute until you are sure you are saved. God says, "To day if ye will hear his voice, harden not your hearts" (Heb. 4:7).

What Must I Do—

To Be Saved?

BELIEVE ON THE LORD JESUS Christ, and thou shalt be saved, and thy house" (Acts 16:31). This is the answer from the Scriptures.

You may say, "Must I not do something? Is there not a good work I have to do, before I can be saved?"

The Scriptures again answer, "This is the work of God, that ye believe on him whom he hath sent" (John 6:29). Why, do you suppose, does God repeatedly tell us to believe? The reason is that there is nothing you could do which would put away your sins or make you fit to enter the presence of a holy God.

There was only One competent to do this—the Lord Jesus Christ. He has done it. "He appeared to put away sin by the sacrifice of himself" (Hebrews 9:26).

Can you, Friend, do anything to add

to the redeeming work of Christ? You, who are a sinner? No! Only the holy and eternal One could do this. It had to be accomplished by the sacrifice of Himself. His blood had to be shed. "Without shedding of blood is no remission" (Hebrews 9:22).

Christ died on behalf of our ruined and sinful condition. He pitied us when we were without strength; He redeemed us by shedding His precious blood; and now "He is able also to save them to the uttermost that come unto God by him" (Hebrews 7:25).

Again, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (1 Peter 3:20).



... go to the Ant

There are two quick lessons we can learn from the ant: 1. He takes care of the future. 2. While he is doing this, he is not selfish. He is also working for a higher cause—the good of the whole ant colony.

You, as a Christian, should be just as wise. Taking care of the future does not mean worry or oppressive concern. Rather it means *preventing worry*. Thoughtful provision shows no lack of faith. It is simply wise stewardship.

And speaking of stewardship, the Christian will not be selfish in planning for the future. Always the higher cause—the cause of Christ—is uppermost.

Through the Assemblies of God Annuity Agreement Plan, you can take care of your own future, and at the same time act as a faithful steward of the money God has intrusted to you. Our free booklet *Today—and Forever* tells the whole story. Send the coupon now.



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Revivaltime —

MAIL BRINGS Letters From The West Indies and Bermuda

The message of REVIVALTIME is currently broadcast from four major radio stations in the islands lying just southeast of the United States. Two of these are in Bermuda—Hamilton and Pembroke. The other two are located in Nassau (Bahamas) and in Jamaica.

Letters coming from these islands bring inspiration and appreciation which we want to share with you:

J. C. in Nassau, Bahamas, writes—

“I listened to your address this morning over Z.N.S. Nassau and was so impressed that I would be very grateful for a copy of your soul-stirring message on one’s duty to his children. It certainly makes one stop and think as indeed all your addresses do.”

M.B., Pine Ridge, Bahamas—“I want you to please pray for me that I will grow stronger, and also I want you to help me pray for my husband. He is not a Christian.”

J. K. C., Nassau, Bahamas—“I have listened many times to your stirring messages through REVIVALTIME broadcasts here in this colony. Your preaching has brought many sinners to Christ, but never have I heard such an appeal as you gave this morning. I’m sure the Lord was speaking through you to our day and generation; and He knows how sadly and badly we need such messages, for this is a wicked and perverse generation. I am not of your faith but I am a Christian and serve our Lord and Saviour every day as directed by Him.”

J. C. C., Eleuthera, Bahamas—“I listen to your service every Sunday morning and I enjoy it very much. My mother is a Christian but my father is not—and, Brother Ward, I would like for you to pray for him. We belong to the Assembly of God which is just a little church at Savannah Sound. I am praying for you all and I am only fourteen years of age. I trust God as my Saviour. A dozen girls here gather every Monday night to have a time of silent prayer with God.”

R. H., Hamilton, Bermuda—“I have been listening to your services on the radio from Sunday to Sunday and I really enjoy them. Brother Ward, I am not a child of God, but I hope to accept Christ before He comes. I am writing this letter especially for my mother who is in real need of prayer. Please pray for her.”

S. C., Pembroke, Bermuda—“I am a constant listener to your program and I heard you advertise your ‘Prayer for Drivers.’ I felt impressed to write and ask if you would please send me six copies. I have many friends that drive, and I feel that if they have the ‘Driver’s Prayer’ stationed up in front of them to look at, with God’s help they will never be tempted to speed. It is wonderful to know that you have God with you wherever you go. Keep up the wonderful Christian work you are doing.”

Continue to pray for REVIVALTIME as its message reaches into the homes in Bermuda and the West Indies. There are many souls yet to be saved. They are waiting to hear the Spirit’s call. Your prayers can make this possible.

A Tormenting Spirit Cast Out

I want to thank God for His wonderful power to set us free from all evil. My ten-year-old daughter Deanna was tormented by an evil spirit. She said she actually saw it and described the “thing” as an ugly little man who threatened to cut her with a razor. She would go into a panic and scream, “Mother, there he is,” and point into space. Over a period of three or four weeks this “thing” appeared to her several times, and I was terribly frightened. During the Sunday morning service at the Rankin Assembly of God, Pastor

Bill West laid his hands on her in Jesus’ name and commanded the evil spirit to leave. Several of the ladies held her as it departed. She screamed and then was calm. She testifies that she saw a light so bright that it hurt her eyes.

This deliverance took place on September 25, 1955, and she has not been bothered since. Praise the name of the Lord.—Mrs. C. R. Stringer, 1711 Textile Drive, Greensboro, N. C.

(Endorsed by Pastor Bill W. West, Greensboro, N. C.)

The Baptism With Fire

(Continued from page three)

upon his mouth, and touched his lips, saying, "Thine iniquity is taken away, and thy sin purged." It took the fire to purge Isaiah so that he might be prepared to answer the call, "Who will go for us?" Not until he felt that purity which comes with the touch of fire from off God's holy altar was he fit to become God's messenger. The fire of God destroys that which ought to be destroyed and preserves that which ought to be preserved.

