

The Pentecostal

# EVANGEL

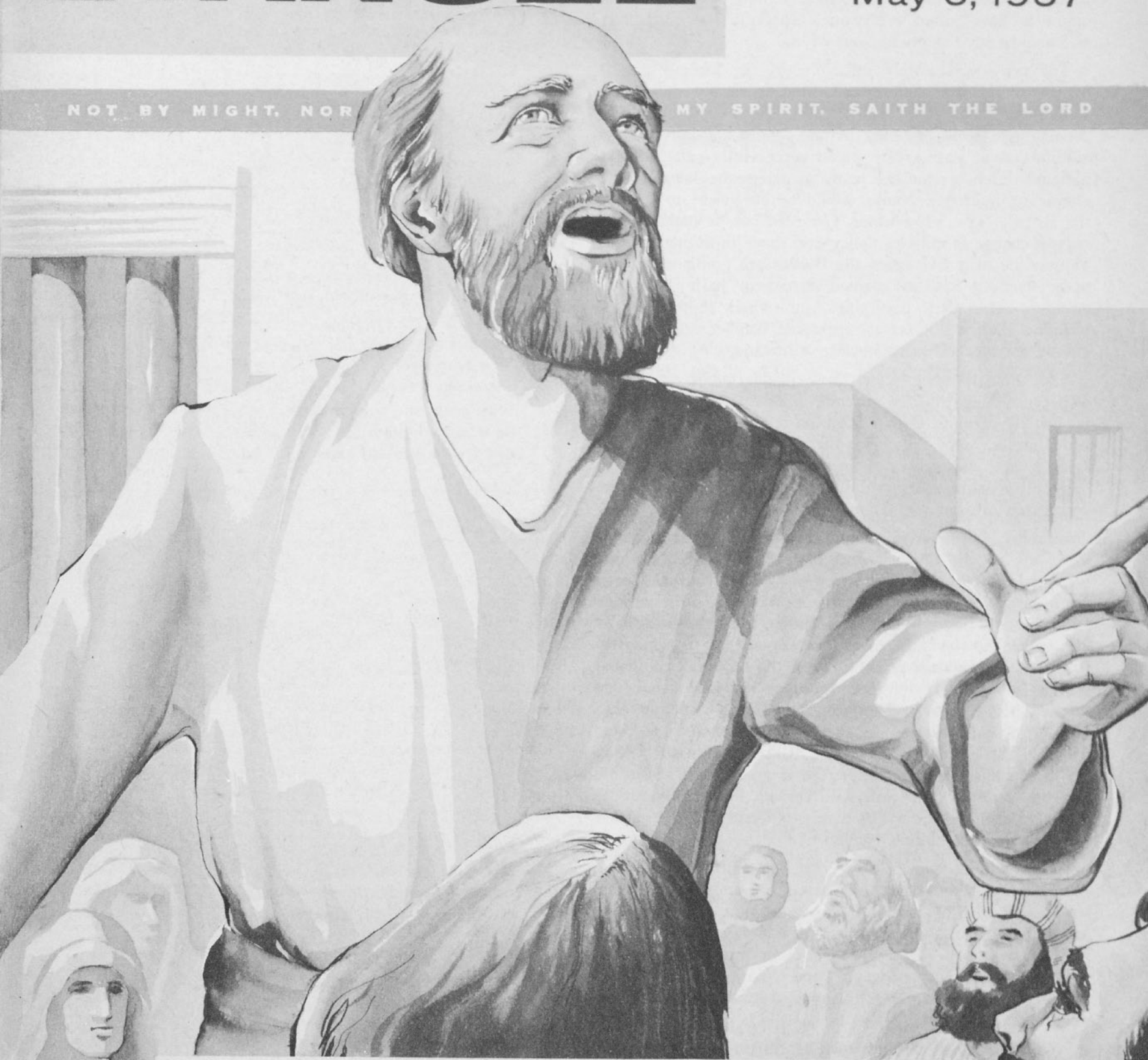
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May 5, 1957

NOT BY MIGHT, NOR

MY SPIRIT, SAITH THE LORD



"REPENT . . . AND YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST." —PETER

ASSEMBLIES OF GOD

AG

PENTECOST CRUSADE

JUNE 2 THROUGH JUNE 9

## THE MESSAGE OF THE FIRST PENTECOST

L.N. PERSALL

# The Missile Age

We wonder how many people realized the significance of the news that came from Great Britain last month. It ought to have jolted every one, especially the Christians, and shaken all the apathy out of us.

The news was simply this: one of the leading powers of the world has candidly admitted it cannot defend itself in case of an all-out war. If a fleet of enemy bombers, for example, were to attack Britain, the British government admits that at least a few would successfully penetrate the national defenses; and as many as ten planes armed with atomic or hydrogen bombs would be sufficient to destroy the British Isles. Therefore, Great Britain is making "the biggest change in military policy ever made in normal times." Within the next five years the British are going to cut the body strength of their armed forces in half. They are going to scrap their battleships, junk their fighter planes, abandon their work on a supersonic bomber and rely on guided missiles carrying nuclear warheads.

The British government has made public a White Paper outlining the new military plan. It says: "It must be frankly recognized that there is at present no means of providing adequate protection for the people of this country against the consequences of an attack with nuclear weapons. The only existing safeguard against major aggression is the power to threaten retaliation with nuclear weapons."

In other words, it is atomic defense or atomic destruction, one or the other. Once a nuclear war should begin, civilization would be doomed. Therefore the free world must be armed with atomic weapons so numerous and so deadly that no nation would dare to start World War III. And, by the same token, statesmen must tread softly in every international crisis to avert the outbreak of global war as long as possible. But atomic warfare cannot be warded off forever. The prophet Malachi foretold that day "that shall burn as an oven." And the apostle Peter warned that the day of the Lord will come "in the which the heavens shall pass away with a great noise (blast?), and the elements shall melt with fervent heat (radiation?), the earth also and the works that are therein shall be burned up (seared with atomic bombs?)."

As we enter the missile age does the Spirit not whisper in our hearts saying that the time is short, and that whatever we are going to do for Christ we must do quickly? If we are going to win souls we must do it today, for tomorrow may never come. If we are going to pray and sacrifice to send out missionaries, we must do it now, or it may never be done. We must make the age of missiles the age of missions.

And we must prepare our own hearts for what lies ahead. The apostle Peter, after warning of the destruction that shall consume all earthly things, went on to say: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God . . . ?" While the world braces itself for the coming storm, let us prepare our hearts for the coming King. Our days of opportunity are numbered.

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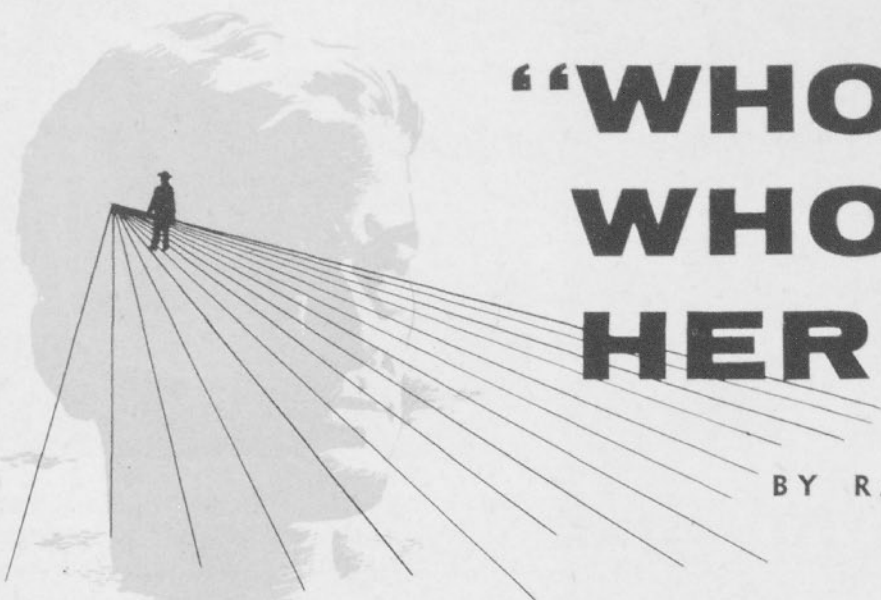
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# “WHO’S WHO HEREAFTER”

BY RAYMOND L. COX

**M**ANY LIBRARY SHELVES GROAN UNDER the weight of “Who’s Who” volumes.

The original “Who’s who,” an annual international dictionary containing thumbnail biographical sketches of living individuals of renown, must move over to make room for many companion volumes of more specialized scope.

