

The Pentecostal

FILE COPY

5¢

# EVANGEL

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

SEPTEMBER 2, 1956



*"This tract is really your BEST insurance, Sir!" —page 14*

**C. A. TRACTemphasis—September 9-30**

## Observing Labor Day

Peter J. McGuire, founder of Labor Day, would be highly gratified if he were alive today. Not only would he be pleased with the widespread observance of the working man's special holiday, but he would be delighted with the special recognition being given by the U. S. Post Office. The Post Office is issuing a special commemorative stamp on Monday, September 3, to honor the contribution American labor has made to the national welfare. The stamp will be placed on sale first at Camden, N. J., where McGuire died fifty years ago.

The design for the stamp depicts a worker with pick, hammer and hoe over his shoulder, with an arm about his wife. She is seated and is reading to their young son from what the artist describes as "The Book of Life." A spokesman for George Meany, president of the AFL-CIO, said, "To us the 'Book of Life' can mean nothing other than the Bible. We take it to be a Bible and I think anyone who looks at the painting would see it as a symbol that the Bible is the one sure and certain guide we have in life." This marks the second time in U. S. history for the Bible to be pictured on a postage stamp.

It certainly is appropriate to have the Bible on a stamp that honors labor, for no other book champions the cause of the laboring man like the Word of God. From the dawn of time the Bible shows labor to be honorable, profitable, and desirable for the happiness and welfare of mankind. "In all labour there is profit," the wise man said (Proverbs 14:23). Labor strengthens the body, sharpens the mind, and disciplines the spirit. Jesus glorified work by spending years at a humble carpenter's bench. The apostle Paul showed the honor of work by making tents. God's prophets of old spoke out emphatically against all economic injustice that deprived the working man of his due reward. The Scriptures clearly state that employers must be fair and considerate toward employees, not threatening them, not holding back their wages, but treating their workers the way they themselves would like to be treated if positions were reversed. There would be much less labor-management strife if all employers acted according to the Bible.

On the other hand, the Scriptures have a great deal to say about the duties of an employee. The Golden Rule should be followed by labor as well as management. An employer has the right to expect a good day's work in return for a good day's pay. The Bible specifically forbids a Christian employee to be a troublemaker, a fault-finder, one who is habitually discontented, disobedient to his employer, disrespectful, lazy, careless, rebellious. It directs an employee to be honest, faithful, industrious, knowing that there is a reward in heaven as well as on earth to the worker who does a good job.

One of the worst mistakes Christian people can make is to class some work as "secular" and other work as "spiritual." It is not the nature of our work, but the way we do it, that makes it "spiritual." If God calls you to preach the gospel, and to give your full time to the work of the Christian ministry, you had better do it. But if He calls you to work at a bench, or a desk, letting your light shine among your workmates, and giving a portion of your wages to support the church, you can have the satisfaction of knowing that your so-called "secular" work is a spiritual ministry. It all depends on (1) God's will for your life and (2) your attitude toward your work. No better text for Labor Day can be found than Colossians 3:23, 24—"Whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

# THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

SEPTEMBER 2, 1956

NUMBER 2208

ROBERT C. CUNNINGHAM, Editor

J. R. FLOWER, Executive Director    LESLIE W. SMITH, Layout Editor  
G. D. ANDERSON, Editorial Asst.    R. G. CHAMPION, Circulation Mgr.

## CONTENTS

World Evangelism .....	Leonard Steiner	3
The General Superintendent Speaks .....	R. M. Riggs	4
The Sin of Discouragement .....	T. L. Cuyler	5
The Gospel and "Me" .....		6
Shall the NCC Control Religious Broadcasting? .....		7
"I Was in Five Prisons" .....	Frank M. Boyd	8
This Present World .....	R. G. Champion	10
Foreign Missions News .....	Cyril L. Carden	12
Insurance Agents Wanted .....	Kenneth Short	14
The Christian Home .....		16
Sunday School Lesson .....	J. Bashford Bishop	18
Why I Preach . . . the Cross .....	George Holmes	19
Revivaltime News .....	Stanley Michael	20
Unfailing Light .....		23
News of Evangelism .....	Don Mallough	26

## OFFICERS OF THE GENERAL COUNCIL

Ralph M. Riggs (General Superintendent), Bert Webb, G. F. Lewis, T. F. Zimmerman, J. O. Savell, J. R. Flower, Atwood Foster, Noel Perkin, D. H. McLaughlin, A. A. Wilson, C. W. H. Scott, H. S. Bush

... we believe the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations. WE BELIEVE that the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ.

WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the Baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

Published weekly by the Gospel Publishing House, 434 West Pacific Street, Springfield 1, Mo., U.S.A.—J. O. HARRELL, General Manager

ADDRESSES IN U.S. AND U.S. POSSESSIONS:

SINGLE SUBSCRIPTION—\$1.00 for twenty weeks—\$2.50 for one year—\$4.75 for two years—\$7.00 for three years. BUNDLES of 4 or more copies to a single address—5 cents a copy—65 cents for 13 weeks—\$2.25 for a year.

CANADIAN ADDRESSES:

SINGLE SUBSCRIPTION—\$3.00 for one year—\$5.75 for two years—\$8.50 for three years. BUNDLES of 4 or more copies to a single address—6 cents a copy—78 cents for 13 weeks—\$2.75 for a year.

FOREIGN LANDS (except Canada):

SINGLE SUBSCRIPTIONS—\$4.25 for one year—\$8.25 for two years—\$12.25 for three years. BUNDLES of 4 or more to a single address—7 cents a copy—91 cents for 13 weeks—\$3.50 for a year.

Entered as second-class matter June 25, 1918, at the Post Office in Springfield, Mo., under the Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103 of Oct. 3, 1917, authorized July 3, 1918. Printed in the U.S.A.

# WORLD EVANGELISM

An address by **LEONARD STEINER**, Basle, Switzerland  
at the World Conference of Pentecostal Churches, Stockholm



**T**HIS IS A SUBJECT OF TREMENDOUS weight and gigantic dimension. "World Evangelism" is the one great task given to the Church in this age, the chief reason why we as Christians are still on earth. Its foundation is *the great commission* of our Lord:

"Go ye into *all the world* and preach the Gospel to *every creature!*"

"Every creature!" This means to every created being with a human soul; in other words, to every individual human being. You will agree with me that today, over nineteen hundred years since the commission was given, it is *far from having been accomplished*.

I like to listen to the stirring reports of great revivals, and we praise God for the tens of thousands of souls won for Christ today in all parts of the world. But I also like to give attention to *sober statistical facts*. They have a language of their own. Here are a few of them, and they must stir our hearts and set our minds thinking:

The population of the world increases at a rate of 44 millions per year. The total of souls won to Christ by all churches and missions is just a few millions per year.

There are 400 millions more on earth today that have not been reached with the Gospel than there were one generation ago.

During the last generation alone, 750 millions went into eternity who never once heard one word about Christ and His salvation.

Of the 2974 major languages spoken

today, 1789 have not had even a portion of the Bible translated.

Certain parts of our globe seem to have been especially neglected. Of the 700,000 villages of India, only a very small percentage have had the Gospel preached to them, and many of these only one single time. Arabia with its seven millions has less than fifty confessed Christians.

Brethren, with what might therefore the commission of our Lord must grip and move us all afresh!

"World Evangelism!" The *world* begins at our door, and it reaches to the ends of the earth. Today we can no longer differentiate between a "Christian" and a "heathen" world. We find shocking heathenism right before our very doors, alarming ignorance of God, ungodly ways of living, a modern kind of idolatry in many forms. In places where the Church of Rome still maintains its power, we meet a kind of "christianized" idolatry that fills one with anger (like St. Paul on the Areopagus in Athens). Heathen religions compete with Christianity in Western countries (e.g., Mohammedanism or the philosophy Yoga). And we all are acquainted with the fanatical activity of erroneous teachings and false prophets and their disciples (e.g., in France the followers of the new Messias, the "Christ Georges of Montfavet").

In our age of apostasy in the West and of rising nationalism in the East, the true Church of Jesus Christ finds herself in *an entirely new situation*.

We do well to keep this before our eyes. It is no longer possible to distinguish between the home and foreign missionary programs.

W. C. Lamott (Professor of San Francisco Theological Seminary) affirms in his startling book "Revolution in Missions" that *the Age of foreign missions has passed*.

He proves that the missionary policy which has become traditional during the last 200 years no longer meets the challenge of our days and is in need of a radical change. Permit me to quote a few passages from his remarkable book:

"We stand at a *moment of special urgency*. So critical, so fluid are situations throughout the world today, that the world mission must go forward at least twice as fast as it is now moving, if it is to get anywhere. In standing still it is actually going backwards.

"We must stress *the world mission of the church* rather than think in terms of the hundreds of individuals and societies. The world mission must be seen as a united effort of Christians throughout the whole world."

Professor Lamott draws attention to the young churches whose encouraging growth in twelve of the major countries he analyzes and illustrates. Their growing life to him is "a striking evidence of the power of God at work in the modern world and an effective answer to those who doubt the *presence*

(Continued on page twenty-one)

THE PENTECOSTAL MOVEMENT HAS AN IMPORTANT PLACE TO FILL IN GOD'S PLAY FOR THE WORLD

# Sectarianism

## Good and Bad



**T**HERE ARE TWO KINDS OF SECTARIANISM. One is being loyal to one's own church and being busy promoting its interests. The other considers that one's own church is the only right one and denounces all others as false. In other words, there is both a good and a bad sectarianism.

In reading a reprint of F. W. ("Numerical Bible") Grant's "The Prophetic History of the Church" the other day, I was interested in his defense of the term "Assembly of God." He died in 1902 and thus cannot be accused of being a member of our church or a protagonist of ours. Being associated with our church for over forty years now, I marvel that I have not yet even heard (to say nothing of preaching it myself) one sermon defending the use of the name "Assemblies of God." So Mr. Grant's defense was interesting. He said the right word is "assembly" and not "church." He said the latter is a product of later times and that anyone acquainted with the Greek will concede it. Also, one reason for using the word "assembly" instead of "church" is that you cannot possibly confound it with brick and mortar which is a "notorious abuse" of the word "church." Too, he reminds us that the term "assembly" includes all true Christians. "The restoration (were it possible) of the true word 'assembly' [Lo, we have done it!] would destroy many of these fancies at the very outset." (See pages 17 and 18 of "The Prophetic History of the Church," by F. W. Grant; Loizeau Brothers, New York.)

We very naturally agree with F. W. Grant that the term "Assembly of God" is the correct one to use, otherwise we would not have chosen it. We also believe that the Assemblies of God is the denomination that most nearly adheres to the New Testament pattern today.

That's why we belong to it. It brings down to date the teaching, the spiritual experiences, the holiness standard and the form of church government of the apostles and the apostolic church. There is not only fellowship, Christian love and obedience to Christ's command to be found in the organization known as the Assemblies of God, but there is strength, efficiency and economy for the Kingdom in the happy co-operation which this church affords.

For these reasons we believe that it behooves our members—ministerial and laity—to be particularly helpful, co-operative, generous and loyal to all groups and fellow-members of the Assemblies of God. To be less would be inconsistent and self-destructive. If a Christian brother has wronged you, Matthew 18:15-17 provides the Scriptural procedure of action: (1) go to your brother privately and tell him his fault; (2) if he refuses to listen, go to him again and take one or two other Christians along as witnesses; (3) if he still refuses to right the wrong, take the matter before the church; and (4) if he refuses to accept the decision of the church in the dispute, let him be expelled from membership. The members of the Assemblies of God, individually and collectively, will conform to this Bible pattern.

But let not denominational loyalty develop into bigotry. "And John answered him, saying: Master, we saw one casting out devils in thy name, and he followed not us: and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part" (Mark 9:38-40). "Peter seeing him (John) saith to Jesus, Lord, and what shall this man do? Jesus saith

unto him. . . . What is that to thee? follow thou me" (John 21:21, 22). To love and help and defend our own is Scriptural and spiritual and very much in order. But to draw our skirts away from others, to deride and denounce them, is hardly a creditable Christian spirit. "Some indeed preach Christ even of envy and strife; and some also of goodwill: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. But the other of love, knowing that I am set for the defense of the gospel. What then? Notwithstanding every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea and will rejoice" (Philippians 1:15-18).

Christ is and will be a strict Judge indeed, even to the motives and intents of the heart (Hebrews 4:12). There are those who perform miracles in His name to whom HE will say, "Depart from me, ye that work iniquity" (Matthew 7:22, 23). But for US He says, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1 Corinthians 4:5).

Our recognition of others who profess His name should deter us from denouncing them, and it should move us to show a brotherly spirit. There are occasions when assisting the Christian endeavor of others is assisting the Kingdom. Let us not withhold the good that we can do collectively with Christians of other denominations. Do good unto all men, especially unto them who are of the household of faith. Let us never be absent when the roll is called of those who love the Lord and are working to advance His cause.

# The Sin of **DISCOURAGEMENT**

by T. L. CUYLER

**I**S DISCOURAGEMENT A SIN? YES, when it hamstring a Christian and gives God the lie. He has never promised us that life would be a smooth sail before fair winds, or that we shall get to heaven before our time. Quite the opposite. He has so ordained that the best things shall be costly, and that the best life shall be one of conflict, opposition, trials and sharp discipline. The promise is for strength equal to the day, even the darkest day.

There is a mighty difference between being distressed and being discouraged. After those border ruffians, the Amalekites, had burned up the town of Ziklag—which was David's private property, and had been his place of residence—we are told that "David was greatly distressed, but he *encouraged himself* in the Lord, his God." He asked God what he should do, and the Divine answer came promptly, "Pursue them." He mustered his gallant 600, pushed after the enemy, and routed them and recovered all the plunder they had carried off. Disaster did not discourage him; it drove him to God. He may have had this experience in his mind (among others) when he afterwards rang out this cheering word, "Be of good courage and God shall strengthen thy heart."

Our Christian lives are spent in continual conflicts with enemies outside and in. Our Ziklags are often out. There are no end of "Amalekites," and some of them inside our hearts. Conversion does not end the battle with besetting sin. In sight of my house lives a church member who inherited an appetite for strong drink, and the sight of a decanter or the open door of a bar rouses the old appetite. Another

friend of mine has a constant fight with an unruly temper, and his wife with a rather unruly tongue. If other people knew what a tough time that couple have with their "Amalekites" they would give them credit for a great triumph of grace. Pride is the besetting sin of Brother "A," and covetousness still makes it very difficult for Brother "B," to open his purse liberally when the missionary offering is taken up.

The standing order to every one of us is, "I say unto all, WATCH!" And another order is, "Keep thy heart with all diligence." Heart-keeping is very much like housekeeping. There must be a continual sweeping out of dirt and cleaning out of rubbish, a daily washing of dishes, and a perpetual battle with all sorts of vermin. And then, too,

ever and anon our beloved Ziklags, with their cherished treasures, are burned down. The question then is, *Shall distress drive us to despair and thus disgrace us? Or, shall it drive us to God, who will give us the victory?*

One of the most frequent temptations to discouragement arises from the apparent failure of our best efforts and undertakings. How often we ministers prepare a Gospel message from the fountain head of Scripture, and season the sermon with prayer, and persuade ourselves that such truths **MUST** convert some sinners and **MUST** conquer some hard hearts. No echo seems to follow our strokes; no response is made to our appeals; sermons seem to rebound like shot flung against a wall of adamant. Satan whispers in our ears the taunt, "Where is thy God?" The demon of discouragement lays his icy paw on us, and sneers in our face, "Didn't I tell you so?" These are some of the hardest trials that a faithful minister or a devoted Sunday School teacher has to face. Under such circumstances discouragement is just what the decanter is to the inebriate, or what the card-table is to a gambler—it is an assailing **SIN**. Under such assaults we must *encourage ourselves in God*, as David did; we must remember that it was **HIS MESSAGE** we were uttering, and **HIS** creatures we were preaching to, and we did it for His honor and glory. We were using His weapons, and He is responsible for results. All that you and I are responsible for is doing our duty. Ours is the responsibility and God alone holds the **END** of what is sown. How do we know **HOW MUCH** good we accomplish when we do any



# The Gospel and "ME"

*"The saved one is the believing one, and the believing one will be the glorified one."*

Notice the first personal pronoun which appears so often in the Psalmist's words: "Search me, O God, and know my heart; try me, and know my thoughts" (Psalm 139:23).

The Scriptures are intensely personal. In fact, they could not be more so if there were but one person living in the universe.

The good news they unfold is directed to *me*. The salvation they announce is offered to *me*. The glory they disclose is to attract *me*. The hell they open up is to alarm *me*. The Redeemer on the Cross died for *me*. The Spirit is given to sanctify *me*.

And yet, with all these facts before them, how men invariably love to shield

themselves behind others, and to lose their own individuality in the many.

Why is this? Because, while enemies to God, they try to quiet conscience by linking themselves with others; and thus, making their fellows their standard, they seem to come but little short of what they desire. There is a mighty power in association, both for good and for evil. What a man would shudder to do *alone*, he can readily do in concert with others.

Yes, the worldling says "we"; the Christian, "me." Listen to the Pharisees of old, "We are Moses' disciples," in contrast with the "I know in whom I have believed" of the saint. Bold and emphatic language, this! And such has

been the language of saints in all ages. "I know that *my* Redeemer liveth," cried Job the patriarch. "I live by the faith of the Son of God, who loved *me*, and gave himself for *me*," cried Paul the apostle.

But this expression of individuality is not only in reference to a bright future. The Christian can as boldly say "I" and "me" in reference to his sins. "God be merciful to *me* a sinner!" is the penitent's cry. "I was a blasphemer and injurious," exclaims the forgiven one; while man contents himself by saying, "All are sinners," and, with the same unconcern, says, "God is merciful to all."

Friend, if you are yet in your sins, such a belief will never do for your dying day—this will never serve you in view of eternity. Your "we's" and "our's" must then give place to "mine" and "me." And why not *now*? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, *thou shalt be saved*" (Romans 10:9). How precious this is, and how personal—"Thou shalt be saved." Mark that personal word, "*Thou*."

Salvation is death unto sin, and life unto God. Salvation is believing in Jesus. No one can believe for another. The *saved* one is the *believing* one; and the *believing* one will be the *glorified* one. Have you believed, friend? Have you been enabled to say with the poor simple lad,

*"I am a poor sinner, and nothing at all, But Jesus Christ is my all in all!"*

If so, I congratulate you. You have no motive now to lose your personality in the multitude. You are already hidden in the secret pavilion of Him who never slumbers or sleeps. You are already concealed with Christ, your living Head and can say in Holy triumph, "Henceforth there is laid up for *me* a crown of righteousness, which the Lord, the righteous judge, shall give *me* at that day: and not to *me* only, but unto all them also that love his appearing" (2 Timothy 4:8). If this is your happy relation to God, you can truly say, "For *me* to live is Christ, and to die is gain." —Selected

## A BETTER WORLD

It is a great stimulus to realize that there is another world which is infinitely finer than this one, and that a Christian is to enjoy endless life there when he has finished his work here. —Selected

## Discouragement

(Continued from preceding page)

good thing or utter any truth in love? Eternity will be full of surprises to us. Wait and see.