The Holy Spirit is described as the Spirit of judgment and of burning. As the Spirit of judgment He searches out those things which need to be purged from the human life, all that hinders the will of God. He pronounces judgment upon those things which ought to be removed; and when persons are willing for this judgment, He comes with His glorious power. A lady was seeking the Baptism with the Spirit. As she tarried, the anointing came upon her and she thought she was about to receive. Then the Lord asked her to remove a fancy pin she was wearing. She answered that her husband had given it to her and she did not wish to remove it lest he be offended. The Spirit lifted. This occurred three times, after which the Lord asked whom she loved most, her husband or Himself? Then she saw she must decide in favor either of her husband or her Lord. She removed the pin and soon was filled with the joy of the Spirit. The Spirit of burning always judges, purges, and demands surrender. Some try to get God's best without letting the Spirit search and judge, but it pays to let God do a thorough work. Not one thing worth being saved will He destroy; not one friendship worth keeping will He take from our lives; not one ambition that is holy, right, and good will He destroy. If He takes anything from us, He is only purging us from those things which He sees will be injurious to our best welfare and to our eternal happiness.

One other Old Testament scripture. "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the

Lord an offering in righteousness." Only purified lives can offer a sacrifice in righteousness. There are those who, like Israel (when they brought their lame lambs, goats, and cattle as an offering to the Lord), offer a sacrifice in unrighteousness. God is looking for that which has been purged, that which is whole, that which is complete, offerings which have met the scrutiny of the Holy Ghost, that are presented by Him "an offering of a sweet smell, a sacrifice well pleasing to God."

The Baptism with the Holy Ghost and with fire is not a manifestation to come only once. It is to be perpetual. The Spirit has been promised to abide with us forever, and God has said "the fire shall ever be burning upon my altar." John, who announced that Christ would baptize us with the Holy Ghost and with fire, also said, "His fan is in his hand, and he will thoroughly purge his floor." We are on God's threshing floor. We are the grain of the Lord. There may be considerable chaff, but He knows the wheat. We warn the sinner that the chaff will be burned up with unquenchable fire, and warn him to flee from the wrath to come. Jesus also warns the sinner against the coming fires of hell. And another scripture says, "The ungodly are not so; but are like the chaff which the wind driveth away." The sinner is described as chaff.

But there is another sense in which the chaff represents those things in believers which are not what God would have them to be. Some are not even sins in the grosser sense; they may simply be characteristics of our nature which hinder rather than help our progress in God. The Spirit has come to consume the chaff. Here let me speak a word of encouragement. For

those who are walking in the light of God, the fire is ever burning upon the altar of your heart. There may be times when there is less smoke than at other times, but the fire is still there. Now let me speak a word concerning smoke. I speak reverently. When fresh fuel is put into a locomotive, or added in a mill or factory, volumes of black smoke are seen coming from the chimney. But when the smoke is largely gone the fire is still there in the firebox doing its work. I confess I like to see some smoke, which we may liken to outward manifestations of joyful blessedness, manifest evidences of fire on the inside. And this is quite in harmony with Scripture. When God appeared in the fire of His glory upon Mount Sinai, the mount "was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace." When Isaiah saw the glory of the Lord "the house was filled with smoke."

Let us remember, however, that even when we may not be outwardly happy, there is still fire in the firebox and steam in the boiler. The fire that consumes the chaff is still there. When the Lord baptizes with the Holy Ghost and with fire He sets up something that is to be perpetual. "The fire shall ever be burning upon the altar; it shall never go out." When the Spirit is come, He shall abide with you forever. As we believe in His abiding, and welcome Him to burn and consume all that ought to be consumed, He will burn up the chaff, and nothing more, with unquenchable fire. The fire of God never has, and never will, do harm to the godly. "He will thoroughly purge His floor" for God seeks a thorough work, but no wheat will be lost. "He will gather the wheat into His garner." Man is superficial. God is thorough. Man is chaffy. God is seeking only wheat. The great Husbandman is coming. May we welcome the fire, yield to the fire, and, if necessary, stay in the fire until all the chaff is burned away. Welcome the Holy Ghost—and fire.

Hear C. M. Ward on REVIVALTIME . . .

THY ROD AND THY STAFF (Psalm 23:4)

SERMON SUBJECT FOR JULY 22

SUNDAY 10:30 P.M. ABC NETWORK



*OUR EDUCATIONAL PROGRAM

Bible institutes and colleges fill an urgent need in the work of the church in this decadent generation.

by Frank M. Boyd

GOD'S PROGRAM FOR THE GUIDANCE and development of His people is *educative*, under both the Old and New Testament economies. A few minutes spent with a concordance in running through the uses of the verb "teach" and its forms and cognates in the Scriptures will convince anyone of that fact.

What is the fundamental meaning of this word "education"? It is defined variously as "the process of developing and cultivating mentally and morally; to expand, strengthen and discipline; to prepare and fit for any calling by systematic instruction." It involves *training*, which is "the exercise or practice to gain skill, endurance, or facility"; *discipline*, which is "severe and systematic training with the especial view to right conduct or prompt and effective action"; and *breeding*, which is "training in the amenities and courtesies of life, especially through habitual intercourse with those who practice them."

Every aspect of these definitions, had we time to point them out, can be found illustrated in God's Word and from His dealings with His people.

Education is called for in God's dealings with man, for since God's creature is finite, he must needs be instructed in areas of knowledge where he is ignorant. Thus God instructed our first parents as to His wise desire for them and warned them against the consequences of an incursion into realms with which they were unacquainted. Satan took advantage of their credulity

and faithlessness and tempted them to ignore God's teaching; and thus they gained knowledge, but with tragic results.

Instruction, then, is fundamental in God's wise and loving purpose for His people. He laid down for Israel in His commandments principles of conduct which are eternally abiding and which were for their good. He instructed them through Moses "to teach [His laws] diligently unto [their] children" and "to talk of them" in all of their daily associations, both in the family and in social intercourse in the community (Deuteronomy 6:6-9).

From the example of Israel we learn that instruction is basic in the home, in the communal life, and in the nation. In the home the child must be nurtured, reprov'd, and guided, and knowledge must be imparted by those older and wiser than himself. In the school the fund of accumulated knowledge of the centuries is at his disposal, so that he may more effectually and successfully fill a place in life. Local communities and the whole nation are instructed—sometimes not for the best, we admit—through the channels of the daily press, the magazine, radio, and TV. Who will not admit the value and effectiveness of these channels of information when controlled by men of high moral standards?

Take, as an example, the result of the lack of such schools and training in some of the Latin-American republics, where the people are designedly kept in ignorance in order that they be held the better in the bondage and sway of their priestly exploiters. Illiteracy, im-

morality, reversion to bestiality prevail in some of these countries.