There are, for example, national directories like “Who’s Who in America,” and in Switzerland, Canada, Britain. There are regional volumes like “Who’s Who in the Midwest” and state dictionaries such as “Who’s Who in Oregon.” Indeed, the Oregon State College library contains over sixty varieties of *Who’s Who* and makes no claims of an exhaustive collection. Hardly any area, profession, business, or art is without a *Who’s Who* to describe its prominent personnel. People are big news, and scores of volumes are needed to sketch colorful careers.

Even the animal kingdom is involved in descriptive enterprises. “Who’s Who in the Zoo” delineates the natural history of representative mammals. Then there is a volume entitled “Who’s Who Among the Microbes” and another dubbed “Who’s Who Among the Protozoa,” a book which sports for its alternate title, “Big Fleas Have Little Fleas”!

The oldest *Who’s Who* has appeared comparatively recently in the development of literature. But the *Bible* refers to an earlier “Who’s Who” which is concerned about the future. *Moses* was acquainted with its existence during Israel’s wilderness wanderings (Exodus 32:32). *David* sang about it in the Psalms (Psa. 69:28). *Daniel* prophesied deliverance for all enrolled on its glistening parchment (Dan. 12:1).

*Jesus* commented that rejoicing is far more in order over nomination to its pages than over feats of vast power (Luke 10:20). This volume is also alluded to in Hebrews 12:23 and Philippians 4:3. It is the “Who’s Who” of the *Hereafter*. The Bible calls it “The Book of Life.”

A two-fold tragedy relates to interest in the earthly biographical volumes. Thousands of distinguished individuals are more concerned with attaining recognition in some *Who’s Who* of time than they are in being included in the “Who’s Who Hereafter.”

This is an invitation to ruin!

Eternity looms as a far more formidable challenge than time. *Jesus* asked, “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” (Mark 8:36). And Paul proclaimed, “The things which are seen are temporal; but the things which are not seen are eternal” (2 Corinthians 4:18).

Because of the decease or fall from fame of their subjects every earthly *Who’s Who* will go out of date after a few short years. Then they are relegated to some back room in the library. True wisdom recognizes the things of time as subordinate to the affairs of eternity, because the most prolonged span of life here is nothing compared with the duration of the hereafter. Of far more importance, therefore, it is to be included in the heavenly *Who’s Who* than in all this world’s volumes.

Many worthy men are frustrated in their quests for earthly recognition. Year after year they consult *Who’s Who*, hoping to find themselves at last included. But the compilers of the various volumes are compelled by limi-

tations of space to be highly selective in their choices. Certain specific standards must be met before any individual can be enrolled.

Likewise, the “Who’s Who Hereafter” has an indispensable requirement. This heavenly volume is the roll of the redeemed. It is the “Book of Life.” Its unrelaxed standard states, “He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 5:12).

Only a small percentage of the world’s population can meet the rigid requirements for honor in an earthly *Who’s Who*. Most names must be omitted. The standards are unattainable for the overwhelming majority. But everyone can meet the requirement for enrollment in heaven’s *Who’s Who*. That requirement, as we have seen, is *life*—life through relationship with *Jesus Christ*. “He that hath the Son hath life.” Anyone can have life, because anyone can have Christ. “Who-soever will, let him take the water of life freely” (Rev. 22:17). *Jesus* said, “Him that cometh unto me I will in no wise cast out” (John 6:37). But the only avenue of access to Christ is through faith. “He that believeth on the Son hath everlasting life: and he that believeth not the Son of God shall not see life; but the wrath of God abideth on him” (John 3:36).

Those who have life through faith in Christ are registered in the Book of Life. All others are excluded.

It is difficult to convince some that everybody is not included in heaven’s *Who’s Who*.

An exceedingly broad-minded missionary in the Orient was interrupted

(Continued on page twenty-five)

## The General Superintendent Speaks



# The Church— a United Body



ONE OF THE EVIDENCES OF THE NEW Birth is membership in the Body of Christ. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14). The first breath the new creation draws is in the atmosphere of Christian fellowship. His first words are *Abba, Father*. And his next words are *Brother, Sister*.

The child of God is now a member of a new society, a democratic brotherhood. "All ye are brethren. And call no man your father upon the earth; for one is your Father which is in heaven. Neither be ye called masters, for one is your Master, even Christ" (Matthew 23:8-10). "Neither as being lords over God's heritage, but being ensamples to the flock." "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace unto the humble" (1 Peter 5:3, 5).

As membership in the Body of Christ is an evidence of the New Birth, so submission to one another in that Body is an evidence of the Spirit-filled life. "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; *submitting yourselves one to another in the fear of God*" (Ephesians 5:18-21). Let no one consider himself Spirit-filled who does not have grace enough to submit himself unto his brethren.

Another measure of our spiritual life and maturity is the love we have one for another. 1 Corinthians 13 rates love as the more excellent way, higher even than the gifts of the Spirit if they be not tempered with love. It is our Lord's new and great commandment that we love one another. He has also cited the degree and intensity of the love He commanded: "As I have loved you" (John 13:34). "As the Father hath loved me" (John 15:9). "As God for Christ's sake hath forgiven you" (Ephesians 4:32). "As Christ forgave you,

so also do ye" (Colossian 3:13). And with unfeigned love and pure heart fervently (1 Peter 1:22).

Ours is a "One Another" gospel, and our very life is woven into that of our brethren.

Forebear and forgive one another (Colossians 3:13, Matthew 18:35).

Be kind and tenderhearted one to another (Ephesians 4:32).

Submit yourselves one to another (Ephesians 5:21, 1 Peter 5:5).

Love one another (1 Peter 1:22, Hebrews 13:1).

Exalt one another (Philippians 2:3).

Teach and admonish one another (Colossians 3:16).

Serve one another (Galatians 5:13; 1 Corinthians 10:24).

Speak not evil one of another (James 4:11).

Surmise not evil one of another (1 Timothy 6:4).

Do not defraud one another (1 Thessalonians 4:6).

Do not sue one another (1 Corinthians 6:7).

Forsake not the assembling of yourselves together (Hebrews 10:25).

This is God's method of welding us together into one Body. "For as the body is one, and hath many members,

and all the members of that one body, being many, are one body; so also is Christ" (1 Corinthians 12:12). Notice that this body is here actually called "Christ." Ephesians 1:22, 23 tells us God "gave him to be the head over all things to the church, which is His body." Thus head and body are given one name; they together are called Christ. Oh, breathless truth! "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us." "I in them, and thou in me, that they may be made perfect in one." See John 17:21, 23.

In this body there is no place for pride, jealousy, bitterness, anger, disdain, contempt, malice, strife, envy, evil thinking or evil speaking, aloofness, detachment, criticism. If "one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." "That there should be no schism in the body; but that the members should have the same care one for another." See 1 Corinthians 12:25, 26. How terrible is the sin of schism and division—dismemberment of the body of Christ, crucifying afresh the very Son of God. None of these things need be. Rather let us grow up into Him in all things, which is the head, even Christ. "From whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of very part, maketh increase of the body, unto the edifying of itself in love" (Ephesians 4:16).



SINCE IT HAS PLEASED THE LORD TO liken the Church to a human body, let us consider it in that light. Each member is a member in particular; none can be separated. I cannot lose so much as a joint of my little finger without marring the perfection of my body and to some degree its usefulness. So it is in the Church; if you fail to fill your place in the body, or are out of joint, you mar the perfection of the Body of Christ and lessen its usefulness.