One of the worst evils wrought by the sin of discouragement is that we are tempted to stop when we are just on the eve of realized success, and almost in sight of the richest blessings. Up near the summit of Mt. Washington there is (or used to be) a cairn of stones to mark the spot where a poor girl perished of exposure and heart failure on a cold, autumn night. Her father and she had rashly set out to ascend the mountain without a guide, had become lost, and had sat down bewildered in

the chilling darkness. The next morning the distracted father discovered that a few rods more would have brought him in sight of the lights from the windows of the "Tip-top-house!" Here is a bit of a parable to illustrate how we may be tempted to lose heart and relax our efforts when we are almost in sight of success. During my first ministry in a little church in New Jersey, I was appalled at the many problems to be encountered, and at the apparent failure of my efforts. I became sinfully discouraged and began to think of fleeing away to some Tarshish or other. God was better to me than I was to Him. He "headed me off" with a wonderful outpouring of His Spirit on that little church which doubled its members and taught me one of the most blessed lessons I have ever learned. The darkest hour was just before dawn. ▲▲

# UNITED EVANGELICAL ACTION . . .

# Shall the NCC Control Religious Broadcasting?

GLENWOOD BLACKMORE

**E**VANGELICALS again face the possibility that their right to buy radio and television time for the broadcasting of the Gospel may be taken away from them.

The Broadcasting and Film Commission of the National Council of Churches formally condemned the practice in a Policy Statement drafted February 2 and adopted March 6. One section of the Commission's rather lengthy resolution reads as follows:

The Broadcasting and Film Commission advises against the sale or purchase of time for religious broadcasts. It holds this practice to be inconsistent with its own basis of operation and, by implication, with the position of the broadcasting industry as expressed in the Television Code. The Commission, therefore, calls upon its constituent communions, councils of churches and councils of church women to exercise their influence in support of this position by discouraging the practice.

The Commission also called upon stations and networks in their allotment of time to Protestant broadcasting, "to give due consideration to the strength and representative character of the councils of churches, local and national."

This pronouncement, by way of interpretation, means that the National Council of Churches has renewed its long-time effort to control Protestant religious broadcasting in America and to eliminate evangelical, biblical Gospel preaching from the airwaves. They intend to accomplish their purpose by persuading the industry, through strong national, regional and local pressure groups, that the NCC is the only official representative of American Protestantism and has the right to allocate or deny broadcasting time to all Protestant churches and organizations.

This recalls the dark and trying days when the National Association of Evangelicals and the National Religious Broadcasters, Inc., fought this same battle through to victory for the more than 21,000,000 Protestants who have no connection with the National Council of Churches. There would probably not be a single evan-

gelist, biblical broadcast of the Gospel on the air in America today if the NRB had not won that battle.

One of the chief reasons why evangelical Protestants saw the need for such an organization as the NAE was the fact that The Federal Council of Churches had about convinced the radio industry that every broadcaster of religion outside the Council was a "religious racketeer" or some undesirable ecclesiastical "maverick."

The great networks were advised that only such programs as were approved by the Council were acceptable to Protestantism. This offered a simple solution to some of the real difficulties confronting the networks. The National Broadcasting Company, for example, allocated three blocks of time to the Roman Catholics, Protestants and Jews. The Protestant time was almost completely preempted by the Federal Council. Since the spokesmen of the Council were, to a great degree, men who denied the Holy errancy and inspiration of the Holy Scriptures as well as the cardinal doctrine of salvation by grace through faith in Christ, FCCC domination meant that almost all conservative Protestantism received no representation of any kind on this great network. The Mutual Broadcasting Company sold some time to religious broadcasters, but pressures continued until it was finally announced in 1943 that Mutual would follow the lead of its competing networks, sell no time for religious broadcasting, and turn Protestant broadcasting over to the Council on a "sustaining" basis.

The Federal Council of Churches had early recognized the importance of this means of disseminating religion. At a conference in Atlantic City, March 19 and 20, 1929, Dr. Charles S. MacFarland, then FCC secretary, made this widely publicized statement: "Our ultimate plan will probably be for the local federations to present national programs provided on Sunday by the Federal Council, whereby all will have their choice of hearing . . . a few selected preachers who have received the full endorsement of the Federal Council." Dr. MacFarland

continued, "The Federal Council is now surveying the entire field throughout the country and is signing up all available stations to carry its programs." Mr. Frank R. Goodman, later head of the FCC's Department of National Religious Radio, made this survey and signed up fifty or more stations "with ironclad contracts obliging them to use the Federal Council religious program and none other."

At the Atlantic City conference a reporter asked, "Did you mean, Dr. MacFarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?" Dr. MacFarland replied, "Precisely. The Council feels this to be a wise policy." Thus was laid down the policy which in principle at least continually dogged the efforts of evangelicals to get their fair share of radio time.

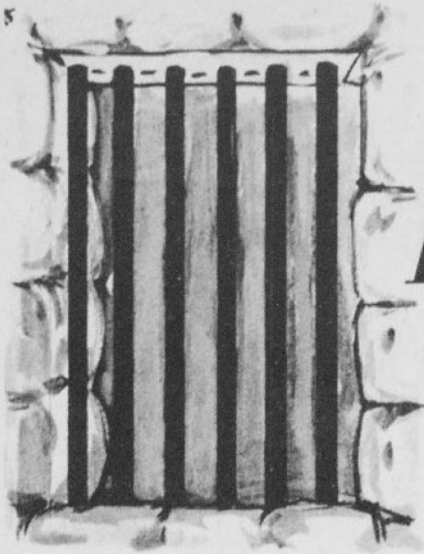
In a land of boasted freedom of speech and freedom of religion it was difficult for the Federal Council to achieve its purpose openly by contractual relations. A much more subtle approach became necessary. It opposed the sale of broadcasting time to any religious organization. It favored free, or sustaining, religious programs which might be controlled, according to Dr. MacFarland's "ultimate plan," through "local federations of churches."

With Mutual's action in 1943, it appeared that the Council had finally achieved its original purpose.

Then followed the battle. Evangelicals organized the National Religious Broadcasters, Inc., to protect their interests. The industry hardly knew what to think about the situation. The Council openly denied any desire to interfere with the rights of other Protestants, but it proceeded in subtle ways to achieve its ends through the Federal Communications Commission.

After numerous consultations with the networks the National Religious Broadcasters adopted an acceptable code of ethics and set up an approved list of evangelical Protestant broadcast-

(Continued on page twenty-four)



# *I Was in Five Prisons*

This plea for the thousands in our penal institutions arises from a visit to five prisons this summer

by FRANK M. BOYD

**I** HAD A THRILLING VACATION THIS year. I visited some of the promising prisoner students of our Correspondence School in a number of state institutions, and gained a first-hand knowledge of some of their difficulties and problems.

I found that the men (and women) behind prison bars are one of the most hopeless, helpless and frustrated classes of humanity. I pitied them, especially those that are confined to certain prisons.

While it may be necessary sometimes to use tough, repressive measures on hardened wicked men, this method will never accomplish the desired results in a permanent measure. This is proven in the divine forecast of conditions as they will exist at the close of the Millennium. When Christ's just, righteous, yet stern repression of evil shall be past and Satan shall be "loosed for a season," a rebellion will break out because men's hearts have not been conquered to Christ. The sway of love, and the power of the Gospel to change the human heart, are the only real answers to our modern penal problem.

Not all prisoners are criminally disposed. They have been affected by broken homes, by lack of sympathetic parental discipline, by adverse environment, etc. The facts are that some Assemblies of God young men are in prison, even preachers' sons. This should give us pause. But we have discovered through our correspondence Bible study program some men of the prison population who are hungry for spiritual help and appreciate a loving, sympathetic ministry.

"The Mentor," the fine prison paper

of the Massachusetts Correctional Institution (of which one of our Correspondence School students is the able editor) recently carried an article by W. D. Achuff, the Principal Officer (not called a "warden" there). In the article, Mr. Achuff said, in effect: "Most people are unaware of a prison's potential for good. They forget that those confined are supposedly there for greater purposes than retribution alone. The general public is inclined to look upon a prison as nothing more than a walled-off area containing felons, rather than a place to recondition so-called anti-socials, who will one day be back in their community."

In June the Lord laid it upon my heart to visit some of the promising prisoner students of our Correspondence School, those who evidence real salvation and spiritual hunger. We have been in close personal touch with these men as counsellor and "Dad." I decided to use my vacation as an opportunity to visit them.

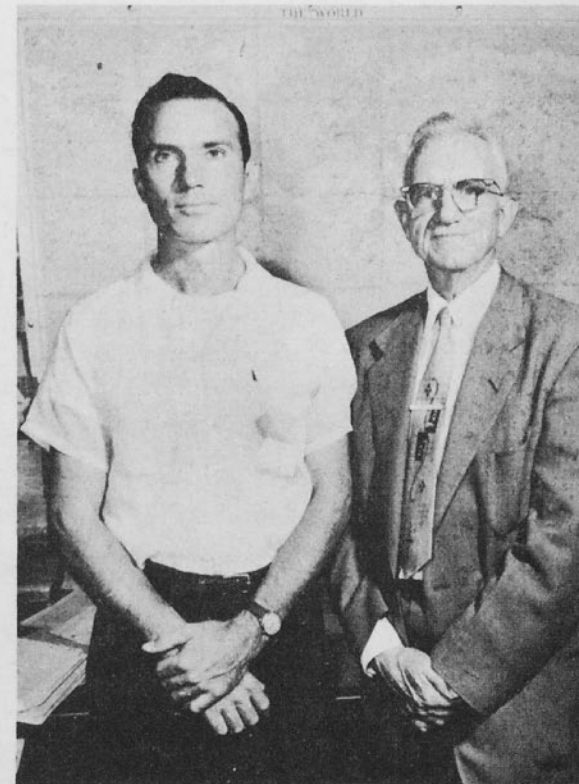
First I wrote to several of my "boys" to say that I was contemplating paying them a visit, and their replies touched me very deeply.

From one man, a lifer in Western Penitentiary, Pittsburgh, Pennsylvania, came this word: "Hope to see you very soon. This will be my first visit in here since fifteen years ago. I will be counting the days until you come."

Another who is at London (Ohio) Prison Farm wrote: "Thank you very much for your kind letter of June 7, which means more to me that I can say. You can't imagine what an uplifting I've received. Sometimes people do

things or say things that, unknown to them, encourage and strengthen others. Thank you again. I am thrilled that there is a possibility you will visit me. God bless you for wanting to share your vacation with us seemingly forgotten men."

Another one in the new Massachusetts Correctional Institution, who has been on our roster since 1948, wrote me: "I don't have to tell you how anxious I am to see you. I'm tickled 'pink.'"



"Dad" Boyd and one of his "sons," Harry Cole, now working at the Gospel Publishing House



Another young man in the state prison at Concord, New Hampshire, wrote: "When your vacation plan, in which you purposed to come this way and visit me, unfolded before my eyes, I literally cried for joy. I suppose some would think it strange that such a wonderful fellowship could come about between a former unsaved criminal and a minister of God, who had never met face to face. But in all my life I've never enjoyed anything like your letters, so full of understanding, love, and encouragement. I long to see you, and really live in an atmosphere of nervous anticipation."

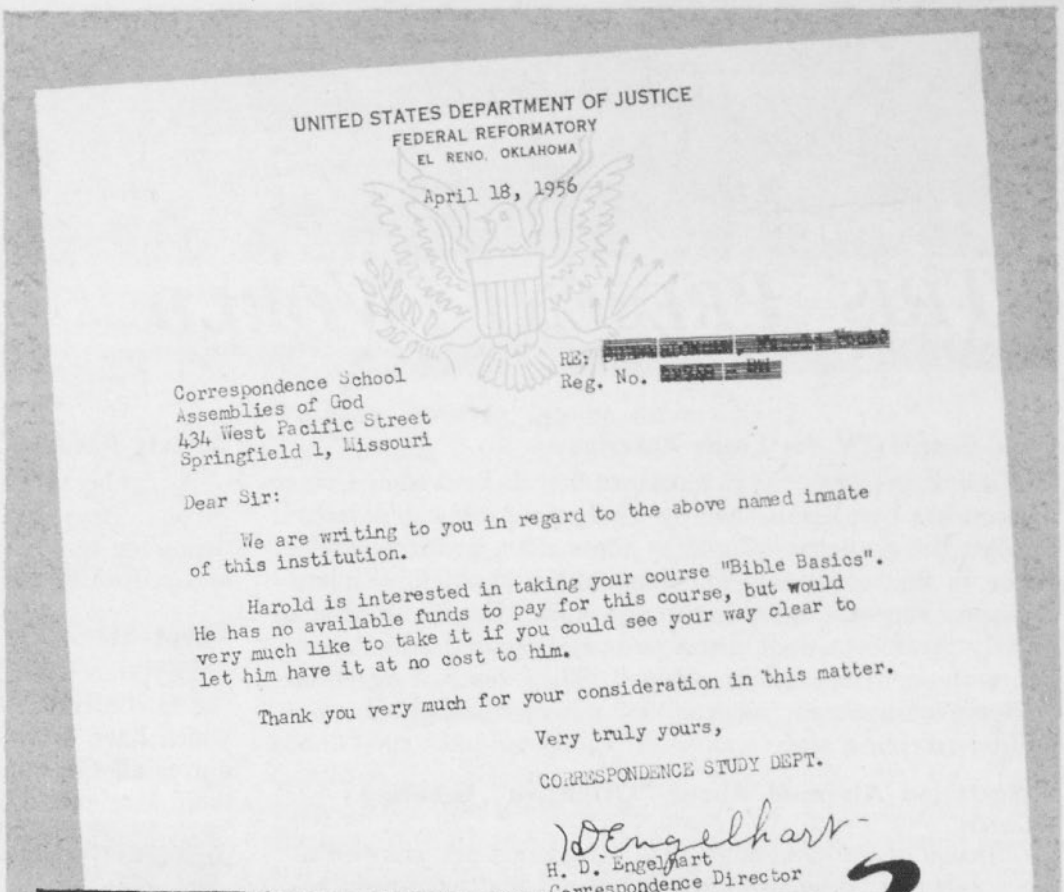
Now for the sequel. I first visited the London (Ohio) Prison Farm, a medium security prison, set out in the midst of broad acres of farm land. Here I had a most profitable talk with Chaplain Ray Dunlap. We discovered in him a thoroughly evangelical minister, who knew he was in the will of the Lord (so many chaplains are mere political appointees), and who understood the real need of the prisoners—the "new birth."

Then I was admitted to the visiting room where four of our "students" had been brought in by the guard. I was permitted to interview them in turn and quite alone. The first one, a young man well known to our Assembly pastor, Ivar A. Frick of Canton, Ohio, threw his arms about me and told me how glad he was because I had come. I found him to be a choice soul. He has applied himself faithfully to secular and spiritual studies in prison and is one of our "star" students, a trusty, having rather special privileges at the Prison Farm. He told me about his case, his problems, and his hopes for release. He is faithfully witnessing for the Lord.

The other three were not so intimately known to us as some others with whom I have special correspondence, but I had a fine time of fellowship and ministry. One of them is librarian to Chaplain Dunlap.

From London we went to the Ohio State Prison at Columbus. Pastor Alexander Vance drove us to the prison and assisted with our entrance. Though I was a trifle late for the visiting hours, the lieutenant let me interview two men, whom I wanted specially to see. But what a contrast with London! Columbus is a maximum security prison, but frankly it is a blot on the fair state of Ohio. Perhaps Ohio could learn from what Massachusetts has done in abolish-

(Continued on page thirty)



## HOW SHALL WE ANSWER ?

Behind the bars which confine around 200,000 men and women in our state and federal penal institutions there are many who are searching . . . searching . . .

And for all their ceaseless searching, some will only find new ways to commit more crimes against society.

But like the one mentioned in the above letter from our files, others will turn to God in their extremity, and will respond to the good influences exerted upon them. Most of these have had very little background in Bible training, but they want to learn the truths of God's Word.

For several years Frank M. Boyd, director of our Correspondence School, has enjoyed a ministry to men in prison through the Bible Courses provided because offerings have been sent to the Home Missions Department for that purpose.

In addition to that, National Prison Representative Arvid Ohnell has prepared two introductory Bible Courses for prisoners requesting help in Bible study. When these courses are satisfactorily completed, and if the prisoner is still interested in more study, our regular correspondence courses are supplied.

This work is growing and the results are good. Some have been saved and are living useful lives in their communities as a result of the work of the Correspondence School.

But this ministry of meeting the search for the true and living Way behind prison bars can only continue as funds are available to meet the costs of the courses. Our fund for Bible Correspondence Courses for prisoners is overdrawn several hundred dollars at present. You can help by sending an offering today for Bible Correspondence Courses for prisoners.

"... I WAS IN PRISON..."



### HOME MISSIONS DEPARTMENT

434 WEST PACIFIC ST., SPRINGFIELD 1, MO.

Here is my offering for BIBLE CORRESPONDENCE COURSES for Prisoners.

AMOUNT \$.....

NAME .....

ADDRESS .....

CITY ..... STATE .....



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

## Plan Gospel TV for Latin America

Missionary News Service reports that a Television Commission has been established by the Latin American Mission to meet the challenge offered by the sudden growth of television in that continent. The commission has definite plans for preaching the gospel through this effective medium. Nearly 50 TV stations are now operating in Latin America, with many new ones planned. They reach a potential audience of between five and ten million through about a million receiving sets.

## Association Alarmed About "Offensive" Greeting Cards

Officials of the Greeting Card Association are alarmed at the number of "offensive" greeting cards that have been appearing in recent months. They said that all members of the Association are pledged to conform to accepted standards of good taste, good morals, and good social usage, but evidently some are violating that pledge. While only a small percentage of the four billion cards put out annually is involved, officials will endeavor to eliminate those which are offensive, and they ask the public to co-operate with the effort.

## Members Drill for Oil on Church Property

Members of the Trinity Lutheran Church, Albany, Texas have organized an oil-drilling team to put down a test bore on land donated to the church forty years ago. The churchmen, most of whom are in the oil business themselves, are donating their time, equipment, and knowledge to the church project. Women of the church will provide drilling crews with hot meals. Site of the operation is a fourteen-acre tract, part of which the church has used as a cemetery.

Wouldn't it be wonderful if all churches would respond as enthusiastically to seeking (and having) the anointing "oil" of the Holy Spirit in all their services and activities? A spiritual oil strike will do more for a church than any other kind.

## San Diego Schools Adopt Religious Program

A program for teaching moral and spiritual values has been made a part of the curriculum of the public schools in San Diego, California. Adopted by the Board of Education after being tried on an experimental basis for several years, the program is aimed at stressing the importance of religion, building respect for religious freedom, and teaching those spiritual values which are shared by members of all religious faiths. Manuals, prepared with the help of Protestant, Roman Catholic, and Jewish clergymen, are now ready to guide teachers in the new program.

Under this program, daily Bible readings will *not* be permitted in classes, nor will students be required to read the Bible as a study assignment.