Satan is busy with his program of education of the pliable minds of our young people in these days in the evil propaganda of atheism, evolution, communism, false religions, liberal theology, and in the various heresies that touch even our Christian testimony. He is working overtime at this. How much more is there need of instruction in the fundamentals of our Christian faith, that they may be able to withstand the Satanic onslaughts against their own experience and that they be able "to instruct others also."

Some misguided folk seem ready to admit that the New Testament order calls for a teaching ministry (Matthew 28:20) by the evangelist, and through the medium of the pastor-teacher in the local church (Ephesians 4:11), but that the establishment and maintenance of Bible institutes and colleges is a waste of time, energy, and money.

But let us be reasonable and logical in our thinking. If Christ gave instructions to the disciples to "teach," and if He set the ministry of teaching in the Church, what can be the objection to providing facilities for housing, communal life, curriculum, teachers, and classrooms for groups of young people who are consecrated to the Lord and who have God's call on their lives?

Let us see if there is scriptural ground for *schools* of instruction. In the Old Testament we read of the *schools of the prophets*. In 1 Samuel 19:18-24 is the account of David's flight from Saul to Samuel, with whom he dwelt at Naioth in Ramah, among the prophets. At

AM . . .

this place Samuel presided over these messengers of the Lord and there he doubtless lived a quiet, simple life in study and meditation in the Law of God, away from his public duties as judge of the people, and instructed the "sons of the prophets" in the ways of the Lord.

In 2 Kings 2:3, the record tells us of the "sons of the prophets" who dwelt at Bethel and who, after Elijah's translation, dwelt with Elisha. Why were they with him? Surely for prayer and communion with God, and for instruction from the law of the Lord.

Ezra was "a ready scribe in the law of Moses" (Ezra 7:6), a great spiritual leader and statesman in the days of the restoration of Israel from Babylonian bondage. This man on one occasion (Nehemiah 8) conducted a great outdoor Bible school in the city of Jerusalem. He erected a pulpit of wood, opened the book of the Law in the sight of all the people, and with his associate teachers (Nehemiah 8:7) "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

In the New Testament there were the Jewish schools in charge of the scribes and doctors of the law, among whom was Gamaliel, who gave such wise instruction concerning the preaching of the apostles and who was Paul's instructor. Into such a group came our Lord Jesus Christ Himself, as a boy. As a Jewish youth, zealous for the law of God, he sought out those who were recognized as religious leaders in His day. He was surprised that his father and mother did not seek Him there. I used to believe that Christ was in their midst as a youthful prodigy, displaying knowledge far beyond His years and entangling these doctors of the law in their thinking; but now I am inclined that since Jesus grew normally as a child (see Luke 2:40, 52), He naturally desired instruction from the

mouth of His elders and those who were the recognized teachers of His day. It is true that later, when His ministry began, because of the anointing of the Spirit, He was able to expose the fallacies and hypocrisy of the religion of that time. Nevertheless He, as a youth, both *heard them and asked them questions.*

If you could just throw around a situation in Antioch, described in Acts 15:35, the environment of a dormitory building, some classrooms and a dining room, you would have a modern Bible institute, for you already have the heart of the school, *the faculty*—Paul, the president; Barnabas, the dean; and the faculty, the "many others" who were "teaching and preaching the word of the Lord."

Often folk who decry systematic education point to the disciples who were "unlearned and ignorant men" and never went to school. Such people forget, however, that the twelve had had a three-year course at the feet of the greatest Teacher the world has ever known. They did not understand all that Jesus taught them at the time, but when the Holy Spirit endued them at Pentecost, He brought to their remembrance what they had learned, and literally set on fire the Word of the Lord which they had heard from their Master's lips.

An outstanding example of the need of instruction of the Christian worker is found in Apollos (Acts 18:24-26) who went to the private Bible school of Priscilla and Aquila. Apollos was partially "instructed in the way of the Lord" and "mighty in the Scriptures," fervent, zealous, and diligent in teaching what he knew, but when Priscilla and Aquila heard him preach, they discovered that he lacked certain knowledge and they forthwith "expounded unto him the way of God more perfectly."

In our Bible institutes and Bible colleges we have no desire to turn out groups of young people as carbon copies of this or that teacher, or to run them all into a common mold and send them out like identical coins stamped in the mint. But through teachers who have

* During the past year 2570 young people attended the ten Bible Institutes and Colleges operated by the Assemblies of God in the U. S. and 476 were graduated. Full information concerning the four-year courses offered by these schools may be obtained from the Education Department, 434 West Pacific Street, Springfield 1, Missouri.

acquired a fund of knowledge from the Word through years of study and experience, gleaned in the "school of hard knocks," the program is to expound to the students "the way of God more perfectly."

Let us re-emphasize one point already noted. No one will be so short-sighted as to say that the gift of teaching should not be exercised in the local church. Every pastor should indoctrinate his people in the Word of God, but often in the pressure of other duties there is lack of time for the fullest exercise of this gift. If it is right in the Assembly, it is right to exercise this ministry in a place set apart as the Bible school, where young people may come and give themselves intensively over a period of time to the study of God's Word.

Further reason for Bible schools is found in the exhortation of Paul to Timothy to avoid putting into places of responsibility and oversight a "novice" or one newly come to the faith. The folly of this is self-evident. Timothy, though a young man, was not a novice, for he had the advantage of training from his grandmother Lois, his mother Eunice, and directly from experience in accompanying Paul himself. He also had Paul's letters to him personally, and yet to this young man Paul writes, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15), and further, "Give attendance to reading" (1 Timothy 4:13).

Many of our young people, freshly under the anointing of the Holy Spirit and really called of the Lord, but without a comprehensive understanding of the Word of God and the plan of salvation, are full of zeal and fire, but

(Continued on next page)

lack in knowledge and wisdom. Some of these through unwise and misguided counsel have said, "I have received the baptism of the Spirit and I do not need anyone to teach me. I am going out to preach the gospel." Such have a real personal experience, but discover as some have done that before long they have run to the end of their tether and have nothing to give the people. The need in their case is obvious—instruction in the Word of God.

From the roster of students with whom I have been privileged to fellowship in four Bible Institutes since 1917, I could compile a long list of young men and women who have done and are doing valiant service in the foreign mission field. Others have gone out as pioneer pastors and evangelists in the home field. Others also have been found worthy of honor and responsibility as administrators and leaders—district

superintendents, presbyters, C. A. presidents, directors of education, etc. Surely this is not wasted energy.