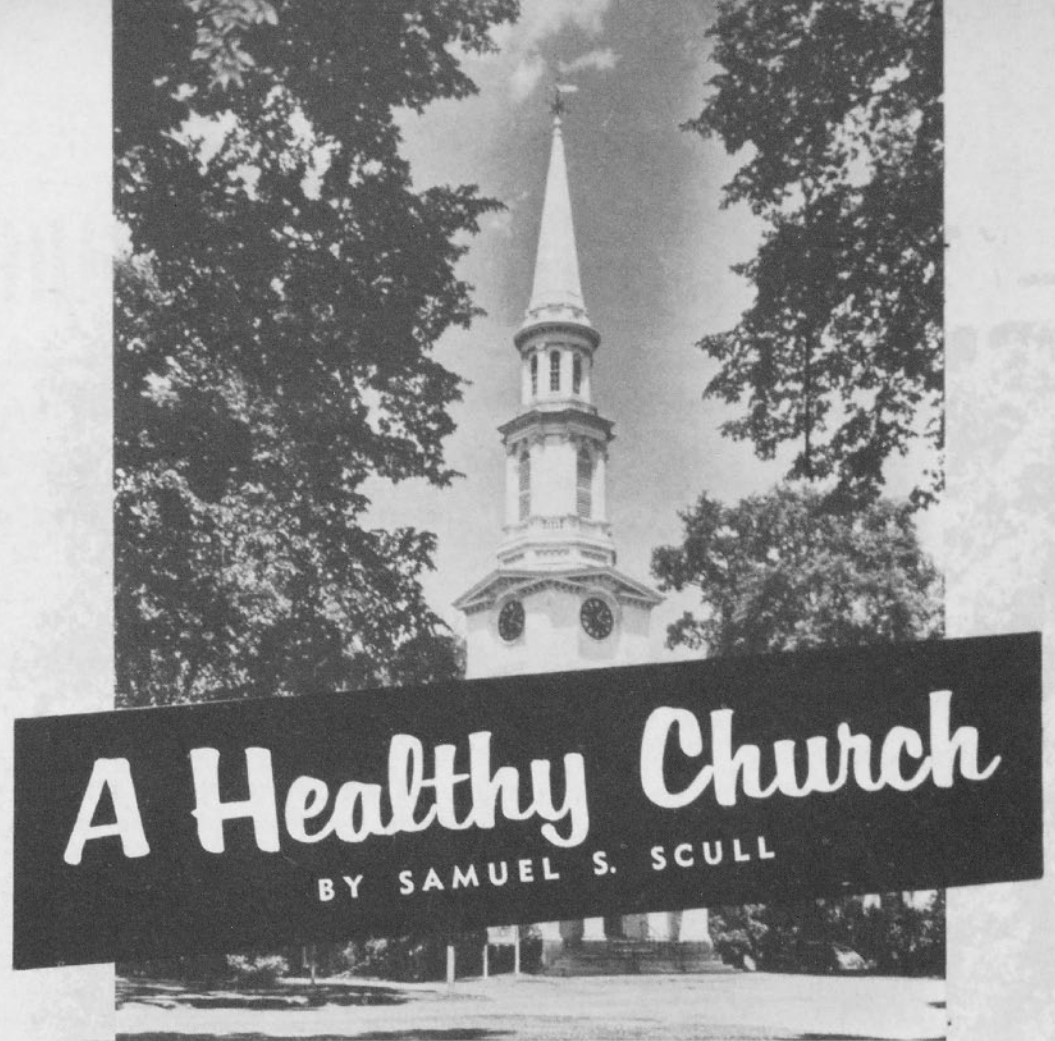
When each of my organs is functioning properly, and working in harmony with every other organ, I am in perfect health. So, too, in the Church; when every member is in harmony with every other member there is a healthy Body through which the life of Christ can flow and be manifest.

When any of the organs of my body are not functioning properly or are out of harmony with the rest, I am weak and sickly and may die. This is true of the Church, too. It results in weakness, sickness and possible death. If we properly discerned the Church, the Body of Christ, and our relation to it as members in particular, would we not strive for its health and well-being?

All the members of my body are very careful in the protection of every other member. My eyes will spot danger, my hands will ward it off, my old legs will still double-quick to get my body out of danger. So, too, if we truly discern the Body of Christ, the Church, we will be very careful of the reputation and well-being of every other member. If we realized that our ill behavior, our self-will and carnality, our jealousies, envyings and strife actually injured the Body of Christ, would we not be more careful?

The Church is more dear to Christ than His own life. He proved this by dying for it. So, when we fail to discern the Lord's Body, the Church, and by our conduct bring any degree of ill health into the Body, we wound the Lord Christ and flaunt the love that died for us. It is not merely some person we are injuring; it is the Lord Himself. That Pentecostal bodies suffer from various ailments and sicknesses is undeniable, and I want in a simple and direct manner to discuss some of them.

The first sickness I would name is *division*. We are the champion dividers of the world, when we all know who read our Bibles that division is very ab-



“NOW YE ARE THE BODY OF CHRIST  
AND MEMBERS IN PARTICULAR” (1 Cor. 12:27).

horrent to God. Is Christ divided? We have dissipated much of our Pentecostal power by our divisions.

I think when the Spirit first fell over fifty years ago it took the devil by surprise and created consternation in hell. His Satanic majesty had things well in hand, as he supposed. The great falling away was in full swing. The modern church had adopted the religion of evolution. The great mass of the Christian world was on the skids and the skids were well greased, when suddenly there came from heaven a mighty wind accompanied by fire. The power of God was displayed anew and a mighty revival was on, that swept around the world in a few months.

I imagine that the alarm bells were rung in hell, and a great council called, for we know from the Scriptures that councils are called in the spirit world. Many solutions of the difficulty were presented and many plans proposed, that have all been put in use, but still his diabolic majesty was not satisfied. Then stepped forth a councilor of deeper and deadlier wisdom and said, “I have a plan, my master. I will go to earth and

create a spirit of division among them.”

“Ha,” said Satan, “that is the master plan; go and you will surely succeed.”

The plan was speedily put in operation and we began to divide over preachers, over non-essential doctrines, over the Godhead, over so-called new light, etc. Every author of division promised us greater power, but on the contrary, every division diminished our power.

My Bible reads, “Mark them that cause division among you, and avoid them,” but by the behavior of many Pentecostal people theirs must read, “Mark them that cause division among you, and follow them.”

If any person, preacher, evangelist or layman brings in any teaching or order that is calculated to cause division in the body, that person is the enemy of God and your enemy, and you ought to have sense enough to know it, and give him no help or encouragement. When you want to poison rats you do not put out a dish of strychnine; no rat would touch it. But you put out ninety-nine per cent cornmeal and one per cent strychnine, and the rats will eat it and it

(Continued on page twenty-six)



# Infilling and Outreach

*When Peter received the infusion of the Spirit's power he put it to work in the practical realm of soul winning.*

BY DON MALLOUGH

National Evangelism Secretary

**T**HE DAY OF PENTECOST WAS A MEMORABLE epoch in the history of the Church. It is recognized by theologians as the birthday of the Church, and is the norm or standard with which all subsequent visitations and spiritual impacts are compared. It is a significant historical event as well as a gauge by which we judge our practices and experiences of today.

Deviations from Scriptural pattern and practice do not come suddenly. When such changes materialize, they are the result of a drifting rather than a sudden break from Biblical principles. Because such changes are so subtle, there must be a continual checking and comparing with the Bible example to verify our experience, doctrine, and perspective. Hence, we who contend for a Pentecostal experience and practice in this generation must repeatedly examine the Biblical account of Pentecost, and shape our beliefs and behavior accordingly.

The experience of Pentecost was basically two-fold. It involved both infilling and outreach.

Two fundamental statements are embodied in the anticipatory announcement of the great event; namely, "Ye shall receive power," and "Ye shall be witnesses." The Biblical account describes absorbent disciples engaged in tarrying, and radiant apostles boldly witnessing.

Both phases are vitally important. It is essential that we keep a balance between the two.

There is a chronic tendency to emphasize one phase and overlook the

other. Those who yearn for a deeper life see in Pentecost a waiting period, a glorious communion, great power, and supernatural phenomena. Others with an evangelistic vision see the great number of conversions, and attempt to emulate methods of witnessing without the impelling force that made the witnessing possible. It is a mistake to work for the Lord without receiving an endowment of power. It is equally wrong to receive an infusion of Divine power without putting it to work in the practical realm of soul-winning. It is not a matter of receiving only, or of giving only, but a combination of both. We cannot be effective heralds of Truth without the power of the Holy Spirit. The anointing of God is given to equip us for service. If it terminates in merely receiving, then the experience stagnates and the plan of God is thwarted.

In all periods of church history there have been well-meaning individuals who have permanently secluded themselves from all contact with the ungodly that they might seek God. In their zeal to keep open the lines of communication between God and themselves, they have severed such channels with their fellow men. It is not only the monks and hermits of another age or those in a monastery at some isolated spot that are guilty of this practice. The temptation comes to every individual who hungers for more of God.

In our desire for uninterrupted communion with the Lord and a constant inflow of His power, we build our own

cloistering walls or ivy-covered towers. Like Peter, James, and John, many of us desire only the ecstasies of the mountain-top experience. We are not willing to brook disturbances in order to accept the challenge of lowland service. Our thoughts turn inward, and we become introverts or spiritual recluses.

There are many evidences when such isolationism prevails. We become proud of our conservatism rather than our reckless aggression. We revel in mystical experiences rather than in winning souls to the Saviour. This attitude is expressed by casual remarks, such as, "I'd rather not have strangers in the meeting; we have more blessing when just the saints are there." Or we say, "Give me the morning service any time; I don't get any spiritual food in those evangelistic meetings." And perhaps we say, "Well, I'd rather see folk get the Baptism of the Holy Spirit any time, than just see them get saved." Such selfish reasoning comes from a belief that Pentecost means only a seeking and receiving of a glorious experience. That is only a part of the heritage of Pentecost. The *infilling* is good, but needs to be counter-balanced by the other aspect of Pentecost; namely, *outreach*.