## Soviets Return Church to Lutherans

A Lutheran church building in East Berlin, which the Soviet Army confiscated in 1945 and used as a military depot for ten years, has been returned to the congregation and rededicated as a house of worship.

## Egypt Plans To Confiscate Two Missions Schools

Egyptian education authorities in Alexandria are preparing to confiscate two schools of the Scottish Church Mission which have declined to comply with the new law which requires all Christian schools to teach the Islamic religion to their Moslem students.

## Judaism Threatened With Extinction in Russia

Three American rabbis who visited the Soviet Union recently reported that the Jewish faith is threatened with extinction there. But they added that the position of the Jews is somewhat better than it was two years ago.

Jewish religious and cultural life in Russia is "desolated," they said, and they were "shocked to find the major institutions of Jewish religion and culture all but vanished, leaving a Judaism that is anemic and moribund."

The three reported that there is but one synagogue and two auxiliary houses of worship to serve Moscow's 300,000 Jews, while the 200,000 Jews in Leningrad, who formerly had 16 synagogues, now have only one.

## "NAE Week" Slated for October 21-28

"NAE Week" will be observed in evangelical churches throughout America October 21 to 28. The theme, "Spiritual Unity in Action," will emphasize the work of the National Association of Evangelicals in promoting the evangelical cause.

An example of how the NAE serves is seen in the case of church extension. In recent years Councils of Churches, national and local, have exercised considerable control of church location in new and redeveloped communities. Evangelical churches have often found difficulty in acquiring building sites. The NAE has participated the last two years in meetings of the American Institute of Planners resulting in a new appreciation by planners of the evangelical viewpoint. Planners have since indicated their desire to provide freedom of choice in granting church locations. The Commission on Evangelism and Church Extension of the NAE is continuing an aggressive program for maintaining this freedom. This is just one of the many reasons why Bible-believing churches are backing the NAE.

Churches planning to observe "NAE Week" should write to their regional office or the headquarters office in Wheaton, Illinois, for free material, including bulletin covers or inserts, descriptive folders, offering envelopes and a pastor's handbook of information.

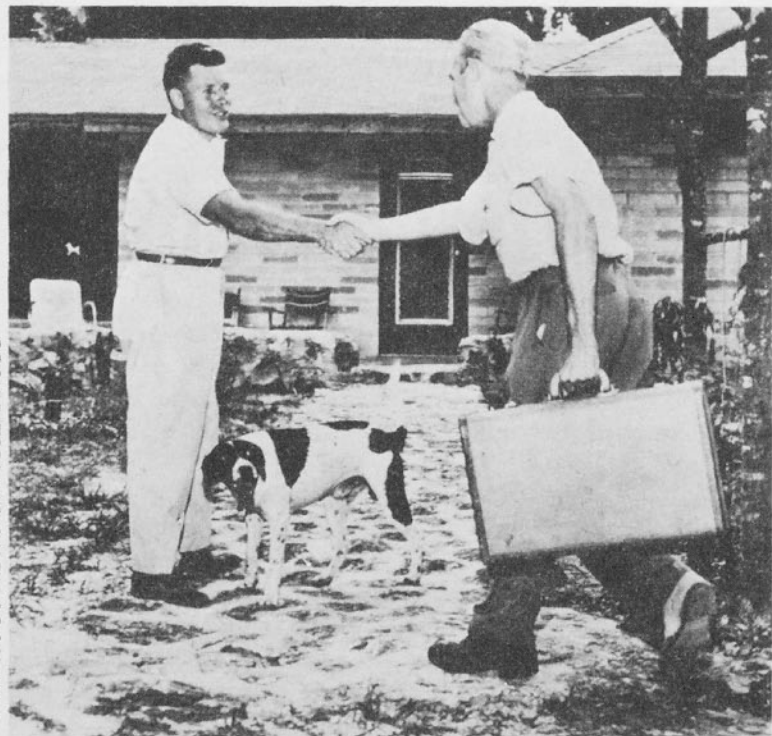
## Methodists Smother Temperance Monthly

*The Voice*, one of America's oldest religious temperance journals, ceased publication recently. The magazine's final editorial criticized the 1956 General Conference of The Methodist Church for ordering suspension of the 42-year-old magazine.

The editorial, titled "Methodist Laryngitis," complained that "an ill-timed motion for the previous question" shut off all debate on the resolution before the magazine's editors had a chance to make a defense of its contributions and policies.

*The Voice* was regarded as one of the most influential publications in Washington, D. C. during the days of Prohibition. Its editorial offices, which face the Capitol, have long been the center of the fight for temperance legislation. Published monthly by the Methodist Board of Temperance since the pre-Prohibition era, *The Voice* had a total circulation of 65,000.

In reporting the development, *United Evangelical Action* made the comment: "Many believe this marks the beginning of the end of Methodist crusades for total abstinence and temperance."



## HOME FOR ALCOHOLICS PROVES GOD IS THE ANSWER TO DRINKER'S PROBLEMS

Andy Siple, director of the Berachah Colony near Ocala, Florida, welcomes a newcomer to a home for those bound by alcohol, where the only requirement for admission is a sincere desire to be free from the bondage of alcoholism.

The home was founded nearly two years ago by Mr. Siple and his wife Betty, and is operated with the help of the residents themselves who do most of the necessary work around the home, cultivate the grounds, and raise food and animals for their own use.

The Siples have dedicated their lives to helping men rid themselves of the drinking habit and turn to God. Religion—not medicine or psychology—plays the major role in the cure given the men who live at the colony. Most of them have broken the drink habit after they have been at the colony for 60 days.

The men hold devotions after every meal and attend Bible classes conducted by Mr. Siple. He and his wife have proved to the men that "if a man's heart is changed, his habits will be also."

## Receive Word from German Mennonites in Russia

Hundreds of letters have recently been sent by German Mennonites in Russia to their relatives in North and South America and Germany. In some cases this is the first time that news has been received for thirty years, declared Harold Bender, Dean of the Faculty of Theology of the Mennonite College of Goshen (Indiana).

The letters coming from Siberia, Central Asia, and East Russia reveal that services are being held. One of the letters said that young men are preaching at the services and that there have been "numerous revivals."

## Turning Point in Liquor Advertising?

According to the *Christian Herald*, the liquor people are crowing over their latest *coup*, which apparently caught magazine readers off guard or unconcerned. Traditionally the liquor industry has had a self-imposed ban on associating women with alcoholic drinks in their advertising. But in the June 11 issue of *Life* there appeared a picture of a respectable-looking, gray-haired lady drinking a cocktail. The advertiser took a calculated risk. What was the reaction? Nobody objected, according to the agency that handled the account—but congratulatory telegrams did pour in. The *Christian Herald* editorialized, "Apparently the way had been blazed, the fence kicked down, for more of the same. Perhaps this ad was to alcoholic beverage advertising what the first cigarette in the mouth of a woman was to cigarette advertising."

## "In God We Trust" Now Official U. S. Motto

Before adjourning, the Senate passed a bill making "In God We Trust" the official motto of our country. The bill which had received House approval earlier, was promptly sent to the President to be signed into law.

Sponsor of the bill, Representative Charles E. Bennett of Florida, said, "It will be of great spiritual and psychological value to our country to have a clearly designated national motto of inspirational quality in plain, popular, accepted English."

The phrase, which is on U. S. coins and will soon appear on U. S. currency, also is used on certain 3-cent and 8-cent postage stamps. It is embodied in the national anthem. One line in "The Star Spangled Banner" says, "And this be our motto—'In God is our trust.'"

It is our hope that the United States—and all its citizens—will live up to our official motto.

## Ten Commandments Called Vital to Survival

A Senate concurrent resolution calling upon the U. S. to perpetuate "renewed observance" of the Ten Commandments throughout the world was introduced during the last week of the 84th Congress. The resolution, which was referred to the Senate Committee on Foreign Relations, declared that in order to preserve civilization the Ten Commandments should be reaffirmed by all nations and individuals as the "ethical code governing the lives of men." It pointed out that the "basic principles of man's ethical conduct toward his fellow men have been cast aside throughout much of the world"

In other legislation, the Senate and House completed action on a bill granting reduced air fares to clergymen, and sent it to President Eisenhower for signature into law. The permissive bill allows airlines to grant reduced fares to ministers of religion on a "space available basis" if the airlines wish to do so.

**T**HE THIRD BIENNIAL ALL-INDONESIAN Conference of the Assemblies of God in Indonesia for missionaries and national workers has been held in Malang, Java. Many of us traveled great distances in order to be present. It was not a waste of time or money, considering the spiritual benefits derived by all who attended. Only God knows what was wrought in the hearts and lives of many of our young Indonesian brethren who had never before attended a nationwide conference.

Attending missionaries from the Northwest District (U.S.) included Mr. and Mrs. Raymond Busby, Miss Margaret J. Brown, Mrs. R. M. Devin and son Chaumont, and Mr. and Mrs. Leonard Lanphear and sons Jerry and Gary; from the Minnesota District, Mr. and Mrs. Harold R. Carlblom and daughter Charlaire, and Miss Marcella Dorff; from the Montana District, Mr. E. W. Brown, brother of Margaret Brown.

Malang, Java, is a beautiful little city, quite cool for the tropics. Giant volcanic mountains rise on all sides and several noted resorts are nearby. After debarking from plane or ship in Surabaya, we gathered in by car, bus, or local train and were welcomed and entertained by the Misses Brown and Dorff who are stationed in Malang and have charge of the church and Bible School there.

Our quarters were extremely crowded, both for eating and sleeping, but we had sweet fellowship together and God blessed from the beginning. A reception was held in the church, with government officials invited. Two heads of the government department of religion made short addresses and we felt a genuine spirit of a friendliness and goodwill which we greatly value during these days of adjustment in policy toward Christian work throughout Indonesia.

Our national workers and delegates numbered between forty and fifty. In addition, many visitors arrived from Djakarta, Bogor, Surabaya and other places within reach. The business sessions opened each morning with prayer and a short message from God's Word delivered by a missionary or national minister, and the Holy Spirit blessed in these services, helping us to get acquainted and understand one another.

The evening meetings were evangelistic, and God came down in power



ALL-INDONESIAN CONFERENCE MEETS AT MALANG, JAVA—Photo shows missionaries and national workers in the Assemblies of God in Indonesia. Friends in the U. S. will recognize the following missionaries: Front row, left to right, Mrs. Raymond Busby, Miss Margaret J. Brown, Mrs. Edna M. Devin, Mrs. Harold R. Carlblom, Mrs. Leonard Lanphear, Miss Marcella Dorff. Standing in center of photo, Harold R. Carlblom, newly-elected Chairman for Indonesia. Second row, at right, E. W. Brown and Raymond A. Busby. Back row, at right, Leonard Lanphear.

## Indonesian Work Advancing

by Edna M. Devin

to heal sick bodies and baptize believers.

As we looked over the shining faces of our national brethren we realized what a great work God has done since last conference time. While our missionary family in Indonesia gets smaller and smaller, due partly to the government's stand against issuing passports to new missionaries, and to illness which has hindered some from returning to the tropics, yet our Indonesian workers are increasing in numbers and efficiency. We did not realize the advance being made by them until we saw them all together and heard what they have been accomplishing for God during the past two years.

Some of our young men have endured much for the gospel's sake. They have been forsaken by family and friends. Some have gone hungry; some have been beaten and tortured for Christ's sake, but they are soldiers of the Cross who will give up everything in order to bring the gospel to their own people. We were encouraged to know what they are doing in the wilds of Sumatra; in the North Celebes, also Central and

South Celebes, East Java, West Java and the island areas of the Moluccas.

Our five Bible schools are trying to train enough workers to reach the eighty million souls of Indonesia.

It was heart-warming to see our different groups of workers getting acquainted. There is as much difference between the Tapanuli Bataks and the Amboinese as between Italian and French people, or between North American Indians and Eskimos. These people are all Indonesians, yet they are strange to each other, except for the bond of love and fellowship they find in the Lord Jesus Christ.

Our leaders for the following two years will be Harold R. Carlblom, Chairman; Raymond Busby, Vice-Chairman; Leonard E. Lanphear, Secretary-Treasurer, assisted by Stefanus Sumardi of Surabaya. Each district has a national overseer. We trust that these young men will promote the work of the Lord in such a way that eventually the gospel work in this great land can be carried on by our national brethren themselves.

# ASSEMBLIES IN BRITISH HONDURAS ADOPT CONSTITUTION

by Walter H. Clifford

Some are inclined to think of conferences as rather dry affairs, but the first annual meeting of the Evangelical Conference of the Assemblies of God in British Honduras held in Belize was anything but that. It was a time of rich blessing as God poured out His Spirit and blessed hungry hearts.

Visiting ministers were Ralph D. Williams, Field Superintendent for Central America, and P. Ford from California. The first Sunday night was a scene of rejoicing as three Bible Institute students were baptized with the Holy Ghost. Monday night was the time for a great fellowship meeting, with delegations from all the Assemblies in British Honduras. Another student received the Baptism in the Spirit at this gathering, and many were touched



Sunday School class at London Saw Mill Camp, 52½ miles from Belize, British Honduras

by the power of God. The meeting continued to about midnight.

The conference actually convened on Tuesday and Ralph D. Williams was asked to preside. The Constitution and Bylaws were unanimously adopted, as was the name, "The Evangelical Conference of the Assemblies of God in British Honduras."

A letter of loyal greetings and thanks for the freedom of worship under the government of British Honduras was addressed to the Governor, who sent a gracious reply.

Two pastors were ordained to the full gospel ministry and fourteen others were recognized as licensed ministers, Christian workers and lay workers. Plans were adopted to further strengthen and enlarge the work.

New buildings are desperately needed to care for our growing congregations.

## WOULD YOU GIVE A CUP OF WATER?

Miss Christelle Evans of the Junnar Orphanage, Junnar, Poona, India, writes as follows:

"The rain is coming in torrents! This is the first time I have known it to be like this at the beginning of the season. The winds accompanying the rain are strong. The river water that we use is so muddy—it is like getting water from a mudhole.

"We need a well badly. It would cost about \$800.00 to dig one, with pipe and motor to pump it to the nursery,

"In the hot season we often run out of water. Drinking water has to be hauled and by the time it reaches us it doesn't look too appetizing."

Gifts for this project should be sent to Junnar Orphanage Well, c/o Foreign Missions Department, 434 West Pacific St., Springfield 1, Mo.

## MISSIONARY NEWS NOTES

Sydney Bryant, Superintendent of the Assemblies of God of North India, requests that no further mail for any missionary be sent to No. 7, Tiljala Road, Calcutta, India.

\* \* \*

Mr. and Mrs. Alfred Cawston and their son, David, sailed for the Philippines on July 30. Mr. Cawston will pastor the Evangelistic Center in Manila.

\* \* \*

Victoria Schott arrived from Spain recently. Her temporary address is: % Mrs. Lewis Lamse, 803 Terrace Drive, Winona Lake, Indiana.

\* \* \*

We extend our heartfelt sympathy to Mr. and Mrs. R. Schirman, missionaries to French West Africa, who recently lost their day-old son, Paul Russell.



Mr. and Mrs. Alfred Cawston

## Do You Read the "Challenge"?

THE WORLD CHALLENGE is a magazine which, as its name implies, will challenge every believer of the Assemblies of God family. It is the official missionary organ of the Assemblies of God, issued monthly. Contained in it is a wealth of missionary news, articles and stories attractively laid out with a view to being informative and interesting.

In easy-reading manner the foreign field is presented with its victories, problems and policies. The home mission field is shown with its church extension work and special ministry section dealing with work among the Deaf, Jews, prisoners, industrial workers, as well as the fascinating work in Alaska and among the American Indians. Foreign branch churches in the U.S.A. are also featured.

The W.M.C. has a good section each month, and space is given to Speed-the-Light and the B.G.M.C.

A valuable supplement in each issue is the Call to Prayer with photos of all our missionaries, both home and foreign, whose birthdays occur during the succeeding month. The prayer request of the missionary is given, as well as a Bible verse for each day. In the year one becomes acquainted with our entire missionary family through the Call to Prayer and is enabled to pray intelligently for each field.

The subscription price is only \$1.00 per year in the U.S.A. and \$1.50 in Canada or other lands. Send for a free sample copy today to World Challenge, 434 West Pacific Street, Springfield 1, Mo.



# Insurance Agents Wanted

Young people are needed in every city to handle eternal life insurance. Must be consecrated Christians. Apply at once.

by KENNETH SHORT

**T**HIS TRACT IS REALLY YOUR BEST insurance, Sir!"

The young C.A. had purposely stationed himself at the local airport to give a dynamic gospel tract to each enplaning passenger. There had just been another tragic air crash that had shaken the entire nation. A number of the passengers were visibly nervous. Some had stepped up to the automatic "Airline Trip Insurance" dispenser and had taken out a heavy coverage—just in case! Ironically enough, a compartment at the bottom of the dispenser bore the caption, "Letter Drop."

One squeamish first-timer, noticing the caption, remarked to another, "Oh, no! DON'T let 'er drop!" It was then that the smiling C. A. stepped up to a sky-bound businessman and handed him the alluring tract with the confident remark, "This tract is really your BEST insurance, Sir!"

And why not? After all, the very most the airline insurance could offer would be a measure of financial help to the bereaved family in case of death. But as for the passenger, it left him with absolutely no insurance or assurance for himself. The little tract, however, introduced him to an "Eternal Life Insurance" plan whose very Founder declared, "Whosoever liveth and believeth in Me shall never die!"

Christ's Ambassadors all over America are eagerly looking forward to Hi Neighbor Day, September 9, 1956, which is the launching date for TRACTemphasis, their all-out Hi Neighbor tract distribution campaign on a nationwide basis.

It all started back in April, 1954, when the "One-Eight Crusade" got off to a flying start. Young people from about 2,000 C. A. groups across the nation dedicated themselves to giving out one tract each day and two on Sundays. Each recruit was given a "Trak-Pak" — a handsome wallet equipped with a week's supply of "ammunition." The "ammunition" consisted of a variety of colorful, interest-provoking tracts which bore the greeting "Hi Neighbor!"

In the eight remaining months of that initial year, an enthusiastic C. A. army gave out more than *four million* tracts. That was eighty thousand a week! The significance of such an operation can only be found on the record books of the One who said, "My Word shall not return unto Me void . . . but it shall prosper in the thing whereto I sent it."

So great was the response to the 1954 "One-Eight Crusade" that it was continued the following year. Since other features had been added to the "One-Eight Crusade," the tract distribution phase was given the name "TRACTemphasis." When the year 1955 came to a triumphant end, the C.A.'s had succeeded in placing the life-giving folders into 1,359,150 more outstretched hands!

And now the young people of the Assemblies of God are ready for the 1956 TRACTemphasis Campaign which is being concentrated this year into just 22 days of bustling activity. Even with such an intensified effort an almost unbelievable goal has been set—ONE MILLION HI NEIGHBOR TRACTS to be prayerfully given out in 22 days! Since it is election year, the campaign

will have a political flavor. The new tracts wisely urge the unconverted to cast their votes in favor of accepting Christ as their personal Saviour.