True, we MUST keep the white-hot fire of the Pentecostal experience burning in our educational halls, and emphasize the necessity of the fire of the Holy Spirit's anointing upon the accumulated fuel of the Word in our graduates' lives; but let us also give ourselves as a Pentecostal people to the realization of a true educational program.

We noted in the beginning that education involves the *process of developing and cultivating our lives mentally and morally*. This can be done only by systematic instruction. Bible institutes provide the studies, the teachers, the personal example, and counsel that can produce just that. Education involves *training*. Bible school provides spiritual exercise which will develop skill, endurance, and facility. Satan himself

will provide plenty of obstacles, difficulties, and temptations to overcome, which will develop that endurance, for he has a special cohort of imps that find their sphere of activity in Bible school. This situation is all to the good, if lessons of confidence and trust in the Victor are learned.

Bible school, with its necessary regulations for the good of all, creates opportunities to learn discipline, lessons of submission, first to the Lord, then to those who are over us in the Lord, finally to our Christian brethren (see 1 Peter 5:5, 6). Bible School also provides an environment where *good breeding* may be cultivated—courtesy, unselfishness, kindness, and consideration of others and their rights. In other words, we learn to live with other people.

Education? Yes, let us have the best, under God, we can provide.



Students at C.B.A., "The Christian High School" in Canyonville, Oregon

Canyonville Bible Academy Completes Successful Year

Officials of the Canyonville Bible Academy, Canyonville, Oregon, a Christian high school sponsored by the Assemblies of God, report that the 1955-56 season was a "high-water mark" of progress. President A. M. Shaffer reports that enrollment averaged 150 throughout the term, including students from 15 different states and Alaska.

High on the list of advances was the spiritual progress of the year. Revival efforts conducted by Harold Beaty, Bob Williams, Noble Ballew, and Al Wyrick contributed much to the spiritual growth of the students. Twenty students were filled with the Holy Spirit during one of these revivals, and scores of others were re-filled and blessed throughout the term.

The school's excellent recreational program got a boost recently when its alumni association provided new tennis-basketball courts for the students. Also, construction is scheduled to begin this sum-

mer on a new and much-needed dining-assembly hall. It is hoped that this two-story building, to be constructed of masonry block and Roman brick, will be ready for the beginning of the fall term. (Those interested in contributing to this worthy project, thus helping our youth, may send their offerings direct to the school.)

Canyonville Bible Academy offers a standard high-school course, grades 9-12, as prescribed by the Oregon State Board of Education. Its credits are recognized by high schools throughout the nation. In addition to its fine scholastic program, CBA also has an excellent Bible department. Its entire curriculum is taught in a fundamental, Christian environment by Spirit-filled teachers, with stress placed upon spiritual values.

CBA's fall term begins in September. Rates are very moderate. For further information, interested parents and students may contact Canyonville Bible Academy, Canyonville, Oregon.

The Man Who Opened Heaven

(Continued from page five)

a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." *This man kept his perspective fresh because he kept this communion alive.*

Here is a man who knew his own weakness, and who also knew God's strength, and who knew God's willingness to impart that strength to weak men who will ask for it. Paul learned that secret. He testifies, "My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Paul learned the hard way. He said, "We rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh . . . but what things were gain to me, those I counted loss for Christ. . . . Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

No wonder James reaches into the life of this Old Testament prophet for an effective illustration for New Testament saints. He says, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

We need not over-rate ourselves or under-rate ourselves. We only need to know we are human, and subject to human weakness, and to know Him who is "made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

If I should neglect prayer but a single day, I should lose a great deal of the fire of faith.—MARTIN LUTHER.

He who loses sight of the Word of God falls into despair. The voice from heaven no longer sustains him. He follows only the tendencies of his own heart and of the world's vanity.—MARTIN LUTHER.

July 22, 1956



An Invitation TO THE TWO IN EVERY THOUSAND ASSEMBLIES OF GOD YOUNG PEOPLE—

To replace our Class of '56, CBI is inviting a *select group* of young men and women from among our 85,000 Assemblies of God young people to apply for admission this fall.

We wish we could accommodate all. Actually, we must limit ourselves to .2% of this host of young people. If you qualify, *you* may be among those who are fortunate enough to receive a letter, "ACCEPTED FOR ADMISSION IN SEPTEMBER!"

CBI has worked hard to attract the best possible faculty. Its accreditation is fully recognized by the U. S. Department of Education. Its practical works department gives you *in college* the kind of training many get only after graduation. This fall, in addition to the traditional buildings, CBI's beautiful new half-million dollar Evans Hall will be in service.

CBI's location at the headquarters of our denomination brings to its halls the world leaders of the Pentecostal Revival.

YES! CBI HAS MORE TO OFFER—and it expects more.

Here is the kind of student we are looking for:

EMOTIONALLY MATURE MENTALLY ALERT
RESPONSIBLE PURPOSEFUL

We want young people who desire the very best in Christian education as preparation for service of Christ in the local church and for ministry both home and abroad.

Does CBI training meet the need of this type of young person? Look at the facts: 400 of our 750 Assemblies of God missionaries have been trained at CBI. Hundreds upon hundreds of our most successful pastors and Christian workers received their training—and in many cases their call—at CBI!

CBI has it to offer—if you qualify. And you'll never know unless you try. Write for a catalog today. *You* may be in our graduating class of 1960.



SINCE 1922

CENTRAL BIBLE INSTITUTE — SPRINGFIELD, MO.

To the Dean of Admissions:
Please **rush** me complete information about CBI.
I am definitely interested.

NAME

ADDRESS

CITY STATE

AGE AND SCHOOL EXPERIENCE

Put Christian Books In Public Libraries!

DOES YOUR PUBLIC LIBRARY HAVE evangelical Christian literature on its shelves? Or is yours like so many—filled mostly with books that do not exalt Christ, and even destroy faith in the Bible and the glorious gospel of salvation?

Take a look at the religious section of your own Public Library and see whether you find much that really exalts the Word! Scan the fiction shelves to find the names of your favorite authors of Christian novels, and discover how rarely you see them.

Don't forget that it's your tax money along with others' that provides those books on the shelves!