The story is told of three blind men who were asked to describe an elephant. One felt his trunk and said the animal was like a snake. Another touched the leg and described him as being like a tree. The third one grasped the tail and said that an elephant could be compared to a rope. How well the old

*"and ye shall be witnesses . . . unto the uttermost parts of the earth."*



story illustrates human proneness to see one angle only and to form a general opinion therefrom.

Some individuals see in the experience at Pentecost only an example of evangelistic methods; they completely bypass the period of waiting before God and the unusual manifestations of the Holy Spirit. They begin in the middle of the epochal day, and try to duplicate the results by merely copying Peter's style of preaching and the disciples' system of witnessing. They find that methods accomplish little when energized only by the zeal of the human spirit. To emphasize outreach to the exclusion of infilling is just as faulty as the opposite approach.

If we long for the results of Pentecost, we must begin where Pentecost began—in tarrying before God. The waiting must come before the witnessing. And the believers must be in one accord. The Biblical pattern of Pentecost calls for concerted prayer and praise with unity of purpose. Then God responds by filling those who wait before Him. The results of such an infilling will be evangelistic preaching on the part of the minister and gospel witnessing on the part of each layman. Peter's sermon at Pentecost was the keynote for all Spirit-anointed preaching. It was Scriptural, evangelistic, and centered in the person of Jesus Christ the Saviour. Results were not limited to that day alone. The concentrated force of that sermon was the starting point which eventually caused the believers to be "scattered abroad . . . every where preaching the word." The truth of Pentecost is that one must receive from God before giving out to men, and that one must give out to men if he is to continue receiving from God.

The Day of Pentecost in 1957 falls on Sunday, June 9. The churches of the Assemblies of God will be engaged in a Pentecost Crusade leading up to that date for a least a week. That commemoration will be one of heart-searching and challenge. It will be an appropriate time to wait before God for a fresh infilling of the Holy Spirit and a renewal of our dedication to be aggressively evangelistic as God empowers us. We rejoice in the forward strides of this movement and in the great accomplishments of the past. This is the time to be reminded that our continued forward march will be made on the two healthy legs of *infilling* and *outreach*.



# My Burden Left

The Personal Testimony of Ray Chamberlain

**T**HERE IS AN OLD SAYING, "BLACK IS black, and white is white." Yes, and truth is truth. In Acts 4:20 we read, "For we cannot but speak the things which we have seen and heard." These were the words of Peter and John to those who were trying to force them to stop preaching Jesus as the Christ. Likewise, I feel that I cannot help testifying of the experience which transformed my life.

Because my mother was a Catholic, I was reared, for the most part, as a Catholic. But I was never satisfied with that religion, although I tried for a while to convince myself that I was. My heart always longed for something more. I expressed this discontent in seeking and participating in various worldly amusements, many of which were sinful.

"You should feel very good now," Father Miller told me after I went to confession and Holy Communion as a Catholic.

"I do," I told him, but walked away with as hungry and empty a soul as ever before.

In June 1956, while attending summer school at Texas A&M College, I received from a friend a tract describing a vision a certain individual had seen concerning hell. After reading this I was seized with such a conviction and feeling of guilt that I had to do something. Having failed to receive satisfaction in the Catholic Church, I decided to turn to the Protestants.

Disregarding my classes and part-time job, I promptly left the campus for Corpus Christi, Texas, to visit the friend who had sent me the tract.

Together we went to a certain Protestant church and met the pastor there. It was about 10 p.m.. The pastor took the Bible and showed me several passages, but I paid little attention, because of my deep conviction. So great was my feeling of condemnation I actually

burned with a fever. I was in a daze, and nodded to anything the pastor said that sounded like a question, though I hardly heard a single word.

Then we prayed. The pastor asked my friend to pray, and he did. Then the pastor prayed. And when he finished he asked me to pray. I paid very little attention to their words and barely heard my own.

"Well, how do you feel now?" the pastor asked after it was over.

"Fine," I replied, desperately wanting to feel that way. But I returned to college still longing for peace with God. I was as hungry for God at that moment as I had been just after Holy Communion when I was a Catholic.

Nor was the following week one of rest. I tried to persuade myself that everything was all right now, and so testified to my roommate and friends.

The following week end I slipped away from my companions and went to the College Heights Assembly of God in Bryan, Texas. I went there because I remembered that my brother attends a church of this denomination. Finding the pastor, R. L. Tumlinson, studying the Bible inside the church, I told him my story in brief.

"I guess it's because I can't believe," I concluded.

He agreed, adding, "Many have knelt at that altar [he indicated a long bench], but have got up and left without being saved."

"I'd like to pray right now," I volunteered.

He immediately agreed, and we knelt and began to pray. I prayed so hard that sweat broke out upon my brow. I cried. I fought a battle.

Before long I began to hear other voices as friends came in and began to pray with us. I took courage. With all these the Lord was bound to hear!

"O Lord, hear my brother's prayers,"

(Continued on page twenty-eight)

# Winning Our Jewish Neighbors

BY W. HOWARD ROBERSON

**O**FTEN WHEN WE THINK OF THE term "missions," we associate it with far-off lands and people of other nations. While this is true to a degree, we here in the United States are also surrounded with people of other countries who have migrated to our shores.

Among the many nationalities of our great nation, the Jew is found in great numbers. This is particularly true in our large cities. For instance, there are well over 3,000,000 Jews in and around New York City. In Philadelphia, there are a quarter of a million.

The apostle Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to THE JEW FIRST, and also to the Greek" (Romans 1:16).



W. Howard Roberson, Pastor



Highway Mission Tabernacle, Philadelphia.

This same realization gripped the hearts of the pastor and people of Highway Mission Tabernacle in Philadelphia, Pennsylvania. The Jews of this great city, they found, were untouched by the gospel. Although it is known as a city of churches and the City of Brotherly Love, it had failed to minister the gospel of Christ to the nearly quarter million Jews within its limits.

In 1953, Pastor Wallace S. Bragg, along with the church, extended an invitation to Monty Garfield (a converted Jew and an Assemblies of God evangelist) to come to Philadelphia and establish a work among the Jews. Brother Garfield accepted the invitation. After settling his personal affairs in California, arrangements were made to move to Philadelphia, where with his wife he began at once to work in one of the heavily populated Jewish sections of the city, known as Strawberry Mansion. A three-story dwelling house was secured and the Garfields took one of the upper floors for living quarters. The first floor was made into an office, reception room, and a small chapel.

Highway Mission Tabernacle immediately designated part of its funds to the support of this work. A large supply of tracts was purchased. Armed with these tracts, a zeal for God, a burden for his people, and the prayers and support of the church, the Gar-

fields began a house-to-house visitation program. The corner drug store, and the shopping places of the community, whose personnel was predominantly Jewish, soon became aware of this enthusiastic Jew with his supply of tracts and his cheerful smile, and the people found themselves listening to his testimony about Messiah.

Soon the Jewish people began to make their way to the Mission House at all hours of the day and night. Groups were formed for the purpose of studying the Word of God. Quite naturally, while many hungry hearts responded and God moved among the people, some opposition sprang up. But for all this, God continued to bless and the hearts of these faithful workers were encouraged. Progress was slow, yet there was evidence of hunger on the part of the folk who continued to come to the Mission.

When weather permitted, street services were conducted across the street from the Mission House. Members of Highway and often students from Eastern Bible Institute took part with their music, songs, and personal testimonies. This was followed by an invitation to the Mission House where another time of witnessing followed.

Personal attention was given to those individuals who showed evidence of unusual hunger and interest. This con-



stant and persistent effort began to bring results. A number of these Jewish friends began attending Highway with the Garfields for the Sunday services. Soon they appeared in the week-night services and were found at the altar in prayer. Constant, patient dealings were necessary, but patience "in well doing" began to bring a "reaping."

Today a good number of these dear Jewish people have truly accepted the Lord and have followed Him in water baptism. Several have received the baptism in the Holy Spirit. One young man was responsible for winning his father, who in turn led several other members of his family to accept Christ. Both this young man and his father have received the baptism in the Holy Spirit.

Today the work among the Jews continues. Other workers have joined the Garfields. Highway continues its support. A multilith machine has been purchased and now tracts are printed by the thousands.

Each Wednesday evening in the Mission House a Bible Study Hour is conducted with an average attendance of fifteen. The Sunday afternoon service

has an average attendance of twenty-five. Each Thursday afternoon, Highway Mission Tabernacle sends its City Missionary to conduct services for the children and youth of the neighborhood. Today at Highway there is hardly a service without a number of Jews present. Some are truly saved and ready to stand and give their personal testimony for the Lord Jesus Christ, their Messiah.