The national C. A. office has sent many valuable helps to assist each local group in the United States to become a solid cog in the over-all operation. One of these helps is the "Planning Guide" which has been sent to every pastor and C. A. group, suggesting various ways to get off to a good start on Hi Neighbor Day. The local group that carefully follows these suggestions will thoroughly canvass the entire area surrounding their assembly, leaving a gospel tract bearing the name and address of the church in each home. Downtown areas will be covered. Street meetings will be conducted. Industrial plants and shops will be visited. High schools, hospitals, neighboring towns, political rallies, county and state fairs will all provide fertile fields for this advancing army of determined young people. Nor will it end there, for the Planning Guide suggests a very effective follow-through that should build up and revitalize every assembly that participates in it.

One Assembly of God pastor has stated, "I am convinced that nothing can supplement the pulpit ministry so well as forceful, scriptural tracts." Nobody knows the truth of that statement better than the Christian who has had the captivating experience of giving out tracts.

The renowned China Inland Mission, whose tireless efforts among the millions of China has stimulated the entire Christian world, is indebted to a tract for its very existence. When J. Hudson Taylor, its founder, was but fourteen years-old, he was led to Christ by reading a tract which had been left

on a table in his own home.

The American Tract Society tells of establishing a small printing press in Japan to publish tracts directly on the field for the needy country. Later, a teen-age Japanese girl wrote: "Small piece of paper can lead to God. I was unknown girl, but when I heard preach I became to know more better about the Lord and I cried for His generosity and His eternal love. I was saved completely. You made me to say Galatians 2:20 that my faith becomes more clear. I give message to my village people. I pray all become Christians."

D. M. Panton wrote the striking story of a young Frenchman who had been wounded at the siege of Saint Quentin, and was languishing in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted through it. It was Admiral Coligny, the leader of the Reformation in France! But the tract had not yet finished its work. It was read by Coligny's nurse, who penitently placed it in the hands of the Lady Abbess and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reacted upon the whole continent of Europe, for he was William of Orange, who became the champion of liberty and of Protestantism in the Netherlands.

A railway agent who made it a rule to give a tract to everyone who purchased a ticket, reported that twenty or more persons had written to tell him that they had been converted as a result of reading the leaflets which he had given them.

Eternity alone can tell the ultimate story of a single tract given prayerfully in the name of the Lord. How great, then, will be the complete story of TRACTemphasis in 1956 as the youth of our movement endeavor to place a million tracts in a million needy hands? Let us pray that every assembly in America will enter whole-heartedly into this timely opportunity for soul winning.

# PERFECT LOVE

"By this shall all men know that ye are my disciples,  
if ye have love one to another."

WHEN WE CAN SAY THAT WE ARE not jealous or pained or made uneasy at the success or superior excellence or reputation of another; that we rejoice to hear another praised even though it be along a line that rivals us, our love is perfected, in this particular; for "*Love envies not.*"

When we can say that we have no desire for display or vainglory—no desire that others shall think we have superior talents, abilities; when we always feel an unwillingness to put ourselves forward, as well as a lack of confidence in ourselves—then in these particulars our love is perfect; for "*Love vaunteth not itself.*"

When we can say that it does not make us feel that "we are somebody" when we are praised; when we have a modest opinion of our abilities, successes or achievements—we are in these particulars made perfect in love; for "*Love is not puffed up.*"

When we have the inward desire and intent to be kind, polite, and courteous to all; when we would not willingly hurt another's feelings—we are in this particular perfected in love; for "*Love doth not behave itself unseemly.*"

When, in deciding matters as to what we shall do or say, we are influenced, not so much by how it may affect our own selfish interests, but rather by how it will please the Master, how it will help others—in this particular we can say that the love of God is perfected in us; for "*Love seeketh not her own.*"

When things do not go to please us; when through others we have been put to trouble, and we are not provoked to anger or impatience—in this par-

ticular our love is made perfect; for "*Love is not provoked.*"

When another injures us in any way, and we can forget it, in the sense of not holding any malignant recollections, but can drop the matter, forget the fault, and act (in as far as it will be best for the cause of the Master) as though it had not been—then is our love in this particular perfected; for "*Love thinketh no (taketh not account of) evil.*"

When we have no feeling of satisfaction or rejoicing when another, who may have injured us, suffers a like injury; when we have no inclination to say, "He is getting as good as he gave; now he knows how I felt when he injured me"—our love is made perfect in this; for "*Love rejoiceth not in iniquity.*"

When one trial after another comes, and we do not complain or murmur, but bear it patiently—we then can say, our love is made perfect; for "*Love endureth all things.*"

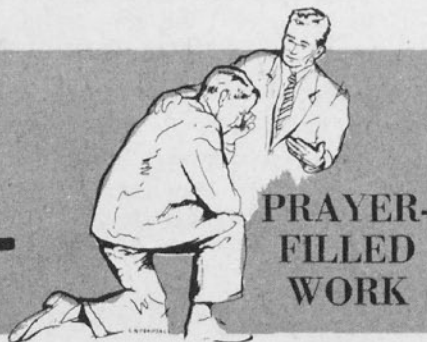
When we can bear being ill-treated misrepresented, over and over again, and can sing and bear it—our love is made perfect; for "*Love suffereth long and is kind.*"

When we can always put the best construction upon another's conduct, and say we cannot see the heart, we do not know the motive—then we can say our love is made perfect; for "*Love hopeth all things.*"

When we can say, after we are compelled to believe that another has gone wrong, "It is so, but I hope it will be better with him later—then our love is perfect in this particular; for "*Love hopeth all things.*"

—Author Unknown

IT ADDS UP.....



=

ENLARGEMENT

(See ad on page 25)

# How To Be HAPPILY MARRIED

**W**ALTER A. MAIER SAID, "MARRIAGE is the natural, divinely appointed state and condition for all normal human beings." This does not mean that people who never marry have missed God's will for their lives. God may plan for some of His servants to remain single. It is possible to be happily married and it is possible to be happily unmarried. It certainly is better to be happily unmarried than to be unhappily married.

But marriage was instituted in the garden of Eden by God Himself, and if He wills that you should marry He wills that you should be happy. The Bible and human experience dictate many rules in the matter which you cannot violate without much grief.

### GOD'S PLAN—MONOGAMY

When God created Adam, He saw that man needed woman to complete his happiness and so He created Eve. He did not give Adam two wives. He did not give Eve two husbands. God instituted monogamy at the very be-

ginning for He has always hated divorce.

In Old Testament times this plan was often violated, but it is evident from the New Testament that monogamy is still God's plan. Marriage is a holy thing, as shown by the fact that the apostle Paul used it as a type of the union between Christ and the church. It should be noted also that marriage is a lifetime contract—"till death do us part."

Divorce is a terrible evil. It is an appalling fact that out of the estimated 350,000 men and women in the U.S. who were united in holy matrimony last June, at least 80,000 will be divorced, at some time in the years ahead if the present divorce rate continues. What will happen to American society? Dr. Maier said: "I want to remind you that, as no stream can rise above its head, no nation can rise above its homes. And if this cancerous growth continues to eat into the very vitals of our national life, we have no reason to assume that

the destiny of our country will be different from that of pagan Babylon, Athens, Rome, or other centers of prosperity and culture where the requirements of marital constancy were so ruthlessly disregarded."

### RULES FOR THE UNMARRIED

If you contemplate marriage, be sure you find a proper mate.

You need to be mated *spiritually*. God's Word plainly warns believers not to marry unbelievers; beware of the "unequal yoke," for it has marred the happiness of more Christian brides and grooms than anything else.

It is not enough that you marry a Protestant. You need a mate who goes to your church. And you need one who is a genuine Christian. Don't marry a person with bad habits, thinking he or she will reform after the wedding. It seldom works out that way.

You need to be mated *vocationally*. If you have been called to work for the Lord, be sure the one you marry has been called to the same work.

Be mated *temperamentally*, also. No marriage can be happy if the couple's temperaments and dispositions are incompatible. If you and your betrothed find yourselves clashing even before the wedding, think what it will be afterwards! Better break off the engagement immediately.

If you are a thrifty person, don't marry a spendthrift or you're bound to suffer.

You need to be mated *physically*.

## Our Family Altar

### MONDAY

SEPTEMBER 3

**SCRIPTURE:** James 1:1-12

**TODAY'S GEM:** "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life" (James 1:12).

**FOR THE PARENT:** God allows us to be tested so we will (1) be stronger Christians; (2) learn patience; (3) see our need of divine wisdom; (4) be drawn closer to Jesus.

**QUESTION TIME:** Why should we be joyful when tested? (v. 3) Who is the source of all wisdom? (v. 5) How should we ask God for wisdom—or anything? (v. 6) What is the reward for overcoming temptations? (v. 12)

**PRAY** that we will overcome all temptations and be drawn closer to Jesus.

### TUESDAY

SEPTEMBER 4

**SCRIPTURE:** James 1:13-21

**TODAY'S GEM:** "Every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14).

**FOR THE PARENT:** God does not tempt us to do evil; our own sinful desires lead us to sin. Because of this James tells us to (1) be swift to hear; (2) be slow to speak; (3) be slow to wrath; (4) lay aside the evil desires which lead us into sin.

**QUESTION TIME:** Does God tempt us to sin? (v. 13) How are we tempted? (v. 14) What is the final result of sinful desires? (v. 15) Where do good gifts come from? (v. 17)

**PRAY** for victory over all of our sinful desires.

### WEDNESDAY

SEPTEMBER 5

**SCRIPTURE:** James 1:22-27

**TODAY'S GEM:** "Be ye doers of the word, and not hearers only" (James 1:22).

**FOR THE PARENT:** The Word of God tells us how to live right. But after hearing it, we must obey it. If we do not, we (1) deceive ourselves; (2) are like a person who looks into a mirror, then forgets what he looks like. If we obey God's Word, we will be blessed.

**QUESTION TIME:** We are told to be both ..... and ..... of God's Word. (v. 22) To what is the forgetful hearer likened? (vv. 23, 24) What is true religion? (v. 27)

**PRAY** that we will always obey God's Word.



Be careful about age. Rarely does it work out well if there is too wide an age span. It's especially risky for a young man to marry a woman who is much older than he is. But above all, be sure there's the bond of true love. In many marriages there is only a physical attraction, and when that begins to wane there's trouble at the door.

**RULES FOR THE MARRIED**

Let love rule your married life. Don't let your courtship die. Fan the flame of love and it will warm your hearts forever. Let husbands and wives constantly declare their love for each other by considerate deeds and kindly words.

Husbands, give attention to the needs and wishes of your wives. They are the weaker vessels. Your love, if given generously, will be well spent for it will yield for you rich and regular dividends of appreciation and devotion.

Wives, be subject to your husbands according to God's revealed plan. It is not hard for a couple to be in subjection one to another when they love each other with the fervency and unselfishness with which Christ loved His church!

Submerge your own wishes in the interests of your mate. Self-will kills love. Self-sacrifice nourishes it.

Practice forbearance one toward another. Do not expect your mate to see eye to eye with you on all matters. Each of us has traits of personality that are peculiar to himself. We must learn

For the Junior Reader—

**BIBLE BIRDS**



1. What was the first bird Noah sent out from the ark after the Flood?
2. What was the second bird Noah sent out?
3. God's Word promises that those who wait on the Lord shall renew their strength and "mount up with wings as \_\_\_\_\_."
4. What kind of birds miraculously fed Elijah at God's command?
5. Jesus said that even though two \_\_\_\_\_ were sold for a farthing, not one of them could fall to the ground without God's knowing it.
6. When the Psalmist was in trouble, he said, "I am like a \_\_\_\_\_ in the desert."

ANSWERS: (1) raven, Genesis 8:7; (2) dove, Genesis 8:8; (3) eagles, Isaiah 40:31; (4) ravens, 1 Kings 17:6; (5) sparrows, Matthew 10:29; (6) pelican, Psalm 102:6.

to be agreeable even though we can't always agree.

Confess your faults one to another, and pray one for another. It's not easy to admit you are wrong, but it pays.

Keep no secrets from your mate. Set up a real partnership in every matter pertaining to the home and talk things over together. In unity there's strength.

Show an interest in your partner's work. Don't let separate interests put a gulf between you.

Do all you can to keep your person and your home clean and neat. Carelessness in little things can become a big thing.

Pray that between your chair and your spouse's chair there may be a high chair. The purpose of marriage is procreation, and many homes have been wrecked through an unwillingness to assume the duties of parenthood.

Trust one another. Never listen to the demon of jealousy. Love is not suspicious.

Above all, put God first in your home. Erect a family altar; that is, establish the custom of reading the Bible together and praying together each morning or each evening. It will sweeten your home life as nothing else will, and it will strengthen family ties with a bond no storm will ever break.

**THURSDAY**

SEPTEMBER 6

**SCRIPTURE:** 2 Kings 17:1-8, 20-23

**TODAY'S GEM:** "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

**FOR THE PARENT:** Review the story of Hoshea, the king who lost his kingdom (see Sunday's Lesson page). The lesson illustrates (1) God is longsuffering—Israel had had evil kings for about 250 years; (2) God's judgments on sin are certain; (3) we can be free from God's wrath by accepting Jesus.

**QUESTION TIME:** Who was Hoshea? (v. 1) What kind of king was he? (v. 2) What happened to Israel while he was king? (v. 6) Why did God let Israel be taken captive? (vv. 7, 8)

**FRIDAY**

SEPTEMBER 7

**SCRIPTURE:** Luke 9:49-56 (Sunday's lesson for Juniors)

**TODAY'S GEM:** "For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:56).

**FOR THE PARENT:** Jesus was going through a Samaritan village, but the people did not receive Him. Contrast the idea of revenge of James and John (v. 54) with the love and kindness of Jesus (vv. 55, 56). Stress the wrong of trying to "get even."

**DISCUSS:** Why should Christians not try to "get even" when someone has wronged them? Name ways we can show kindness to others.

**PRAY** that we won't have a "get even" spirit.

**SATURDAY**

SEPTEMBER 8

**SCRIPTURE:** John 20:19-29 (Sunday's Lesson for Primaries)

**TODAY'S GEM:** "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

**FOR THE PARENT:** After Jesus died for our sins and arose from the dead, He appeared to His disciples. Show (1) locked doors could not keep Jesus out; (2) the unbelief and final belief of Thomas; (3) Jesus is with us and sees us all the time.

**QUESTION TIME:** How did the disciples know Jesus when He came to them? (v. 20) Why did Thomas doubt? (v. 24) How was he finally convinced? (v. 27) How do we know that Jesus is with us today? (Matthew 28:20)

# SUNDAY'S LESSON



## THE KING WHO LOST HIS KINGDOM

Sunday School Lesson for September 9, 1956

2 KINGS 17:1-8, 23

For two hundred and forty years it seemed Israel had gotten away with her sinfulness. But God is not mocked. What a nation sows, it will also reap. And when Hoshea, nineteenth king of Israel, had ruled just a few years, God's sentence was executed, and Israel was taken into a captivity from which she never returned.

### THE DOWNFALL OF HOSHEA (verses 1-4)

*His faulty character* (v. 2). We are not told that Hoshea was deeply wicked as were his predecessors. Nevertheless, he failed to walk with God, and lacked the strength of character which Israel needed in a leader.

*His foolish choice* (vv. 3, 4) Hoshea was faced with danger and trial—"Against him came up Shalmaneser, king of Assyria." Three courses were open to Hoshea. (1) he could willingly submit to Assyria and pay tribute; (2) he could seek human help by forming an alliance with a strong neighboring nation; (3) he could rely wholly on God as other kings (such as Asa and Jehoshaphat) had done when they faced similar crises (2 Chron. 14, 20).

What a foolish choice Hoshea made! He disregarded the prophets who warned him against trusting "the arm of flesh" (Hosea 7:11; 12:1), and pretended to submit to Assyria, but made a secret alliance with Egypt. Then, counting on Egypt for strength, he openly rebelled against Assyria, refusing to pay any further tribute. Hoshea expected help from man, but none came. Instead his scheming and rebellion brought against him the king of Assyria, who invaded Israel and imprisoned Hoshea.

We can learn from Hoshea's mistake. God brings us into the midst of difficult circumstances in order that we may prove His power to deliver. How do we react in these crises? Have we gotten beyond putting confidence in ourselves, in men and women of God, in books and prayers, in ecstasies? Is our confidence placed in God alone? If so, the time of crisis becomes the place of glorious revelation of the all-sufficiency of Jesus Christ!

### THE DOWNFALL OF THE NATION (verses 5-23)

The bloody conflict with Assyria lasted three years. Its horrors are described in Isaiah 28:1-4; Hosea 10:14; 13:16; Amos 6:9-14. Then came the final blow. The people were torn from the midst of loved and familiar scenes and taken captive to the land of Assyria. Severe judgment? Not when one considers the following reasons:

*Base ingratitude* (v. 7). It was against the Lord *their* God that Israel had sinned. In spite of His love and kindness they persistently forsook Him. No wonder judgment fell! Great will be the condemnation of sinners on the day

of judgment, but far greater the judgment of backsliders who have known God's mercy and love and have rejected it (Matt. 11:20-24)!

*Secret sin* (v. 9). "And the children of Israel did secretly those things that were not right against the Lord." Somewhere in New York City was hidden a radio station which was sending information to rum runners off the coast. Federal agents moved in with direction finders and soon located the broadcasting equipment. If science can thus trace wickedness through the invisible ether, what sane person can expect to hide anything from the all-seeing eye of God, the Creator of the world and the Founder of science? Every thought, motive, whisper, and deed is known to Him. Records are being kept in heaven. What is now done in secret shall finally be exposed (Matt. 12:36; 2 Cor. 5:10; Rev. 20:11-15).

*Rejection of the prophets* (vv. 13, 14). Though Israel persisted in sin, God gave them warning, first pleading in love through the prophet Hosea; then when tender tones availed not, God pleaded in sterner tones through Amos. But all in vain. (Prov. 29:1).