For instance, in the Flint (Mich.) Public Library there are seventeen books by Voltaire, six by Robert Ingersoll, six by Tom Paine, twenty-one by H. E. Fosdick, thirteen by E. Stanley Jones, eleven by Reinhold Niebuhr. On the other hand, this library contains only one book by C. H. Spurgeon, three by Alfred Edersheim, six by the Gaebeleins, one by R. A. Torrey, and none by such men as G. Campbell Morgan, A. T. Robertson, Harry Rimmer, William Pettingill, Kenneth Muest, S. M. Zwemer and countless other evangelical writers. Two books by Dan Patch constitute the only fundamental Christian fiction to be found. There is nothing published by Moody Press, Eerdman's, Zondervan's or Van Kampen and only ten books published by Fleming H. Revell. Out of twenty-two books on science and the Bible, fourteen scoff at special creation and none give any clear statement of this doctrine.

And in the New York Public Library, out of 1,425 titles on evolution only forty-eight are listed as anti-evolution.

How do these books get in our Public Libraries? And why are not more fundamental, evangelical books listed? It is not because these are not available! Visit a Christian book store and examine the fine stock there. The most

exacting reader will find something to satisfy him. But librarians must buy books according to recommendations, since they obviously cannot be acquainted with everything in the flood of literature being published. And in the religious field, they rely chiefly on religious book lists sent out by various organizations. One of these, for example, is sent out by the National Conference of Christians and Jews. An imposing pamphlet, it influences librarians. But it does not list one evangelical publisher. The Flint Library, previously mentioned, received no book lists that referred to any current evangelical literature. This situation is common all over the country.

The librarians supplement buying decisions by the list of religious best-sellers, but evangelical literature rarely makes this list (Billy Graham's "Peace With God" being one exception).

Local inquiry also influences the librarian's choice of books. If enough people request a certain book, it is considered important enough to add to the shelves.

Librarians choose books that are likely to have the greatest circulation. That is why they follow the book lists and reviews closely to determine what books are likely to be popular. They keep a close check on the reading habits of their public and not the requests that come in for new books.

Part of the blame for the lack of evangelical literature on library shelves can be placed right on the shoulders of the Christian himself with his poor reading habits and neglect of the Public Library!

How about asking your librarians for some of the fine Christian books now available? If only a dozen people asked for a certain book, it would almost certainly be recommended for purchase by the librarian!

A pastor in Indiana asked the local librarian for several new publications of

Christian literature. She had never heard of them, but ordered them, nevertheless, and now they are on the shelves of the library for the use of the whole town, as well as the pastor. This experience has been repeated in other scattered instances, but not nearly enough!

Decide today what book you would like to read then go to your library and ask for it. If it isn't there, have a second and third choice. Then get your Sunday School class or Young People's society to ask for their favorites. Make a list of books that you can all ask for. Get your pastor to make a list of the best in Christian literature; present it to the church congregation and let them inquire for the books at the Public Library.

There is a wide choice of fine reading that is our heritage, and we should share it with others. A number of Christian classics that ought to interest book lovers are being reprinted; there is a steadily increasing list of scholarly books on science and the Bible and archaeology and the Bible that ought to be on the shelves alongside those that teach the evolutionary hypothesis. Missionary biographies and stories with eye-catching titles like "Forty Years in the African Bush" and "Gongs in the Night" should excite the interest of the reading public. Too, there are stories for teen-agers and the children that should not be overlooked. Who can estimate the value of having a hundred or more books of these types on the shelves of your Public Library, there to do a work for Christ for the next generation!

And when these books appear at the library, keep them circulating. The librarians want the books used—that's why they are there! The more that evangelical literature is kept in circulation, the more of it will be purchased and this testimony thus strengthened.

There are more than 6,000 public libraries in the United States, besides Government libraries, School libraries, College libraries, Endowed Reference libraries, and Special libraries. Will we overlook this field that has an important influence on the minds of young and old?

Christian literature need not take second place so far as quality is concerned. The consecrated authors are seeing to that. Let us do our part to ensure the quantity of that literature by reading it ourselves and encouraging others to do the same.

—*The Baptist Bulletin*

SONGS OF DELIVERANCE

(Continued from page seven)

Keep up the song of faith,
The dawn will break ere long,
And we shall go to meet the Lord
And join the endless song!

Sing it! Sing the song of faith and victory, confidence and assurance! Sing it with strong conviction! Raise the anthem of praise to the Lamb, who alone is worthy of all praise and adoration! Sing the song of deliverance from bondage! Sing the new song of anticipation for yet-to-be-received deliverances, promised by our covenant-keeping God!

Sing on, O tested soul! In hours of darkness and nights of testing; in shadows and frustrations, misunderstandings and conflicts! Sing, *sing on!* Surely God shall hear the victors' song of triumph! Break through each wall of resistance, and break forth into singing the songs of deliverance! "At the sign of triumph Satan's hosts doth flee." Again and again the walls of Jericho will crumble and fall, as the standard of praise is lifted high by the songs of praise! Hallelujah!

"Thou waitest for deliverance;
O soul, thou waitest long.
Believe that now deliverance
Doth wait for thee, in song.

"Sigh not, until deliverance
Thy fettered feet doth free.
With songs of glad deliverance
God NOW doth compass thee.

"Break forth: break forth in singing!
There is a place of light,
Where we can sing the glad new song
From Zion's lofty height."

There is yet another song of deliverance which shall be sung: "And

they sang a new song, saying, Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood . . . and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts and elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven and on earth . . . heard I saying . . . blessing and honor and glory and power . . . be unto him that sitteth upon the throne, and unto the Lamb for ever and ever!" Revelation 5.

Revelation 15—"And I saw as it were a sea of glass, mingled with fire . . . and them that had gotten the victory over the beast and over his image . . . stand on the sea of glass . . . having the harps of God . . . and they sing the song of Moses and the song of the Lamb, saying, Great and marvelous are thy works . . . Lord God Almighty; just and true are thy ways, thou King of saints."

Compassed about with songs of deliverance! Here and hereafter! For time and eternity!

"Wonderful, wonderful Jesus,
In the heart He implanteth a song;
A song of deliverance, of courage, of strength,
In the heart He implanteth a SONG."

A Broken Neck Healed

In June, 1955, while working on the roof of my home, I fell to the ground and broke my neck. I was taken to the hospital and was later informed by the doctor that I would not be able to work for a year.

My daughter attends the First Assembly of God in Kankakee, Illinois, and she asked the pastor, Brother H. H. Brehm, to come to the hospital and pray for me. He came on a Sunday afternoon. While he was praying, a hot sensation passed through my arm and up into my neck, and I knew immediately that I was healed.

Soon after, I was examined by the doctor, and he could hardly believe what he saw to be true. I was healed! He released me from the hospital, and in a matter of a few weeks I was on the job again. Shortly after being released from the hospital, I went to the Assembly and became converted, and I am now serving the Lord.