For the past two years I have been pastor of Highway Mission Tabernacle, and along with the people of our church I have been happy to lend my support and prayers to this work among the Jews of Philadelphia.

The Jewish work has not only resulted in reaching and winning Jews to Christ, but it has been a real spiritual stimulus to our church. It affords an outlet for service and an opportunity to do real missionary work at home with gratifying results.

\* \* \*

Your offering for ministry among the Jews should be designated for JEWISH WORK, and sent to the

**HOME MISSIONS DEPARTMENT**  
434 West Pacific Street  
Springfield 1, Missouri

## The Evacuation of Gaza

An eye-witness Account

BY SIDNEY CORRELL

TODAY I HAD A FRONT SEAT IN HISTORY! I saw the evacuation of the Gaza strip. This little piece of emotion-packed real estate is about the size of a Texas cattle ranch, 25 miles long and five miles wide. However, this land has a pedigree that goes back to Genesis 10:19 when it was the home of one of the grandsons of Noah.

Standing on a small grass-covered bluff overlooking the rolling flats of Gaza, I thumbed through my Bible and read the story of Samson and Delilah, in Judges 16:21-31. Here stood the pagan temple of Dagon. Here it was that Samson "slew at his death more than they which he slew in his life."

Then I remembered reading that Joshua did not complete the command

of the Lord to drive all the Philistines out of the Promised Land, and right here in Gaza, "Judah could not drive out the inhabitants of the valley, because they had *chariots of iron!*" Chariots of iron! I had to scramble out of the road because the chariots of iron—tanks, half-tracks and trucks—were roaring down the road, out of the Gaza strip and back to the frontier of Israel.

On October 27, 1956, the hard-hitting small Israeli army swept across 120 miles of Sinai desert. They destroyed the larger Egyptian army before them. They captured vast amounts of Soviet war materials. One portion of the Israeli army turned west and cut off the Gaza strip. This Gaza strip had been the base for the Fedayeen suicide raids,

### AND SO I LOVE

When I was just a little child,  
I loved my mother so,  
I liked to touch what she had touched,  
And always tried to know  
The things she loved the best of all,  
So I could love them too.  
I made a secret list of them,  
Although she never knew.

And now that I am grown I love  
My Heavenly Father so,  
And like a little child again  
I humbly seek to know  
The things which are most dear to Him,  
So I may love them too,  
And thus draw closer to His heart;  
And so I love—the Jew!

—Martha Snell Nicholson

and here in Israel it was easy to understand their reluctance to quit this strategic land.

Without benefit of ceremonies, the Israelis packed their equipment, mounted their half-tracks and jeeps and moved down the road. Only on one jeep did the Israeli flag fly. The soldiers did not seem to be glum or happy. However, one soldier said in answer to the question as to how he felt, "I was not sadder on the day my father died."

Following the army on our way back I was impressed by the Israeli border settlers who watched the departing army grimly. There were few smiles on the faces of those who were standing along the road. Now, once again the watch tower would be manned, and the search lights would sweep out into darkness at night, for "This is Fedayeen country," as one farmer told me.

Back in Tel Aviv as I was going to my hotel, the taxi driver said, "Everyone is nervous: everyone is tired." I told this taxi driver that, regardless of the evacuation of the Gaza strip and the Gulf of Aqaba, a search of the records—the Bible—would show that Israel has a warranty deed to this property. Small Israeli armies have defeated larger armies for ancient centuries; and, in my opinion, will continue to do so in the defense of Joshua's Promised Land!

—Missionary News Service

# THIS PRESENT WORLD

## Two Mennonite Missionaries Die in Plane Crash

The Mennonite Brethren Church has announced that two of its missionaries serving in Colombia were killed in a plane crash in South America in March. They were Mr. and Mrs. John A. Dyck, natives of Canada. Their plane crashed on a mountain deep in jungle territory. It took searchers thirteen days to reach the wreckage. The missionary couple is survived by four children.

## Quakers Hail New Policy of Indian Protection

The Philadelphia Yearly Meeting of Friends was told that the American Indian continues to suffer injustices and exploitation at the hands of the white man. The Quaker body hailed bills pending in Congress that would set up a new policy of Indian protection; provide \$200,000,000 in aid, plus "critically needed health and sanitation"; and correct the mistakes of previous legislation.



Dr. Clyde W. Taylor and Chaplain (Major General) Charles I. Carpenter, Chief of Air Force Chaplains.

## DR. TAYLOR REPORTS ARCTIC-BASED AIRMEN NEED SPIRITUAL ENCOURAGEMENT

Spiritual encouragement should be provided American airmen stationed on lonely Arctic airbases, said Dr. Clyde W. Taylor, Secretary of Public Affairs for the National Association of Evangelicals. Dr. Taylor stated this encouragement could be provided by letter and prayer. His statement was made upon return from an 11-day tour of Northeast Air Command bases which stretch from Newfoundland to Greenland. The trip was termed by the air force as a "familiarization visit to observe the religious, morale, and moral program being conducted at NEAC bases."

Dr. Taylor noted that among the chaplains were several strong evangelicals. He met numbers of enlisted men who were bearing an active testimony for Christ, and he said they are exerting an influence beyond their numbers.

Dr. Taylor was one of a party headed by Chaplain (Major General) Charles I. Carpenter, Chief of Air Force Chaplains, and composed of five civilian religious leaders and four military men. They visited seven bases during the tour.

## Another Liquor Lie

Liquor industry plans to launch a "therapeutic" advertising campaign have been labeled "deplorable" by a New York legislative committee. According to the *Survey Bulletin*, the advertisements will claim that drinking by adults keeps them spry and alert. The purpose of the new advertising is to boost consumption of alcoholic beverages among adults over forty.

## Liquor Interests Again Twist the Truth

Calvert Distillers Company has launched a nation-wide advertising campaign using the slogan, "Clear heads call for Calvert taste," in spite of the disapproval of the Alcohol and Tobacco Tax Division of the U. S. Treasury Department. This department regulates alcohol advertising, prohibiting false or misleading ads.

Says the Methodist *Clip Sheet*: "Calvert Distillers plan to go ahead with their advertising, knowing that by the time any legal action can be taken, their campaign will have had its desired effect."

## Supreme Court Invalidates Michigan Censorship Law

A Supreme Court decision has struck down a Michigan law that made it a crime to sell books deemed to contain obscene language. The Court said the legislation was "not reasonably restricted to the evil with which it is said to deal." It added that the result of the law was "to reduce the adult population of Michigan to reading only what is fit for children."

On the heels of the Supreme Court action, a resolution to establish a joint legislative committee to study methods of outlawing obscene literature was introduced in the State Senate.

## Billy Graham Faces New York With "Fear and Trembling"

Billy Graham's biggest operation, the New York City Crusade, is scheduled to begin May 15. More than 1,500 clergymen have expressed their willingness to co-operate in the effort, and extensive preparations have been made, but as the opening date draws near the evangelist says: "We face the city in fear and trembling. Never before have we faced such overwhelming obstacles, and at the same time had greater opportunities for Christian witness."

The crusade is scheduled for Madison Square Garden, which seats 20,000. It is planned to last eight weeks, but it may run longer. More than 2,000 churchmen have been recruited as ushers, and two complete choirs have been assembled—an average of 1,500 voices per night is expected. Some 4,500 have been enrolled as spiritual counselors, each having taken a nine-week training course.

Graham is asking Christians all over the world to unite in prayer to make New York City the most prayed-for spot on the face of the earth. He says that although it is the largest city in the world, more than half its population is not actively associated with any church or synagogue.



## **No Ordination of Women in Presbyterian (U.S.) Church**

Women will not be ordained in the Presbyterian Church in the U.S. (Southern) in the immediate future. Although the proposal to ordain women was approved by the General Assembly last year, it has been rejected by the presbyteries.

## **Christians in Gaza Complain of Intimidation**

Christian refugees reaching Israel from the Gaza Strip reported that pro-Egyptian terrorists had started a large-scale intimidation of the Christian population in the area since Israeli troops have been withdrawn. They said Christians have been beaten in the streets and many are now afraid to leave their homes. U.N. troops, they added, were placed on guard outside the Baptist Mission hospital after riots broke out in the Strip. (There are about 2,000 Christians in the Gaza Strip.)

## **Salvation Army Sponsors Bible TV Program**

It is reported that a new television program conveying a spiritual message has been produced by The Salvation Army in the United States and Canada. Known as "The Living Word," the program will attempt to do by television what the Army has been doing for years on street corners and in halls throughout the world. A Salvation Army officer is featured in each of the 26 films that are being prepared this year. Army bandsmen and singers provide the musical background. The fifteen-minute programs will be presented on local TV stations as a public service beginning this month.