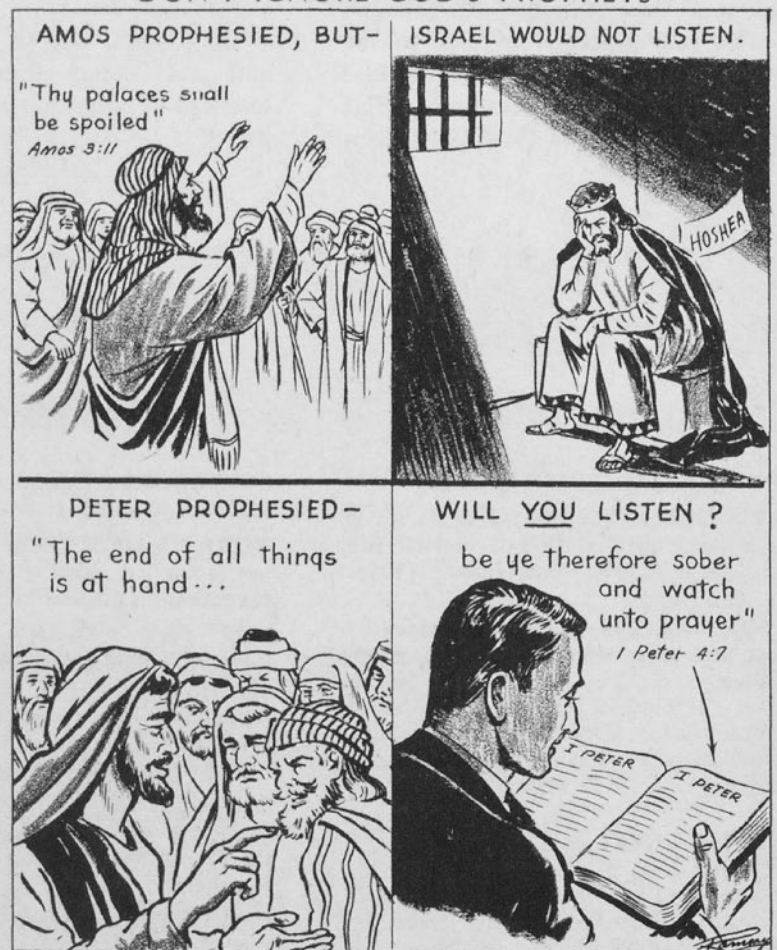
*Intensified iniquity* (vv. 15-17). Secret sin soon became open sin—and it always does! The people "sold themselves to do evil in the sight of the Lord."

*Deserved punishment* (vv. 18-23). God did not reject Israel; Israel rejected God! And in so doing she brought upon herself the judgment described again in these verses.

While some men and nations abandon themselves to evil, let every Christian abandon himself to God! For as it was in the early church, so it can be today—men abandoned to Christ and the Holy Spirit can turn the world upside down!

—by J. Bashford Bishop

## DON'T IGNORE GOD'S PROPHETS



# Why I Preach the Message of the Cross

by George Holmes

IT IS A DAY OF SUBSTITUTE GOSPELS and diluted doctrines. People are willing to try almost anything except the real. Yet the cross of the Lord Jesus Christ is God's only remedy for the evils and ills of men and the world. As the apostle Paul said, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Corinthians 1:18).

By their attitude to the Cross men and nations will be judged. It is imperative that the full message of the Cross be declared by gospel preachers; and, as one called to the greatest of all tasks, I will give a brief outline of my reasons.

1. *The Message of the Cross is the Chief Theme of the Bible.*

The sincere seeker after God who will open the Bible and read it from the beginning will soon discover God's principle that if fallen, sinful man wants to draw near to God, it must be upon the grounds of shed blood; i.e., upon the basis of sacrifices. At the dawn of creation, two men representing the whole of humanity illustrate this fact. Cain brought an offering to God—the fruit of the ground. No doubt it was a pleasing offering and satisfactory to the offerer. But God has a right to state His own terms and, even if these are not wholly understood by man, his wisest and safest plan is to fulfill God's conditions. So, Abel brought the firstlings of the flock. This was God's declared way of approach, and those who came God's way were accepted. Cain and his offering were rejected.

This principle is consistently followed in the Bible. The nation of Israel had its passover lambs slain and consumed year by year. Their fellowship with God depended upon the shedding of sacrificial blood.

The prophet Isaiah began to speak of a sacrifice that would not be of

**The preaching of the cross is foolishness to those who are perishing, but a life-giving power to those who are saved.**

an animal. He spoke of the promised Messiah of whom it was said, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5).

How plain it is that God was using all these things to establish and illustrate a principle vital to the present and eternal well-being of mankind: that the only way man can come into touch with God from whom he has been separated by sin is on the grounds of sacrifice. The one supreme and perfect sacrifice of which all others were a foreshadowing was our Saviour, Jesus Christ, who "once, in the end of the age, hath appeared to put away sin by the sacrifice of himself" (Heb. 9:26). The offering of the body of Jesus Christ was "once and for all" (Heb. 10:10).

When the cross was accomplished this vital theme was the message of the apostles and will be the song of the redeemed in heaven. Therefore, as a gospel preacher, I must not withhold the truth from the men and women of my day. I must declare it with passion and power so that the sinful and struggling might know the way to God.

2. *The Cross Was the Great Accomplishment of Christ's Ministry.*

During His earthly life Christ was constantly making reference to a particular time of crisis which He called "Mine hour." It was a crisis to which His whole work tended and for which He set Himself without flinching. This "hour" was not when He wrought miracles, as of changing water into wine, but the hour when He should allow Himself to be lifted up, in death, upon the cross of Calvary. That was His climactic hour, the hour for which He had come, the mightiest hour of all time. He was "born to die," and when on the cross He cried "It is finished" He knew that His life's great project was accomplished. His death was not a tragic ending to a promising young life, nor was it merely martyrdom on behalf of a good cause; it was an act, a fulfilling, a transaction, deliberate, calculated and victorious. Hallelujah!

If you take the cross out of the story of Christ, or regard it in any other light, it is like draining the blood from a person's veins and expecting him to live. As a herald of God, I am determined not to rob the men of my generation of this life-changing, dynamic truth, but to preach it in all its flaming glory.

3. *The Cross Is the Most Uncompromising Revealer of the Nature of Sin.*

God has, once and for all, shown His attitude towards sin. He abhors it and will judge it. Sin must be dealt with, even if it be borne by His beloved Son. Let us be clear here; there was no sin in that peerless Christ. He was "holy, harmless, undefiled and separate from sinners." But yet, in order that hopeless sinners might be saved, "He who knew no sin was made sin on our behalf," and, as our substitute and Saviour, bore the stroke of God's judgment. No wonder that we who are saved thrill to the sound of Jesus' Name and sing with undying gratitude:

*"My sin, oh, the bliss of this glorious thought,  
My sin, not in part but the whole,  
Is nailed to His Cross, and I bear it no more;  
Bless the Lord, bless the Lord, Oh my soul!"*

Here is ground enough why the glad tidings of freedom from sin *should* and *must* be preached to souls in the bondage and darkness of the Devil's concentration camp. I delight to publish it with all my heart.

4. *The Cross Is the Only Ground Upon Which Sin Can Be Forgiven.*

(Continued on page thirty-one)

Brother Holmes, author of this article, is a highly esteemed minister from Great Britain who arrived in the U. S. in April for a preaching tour. He has visited a number of Assemblies in Minnesota and God has made his ministry very profitable.

# Men's Fellowship Holds Prayer Meetings for REVIVALTIME

A VITAL PART IN THE EFFECTIVENESS of REVIVALTIME'S ministry is being played by church groups that have felt a special burden for the REVIVALTIME broadcast. Sunday School classes, Women's Missionary Council groups, Men's Fellowship groups and C. A. bands have joined in intercessory prayer that God would use REVIVALTIME in winning many souls in these last days.

These groups have caught a vision of the real spiritual value in using radio as a means of reaching souls with the gospel, who otherwise would never be reached. Their prayers have truly reached the throne of mercy for "the effectual fervent prayer of a righteous man availeth much." Souls are finding Christ each week in answer to prayer.

The North Highland Assembly of God in Columbus, Georgia (E. W. Bethany, pastor) has a men's group that gathers each week to pray for REVIVALTIME. W. J. Carter, prayer group leader, sends the following letter telling about their prayer meeting each week:

Dear Brother Ward:

For a brief history on how the men's prayer meeting for REVIVALTIME was started, I would like to go back to approximately two and one-half years, when the men of North Highland Assembly had a burden for this work. We meet every Sunday afternoon at 6:30 p.m. where much prayer ascends to the throne of God for lost souls and for God to anoint your message as it goes over the air.

God has also placed upon our hearts the burden of finance for this great work. Everytime we meet for prayer, an offering is taken

for REVIVALTIME. The money is placed on the Bible, and all the men gather around for prayer.

We truly thank God for this program and your anointed ministry. Enclosed is our check for \$41.00.

Sincerely in Christ,  
W. J. CARTER, Prayer Leader

REVIVALTIME'S ministry can only be effective as God's people pray! Perhaps a special group in your local church would be interested in meeting once a week for prayer in behalf of this great international radio ministry, reaching millions every week. For special prayer requests or information, just write to REVIVALTIME, Box 70, Springfield, Missouri. Let's make a solid prayer chain all across America and pray it will truly be REVIVALTIME around the world. Remember—"It is not by might, nor by power, but by my spirit, saith the Lord."

### HELPING TOGETHER BY PRAYER

*I like to feel that though on earth  
We never meet,  
Yet we may hold heart-fellowship  
At God's dear feet.*

*I like to feel in all the work  
Thou hast to do,  
That I, by lifting hands of prayer,  
May help thee, too.*

*I like to think that in the path  
His love prepares,  
Thy steps may sometimes stronger prove  
Through secret prayers.*

*I like to think that when on high  
Results we see,  
Perchance thou wilt rejoice that I  
Thus prayed for thee!*

—Author Unknown



Members of a men's prayer group for Revivaltime (North Highland Assembly, Columbus, Ga.) pray over a special offering taken for the broadcast.

## Revivaltime Speaker's Engagements for September

The REVIVALTIME speaker, C. M. Ward, may be heard in person in the following cities:

SEPTEMBER 4-5—CARIBOU, MAINE, Assembly of God Radio Rally.

SEPTEMBER 6-7—ROCK FALLS, ILL., Assembly of God, 1115 10th Avenue. Home Missions Revival.

SEPTEMBER 11-13—KENTUCKY District Sunday School Convention.

SEPTEMBER 14—CHARLOTTE, N. C., Park Center Auditorium. City-wide Full Gospel Rally.

SEPTEMBER 17-21—LOUISIANA Minister's Institute.

SEPTEMBER 24-26—ALTOONA, PA., Jaffa Mosque. Eastern District Sunday School Convention.

Hear C. M. Ward on REVIVALTIME . . .

HAVE YOU STOPPED MARCHING? (Joshua 6:3-5)

SERMON SUBJECT FOR SEPTEMBER 2

SUNDAY 10:30 P.M. ABC NETWORK



# World Evangelism

(Continued from page three)

of the Holy Spirit in the Church today."

He appeals for greater confidence in the spiritual quality of the Christians in the younger churches and for a better encouraging of national activity and development, and asks: "Are we prepared to offer them Christ, the Bible, our own experience and scholarship, and leave them greater freedom to work out their own spiritual destiny in the power of the Holy Spirit?"

In the face of a rising tide of nationalism, scientific skepticism and communism, he sees the hope of the world in "a religion that creates the greatest passion in the individual and keeps him most closely in touch with the actualities of modern life. Christianity is this religion, but it can only meet the challenge with a *Revival of a revolutionary nature.*"

A revival of a revolutionary nature! Do we know where it is? Have we to wait for it? Praise God! It has come in this blessed world-wide Pentecostal Revival!

You all may have read that lovely and timely article by A. G. Osterberg, California, on the beginning of the Azusa Street Revival, reminding us of the younger generation that Pentecost at its beginning was a "Revival with tears." And I like those closing sentences in his article which run about like this:

"A heaven-born Revival given by the Holy Spirit, which at the same time was a *Revolution*, did its God-pleasing work in the hearts. . . . The high and the low, the rich and the poor, Clergymen and Laics, surgeons, professors, carpenters and masons, all were lying humbled on their faces before God. . . . They were as a result melted together as one great family over which the banner of Christ and Pentecost was waving, without a shade and a spot, so pure and so healthy in their relations as fresh snow, . . . a unity in life, purpose and testimony to spread the wonderful message unto the ends of the earth."

I am humbly but firmly convinced that the truth embodied in the Pentecostal Movement supplies the answer to

the problem of World Evangelism. It is the Baptism in the Holy Ghost in its Scriptural fullness and purpose that enables the Church as well as the individual Christian to meet the challenge of a world still filled with heathen darkness. Without boasting we can be proud of the fact that our Movement from its inception has been a missionary Movement. And we do well to remind all our followers and assemblies that all other aspects of spiritual life and growth (e.g., sanctification, Christian perfection, and even our preparation for the coming of our Lord) are never a purpose in themselves. They are just means to make us more fit for the great task. I think we do well to remember with gratefulness to God the *noble contribution* to World Evangelism in the past fifty years by our well over 2,000 missionaries in all parts of the world. We ought not less to praise God for the tireless efforts of the fine company of evangelists and faithful pastors to seek and win the lost for Christ. Ought we not also as a conference thank God for what has been accomplished in these past years through the ministry of our brethren of the so-called Healing Movement? And there is another reason to praise God. In spite of all criticism, our Movement is now earning *growing recognition* from other churches. Some among us seem not to be very happy about this. But I do not believe that this gives us reason to be concerned. Professor Blanke of Zurich University, and authority in the German-speaking evangelical world, speaks in one of his recent publications of the Pentecostals as the "brave and successful spearheads of Protestantism in South Italy and South America." Even a notable Catholic author in France cannot hide his admiration of the dynamic strength of the Pentecostal Movement in his country. Ch. Chéry in his book on "The Offensive of the Sects" speaks of us as the most remarkable among the modern religious movements.

But now, dear brethren! All these successes must not make us blind concerning a very painful weakness which is often felt keenly among us. Listen

to what the just mentioned Catholic writer has to say on this, in a chapter on the "Hopes of Life" of the different sects described:

"The Pentecostal Movement could be a power in this world, but its inner divisions undermine it. . . . Certainly, their (the Pentecostals') dynamic strength, their enthusiastic style, their claim to preach the Gospel in its primitive simplicity, could win them many sympathies and friends, especially among Catholics. But their inner divisions, also their lack of training of their ministers, a wrong use of emotionalism and their unwise promises of healing after which the promised miracles do not happen, all these work in their assemblies like germs of death."

Let us not be afraid of our critics. Some great truths have been said by those who oppose us. We can listen to what they have to say only with profit as long as we do not lose our ground. I therefore suggest that we examine two critical statements by this Catholic observer:

"A wrong use (abuse) of emotionalism." Mark that he is not rejecting emotionalism, but the abuse of it. What does this mean? Let me illustrate it. We have among us preachers who have a ministry that stirs the emotions in their depth. We have seen congregations of thousands who were ready to believe anything that the preacher told them. I remember being in a big meeting just before the outbreak of the last war, and I heard a preacher say that God had given him a revelation in three words: "Revival—Rapture—War." You ought to have heard the *Hallelujahs* and *Praise the Lord's!* Of course, people were relieved to hear that there would be a big revival, and then would be the rapture, and only after that would war be coming. The months that followed proved that the revelation was wrong. Neither the revival nor the rapture came at that time, only the horrible war. It is a tremendous responsibility when the emotions of our listeners are stirred through our ministry. Let us be very careful not to give them any other promises than the Word of God. Everything that is not soundly and deeply grounded in the Bible will soon lead to bitter disappointment. This applies especially also to the promise of healing to the sick.

"*Its inner divisions!*" Here at this great conference it seems nearly ridiculous to speak of divisions while there is such a wonderful spirit of unity

pervading our hearts and swallowing up every dissenting element. But soon we shall be home again, confronted with the actualities of our spheres of hard labor. And there we often find much truth in our critic's objection.

Dear brethren! Jesus speaks in John 17 of unity as *the essential element* in the power of the testimony of His church in the world. "I in them, and thou in me, that they may come to perfect unity, . . . that the world may believe." In our Movement, however, a very painful lack of unity is evident often in a double respect: (1) in an absence of it among ourselves, and (2) in its absence regarding our relation to other Christian bodies.

Our being divided up in so many separated groups and little splits has been compared by outsiders to the "heel of Achilles." Ought not our best-known evangelists and our prominent leaders, ought not we all, get much more concerned with the realization of true unity? Ought we not to pray still more earnestly for it, and give more practical proof of the sincerity of our prayer?

Our great evangelistic campaigns very often show a striking lack of support from other churches. They generally run in a strange isolation. In spite of the big numbers published, the practical and lasting results in souls really saved have remained thus far rather

moderate. Is the fault all on one side? Would we not, with more grace, wisdom and patience, find more attention and willingness to co-operate?

In closing, permit me once more to quote Professor Lamott. Having before his eyes the vision of the universal true Church of Jesus Christ and looking over all the different groups of bodies laboring for Him in all the fields on earth, desiring that they all may be touched by that "revival of a revolutionary nature," he concludes:

*"This of all ages is the age of missions—no longer foreign missions in the old sense, but a united, world-wide apostolic mission where all labor as partners on equal terms."*

We are one world-wide "expeditionary force from heaven." In viewing the present critical phase of our spiritual warfare, I should like to call to remembrance that famous word of Marshall Foch, the supreme commander of the allied forces during the most critical time of the first world war. When it seemed that the central powers were about to crush the western armies, he gave the following order:

*"My center is giving way. My right is in retreat. Situation excellent. I shall attack."*

Why shall we attack? Because "we cannot live without Christ, and we cannot bear to think of men living without Him. We cannot be content to live in a world that is so un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied."

## FRIENDSHIP

by W. T. H. Richards

"A friend is like a jewel," said a girl, "that shines brightest in the darkness of misfortune." How true! Real friendship is of inestimable value as all will agree who have passed through times of sickness, trouble and tragedy.

It is this spirit of friendship that is needed in the world today: the "help thy neighbour" spirit, which was preached by the Great Teacher of 2,000 years ago who "went about doing good" and "binding up the broken-hearted."

What a better world this would be if we all followed His example, for, after all, friendship is simply practical Christianity, or Christians practicing what they preach.

TEXT: "There is a friend that sticketh closer than a brother" (Proverbs 18:24).

# Preach the Word!

by VANCE HAVNER

"WE DON'T WANT SERMONS," say the program chairmen of many religious meetings today, as well as many editors of religious periodicals, and leaders of youth meetings. Sermons are no longer a drawing card. "Put on a picture, or have a celebrity in the pulpit to pack the house." Then maybe the preacher can give a gospel message. But plain old-fashioned preaching cannot stand on its own, to hear some people tell it. It must have a crutch to get along.

My Bible does not say, "How shall they hear without a brass band?" It says, "How shall they hear without a preacher?" If preaching won't do God's work, nothing else will. Of course, the size of the crowd has become the standard gauge of successful preaching, but that yardstick is not found in the Book. Nor was the supreme test impressive statistical results. We have fallen upon all sorts of carnal devices to pack the house, with the argument that the end justifies the means. It is an admission that we have failed to follow the New Testament pattern.

God's method is to use a Spirit-filled church. Rather than pay the price of being Spirit-filled we substitute

false fire and worldly expedients.

It is not the duty of the preacher to fill the house; it is his business to fill the pulpit. *The church members should fill the house by being there themselves and bringing others.*

Lacking a Spirit-filled membership, fervent soul winning and a separated testimony, we are hard put to it to devise other means to secure the desired ends. Of course, the preacher may also be at fault in the state of his heart or the content of his message, and he may need to build a fire under the pulpit in order to warm up the church. But preaching is still the appointed means, and although we are in a day when men will not endure sound doctrine but have ear-itch instead of heart-burn, let us not forget that the command in that very connection is "Preach the Word!" and that God manifests His Word and His will through preaching. Let us hope and pray that the people of God will grow weary of stones and seek bread. We do not better ourselves by aspersions cast on great preaching or by lowering pulpit giants of a past generation; we could use a few today.