It is almost a year since I was healed, and I can truthfully say that I have had no pain whatever in my neck. Praise be to His dear name!—Wm. Dixon, 462 S. Lincoln, Kankakee, Ill.

(Endorsed by H. H. Brehm, Pastor, First Assembly of God, Kankakee, Ill.)

We Have Been Asked . . .

What is this "released-time" religious education that I sometimes read about? We don't have anything like that in our community.

The released-time plan is an arrangement whereby the public schools excuse the pupils during school hours, at the parents' requests, so the children can go to the church of their choice and receive religious education. Some states do not permit it, however.

Why don't they?

Because their attorney-generals have

ruled it unconstitutional in the light of the decision of the U. S. Supreme Court in the McCollum case. (The attorney-generals of other states have ruled that the McCollum case has no bearing on the released-time plan as long as the religious classes are not held on public school property.)

How many states permit the teaching of religion on the released-time plan?

Thirteen.

Is there any law against the teaching of evolution in public schools?

Four states prohibit by law the teaching of the theory of evolution.

How about teaching the United States Constitution in public schools?

Three states specifically require it by law.

How many states permit the teacher to read the Bible to the pupils?

Twelve states permit it by statute or judicial decision. Thirteen other states make it optional with the local authorities because there is no legal reference to the question. Twelve states require the daily reading of the Bible by law. Eleven states specifically prohibit it.

How

Readest

Thou?

JESUS ASKED A CERTAIN LAWYER WHO was wise in this world's wisdom, and well acquainted with the Scriptures, "How readest thou?" I think that He might well ask many professing Christians today, "What readest thou?" for there is too little reading of the Scriptures as they ought to be read. Too often there is but the reading of the Word in the church service and a passing glance at a few verses before retiring.

How readest THOU?

In Nehemiah 8:1 we read of an occasion when "all the people gathered themselves together as one man into the street that was before the water gate" and there they asked to have the book of the law read to them. Then in verse three we learn that the book was read from morning until midday, and the people listened attentively. They were anxious to hear what God had to say to them; what His will was for their lives. And down through the years we hear the admonition of the prophet, "Incline your ear, and come unto me: hear, and your soul shall live" (Isa. 55:3).

The Pilgrim Tract Society published a little leaflet with this story:

In the gloomy cell of an Indian jail a number of prisoners were attentively listening to a gentleman who was earnestly entreating them to study the Scriptures. Wishing to ascertain if they possessed the precious volume, he put the question to them, "Have any of you a Bible?"

"No," was the reply.

"Have any of you ever possessed a Bible?"

After a considerable pause, a soldier, who was under sentence of death for murder, broke the silence, and amid sobs and tears confessed that he once had a Bible. "But, oh!" said he, "I sold it for drink! It was the companion of my youth. I brought it with me from my native land. Oh! if I had listened to my Bible, I should not be here now."

I wonder what transformations would be wrought in all our lives if we listened to our Bibles, and if we searched

by Ethel L. Tenney

the Scriptures. We may read from a sense of duty and gain much knowledge of the Word, yet find little profit. But when we read because we love the Author and long to do His will; when we read to feed our souls that we may grow in grace; when we seek the Lord in every page, then we shall find the blessing that "maketh rich!" The Lord said to Israel, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18). So we find that in listening to the Word of God we have peace and we have life—spiritual life. "Hear and your soul shall live."



HOW READEST THOU?

She read the Journal and the News;
The Green book and the Red,
She kept the serials of the month
Securely in her head.

She read the sporting page; she knew
Each athlete by name;
She read of baseball, football, golf,
Familiar with each game.

She looked the funny pages through;
She watched the mails to seize
The magazine she liked the best,
Whose columns most did please.

But in her house there was a Book
With pages never turned,
Whose messages of hope and truth
Were still by her unlearned.

And still she reads, and laughs, and
cries
O'er stories of the hour,
And lets THE BOOK dust-covered lie,
Unopened in its power.

—Sunday School Times



I well remember one phrase which the leader used during a certain camp meeting some years ago. During the testimony meetings he would ask, "Has everybody minded the Lord?"

We do well to consider that question as individuals. Sometimes we may be wrong in thinking that the thought in our heart is the mind of the Lord. Actually, if that thought of ours is contrary to the teaching of the Word of God, we will undoubtedly find the thought that is our personal wish. God's thoughts are as high above our thoughts as the heavens are high above the earth. He has made known His will and His way in His Word. Do we study to show ourselves approved unto Him? How do we read the sacred pages of God's Word?

Perhaps you say, "I can't get interested in the Bible. It is so dry to me." Well I remember when it was not interesting to me, either. I knew I ought to read it. I felt guilty when I neglected it—but I couldn't get anything out of it. And then there came a day when I personally received the Lord Jesus, and surrendered my life to Him. Old things passed away, and all things became new. I had new desires, new longings, and one of the new things was a love for the word of God.

A young woman, asked by her friend to explain what is meant by devotional reading of the Bible, replied: "Yesterday morning I received a letter from one to whom I had given my heart and devoted my life. I freely admit to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his message. It was not a question of duty, but simply one of pleasure. I read it because I love the one who wrote it."

Herein lies the secret of our love for the Bible. When we have given our heart and life to the Lord Jesus Christ we find pleasure in doing that which pleases Him, and His Word becomes to us the joy and rejoicing of our hearts. *How readest thou?*

Biographies of Great Christians

THE STORY OF MARTIN LUTHER

by Anna Katterfeld

"The Story of Martin Luther" is a vivid and lively account of one of the most striking and challenging figures in the history of the church, if not of western man. This fictionalized biography succeeds admirably in presenting and interpreting this significant story for young people. Our author's swift-moving account of the great Reformer from birth to his death in 1546 will absorb younger readers from first to last. Cloth bound.

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by F. Deaville Walker

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PETER, Fisherman, Disciple and Apostle

This book is one of the most penetrating and spiritually helpful of Dr. Meyer's biographies of Bible characters. It is a discerning study of the man who was perhaps the most fascinating and lovable character among the Lord's disciples. Preachers and Christian laymen alike will find this book of great value. It will be equally at home in the pastor's study and the Christian's devotional reading. Cloth bound.