## **Vote to Keep Church, State Separate**

A bill before the Indiana legislature to permit transportation of parochial school pupils in public school buses on a limited basis was killed by the State Senate.

## **Catholic Religious Instruction in Public Schools**

A partial survey of the extent the Catholic catechism is being taught in the public schools of South Louisiana reveals there are 68 public schools in 21 parishes (counties) and 47 communities now giving this instruction from one to four times a week. In 33 schools it is directed by a priest. In 45 schools this Catholic catechism is taught during regular school hours, according to the *Survey Bulletin*.

## **Gives \$140,000 for "Interreligious Studies"**

America may soon have a new mission field at home as the result of a \$140,000 grant from the Rockefeller Foundation for the purpose of "interreligious studies." The program will arrange for exchange of teachers between American and Asian schools, and is being undertaken by the Missions Research Center of the University of Chicago. The religious faculty hopes to bring three Buddhist experts to teach in Chicago under the grant.

## **Need More Devotional Materials for the Blind**

Dr. Dwight C. Smith, general secretary of the John Milton Society for the Blind, says that the number of blind persons in the U.S. is growing and that a greater distribution of Braille and recorded devotional materials is needed. At the annual meeting of the society, which is sponsored by nearly 60 Protestant denominations, Dr. Smith said that the rate of blindness in this country is increasing faster than the general population. This is due in part to the lengthening life span and the fact that blindness often afflicts the aged. Dr. Smith said that over one-third of the society's devotional materials are used by people who lost their sight in their later years.

# **Executive Presbytery Raises Interest Rate to Encourage Invest- ments in Loan Fund**

# 5%

In response to general increases in interest rates, the Executive Presbytery has raised the interest rate on Five-Year Church Extension Loan Fund Notes to 5%. Because of the great need for moderate (\$1000 maximum) loans to small churches engaged in expansion or renovation, the Executive Presbytery felt the resources of Church Extension Loan Fund could be strengthened by making investment in the Five-Year Notes more attractive.

Any Assembly of God member who has savings or other monies out at interest would do well to consider the advantages of investing in his church.

1. On a purely dollars-and-cents basis, the Church Extension Loan Fund Five-Year Note at the new rate offers you more return, with complete safety. The General Council has faithfully met all its obligations throughout its long life. Its resources and reputation stand behind these Notes to guarantee your full return.
2. The Five-Year Note is ideal for many investors because of its moderate term. It stands between short-term and long-term investments in this respect. Safely beyond the pressures of impulse spending, your money is still available at the end of the five-year period for re-investment or other use. This is a contrast with the ten- or twenty-year life of some bonds and investments.
3. Not only is your money earning you a generous return when invested in Church Extension Loan Fund Notes; you are also making it possible for our Assemblies of God churches to grow, to carry on their ministries more effectively.

It is important that you respond now. Write today for complete information to Atwood Foster, Treasurer, General Council of the Assemblies of God, 434 West Pacific Street, Springfield 1, Missouri.



**All investments made in response to the advertisement in The Pentecostal Evangel of April 7, 1957, will yield the new rate.**

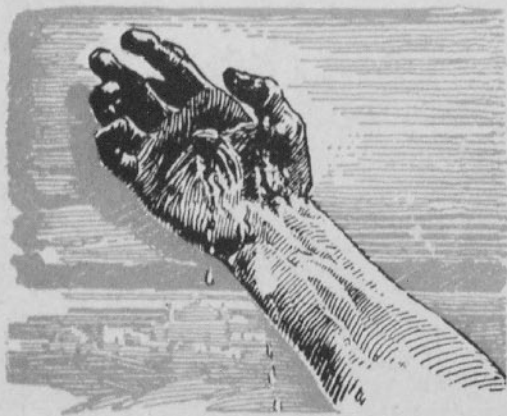
**G**OD IS VERY CAREFUL IN HIS WORD, when making any statement that might be challenged by Satan, to give it the support of two or three witnesses, that "every word may be established." And so "there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one" (1 John 5:8).

God has provided for us a threefold cleansing in the gospel—the cleansing of the Blood, the cleansing of the Word, and the cleansing of the Spirit.

#### CLEANSING BY THE BLOOD

In speaking of the cleansing of the *blood* of Jesus Christ, we must remember that this gospel is the *power of God*. In comparing the gospel with what he had tried in the past, those other things of which he was now ashamed, Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16). If we conform ourselves to the gospel we shall indeed know the keeping power of God.

At first, the call of God finds us in our sins; but when a sinner comes to God, truly repenting of what he has



been and in faith asking for forgiveness, God so honors the blood of His Son that the sinner can claim forgiveness on the ground that the "blood of Jesus Christ...cleanseth us from all sin" (1 John 1:7).

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. *This he said signifying what death he should die*" (John 12:32, 33). Christ took our place and died for us, thereby reconciling the race to God. He laid down His life that we might be redeemed, and now He can come and appeal to your soul and say, "Son, give me thine heart."

There is a scripture that strikes terror to the heart if we do not know the

# THE THREE Cleansings

by Allan Swift

HERE IS GOD'S PROVISION TO CLEANSE US FROM ALL SIN AND TO KEEP US CLEAN AS LONG AS WE LIVE.

rest of the story. It says, "The soul that sinneth, it shall die" (Ezekiel 18:4). Satan has treasured this in his memory, and when he sees someone seeking to follow God with all his heart he says to God, "Do you see that sinner there? He must die!"

But God replies, "Satan, you are stating only half of the truth, for I have a Ransom!" When Jesus was lifted up on the cross He became a Ransom for us, and God can save a sinner without being accused by Satan of failing to fulfill His Word. When Jesus was lifted up on the cross He purchased your soul and my soul and now calls us unto Himself.

It is a wonderful thing to be able to stand before God on the ground of the shedding of the blood of Jesus Christ and say, "Our Father which art in heaven, hallowed be thy name" (Matthew 6:9). You cannot through any works or personal merit attain this privilege; you can only receive it as a gift (Romans 6:23). Men are reasoning among themselves and arriving at no conclusion. Drop it all and come to God for cleansing by the Blood—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

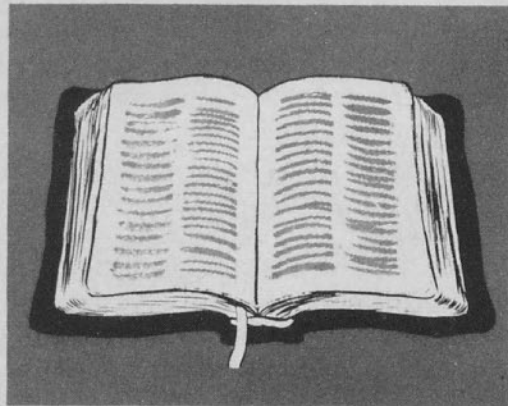
#### CLEANSING BY THE WORD

The second cleansing is by the Word of God. The blood of Jesus Christ delivers from condemnation, bringing peace with God; but if I am to experience the saving power of God within me, the Word of God must be one of

the *instruments*. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the *washing of water by the word...*" (Ephesians 5:25, 26).

If we would walk with God and be perfected, we must come to Him through the Word. We must go over its pages day by day, so that the will of God will be more and more revealed to us. Then we will discover that we are by no means worthy or profitable servants; and when we have made that discovery we can go down on our knees and ask for things in which we know we are lacking. If we ask in faith, God will so fulfill His Word that it will cleanse and change us, and we will not be slow to appreciate His great and precious promises.

Get into this wonderful Book day by day. Do some praying and pleading in order that He may make you more and more a partaker of the divine nature (2 Peter 1:4). It is the divine nature we need in order to overcome our own carnal interests. People are often confused when they are being cleansed by

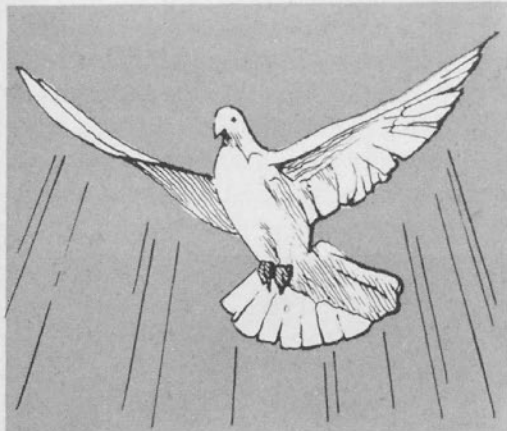




the Word, and they get discouraged because they see so much lacking in themselves. However, we must be "encouraged" in God because He is revealing His perfection to us, and He has an Agent who will do the cleansing in us until we are delivered from that condition and brought more and more into the likeness of Jesus Christ.