—Christian Victory

# Unfailing Light



**T**HE ROAD WAS LONG, AND MORNINGSTAR walked slowly, for her body had become heavy. With joy she felt the stirring of the tiny life cradled within her.

She remembered the missionary's words: "Children are from God. He lends them to us that we might train them for Him."

Morningstar told herself that some day, perhaps, her little one would be a preacher and would tell the Indian people about God's love for them. Oh, how the Indian girl longed for them to receive the gospel!

If only Dan would give up his drinking and go with her to the Mission! She knew he loved her and wanted to please her, but he was bound by the strange customs of his fathers—the Sun Dance worship, alcohol, and the terrible peyote drug.

Theirs had been a common-law union. Some day she hoped they would have a Christian marriage, as the missionary had suggested. And Dan would love God. They would pray together and teach their child about Him.

A gust of wind from the snow-capped Rockies caused Morningstar to pull her coat more closely about her swollen figure. Glancing at the wrap, her thoughts took a new turn. The missionary's wife had given it to her from the barrels of used clothing sent by various churches. She remembered how the kind-hearted woman had stood, hands on her hips, surveying the barrels of torn, worn-out clothing (with the buttons carefully cut off!) and impractical high-heel slippers. Shoes with holes in the soles! Rags and more rags; "Why, oh, why must the dear ladies clean out their attics and send their worthless things to me?" the woman had laughed, with just a touch of bitterness.

But some of the clothing was good. It had been selected with thought of the fierce winters, and mended or patched by loving hands. Morningstar was grateful for the comforting warmth of the coat.

One of the barrels had even contained some pretty, embroidered baby clothes. Gratefully the Indian girl had accepted

the little dresses and had packed them away to wait the baby's arrival.

"God has been good to me," she mused. Suddenly a warning stab of pain shot through her body. Again it came, and again. She quickened her pace. It was a long way home. With clenched hands she forced herself to keep walking.

\* \* \*

When Morningstar awoke she found herself in the spotless whiteness of a hospital ward. She gazed with rapture at the small dark head nestled against her breast. Her baby!

Tenderly she touched his little fingers, his tiny toes, each one so perfectly formed. What a miracle he was! God had given him to her and to Dan.

Glancing up, she saw her husband standing quietly but proudly in the doorway. Young Dan was so tall, so handsome. He had come to take her home.

The nurses wrapped the mother and the baby in blankets, and helped them onto the wagon. As they rode home together, Dan carefully avoided touching her or the baby.

How Morningstar wished he would draw her into his arms, but she knew he could not. By the laws of her people she was unclean and would remain so for six long weeks. She and the baby must remain in isolation.

Dan stopped the horses before the "moon house" which would be her home until permission would be granted for her to enter the main house. Reluctantly but without protest she climbed down and started toward the crude shelter.

"There are blankets," Dan said. "Food, water, and fuel for a fire. I will send more."

Then, slapping the reins against the horses, he rode away.

Morningstar knelt to kindle a fire in a small tin tub inside the hovel. The room was so tiny she could stand upright only in the center. Chinks in the wall let in the howling wind. She wrapped her baby in a warm blanket and laced him tightly in his papoose board—but still his little face was blue with cold.

As night came on, snow began to fall. The girl piled on more and more of her precious fuel, but the wind kept blowing mercilessly, bringing with it stinging bits of ice and snow.

She cuddled the baby up close to shield him with her own body, and coaxed him to take her warm, life-giving milk. But she grew fearful. For hours he had been whimpering softly. Now he began to cough, and in her anxiety she fancied a slight rattle in his chest.

Frantically she began to pray. Would God hear? Did He care? "Oh, God, help me now. Please help me!"

Yes, God did care. He helped Morningstar through those lonely hours. But in His great wisdom He saw fit to take the baby to heaven.

\* \* \*

The missionary sat with head in hands, and tears were falling on his unfinished sermon notes. This morning he had conducted the graveside service and the little coffin had been placed in the ground.

With aching heart he remembered the tiny body, beautifully dressed in a beaded dooskin costume. How cold it had looked, lying there! For a moment he had felt an almost irresistible impulse to pick it up. If only the tiny boy were warm again, one could imagine his eyes opening, his rosebud lips smiling. But the baby was dead, killed by the strange beliefs of a neglected people.

In memory he saw again the silent, suffering father standing nearby, his hands full of thorn bushes and cactus plants which he had brought to plant on the grave to protect his dead son from evil spirits who might come to torment the child.

The missionary groaned. What about the young mother? She had looked forward so eagerly to the birth of her baby. And she was so young in Christ.

How much had she been able to learn? Would her faith fail now?

The missionary laid his head on the desk and wept.

Quietly his wife entered the room. "Robert," she said, "I have news for you."

He looked up. Her face was tear-stained but shining as with an inward light.

"Yes, dear?" he asked.

"I've just left Morningstar," she said. "The girl is heartbroken, of course, but her confidence in the Lord is un-

shaken. She remembers the sermon you once preached about the death of David's little son. 'My baby can't come back to me,' she said, 'but I can go to him. My baby is with God. God loves him, and He will take care of him until I come.'

"Then she told me about the night he died. 'All was dark,' she said, 'but God came and He talked to me. Then the darkness went away, for He was like a Light.'"

The missionary wiped his eyes. How foolish he had been to fear! Of course, God knows how to comfort His own—even a girl so recently won from heathenism. God had called her out of darkness into His marvelous light and He would not let her stumble. Morningstar would follow the Lord—and because of faith like hers, others would come, a never-ending stream of dark-skinned people walking in the never-failing Light!

---

## SHALL THE NCC CONTROL

(Continued from page seven)

ers. Hiring the best legal counsel in the radio field NRB pressed its claims vigorously and won its case in Washington, New York and in other key government and industry centers.

Since that day there have been most cordial relations with the radio and television industry. Wherever evangelicals have made reasonable requests for sustaining time both network and local station managers have been most considerate. Evangelical churches and organizations related to the NRB now spend around \$10,000,000 a year in broadcasting the Gospel. Other evangelical groups operating independently buy large blocks of time. Their programs have the largest listening audiences for religious broadcasting in America. Without these broadcasts, sound Gospel messages would be few and far between on the airwaves.

The National Council of Churches (successor to the Federal Council) has been very restive under this situation. When it decided to renew the old war it first made cordial approaches to certain outstanding evangelicals, offering them sustaining time so it could not be said that the Council's strategy was in

any way directed against sound Gospel preaching. Then their new manifesto of March 6 was issued.

Immediately the National Religious Broadcasters countered with the following official statement issued by its annual convention at Cleveland, Ohio, April 12:

The National Religious Broadcasters in Annual Session at Cleveland, Ohio, approved and adopted unanimously this statement for the entire Television and Radio Industry, the Press of the USA and all religious bodies.

We cannot agree with the recent declaration of the Broadcasting and Film Commission of the National Council of Churches relative to its recommendation of the elimination of paid time for religious broadcasting and telecasting, because:

1. The National Council of Churches of Christ does not speak for all the Christians of America. For instance, factually, there are more than twenty million members of various Protestant churches who are not affiliated with NCC.

2. We commend the National Broadcasting Company for changing its past policy and practice by accepting Evangelist Billy Graham for a paid religious broadcast over their network. The request of NCC would deny Billy Graham this privilege.

3. We also commend the American Broadcasting Company, the Mutual network and every owner and operator of Radio and TV



stations who have been willing to offer their facilities by providing commercial time for the broadcasting and telecasting of the glorious Gospel of Good News, with good will to all mankind.

4. Our code of ethics (adopted at the time of our incorporation in April of 1945) sustains that we definitely approve of "maintaining high standards with respect to content, method of presentation, speakers' qualifications, and ethical practices to the end that such programs may be constantly developed and improved and that their public interest and usefulness may be enhanced. The content, production, and presentation of such programs, including both music and continuity, shall be consistent with the program standards of the station or network over which they are broadcast, and with the requirements of all federal and state laws and of all regulations of the Federal Communications Commission. Persons engaging in the broadcasting of such programs shall, by prompt appearance, scrupulous conformity with the limitations imposed by physical, technical, and economic characteristics of radio, Christian courtesy, and otherwise co-operate with the station or network management."

5. The National Association of Evangelicals, which is composed of forty different denominations, ten conferences of denominations, and more than one thousand independent churches, concurs in this official statement of the National Religious Broadcasters, Inc.

Following the release of this statement to the press, from the industry and evangelical church leaders, came many strong endorsements of the NAE and the NRB position. The National Broadcasting Company, which had hitherto opposed the sale of network time to religion, changed its policy and signed contracts with Billy Graham's "Hour of Decision" and "The Lutheran Hour."

Any thinking person will readily agree with the principles which actuate evangelicals in their stand for the right to purchase time for religious broadcasting. Briefly stated, these principles are:

1. Freedom of speech and religion, guaranteed under the Constitution of the USA, involves the right to proclaim one's faith through all avenues of public communication. No important and respectable religious group should be barred from the unhampered utilization of any important media.

2. It is only fair that respectable churches and religious organizations should have the same privileges of purchasing radio time as secular institutions. If time can be bought to promote the sale, for example, of tobacco and alcoholic beverages, while this same medium is closed to the Gospel

of Jesus Christ which can strengthen the moral and spiritual foundations of the nation, such restraints and restrictions are a travesty on justice.

3. The purchase of time for the broadcasting of religion increases the amount of time given religion and therefore makes it possible to more fully and adequately promote the cause of religious programming.

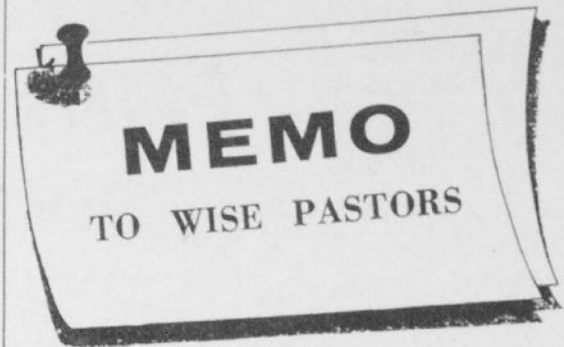
4. When a church buys time for its religious message it has more direct control of religious content of its program and is enabled to speak out more clearly and forthrightly its distinctive message.

5. The purchase of time helps secure more advantageous time for broadcasting religion. Many radio and television station managers think of Sunday morning as the logical time for religious broadcasts. Many of these interfere with morning church services. Broadcasters may prefer afternoon or evening time. The only way they can get the time they want is to pay for it.

6. The principle of purchase of time for broadcasting religion holds not only in the USA, but in foreign lands as well. In many European countries stations are state owned and sustaining religious broadcasting is controlled by state churches. The purchase of radio time on a commercial basis gives the only opportunity for getting the evangelical, Biblical Gospel message on the air.

7. Supremely important in the USA is the matter of historical record that the National Council of Churches consistently favors religious broadcasters who publicly deny the fundamental truths of the Christian faith, such as the divine inspiration and inerrancy of the Holy Scriptures, the virgin birth and deity of our Lord Jesus Christ, His suffering and death for the sins of mankind, His resurrection from the dead and His second coming in power and glory. Evangelicals cannot in any sense feel that these men represent them. On the contrary they feel that such men are promoting a denial of the "faith which was once delivered to the saints" and that there is laid upon evangelicals the duty and responsibility of countering such apostasy with a positive declaration of Bible truth.

It is from such pure and reasonable motives as these that the National Religious Broadcasters find themselves unalterably opposed to the official



Have you ordered your copies of the Campaign Issue of the EVANGEL yet? Better do so immediately to be sure of delivery by October 1--in time for your Enlargement Campaign.



**\$2.00 per 100**  
**POSTPAID**  
anywhere in the U.S.

(Cash with order; minimum order \$2.00)

The Campaign Issue is a special 16-page issue designed for your Enlargement Campaign. No date appears on the cover, so it is suitable for year 'round distribution.

ORDER FROM

**Gospel Publishing House**  
434 W. PACIFIC, SPRINGFIELD 1, MO.

views of the Broadcasting and Film Commission of the National Council of Churches. The NRB is, therefore, moving constructively to safeguard the rights and privileges of its members and of all evangelicals.

The NRB proposes to set up an office in Washington, D.C., with a full-time secretary to promote by every proper means the preservation, improvement and extension of evangelical Biblical broadcasting. This the NRB will seek to do under God, in all good Christian spirit and in co-operation with the United States government, the radio industry and the religious leaders of the nation.

(Officers of the National Religious Broadcasters, Inc. are: James DeForest Murch, Cincinnati, Ohio, president; T. F. Zimmerman, Springfield, Missouri, first vice-president; Earl L. Paulk, Tampa, Florida, second vice-president; Ralph W. Neighbor, Elyria, Ohio, secretary; T. W. Willingham, Kansas City, Missouri, treasurer; and Theo. Elsner, Philadelphia, Pennsylvania, chairman of public relations.)



# Fagots From the Torch of Evangelism

Compiled by the Department of Evangelism, 434 West Pacific St., Springfield, Mo.

► **FARMINGTON, MO.**—The evangelistic meetings recently concluded here with Evangelist D. C. Ogden of Memphis, Tenn., were the best attended in the history of the church. The good preaching and the beautiful chalk drawings each night were a real attraction. There was good interest and heavy conviction which brought souls to the altar for salvation.

—*J. W. Allen, Pastor*

► **BROOKHAVEN, MISS.**—An evangelistic team comprised of Leon Hennesy, Ed Sudberry and Don Ulman was used mightily of the Lord in a two-week meeting in the First Assembly of God here. The church enjoyed the greatest spiritual stirring it has experienced in many months. Believers were revived and some were baptized in the Holy Ghost. Sinners accepted Christ as Saviour. There were definite testimonies of healing.

—*Samuel H. Balius, Pastor*

► **LAKE CITY, IOWA**—The church here has been greatly benefited by the outstanding ministry of Thomas F. Harrison, professor of Historical Theology at Southwestern Bible Institute. The congregation was made to realize the nearness of Christ's return as Brother Harrison showed colored slides of the Holy Land, and wove into his sermons the scriptures connected with the pictures.

—*A. G. Green, Pastor*

► **MYRTLE CREEK, OREG.**—Evangelist Johnny Hoskins conducted three glorious weeks of revival meetings here. Twenty were saved and seven received the Baptism of the Holy Spirit. There were also many healed by the power of God. The Sunday School has averaged 202 for the past nine months, which is about 10 percent of the population of the town.

—*Clayton A. Nash, Pastor*

► **HOUSTON, TEX.**—In recent months the Sunnyland Assembly of God has experienced two very good revivals. Evangelist Melvin McKnight conducted two weeks of meetings, and the church was greatly edified during his ministry. Later Evangelist Roy Fleck ministered for three weeks. Many received the Baptism of the Holy Spirit, and a great number came to the Lord for salvation.

—*O. L. Davidson, Pastor*

► **CABLE, WIS.**—The church here experienced a mighty visitation of God's Spirit under the ministry of Evangelist G. R. Conrow. Some were saved, filled with the Spirit, and healed during the meetings. The unusual blessing in the meetings carried over into the fellowship meeting on the Monday following. There were many manifestations of God's presence in the evening service.

—*John Fillmore, Pastor*

► **UNION CITY, TENN.**—Evangelist Bill Lee of Atlanta, Ga. was signally used of God in a ten-day series of meetings conducted recently in the First Assembly of God. Many sinners came weeping to the altar, and backsliders were brought back to God in this glorious tide of revival. The church was packed night after night. Many visitors from other churches shared with the Pentecostal believers, and God worked the miraculous in every service. Several first-time visitors never missed a service. Many Christians were delivered from oppressions and fears that kept them from being their best for God. The whole church is rejoicing in this move of God.

—*Lonnie E. Calloway, Pastor*

► **CALDWELL, TEX.**—The Second Creek Assembly has enjoyed a wonderful outpouring of the Holy Ghost in two weeks of meetings with B. J. Mikulek, pastor of the Assembly in Luling, Tex. Fourteen received the Baptism of the Holy Spirit, and 11 were re-filled. There were many healings of various afflictions. One lady was healed of ruptured blood vessels in the leg causing swelling and pain. A boy was delivered of stuttering. One lady said she could not straighten her legs while lying down, but testified that after being prayed for she can do so without difficulty. One woman was healed of eye trouble, and a man of arthritis. There were many other healings of minor afflictions.

—*Henry D. Vincent, Pastor*

## ANNOUNCEMENTS OF FORTHCOMING EVANGELISTIC CAMPAIGNS

STATE	CITY	CHURCH	DATE	EVANGELIST	PASTOR
Ala.	Phenix City	Golden Acres	Sept. 2-16	Nelson E. White & wife	Roy Johnson
Calif.	La Crescenta	A/G	Sept. 4-16	Bill Lewis	Earl Odell
	Oakland	Calvary Temple	Sept. 9—	Danny Hope & wife	Oliver Foth
	San Bernardino	N. Loma Linda	Sept. 8-16	Virgil & Edythe Warens	Edwin Anderson
	Santa Cruz	First A/G	Aug. 26—	Watson Argue	R. P. Murray
	W. Los Angeles	Faith Tab.	Sept. 2-16	George Hayes	W. E. Larson
	Westminster	First A/G	Aug. 28-Sept. 9	The Westbrook Family	J. K. Soper
Conn.	New Haven	Gosp. Tab.	Sept. 9-23	The Reid Party	D. P. Longstreth
Ga.	Atlanta	Bethel Temple	Sept. 6-16	Skondeen Family	Grover Langston
Ill.	Chicago	Stone Church	Sept. 9-23	Bobby Ray	Ernest C. Sumrall
	East Alton	A/G	Aug. 26-Sept. 9	Helen Cox, Mabel Brown	Gerald Dewlen
	Havana	A/G	Sept. 3-16	Fiscus & Peak	T. L. Bonnivar
	Odin	A/G	Sept. 4-16	Walter D. Lascelle	S. F. Kostencki
Ind.	Clay City	A/G	Sept. 9—	A. F. DiMusto Family	G. Glenn Perkins
Iowa	Marshalltown	First A/G	Sept. 5-23	Star Thomas	Mirko E. Parlotz
Kans.	Lawrence	A/G	Sept. 11-23	R. Alan Davis	J. J. Krimmer
Md.	Silver Spring	A/G	Sept. 11-23	Wm. F. Voodre	H. L. Wigfield
Miss.	Brookhaven	First A/G	Sept. 3—	Earl Irby	S. H. Balius
Mo.	Adrian	A/G	Sept. 4—	Roland Hastie & wife	J. W. Whitlock
	Clark	A/G	Aug. 28-Sept. 9	R. W. Hastie	David Irwin
	Sedalia	A/G	Sept. 4-16	Carl Oney & wife	Floyd Buntenschach
Mont.	Miles City	A/G	Aug. 26—	Bill Murphy	Eric H. Seaberg
N. Mex.	Moriarty	A/G	Sept. 11-23	Quentin D. Edwards	C. D. Holley
N. Dak.	Fargo	First A/G	Aug. 22-Sept. 9	A. R. Vander Ploeg	R. Wiley
Ohio	Girard	Summit Pent. Ch.	Sept. 4-16	Paul W. Wilbur	C. E. Nielsen
	Mansfield	Glad Tidings Tab.	Sept. 4-16	Clinton Vanzant & wife	A. J. Jensen
	New Alexandria	* First A/G	Aug. 28—	Eddie Roush & wife	C. E. Dewlen
Oreg.	Springfield	Bethel A/G	Sept. 2—	John Everett	Warren Cornelius
Pa.	Brookville	First A/G	Sept. 9-30	John & Olive Kellner	Vernon Boyer
	Freemansburg	* First A/G	Sept. 2—	T. T. Ward	I. M. Raroha
S. Dak.	Rapid City	Bethel A/G	Sept. 2—	Albert E. Anderson	Earl Harper
Tex.	Cleburne	Bethel A/G	Sept. 2—	Glen Shinn & wife	T. A. Braziel
Va.	Portsmouth	A/G	Sept. 9-23	Claude Kelly	H. Peterson, Jr.
Wash.	Naselle	A/G	Sept. 4-16	E. T. Quanabush	F. Wayne Ridout
Wis.	Racine	A/G	Aug. 26—	John McDuff	James Hamann

\* Union meeting

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.