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PAUL, A Servant of Jesus Christ

by F. B. Meyer

Of all the great Biblical men of God, the Apostle Paul is perhaps the most intriguing and yet the most human. It is to bring meaning out of the confused ideas and impressions concerning this unusual apostle that Dr. Meyer has written this purposeful and practical biography. This life of Paul is one that will appeal to every Christian. Cloth bound.

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by Sara C. Palmer

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by Stanley H. Frodsham

Smith Wigglesworth was born in 1859, the year of the great Irish Revival, and he was, in every sense of the word, a great revivalist. He preached in all parts of the world, and his was truly an apostolic ministry. It could be said of him, as of those who preached the gospel at the beginning, that God bore witness to his ministry with signs and wonders. He did not keep a journal, but in the hearts of those who loved him many precious memories are preserved. This volume is a record of a few of those memories. Cloth bound.

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The author of this book has long felt that God, in His Word, has an answer for every objection offered by a non-believer. In this volume, Mr. Nagel has listed twenty-five common excuses often presented and has carefully, scripturally and sanely answered these objections.

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by William Evans

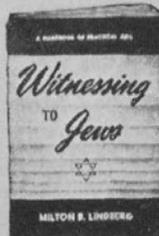
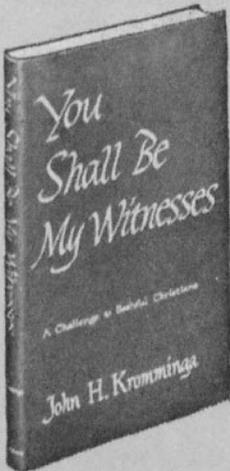
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Vomiting Stops in Answer to Prayer

Six years ago (around my twelfth birthday) I became very sick. The doctors and even the specialists said they didn't know what was the cause of the sickness. About four years ago I had a light stroke and from that time on I had vomiting spells. Sometimes I would vomit three or four nights a week. The vomiting spells would continue for a month or two, then they would lift for a couple of months, but they troubled me off and on for a whole year causing headaches. The headaches would last for at least two or three days. As a result I didn't sleep well and I missed quite a few days of school.

Then in May 1955 I attended an Assemblies of God revival in the town where I lived. One night I took sick during the preaching and started vomiting. A lady of the church went to some deacons and asked if they and the pastor would gather about me and pray. They came and prayed for me. However, the vomiting continued for about half an hour and by the time the service ended I was vomiting blood. I was very weak and was in severe pain.

After the service the evangelist prayed for me, and soon I began to feel better. He told me to raise my hand and praise the Lord for His great healing power. I did this, and that night the Lord healed me.

The next week I had several battles with Satan. He tried to tell me that I wasn't healed, but I told him that he was a liar. Before that time I couldn't eat very many things, but now I can eat anything I want. For five years I suffered. Now I feel like an entirely different person. Praise the Lord.—Miss Edith Skidmore, North Sacramento, California.

(Endorsed by Pastor E. L. Snyder, North Sacramento, Calif., who states, "I have seen Miss Skidmore repeatedly since her healing, and there has been no recurrence of this condition.")

NEW ENGLAND DISTRICT TO DIVIDE NEXT YEAR

FRAMINGHAM, MASS.—The 34th annual New England District Council was held here May 28 to 30. The Council voted to divide, effective next year, with Maine, New Hampshire, and Vermont becoming the Northern New England District; and Massachusetts, Rhode Island, and Connecticut the Southern New England District.

The following officers were elected: William E. Bailey, Assistant Superintendent; George E. Flower, Secretary-Treasurer; Carl O. Lindberg and David W. Flower, General Presbyters; George E. Downs, Albert W. Earle, Gerard J. Flokstra, L. B. Hinman, and William Snow, Sectional Presbyters. (Grady L. Fannin is Superintendent; this office was not up for election this year.)

The ministry of Albert Alber of Des Moines, Iowa, was a rich blessing throughout the meeting. The Council was climaxed by an instructive and challenging ordination service when seven men were set apart for the ministry.—George E. Flower, Secretary-Treasurer.

NEW ADDRESSES

- Pastor Jerrell E. Snyder, 416 E. Barnes St., Bushnell, Ill.
John Deegan, 47 Oakland St., Red Bank, N. J. "Pastoring First Assembly of God."
J. W. Jepson, Route 1, Box 343, Rainier, Oreg. "Pastoring Alston's Corner Assembly of God."
Frank Tatum, 8th and Adams, Junction City, Kansas. "Pastoring First Assembly of God."
Henry A. Greenwald, 2853 Washington Ave., Granite City, Ill. "Minister of Education at First Assembly of God."
Harry R. Jackson, 135 Hobart St., Rochester, N. Y.
Pastor J. Milton Tucker, Box 944, Denver City, Tex.
Evangelist J. L. Whittaker, Box 484, Pensacola, Fla.
Gerald F. and Mrs. Houk, 6901 W. 13th Ave., Lakewood, Colo. "Pastoring Lakewood Assembly of God."
Pastor Norman B. Nethers, 37 Pine Ave., West Long Branch, N. J.
Gordon F. Preiser, General Delivery, Green Lane, Pa.

- Stanley R. Johnson, 913-1st Ave. N. E., Staples, Minn.
Evangelist and Mrs. Jerry Fry, 2413 Bush St., Santa Ana, Calif.
Abel P. Adams, 4458-C Ellinor Village, Pensacola, Fla. "Pastoring Warrington Assembly of God."
David D. Pearce, 9570 E. Olive Ave., Bellflower, Calif. "Pastoring First Assembly of God."
J. S. and Blanche Buttram, Box 116, Olive Branch, Ill. "Pastoring Assembly of God."
Evangelist C. Grandin McCleery, 2000 Armour Road, North Kansas City 16, Mo.
H. W. Thiemann, 517 North Clark St., Powell, Wyo. "Pastoring Assembly of God."
Leo Lovin, Box 95, Tenino, Wash. "Pastoring Assembly of God."
Eugene Gustafson, 695 Laurel Lane, Decatur, Ga. "After 4½ years as Georgia C. A. President and S. S. Director, have accepted pastorate of Revival Center Assembly of God, Atlanta, Ga."

OPEN FOR CALLS

EVANGELISTIC

- James T. Davis Evangelistic Party (Mr. and Mrs. Davis and daughter), Box 103, Bullard, Tex.
C. E. Norcross, 1621 Allen Ave., Shreveport, La.
M. A. Groff, 514 N. Oakwood Ave., Beckley, W. Va. "Open for calls after July 29."
Charley Rood, Delaware, Ark.