### CLEANSING BY THE SPIRIT

The third cleansing mentioned in the Word of God is the cleansing of the Spirit. First Peter 1:2 says, "Elect according to the foreknowledge of God the Father, through sanctification of the



Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." I think we will all agree that to be "sanctified" means that some kind of cleansing takes place. When God sends the Spirit to dwell in any of His people, He comes with one important mission, and that is to see that the Lord Jesus gets His rightful place. We have become espoused to the Saviour; we are to be made "without spot or wrinkle or any such thing" (Ephesians 5:27). However, there is not one of us who can truthfully say that we now have no spots or wrinkles in us, for we are all too conscious of them.

"He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand" (Matthew 3:11, 12). This is a different kind of fan from the one you use on a hot day. It is a "winnowing shovel." Most Oriental farmers do not have modern farm machinery; out in the field they have a well-beaten plot where they dump everything that has been harvested. The grain will have dirt, pieces of straw, chaff, and other foreign matter in it.

When a windy day arrives, the men will go to the heap, take a winnowing shovel, and throw a shovelful of that

dirty mixture right up in the air. The wind will blow away some of the chaff, straw, and dirt; but the grain will fall to the ground. They keep that up all day long until there is a big pile of chaff and a small heap of grain.

Just so, when a windy day of adversity comes to our lives, the Divine Workman begins His winnowing process to purify us. We are tossed and knocked about in a painful process—but some of the chaff goes. And God continues cleansing and working until we experience the sanctifying power of the Holy Spirit.

If God should use any of the "modern" machinery on us to make us holy and righteous we would be killed the first day; so He uses the "slow" method. He could not send angels, for they would tire of us; but He sends the Holy Spirit, who is "Very God," and with that wonderful nature, that patience, that justice tempered with mercy, He deals with us until the chaff, dirt, and straw are blown aside.

There are many people who run away from this "winnowing." It is too painful. They are not willing to carry their cross for Christ. Let us accept the purifying process and let God's fire burn the dross. When the dross is consumed He will turn off the heat. God wants something better than wood, hay, and stubble in our lives. He is looking for gold, silver, and precious stones. Precious stones are prepared in the depths of the earth under great pressure. Just so are we prepared under great pressure that we might build with those spiritual substances that can endure the fiery test (1 Corinthians 3:12, 13).

If you are willing to meet the fire here you will be able to stand before His fiery presence up there; but if you are going to run from the fire here you will meet it up there.

Come, then, to the cleansing of the Blood, of the Word, and of the Spirit, and God will see that you grow in grace and in the knowledge of the Lord.

*The Facts Call for*  
**ACTION!**

7,916  
1,767  
-----  
6,149

These figures give a graphic picture of the response of Assemblies of God churches to the Thanksgiving appeal for Aged Ministers' Assistance. Of 7,916 churches in our fellowship only 1,767 gave as much as a nickel to Aged Ministers' Assistance from October, 1956 through February, 1957. The highest percentage of participation recorded for any district was 48%. One district recorded only 6%.

As outlined in General Council by-laws, the responsibility falls upon the shoulders of every church. May 26 is the date for remembering the aged ministers again. The tragic picture can be changed only as each church does its part.

### AGED MINISTERS' ASSISTANCE FUND

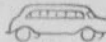























434 West Pacific Street

Springfield 1, Missouri

### SCANDAL'S INSTRUMENT

A godly minister was approached by one of his church members who wanted to repeat to him some of the wrongdoings of others. The pastor said, "Does anybody else know this but you?" "No, sir." "Have you told it to anybody else?" "No."

"Then," said the good man, "go home and hide it away at the feet of Jesus, and never speak of it again unless God leads you to speak to the man himself. If the Lord wants to bring scandal upon His Church, let Him do it; but don't you be the instrument to cause it."

 - S+T   
 - AL+E+  -EY   
 YES -S   
 -E +  -AR   
 3 -RE   
 +  -G+M   
 -RO   
 -OSE+D   
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 30-TRTY+S   
 R+8-E +  -HE +  -T+S  
  
 -H   -B   
 3-RE+  -AL   
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 Y+  -HSE

MATTHEW 6:35

# Dressing To Please Our Bridegroom

BY MRS. EVELYN C. GUNTER

GRACEFULLY, HEAD ERECT, SMILING, she walked into our Assembly. With ease she took her place. What was there about this woman that always attracted my attention? It was not a glamorous face, nor showy clothes, nor an unusual personality. It was her wholesome, sweet simplicity—her charm and gracefulness.

There is something delightful in the simple beauty with which God created things. You see it in a butterfly, in a pool of water, in a child's smile. It attracts; it holds; it never fades. God created all things to be natural, simple, yet beautiful.

As I meditated upon this natural beauty that God has given to women, I was reminded of the lack of it today. Some of it is covered that should be seen—the bloom of cheek without makeup. Some that should be covered is immodestly revealed. The lack of chastity and the trend toward nudism in our society is shocking! What is to be done if America is to hold her standard? Rome fell when her women fell!

As a teacher in the public schools I am an example to my pupils and their parents. On P.T.A. nights they do not

expect to see me attired in dance-floor costume! They expect me to talk right, act right, and dress right. As my patrons they have a right to expect the best from one who has their children more waking hours than they do. Should not *all* Christians also conduct themselves decently, "as becometh holiness"?

In writing to Timothy, Paul expressed this thought beautifully, saying: "In like manner also, that women adorn themselves in modest apparel, with



## "Study To Be Quiet"

1 Thessalonians 4:11

"Your beauty," said the apostle Peter, "should not be dependent on an elaborate coiffure, or on the wearing of jewelry or fine clothes, but on the inner personality—the unfading loveliness of a calm and gentle spirit, a thing very precious in the eyes of God" (1 Peter 3:3, 4 Phillips translation).

In modern life there is so much activity. We are so busy. We have so many gadgets. We travel by plane to

save time. We pick up the phone and talk to our friends hundreds of miles away. The breathless pace of living threatens to crowd out the sweet Presence of the gentle Saviour, and we are in danger of losing the integrity of our own souls.

This characteristic of the present age has very definite repercussions on our homes and children. Pressure often causes frustration, and the result is tension and bad temper. But the Word of God says, "The King's daughter is all glorious within."

Could it be that in our struggle for the things we really don't need we have

sacrificed the needful quality of a calm and gentle spirit? Do folk, when they meet us, sense the presence of the One who walked the hills of quiet Galilee; who went often into the still mountains to pray; who cooled the fevered brow of the sick and spoke words of peace to the worried ones?

When you walk into a difficult situation, do you become a part of the problem or a part of the answer? Much will depend on your spiritual resources; on the state of your inner life; on the degree to which you are quiet within. The Scriptures command, "Study to be quiet."

Does this mean that a Christian should



shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Timothy 2:9, 10).

A Christian woman should always be clean and neat. She should not permit herself to be unkempt or untidy in appearance. The length of her hemline or sleeves does not always denote holiness, but holiness does govern these things. Neither should we older Christians expect a girl taken from the dance floor one night, and saved the next, to dress as we dress immediately. Let us remember how long it took us to "grow in grace" along the way.

Here are some practical suggestions for Christian women to remember when shopping:

1. *Avoid faddish clothes.* A fad is usually short-lived, and you will soon have outdated clothing on hand.

2. *Choose serviceable clothing* that will enable you to look well-dressed for all occasions.

3. *Set an example* for others by not wearing sheer blouses, tight knitted wear, or dresses with plunging necklines. There are many beautiful dresses of practical materials.

4. *Be conservative.* It is not always the shop that carries the brightest lights that has the best clothing.

Most important, dress so as to please the Bridegroom. Look up and say, "Would I be ashamed to be wearing this dress if He should come today?" His coming will be sudden—there will be no time to prepare for it. May He find you, my Christian sister, "without spot or wrinkle" in that great day when He appears for His bride. ◀◀

sit quietly and let the rest of the world go by? We have only to read the teachings of our Lord to know that we have a responsibility toward our fellow men. The inner resources which develop a beautiful character also equip us for an effective ministry to our loved ones, neighbors, and other friends. Therefore, let us take time to pray. Jealously guard your daily quiet time when you commune with your Lord in secret prayer and draw strength from meditating upon His Word. Nothing will send you on His errands faster and with greater joy than the reality of His Presence within you. ◀◀



# Our Family Altar

## Monday, May 6

**Read:** John 9:1-12

**Learn:** "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

**For the Parent:** Review the story of the healing of this blind man. Point out (1) even though sickness came into the world because of sin, it is not necessarily because of his own sin that a person is sick; (2) one of the primary reasons why God heals us is to bring glory to His name, v. 3.