► CLOVERDALE, CALIF.—Evangelist and Mrs. T. B. Don Carlos recently conducted one of the best revivals that has come to this church. Souls sought God almost every night, and many new people attended.

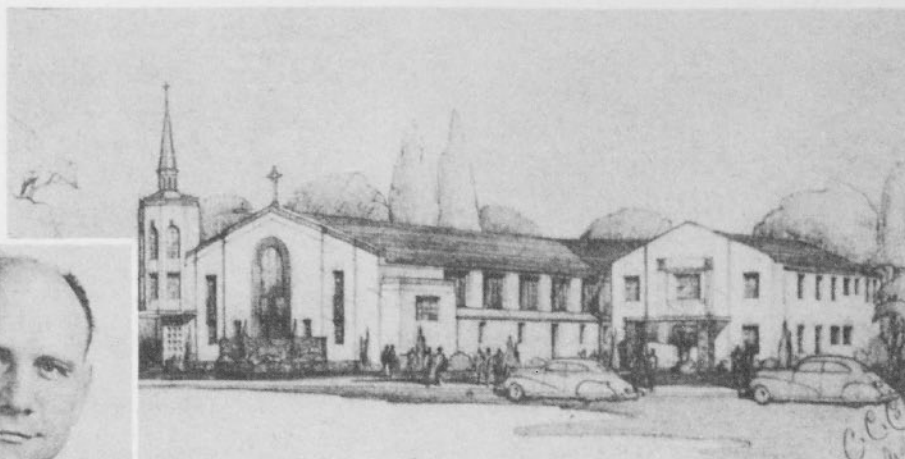
—J. L. Jeffrey, Pastor

► LAKEVIEW, OREG.—Latin-American Evangelist Reuben O. Ruiz of Antlers, Okla. conducted a very successful revival campaign here at First Assembly recently. Several were saved, and there was a spiritual awakening in the church. All were encouraged to go deeper in God's great love.

—Jay Beebe, Pastor

► SAN ANGELO, TEX.—The Campus Blvd. Assembly recently enjoyed a four-week evangelistic campaign with Evangelists Cecil and Daisy Gillock. God moved each night of the campaign. Approximately 20 were saved and the same number received the Baptism of the Holy Spirit. There were a number of outstanding healings, including that of a Nazarene lady who had been suffering from arthritis. She was not only healed, but later returned to the meetings to be filled with the Holy Spirit. There were several other healings among folk belonging to various denominations.

—Eston A. Pack, Pastor



First Assembly of God, Santa Cruz, California



◀ Pastor Raymond P. Murray

## FIRST ASSEMBLY IN SANTA CRUZ DEDICATES NEW BUILDING

About eighteen years ago, a night club singer from Hawaii was converted. She became so concerned about the work of the Lord that she determined to live in strictest economy to give more to the Lord who had done so much for her. Instead of electricity, she used candles. Instead of gas, she used a wood stove for cooking. She did without a telephone. When dying, she requested an inexpensive funeral. She left all her savings (over \$5,000) to the First Assembly of God in Santa Cruz, California. This sacrificial gift formed the nucleus for the beautiful new church (shown above) which was officially opened and dedicated last week. A lovely stained glass window depicting Christ with outstretched arms, calling, "Come Unto Me," stands as a memorial of this devout handmaiden of the Lord, Mrs. Mary Smith.

First Assembly was founded in 1922 when a Sister Saunders, a Brother Ogilvie, and Brother and sister Leo J. Flower came to Santa Cruz from the Upper Room Mission in San Jose. The church was organized as Glad Tidings Tabernacle and had its first building in 1926.

The church continued to move forward under its several pastors. The present pastor, Raymond P. Murray, came to the church in 1945. Soon afterward plans for a new church were underway. A fine location was secured and construction began on the educational (Sunday School) unit in 1949. The ground breaking for the new auditorium was held on Easter Sunday, 1955.

In thanksgiving for all the blessings of God, Pastor Murray planned a dedication revival campaign which began on August 26. The evangelist is Watson Argue, former pastor of Calvary Temple, Seattle, Washington.

The church was dedicated on Monday, August 27, during a sectional fellowship rally. J. L. Gerhart, Secretary-Treasurer of the Northern California-Nevada District was the speaker for the dedicatory service.

The newly constructed auditorium will seat 600. The church in its two units—sanctuary and educational building—has a total of 18,000 square feet of floor space, which include 31 Sunday School rooms, a two-room nursery, and pastor's study. There is also a radio control room to serve the public address system, the tower chimes, and for broadcasting the church's weekly radio program, "Music with a Message," over KDON.

General Contractor Glen Craig is a member of the congregation and chairman of the local Men's Fellowship. He reports that the building is valued at \$150,000 but much of the labor was donated.

Certainly the abundant blessings of God have rested upon the labors of Pastor and Mrs. Murray and the fine congregation of First Assembly in Santa Cruz but they are expecting God to do even greater things in the days ahead. Pastor Murray expressed it this way: "It is hats off to the past; it is coats off to the future."

## NEWS of EVANGELISM

After pastoring twelve years in Winnipeg and eight years in Seattle, WATSON ARGUE has again entered the evangelistic field. His first campaign is the dedication revival of the First Assembly of God, Santa Cruz, Calif. . . . Another evangelist of former years, PETER JEPSON, has entered the evangelistic field after having pastored for ten years. . . . HAROLD FUQUA will be holding meetings in West Africa for the next few months. . . . RALPH WILKERSON, who was an evangelist for many years, has accepted a call to the First Assembly of God in Topeka, Kans.

## FELLOWSHIP NEWS

### UKRAINIAN BRANCH OFFICERS ELECTED

LANESVILLE, N. Y.—We are grateful to the Lord for His gracious blessing on the Ukrainian Branch conference which convened July 19-21 here at the Ukrainian Branch camp grounds.

The following officers were elected: Joseph J. Matolina, Superintendent; Fred Smolchuck, Assistant Superintendent; Bartholomew Hutzaluk, Secretary; John Kiszzenik, Treasurer. The Presbyters are Samuel Maruscak, S. A. Mostowy, and Andrew Dawidiuk. The editor of the Ukrainian Branch periodical, "The Pilgrim Evangel," is Joseph J. Matolina.

God's presence was felt in a precious way throughout the entire conference. We believe that with God's help we will progress in a greater way than ever before.—by Joseph J. Matolina, Superintendent.

### MANY FILLED WITH THE SPIRIT DURING YOUTH CAMP

LAKE NEBAGAMON, Wis.—Evangelist and Mrs. William Moorman of Bedford, Ohio, were guest speakers at the Junior and Teen Camps here. Many of the young people responded to the dynamic presentation of the gospel and accepted Christ as their Saviour. Approximately 25 were filled with the Holy Spirit. We are thanking God for His blessing on the third year of our newly erected camp on beautiful Lake Mennesuing.—Howard Flaherty, Treasurer.

## ANNOUNCEMENTS

LABOR DAY YOUTH RALLY—Sept. 3 at First Assembly of God, 13th and Mulberry, Ottawa, Kans., 7:30 p.m. R. A. McClure, North Kansas City, Mo., speaker.—Bennie R. Harris, Pastor.

EASTERN DISTRICT C. A. RALLY, Sept. 3, at Living Waters Camp Ground, Cherry Tree, Pa. D-CAP Chester Jenkins in charge. D-CAP Roy Harthem of Florida, guest speaker. Services at 10:30 a.m., 2 and 6 p.m.—Audrey Hardy, District C. A. Secretary.

(Continued on next page)

(Continued from preceding page)

**FELLOWSHIP MEETING**—Sept. 10 at First Assembly of God, Allentown, Pa.; J. O. Savell, speaker.—David A. Berquist, Pastor.

**KENTUCKY DISTRICT** Sunday School Convention at Calvary Assembly of God, Louisville, Ky., Sept. 11-13; L. B. Keener and Robert Pirtle of Springfield, Mo., guest speakers.

**OHIO DISTRICT** Sunday School Convention at First Assembly, Akron, O., Sept. 20-21; Charles and Edith Denton, D. V. Hurst, Robert Pirtle, all of Springfield, Mo., guest speakers.

**NEW YORK DISTRICT** Sunday School Conventions at New York City, Sept. 13-15, and at Buffalo, N. Y., Sept. 17-18; Charles and Edith Denton, D. V. Hurst, Robert Pirtle, all of Springfield, Mo., guest speakers.

**DEDICATION OF NEW CHURCH**—The Assembly of God Church, Litchfield, Ill. Dedication services Sept. 10; W. R. Williamson, District Superintendent, and A. A. Wilson, Kansas City, afternoon and night speakers respectively.—Earl E. Cornelison, Pastor.

### NEW ADDRESSES

O. T. Killion, 1316 Pearl St., Texarkana, Ark. "Pastoring First Assembly of God."

L. H. Gundlach, 2041 "C" Ave., Douglas, Ariz. "Pastoring First Assembly of God, 13th and Dolores."

Mr. and Mrs. A. M. Anderson, 49 Main St., Hackettstown, N. J. "Pastoring Assembly of God."

Leroy Whiteman, 1510 Fourteenth St., Eldora, Iowa. "Pastoring Assembly of God."

Pastor Willard F. Latsch, Box 148, Knoxville, Pa. Pastor V. W. Whitmore, Box 587, Kensington, Kans.

George and Evelyn Royce, Box 35, Bauxite, Ark. "Pastoring First Assembly of God."

Robert M. Couch, Route 2, Chickamauga, Ga. "Pastoring Gospel Tabernacle."

Ruby Enyart and Erna Petznick, 57½ St. Louis St., Johnson City, Tenn. "Pastoring Full Gospel Assembly of God."

Allan E. Mitchell, 2 Pittsburg Ave., N. Hornell, N. Y. "Pastoring Glad Tidings Tabernacle, Hornell, N. Y."

Pastor Merle J. White, First Assembly of God, Peak and Garland Sts., Dallas, Tex.

H. E. Waddle, 2101 White Ave., Nashville 4, Tenn.

A. Ephraim and Marguerite Hokanson, Box 344, Okanogan, Wash. "Pastoring Full Gospel Christian Assembly."

Mr. and Mrs. Don Duvall, 209 S. 5th St., Dardanelle, Ark. "Pastoring First Assembly of God."

Conrad J. Schaefer, 1203 Chidsey St., Easton, Pa. "Pastoring Assembly of God."

Dennis Valdez Jr., Apartado 25, Cabaiguan L. V. Cuba.

N. R. Dickerson, 4829½ Arden Dr., Temple City, Calif.

Pastor P. Nelson Garcia, % West View Assembly of God, Canton Pike, Hopkinsville, Ky.

Bill and Bonnie Cadwell, Box 415, Princeton, Ky. "Pastoring Assembly of God."

Charles Prince, 1513 Walker St., Hope, Ark. "After pastoring the First Assembly in Texarkana, Ark. for 11 years, have resigned and am now on evangelistic field."

Irwin Krueger, Box 332, Tonasket, Wash. "Pastoring Assembly of God."

Evangelist William Schell, R.D. 1, Noxen, Pa. Mr. and Mrs. Frank Cottingham, pastoring First Assembly, Cor. King St. and San Souci, Charleston, S. C.

Mr. and Mrs. David E. Gams, 421 Eugene St., Greensboro, N. C. "Pastoring Central Assembly."

Hilliard Griffin, 4984 S. Newport St., Tulsa, Okla.

Evangelist Paul B. Franklin, 8691 Trask Ave., Garden Grove, Calif. "After a much-needed rest I am returning to the evangelistic field."

Ivan E. Cobb, 17½ Woodside Ave., Newton, N. J. "At present I am assisting Gerritt Kenyon in the Assembly at Hamburg, N. J., and in the near future I will be assisting David D. Dipold in establishing an Assembly in Newton, N. J."

Jay Alford, Box 385, Madison, Tenn. "Pastoring First Assembly of God."

Gordon F. Preiser, 436 Orelan Mill Rd., Orelan, Pa. "Pastoring Assembly of God."

Melton O. Bruce, 1338 N. Merton, Memphis, Tenn. "Pastoring Hollywood Assembly of God, 1383 Boxwood."

James F. Rowell, 1017 E. First St., Greenfield, Ind. "Pastoring Assembly of God."

Leonard Palmer, 712 Almar Ave. (office address Box 961), Santa Cruz, Calif. "Resigned pastorate at Burlingame, Calif. to become Assistant Superintendent of the Northern California and Nevada District."

Floyd Garrett, 809 S. Elmwood, Kansas City, Mo. "Director of Religious Education at Sheffield Assembly, 5915 Winner Rd."

Pastor A. L. Todd, Box 1115, Overton, Tex. B. D. Bennett, Box 581, Lomita, Calif.

Mr. and Mrs. William N. Ilnisky, 3302 Harrison, Ft. Wayne, Ind. "Associate Pastor at Fort Wayne Assembly."

Edgar Newby, 308 N. Garden St., Roswell, N. Mex. "Pastoring First Assembly."

Evangelist Lolita Thompson, 1440 Benton Ave., Springfield, Mo.

Pastor H. A. Pegg, 37815 Palm Vista Ave., Palm-dale, Calif.

George E. Walters, Box 379, Ashford, Ala. V. Ray Allen, 1112 W. Pine, Deming, N. Mex.

"Pastoring First Assembly of God."

### OPEN FOR CALLS

#### PASTORAL

Mr. and Mrs. Lee F. Stokes, 2330 N. 28th St., Fort Smith, Ark.

#### EVANGELISTIC

Leonard G. Cranor, 2156 N. Jefferson Ave., Springfield, Mo. "Resigned pastorate in Flat Rock, Mich."

Norah R. Cannon, 800 Second Ave., Dallas, Tex.

### PASTORAL OR EVANGELISTIC

J. H. Aplin, 861 Welworth St., Mobile 17, Ala. M. E. Sooter, 602 W. Second St., Rolla, Mo. Harold V. George, 412 Kentucky St., Quincy, Ill. "Resigned pastorate in Lincoln, Ill."

### MINISTER OF CHRISTIAN EDUCATION

Luther G. Baker Sr., 411 N. California St., Lodi, Calif. "Full or part time. Available first of September."

### MISCELLANEOUS NOTICES

**WANTED**—Sunday School picture rolls for native preachers in Africa, India, and Philippines. Send postpaid to Honorea Osberg, 1236 S. Grand, Los Angeles 15, Calif.

**BOOKS WANTED**—Anyone having books not in use may send them to Arvid Ohnell, Home Missions Department, 434 West Pacific Street, Springfield 1, Missouri, for use in prison libraries. Christian study books, fiction, and school textbooks (grade or high-school level) are acceptable.

### WITH CHRIST

**ZACHARIAH J. LAUNIUS**, 75, Calion, Ark. went to his heavenly reward July 24, 1956. Brother Launius was ordained in 1917, and until his retirement a few years ago had been engaged in pastoral work in Arkansas, Louisiana, and Texas.

**THOMAS J. STOKES**, 74, Morro Bay, Calif., suffered a heart attack and died July 17, 1956. Brother Stokes was ordained in 1935. He held pastorates in Russellville and Conway, Ark. Since 1950, he and his wife had pastored the Assembly in Morro Bay.

**OSCAR L. MABRY**, 82, Denver, Colo. went home to be with Jesus on July 22, 1956. Brother Mabry was ordained in 1924. He served as Secretary-Treasurer of the Rocky Mountain District for 14 years. He pastored churches in Longmont, Delta, and Las Animas, Colo. and in Glenrock and Newcastle, Wyo.

## We are reaching **SERVICEMEN** stationed at . . .

Ladd Field, Eilson AF Base, Big Delta Air Base (Fairbanks, Alaska)  
Brookley Air Base, Mobile, Alabama  
Fort Rucker, Alabama  
Luke Field, Glendale, Arizona  
Camp Chaffee, Arkansas  
Red River Arsenal, Texarkana, Texas  
Mather AF Base, California  
McClellan Field, California  
Moffett Field, California  
Camp Pendleton, California  
Fort Carson, Colorado  
Ent Air Force Base, Colorado

Peterson Field, Colorado  
Naval Air Station, Jacksonville, Florida  
Fitzsimons Hospital, Denver, Colorado  
Naval Air Station, Pensacola, Florida  
Tyndall Air Base, Panama City, Florida  
Homestead AF Base, Florida  
Whiting Field, Milton, Florida  
Fort Benning, Georgia  
Spence Field, Moultrie, Georgia  
Hunter AF Base, Georgia  
Fort Riley, Kansas

**THERE IS** an Assemblies of God military chaplain or pastor at each of these locations (and dozens more) who makes personal contact with young men stationed nearby. Continue to watch the **EVANGEL** for other installations not listed here.

**SEND US** the address of your serviceman assigned to any of these bases. We will inform the chaplain or pastor about him. Or, better yet, send your serviceman's address without delay no matter where he is stationed. We will place him on our mailing list whether or not we have a chaplain or pastor to contact him.

**ALL SERVICEMEN** on our mailing list regularly receive friendly correspondence, **REVEILLE**, and other gospel literature and services. There is no charge for this ministry; the Servicemen's Division is supported by freewill offerings. Address all correspondence and offerings to:

**SERVICEMEN'S DIVISION**  
434 West Pacific Street  
Springfield 1, Missouri



# Solving Youth's Problems

## YOUTH'S MARRIAGE PROBLEMS

by Alfred L. Murray

A sane, helpful book for young couples who want marriage to be truly Christian. A much-needed book discussing youth's premarital problems with a definite Christian emphasis. Cloth bound.

3 EV 2945 \$2.00

## HOW TO CHOOSE YOUR VOCATION

by Leslie Parrott

Here is a practical, readable little volume that every young Christian should read. Paper bound.