PASTORAL OR EVANGELISTIC

- Paul A. Lewis, % 420 E. Monroe, Iola, Kans. "Resigned as pastor of Assembly of God in Holton, Kans."

MISCELLANEOUS

NEW ADDRESS—The Assembly of God in Creston, Iowa, has moved to 417 Wyoming Avenue.—Kenneth Miles, Pastor.

NAME CHANGED—The name of the South-Eastern Bible Institute in Lakeland, Florida, has been changed to South-Eastern Bible College. Registration date for the fall semester is September 5, 1956.—Cyril E. Homer, President.

TEACHERS NEEDED—If you are qualified to teach in a Christian day school, high school, Bible Institute or college kindly notify the Education Department of the Assemblies of God of your availability. Present openings include position as teacher-dean in high school. A single lady between 25 and 40 years of age is preferred; should be qualified to teach English (also Spanish or other language) and to be dean of 90 girls in boarding school. Write to Education Department, 434 West Pacific Street, Springfield, Missouri.

ANNOUNCEMENTS OF FORTHCOMING EVANGELISTIC CAMPAIGNS

STATE	CITY	CHURCH	DATE	EVANGELIST	PASTOR
Ala.	Fairhope	A of G	July 31-Aug. 12	Nelson White & wife	Leland Bush
Calif.	Downey	A of G	July 18-29	Westbrook Family	Ray Curtis
	Riverside	* 1st A of G	July 29—	Gene Dowdle	Carl A. Goad
	Sacramento	Bethel Temple	July 18—	Star Thomas	Clyde Henson
Ind.	Medaryville	A of G	July 23—	** Dedelow-Friederici	Don Brown
La.	Baton Rouge	Calvary A of G	July 15-29	D. L. Bullock & wife	Ira M. Bryce
Mo.	Elvins	A of G	July 8-29	Carl Oney & wife	Clyde Gunter, Jr.
N. Mex.	Clovis	* Union revival	In progress	Gladys Pearson	Paul Savage
Ohio	Parma	A of G	July 31—	Stanley MacPherson	Louis Davidson
Okla.	Elk City	First	July 29—	Jerry & Peg Fry	C. A. Snodgrass
Pa.	Uniontown	* A of G	July 17-29	Christian Hild	David Selleck
Tex.	Newton	First	July 29-Aug. 12	Erling Saxelid	W. L. Williams
	Port Arthur	Glad Tidings	July 18-29	Bob McCutchen & wife	H. E. Allen
	Tulia	First	July 22—	George Gospel Team	D. W. Calcote
Wis.	Pound	A of G	July 18—	Musical Vanderploegs	Wilbur Mandigo
	Rio	First	July 17—	Eddie Roush & wife	R. H. Peterson

* Tent revival

** Children's Evangelists

Announcements should reach us 30 days in advance, due to the fact that the EVANGEL is made up 24 days before the date which appears upon it.

The Lost Art OF GOING TO PRISON

IT WAS PETER AND JOHN WHO STARTED IT. A PROMISE TO "keep quiet" would have been enough; and there were other ways in which they might have told the excited crowd their story, without being provocative and standing up in the very Temple Square. But that wasn't their way. Partly a sense of loyalty to the One who had so recently stood where they stood, before the Sanhedrin; partly perhaps an inner dignity which refused to be cowed by the threats of little men with much authority: anyway, their answer was given, and it remains a classic in the history of the fight for religious liberty: "Whether it is right in the sight of God to listen to you rather than to God, you must be the judge; for we cannot but speak of what we have seen and heard" (Acts 4:20).

Their example was catching. In many lands and among all classes of people—to bishops and servant girls, civil servants and schoolmasters and slaves—the choice came. Sometimes it was a demand that they should renounce their religion and utter blasphemy. Such must have counted themselves lucky: they were faced with a clear-cut issue of right and wrong. Often the demand was more subtle.

At the time the Government was organizing a great religio-nationalist festival, all that was asked of the Christians was that they should make a gesture to show their goodwill. The devil was there with his familiar arguments: *After all, a pinch of incense on the altar fire isn't going to do any harm—we know that this is no god, and so the deed has no significance for us—this isn't the right time to be provocative. The authorities expect it of a man in my position. It's really an expression of patriotism more than anything else. What's going to happen to the family if I lose my job?* Some of them yielded, and they were given a certificate (a libellum it was called) to say that they had offered incense at the statue of Caesar and so proved their loyalty. (It is interesting that the word has been preserved in the English language; libel—the worst thing you could say about a man, that he had taken the libellum.)

There were many thousands who thought that perhaps Peter and John had shown a better way. A pagan writer has left a description of these people singing, with joy on their faces and in their hearts, as the soldiers conducted them through the streets on their way to the lions. Here and there chance has preserved a first-hand pen portrait of one or other of these people: the young bride with her new-born baby at her breast. She was only a catechumen.



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The worst part of it, she wrote, was "when father came to the prison and begged me with tears to give in." Another was the tough old Bishop of Antioch with a vast congregation in the new Colosseum at Rome to watch him be torn by lions. Others died without a name, and we wouldn't even know of them if it hadn't been for some pagan convert who later bore testimony that it was watching their death that had brought him to Christ.

"The time is inopportune." How often we hear that phrase when we propose to do something which "they" won't like. It must have been said to William Tindale scores of times. Of course, it was a good thing to translate the Bible into English, but not now—not *this year when the Government is carrying out their campaign against heretics. Wait till the old Cardinal is dead, then things will change—the time is not opportune; it will only arouse needless opposition.* But William Tindale was deaf to all their advice. He spent half a lifetime in exile, a hunted man. Finally they got him. "If they burn me," said Tindale, "it won't matter. The translation is finished, and anyway it is only what I have expected." They didn't burn him; they strangled him instead.

In Ceylon we like to join with the noble army of martyrs in praising God, but we are careful not to join them in being martyrs. We don't even go the first step with them: it is enough to suggest that such and such an action would be "provocative" for everyone to agree that it would therefore be inopportune.

We are well practised in this art of being inoffensive. We preach a Gospel which is never provocative, and bear a witness which we take care shall not be overheard. Some day a local Christian congregation will so far forget itself as to "declare the things it has seen and heard." It may result in the parson going to prison and the church being burnt down, but at any rate "they" will know what we believe, and that we really do believe it.

—"A Correspondent" in *Christian News Bulletin*, Ceylon.