3 EV 3886 50c

## SHOULD PROTESTANTS AND ROMAN CATHOLICS INTERMARRY?

by John Carrara

An eye-opening discussion of the problem involved in marriages between Protestants and Roman Catholics. Includes a photostatic copy of the agreement signed by Protestants when they marry Roman Catholics. Paper bound.

3 EV 3588 25c

## THE SECRET LANGUAGE OF A DECK OF CARDS

by Tilman Hobson

This is a strong, militant attack on the evils resulting from the playing of cards and dancing. Paper bound.

3 EV 3586 15c

## MOVIES AND THE CONSCIENTIOUS CHRISTIAN

by Paul Rees

A sane, well-balanced, attractively presented message regarding the movies and their effect on movie-goers. Paper bound.

3 EV 3535 35c

## ANSWERING COLLEGE STUDENTS' QUESTIONS

"Does Life Have a Reason?" "Is There Proof of God?" "When Did the World Begin?" These are some of the questions you'll find answered in this little book. Excellent for doubters. Paper bound.

3 EV 3360 25c

## THE INSIDE STORY OF NARCOTICS

by Jim Vaus

From police records, medical journals and other sources open to him, Mr. Vaus has compiled and organized a complete treatise on the subject of narcotics—and its effects upon the body and soul. His discussion covers the various phases of narcotics traffic, its effects upon young people and the horrible results of drug addiction. Paper bound.

3 EV 1794 \$1.00

## HOW WE MAY KNOW THAT GOD IS

A handy little book that calls attention to the overwhelming amount of evidence concerning the existence and purpose of God. Paper bound.

3 EV 3479 25c

## POISON PEDDLING ON AMERICA'S BOULEVARDS

by Bernard Brunsting

The popularity of Dr. Brunsting's Sunday evening message on the subject of indecent literature brought the demand for its publication in booklet form for wide distribution. He warns that pornographic material contributes to immorality and degeneration among our young people. Paper bound.

3 EV 3567 35c

## CLASH

by C. M. Ward

This booklet has been written to give direction and help to our youth of today. The author, Rev. C. M. Ward, speaker on the national radio broadcast "Revivaltime," sets forth a compilation of guiding principles for our young people. A copy should be placed in the hands of every young person. Paper bound.

2 EV 701 25c each \$15.00 for 100

## YOUTH'S PROBLEM NO. 1

by Alfred L. Murray

This book is one for which earnest, inquiring young people have been searching. The author discusses youth's great problems and answers the questions of young people of this day. Cloth bound.

3 EV 2946 \$2.00

## TEEN-AGE ETIQUETTE

by Grace Ramquist

A book of hints and helps on etiquette for young people. Scripturally sound and clearly understandable. Included are pointers on: Poise, Personal grooming, Table manners and many other social habits. An ideal book for teen-age youngsters. Paper bound.

3 EV 2671 \$1.00

## CAN HIGH SCHOOL YOUNG PEOPLE THINK?

A neat little booklet that deals with problems found in high schools such as sports, boy and girl friends, dancing, amusements, habits, etc. Paper bound.

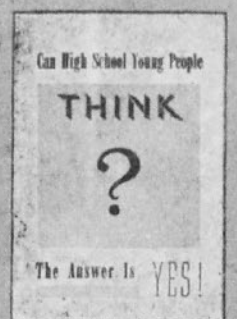
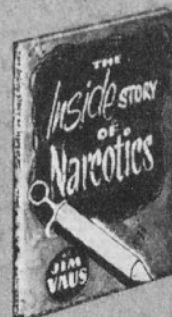
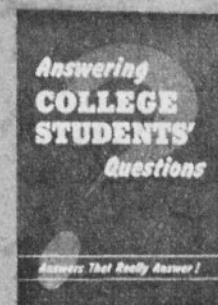
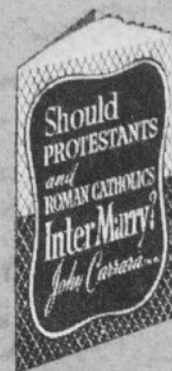
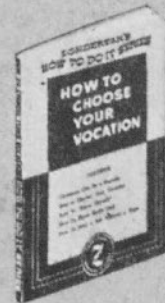
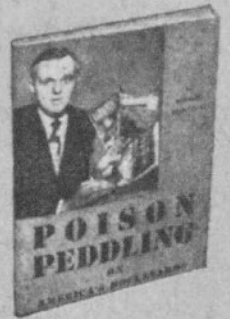
3 EV 3399 25c

## LOVE IS A DANGEROUS ROAD

by Waldo Richardson

A fine story depicting the folly of marrying an unbeliever.

3 EV 3921 5c ea; 55c for 12; \$4.00 for 100



**GOSPEL PUBLISHING HOUSE, SPRINGFIELD 1, MO.**

No COD Orders—CHARGE ORDERS: Add 5% for Postage and Handling—WE PAY POSTAGE on all orders sent with cash.



# Records

## by Assemblies of God Musicians

You'll be proud to own these fine records contributed by some of our foremost Assemblies of God musicians. Now is the time to add these exclusive Spirit-filled numbers to your collection.

### DON COMPTON

**Record No. 27 EV 19359—45 RPM \$1.05**  
How About Your Heart  
Look Away to Heaven

**Record No. 27 EV 19360—45 RPM \$1.05**  
Heavenly Love  
Led by the Master's Hand

### LOLITA THOMPSON

**Record No. 27 EV 19361—45 RPM \$1.05**  
How About Your Heart  
Across the Great Divide

**Record No. 27 EV 19362—45 RPM \$1.05**  
Led by the Master's Hand  
Say a Prayer for Me

**Record No. 27 EV 19363—45 RPM \$1.05**  
I Bowed on My Knees and Cried Holy  
Someday, It Won't Be Long

**Record No. 27 EV 19364—45 RPM \$1.05**  
Someone to Care  
I Have Found a Hiding Place

### EVANGELIST AND MRS. D. FRED LEADER

**Record No. 27 EV 9240 78 RPM \$1.05**  
He'll Never Forget to Keep Me  
Each Step of the Way

**Record No. 27 EV 9241—78 RPM \$1.05**  
Let Me Lose My "Self" and Find it Lord  
in Thee  
He Bought My Soul

**Record No. 27 EV 9242—78 RPM \$1.05**  
I Know Who Holds Tomorrow  
Crown of Thorns

**Record No. 27 EV 19282—78 RPM \$1.05**  
In the Shady Green Pastures  
On the Other Side

**Record No. 27 EV 19281—78 RPM \$1.05**  
Submission  
The Loveliness of Christ

### GOSPEL PUBLISHING HOUSE SPRINGFIELD 1, MO.

Charge Orders: Add 5% for Postage and Handling  
We Pay Postage on all orders sent with cash.

# "I Was in Five Prisons"

(Continued from page nine)

ing the old "bastille" of evil eminence at Charlestown, which was filthy, out-moded, vermin-infested, repressively administered. Thank God, this is past history with Massachusetts!

At Columbus I could only see these men by stooping low and talking to them in turn through a close-meshed screen, through which I could hardly distinguish their features. However, I did have a profitable time of spiritual fellowship. These men were so grateful for our visit, and were encouraged.

My first impressions of a prison were from our front porch in Alleghany (now part of Greater Pittsburgh). As a youth I could see the grim stone walls of the penitentiary on the banks of the Ohio River. My oldest brother worked there as a clerk for a time. I little thought I would ever see inside those walls.

After the formalities of admission, kindly pre-arranged for me by Chaplain Voorhees, who was out of the city, I met in the visiting room a lifer, whom I call our "theologian." He is a thoroughly saved man. His chief problem was the scriptural basis for the baptism of the Holy Spirit with a sign of tongues. (Several of our prisoner students have this experience.) I hope I convinced him. He faithfully witnesses for the Lord and is called plenty of uncomplimentary names by unbelieving fellow-inmates.

A long trip then took us to the State Prison at Concord, N. H. Here at Concord I met for the first time a young man, Verdon, as much my "son" as if he were my own, who has seen his own father only once in his lifetime when he was sixteen years old. He came from a broken home and became a regular "rounder" in the merchant marine. A life of sin and crime followed, with the inevitable result—prison. He was actually an agnostic, if not an atheist. In the old Charlestown (Massachusetts) prison, however, Tom, another of my "sons," led Verdon to a definite experience of salvation, as he did twenty others. Verdon's letters have literally oozed the joy and

satisfaction he has in Christ. Face to face with him I found a man, six feet four in height and broad shouldered in proportion, whose countenance radiated the presence of the indwelling Christ—all hardness gone.

We then moved on to the new Massachusetts Correctional Institution to visit Tom. His career has been in truth a stormy one, for he has had a terrific experience of disillusionment and disappointment with so-called Christian people. He embraced and kissed me, both when I came and when I departed. Such men are not given to effusiveness. His problem is enough to floor even a rugged Christian of more mature years, but he is weathering the storm successfully. (He has been one of our Correspondence School students since 1948. He received the baptism in the Holy Spirit several years ago.)

Several burdens of prayer emerge from our experience both by correspondence and by personal visits with these men: (1) for the men themselves, that the Lord will keep them in the midst of most adverse environment; (2) that He will bless their witness to others; (3) that prison chaplains may be aroused to the wonderful opportunity they have to really minister the gospel to these men. (We know definitely of some who will not permit any reference to the blood of Christ.) (4) That in the providence of God the office of chaplain may be considered by state authorities not as a mere political appointment.

Thank God, some of the chaplains are real men of God and are co-operating beautifully with our Correspondence School in helping prisoners to find themselves first, then to find Christ who is the answer to all problems in and out of prison.

*You are writing a gospel,  
A chapter each day—  
By deeds that you do,  
By words that you say.  
Men read what you write,  
Whether faithless or true—  
Say! What is the Gospel,  
According to YOU!*

# Why I Preach

(Continued from page nineteen)

Nothing else can rid the conscience of guilt but God's forgiveness, and nothing can produce forgiveness apart from the atoning death of Christ. The absolving words of prelates and priests are devoid of authority and power, for "no man can forgive sins but God only."

In an Oxfordshire village an aged Christian lady lay dying. Her soul was at peace as she waited for her Saviour's beckoning call. An anglo-catholic clergyman from the parish called to see her and was shown into her little room.

After exchanging the usual formalities he said, "Well, my dear lady, I have called to grant you Absolution."

"Absolution," repeated the little old soul, "what is that?"

"Forgiveness of sins," said the cleric. "I've come to forgive your sins."

"Oh, how wonderful," cried the parishioner. "Please let me see your hand."

The clergyman gave her his hand. She opened it and looked intently into the palm.

"Imposter!" she declared indignantly, thrusting the hand away. "The One who has forgiven my sins has the print of the nail in His Hand."

I preach the cross because I believe that "Nothing can for sin atone, nothing but the blood of Jesus."

5. *The Cross Is the Supreme Manifestation of the Love of God.*

I want to tell my contemporaries that God so loves them that He, at the greatest personal cost, has made a way of deliverance from the consequences of their sin. He does not want them to be eternally separated from Him; and yet, separation is inevitable as long as they are sinners, for sin cannot co-exist indefinitely with God. If there were any other way of redemption, then the death of Christ is irrelevant and the Word of God meaningless. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). No one can say God does not love them when once they have heard of Calvary.

6. *The Cross Is the Sure Pledge of the Final Victory over Evil.*

Calvary was the zenith of the con-

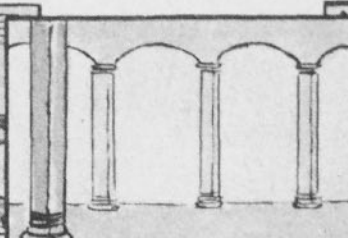
art-o-graph

flannel backgrounds

These outstanding Visual Helps are made from high quality flannel which adheres quickly and remains securely in place. Expertly colored with the best paints that will not chip or crack and are of light pastel colors that do not detract from visual aid figures. Flannel boards will not appear cluttered or crowded. Just the material for effective visual teaching. Size 24x36 inches. Individually packed in plastic carrying bags.



Basic Landscape



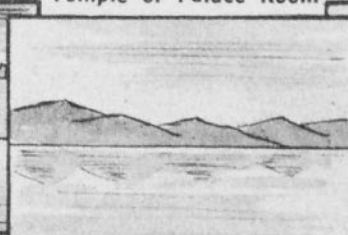
Temple or Palace Room



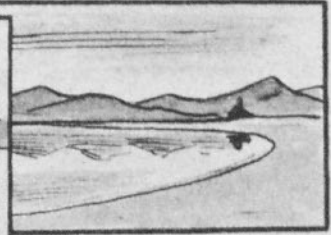
Accessory Pieces



Village Street



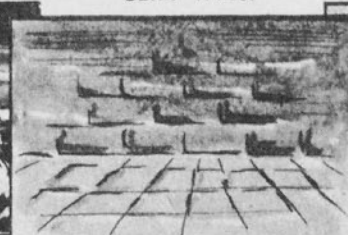
Calm Water



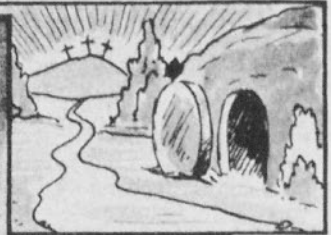
Seashore



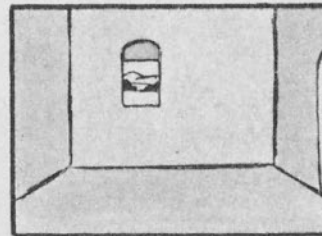
Stormy Water



Jail or Dungeon



Easter



House Interior



Desert



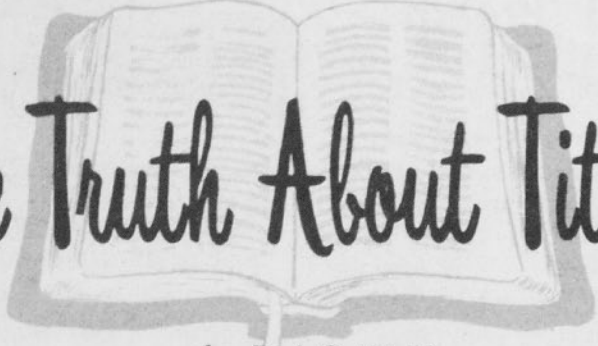
Christmas

- |            |                       |            |                  |
|------------|-----------------------|------------|------------------|
| 19 EV 7798 | Basic Landscape       | 19 EV 7804 | Jail or Dungeon  |
| 19 EV 7799 | Village Street        | 19 EV 7805 | Desert           |
| 19 EV 7800 | Stormy Water          | 19 EV 7806 | Accessory Pieces |
| 19 EV 7801 | House Interior        | 19 EV 7807 | Seashore         |
| 19 EV 7802 | Temple or Palace Room | 19 EV 7808 | Easter           |
| 19 EV 7803 | Calm Water            | 19 EV 7809 | Christmas        |

**\$1.95 each**

**GOSPEL PUBLISHING HOUSE**      **SPRINGFIELD 1, MO.**

Charge Orders: Add 5% for Postage and Handling—We Pay Postage on all orders sent with cash.



# The Truth About Tithing

by Earl C. Wolf

(Continued from preceding page)

flict between God and the Devil. Satan intended the execution of Christ to be his supreme stroke of genius to thwart God's deliverance of the captives. But the wisdom of God is never more plainly seen than here, for Calvary was His master-stroke. Calvary and Christ's resurrection dealt the Devil his final blow. He will never recover. Commencing at the Cross, the Kingdom of Christ began its victorious extension—and the final defeat of all the powers of darkness is guaranteed.

The Cross is the greatest event of history. Take it away and there is nothing worth living for. But, blessed be God, Christ has initiated a new era and a new order which carry us beyond the depressions and defeats of this atom-threatened age.

Because it gives me a message of hope and peace, I will declare the message of the Cross to all and sundry.

*7. The Message of the Cross Is the Never-Failing Source of Comfort to Those Who Are Saved.*

I listen to the saints in their sublimest moments of devotion and I hear them breathe, "Draw me nearer, blessed Lord, to the cross where Thou hast died." I hear their testimonies as they speak of the triumphs of grace, and this is what they say: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." I gather with lovers of Christ at their times of rejoicing and I hear them sing in victory:

*"The cross, it standeth fast, Hallelujah,  
Defying ev'ry blast, Hallelujah."*

For these reasons I preach the message of the cross, convinced that it is the only message for the times, and that the opportunity for its declaration will soon be gone.

*"So I'll cherish the old rugged Cross,  
Till my trophies at last I lay down;  
I will cling to the old rugged Cross,  
And exchange it some day for a crown."*

**T**HE PRACTICE OF GIVING ONE-TENTH of one's income to God is known as "tithing." The Lord has honored this holy custom of His followers down through the centuries, and it is far more important than we often realize. I believe in tithing because the tithe is:

1. *A Scriptural principle.* It is not a human device for meeting the financial needs of the church. The Bible says, "The tenth shall be holy unto the Lord" (Leviticus 27:32). Jesus approved this principle when He said to the Pharisees, "Ye pay tithe of mint and anise and cummin . . . these ought ye to have done" (Matthew 23:23). The apostle Paul approved the principle of tithing for New Testament believers.

2. *A Biblical minimum.* It does not limit my giving, for it prescribes a basis and not a maximum. It places no ceiling upon gifts to the Master, but helps me to open the door to a genuine stewardship. Here is stewardship taking its "first steps."

3. *A Christian witness.* Just as faithful attendance at the house of God is a witness before the community of my belief in the church, so the consistent giving of the tithe is a testimonial of my constant and abiding faith in Jesus Christ.

4. *An acknowledgement of divine ownership.* Thereby do I acknowledge that I am not owner, but debtor and trustee. God is inalienably Owner of all, and I am undeniably the steward over my human estate. Tithing is an acknowledgement that God is Owner of all, just as paying rent is an indication of the ownership of another.

5. *A token of consecration.* It is my indication that I have surrendered all and made Him Lord of my life. All of my life's resources I have laid at His feet. The tithe is an evidence that I have ceased to be a patron and have become a partner.

6. *A symbol of devotion.* I tithe not legally but lovingly. My tithing is not due to an external or legal pressure but because of an inner compulsion of love and devotion. Love always gives. It is as natural for the person who loves Christ supremely to give as it is for the sun to shine.

7. *A starting point for giving.* It is the place of beginnings, and the wedge which opens the door to larger giving—the "and offerings" beyond the one-tenth. It prepares the way for the rich gifts of Mary's alabaster box of pure spikenard and the widow's mite.

8. *An expression of gratitude.* I cannot live a successful Christian life without gratitude. Tithing and generous giving offer expression to this basic grace of the Christian life. The tithe is one of the many ways of expressing my thanks to God for all His goodness to me.

9. *An adventure in blessing.* It was Malachi who gave voice to that inspiring challenge, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

10. *An aid to world evangelization.* The tithe gives a consistency to my support of the Christian conquest. It is faithfulness in stewardship and regularity in proportionate giving that will do the most in the support of the program of world missions. Tithing is vital to the progress of the Gospel.

Upon all Christians, therefore, should come a sense of the urgency of giving of their substance to the Lord. In the light of Calvary's sacrifice, would we dare to do less than this? —*The Flame*