**Question Time:** Is all sickness the result of sin? (see above) What is one of the primary reasons why God heals people? (v. 3) What do you think is meant by verse 4? Is sickness sometimes the result of sin? (John 5:14)

## Tuesday, May 7

**Read:** John 9:13-25

**Learn:** "One thing I know, that, whereas I was blind, now I see" (John 9:25).

**For the Parent:** Review the story of how Jesus healed this blind man. Then point out (1) the hypocritical Pharisees, instead of rejoicing in the healing, found fault because it occurred on the Sabbath; (2) they said that Jesus was a sinner because He healed on the Sabbath; (3) the man who was healed was not afraid to testify to these unbelievers of his healing.

**Question Time:** Why did the Pharisees find fault with this healing? (v. 14) Why were the parents of the man afraid? (vv. 19-23)

## Wednesday, May 8

**Read:** John 9:26-41

**Learn:** "If any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31).

**For the Parent:** Review the account of the healing of the blind man and the attitude of the Pharisees. Then stress (1) the man's testimony angered the Pharisees and they cast him out of the temple; (2) Jesus found him and comforted him; (3) the healing brought the man to a saving faith in Christ, vv. 35-38. Healings should always point us to Jesus, the Healer.

**Question Time:** What happened to the man after he was cast out of the temple? (vv. 35-38)

## Thursday, May 9

**Read:** Acts 9:1-31

**Learn:** "A friend loveth at all times" (Prov. 17:17).

**For the Parent:** (Additional material on "Ananias and Barnabas Befriend Saul" will be found on Sunday's Lesson page.) Review the story of the conversion of Saul. Stress how Ananias and Barnabas showed kindness to this new convert when others were afraid of him. We should always try to help new converts in every way possible, and should pray for them instead of criticizing them.

**Question Time:** How was Saul converted? (vv. 3-6) What did Ananias do for Saul? (vv. 10-19) What did Barnabas do for him? (vv. 26, 27)

## Friday, May 10

**Read:** Matthew 19:13-22 (Sunday's Lesson for Juniors)

**Learn:** "Remember now thy Creator in the days of thy youth" (Ecc. 12:1).

**For the Parent:** Jesus is interested in children and young people. He wants to be their Friend and to help them. However, He can only be our Friend as we let Him have His way in our lives. This means that we must accept Him as our Saviour and then live to please Him in all we do.

**Question Time:** Did Jesus have time for children? (v. 14) How can we have Jesus as our Friend? (See above) Why do you think the rich young ruler didn't follow Jesus?

## Saturday, May 11

**Read:** Exodus 17:1-7 (Sunday's Lesson for Primaries)

**Learn:** "God shall supply all your needs" (Phil. 4:19).

**For the Parent:** From this lesson point out (1) the children of Israel murmured against Moses when there was no water to drink; (2) Moses did what all Christians should do with their problems—he took it to the Lord; (3) God miraculously provided water from a rock; (4) God is able to supply all our needs.

**Question Time:** How did God provide water for Israel? (vv. 5-7) What previous incident do you recall in which the Israelites had no drinking water? (Ex. 15:23-26)

# LEADER IN WORLD

## Honoring Glad Tidings Tabernacle New York, On Its 50th Anniversary

by Elizabeth Schuster

**E**XCITEMENT REIGNED IN THE LITTLE room at 416 West 42nd Street in New York City on May 5th, 1907. The place was all in readiness. Crisp curtains were hung and ninety-six inviting chairs were set out. It was to be the inception of a new work which was to grow into the great Glad Tidings Tabernacle.

Yet the work did not actually start here, for on the wheel of the Potter there had been a moulding and fashioning, through many years, of two of His vessels from widely separated places in preparation for this work which was to reach to the uttermost parts of the earth.

Marie Estelle Burgess, when seventeen years old, felt the call of God but preferred to follow the pleasures of the world. For two years her mother faithfully prayed for her. Then one night Marie had a dream. She dreamed she was dying and before her was the awful pit of hell, dark and deep. She began to cry to Jesus to save her from the pit. In her dream He appeared at the foot of her bed and asked, "Will you forsake all and follow Me?"

Marie answered, "Yes, Lord, all." The Lord put out His pierced hand and took hers, then lifted her up. She awoke, but the dream was so vivid that when fully conscious she repeated the consecration she had made in the dream.

Soon afterward Marie Burgess attended a Bible Institute, expecting to go to the foreign field. This she was prevented from doing by various circumstances and so she worked as a home missionary.

The outpouring of the Holy Spirit in Los Angeles in 1906 reverberated

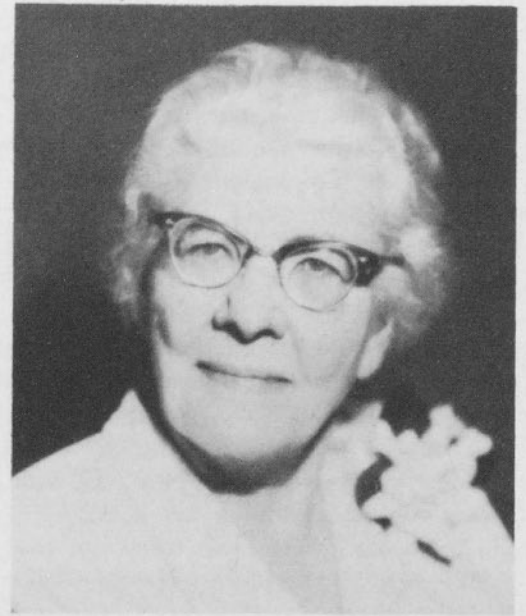
eastward and a mighty downpour of the power of God took place in Zion, Illinois. Marie Burgess, employed as a demonstrator in Dr. Dowie's health store, heard of these cottage meetings where Acts 2:4 was being re-enacted. Though she was frightened when told that the strange meetings were of the devil, she felt drawn to them and a thirst for the deep things of God became a consuming passion with her. For three days she did nothing but seek the Lord earnestly, not even retiring to bed during that time. Of that third day she relates:

"I was under the Holy Spirit's power, and it seemed I went from one foreign land to another, praying in the various languages of the lands visited. Great stone walls seemed to surround each foreign territory, but as the Spirit prayed through me the walls crumbled and fell. I knew I must completely devote my time to spreading the gospel; I must enter whatever doors of ministry the Lord would open to me."

On her twenty-sixth birthday (October 18, 1906) Marie Burgess received the Baptism in the Holy Spirit. This birthday stands out as the most treasured of her seventy-six.

She began to preach the Pentecostal message in Chicago, Toledo, and then Detroit. An invitation to conduct two weeks of meetings in a Holiness Mission on 41st Street in New York took her to the city where she was to carry out her life work.

A young Wesleyan minister from Enniskillen, Fermanagh, Ireland, began to attend the services, though he was greatly opposed to the Pentecostal doctrine. The Lord poured out the Holy Spirit in the meetings as in the Book



Marie Estelle Brown

of Acts, and the young Wesleyan minister continued to attend, becoming more and more convinced of the truth of Pentecost.

Four weeks went by and the meetings continued to be blessed of the Lord. Then there was need of a place in which to worship. Miss Burgess and her co-worker carried on their ministry in homes of those who "hungered and thirsted after righteousness." Finally an empty store at 416 West 42nd Street was obtained and made ready for services.

The first message in this new place was brought by the young Wesleyan, and he chose for his text, "Zacchaeus, come down!" Luke 19:1-10. Two drunken outcasts were saved at the opening service and this was the earnest of countless souls who found the Lord through this work. The ninety-six chairs were filled continually as the nightly meetings continued.

Other ministers spoke occasionally at the meetings. But one night when the Irish preacher took his turn, he felt led to preach from Acts 2:4. He was a dynamic speaker, and again and again during the sermon he said in his inimitable way, "And they were all—ALL—ALL filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." He left



# MISSIONS GIVING!

no doubt that all who receive the Spirit's indwelling in fulness receive as they did at the beginning.

At the conclusion of the service, this preacher, Robert Alexander Brown, was the first to go to the altar and openly became a candidate for the Baptism in the Spirit, which he received on January 11th, 1908. He testified:

"I had a wonderful conversion and many other visitations of God's blessing and love, but the Baptism in the Holy Spirit exceeded them all. Abandoned to God, yielded to His will, it was no longer I but the precious Holy Spirit. He took charge of every part of my body and then spoke through me in languages which I had never learned. Thank God, I received the same Baptism as the apostles did in the beginning."

Thus the Potter, who from out of two continents had fashioned these "two vessels unto honor," placed them side by side, that they might minister as one unto Him. On October 14th, 1909, in Zion, Illinois, Pastor Piper of the Stone Church, Chicago, united them in marriage. After a brief honeymoon they returned to New York to assume their God-given charge. This was more than a marriage—it was a perfect blending of soul and spirit in the will of God.

They "set the Lord always before them," fearing lest they should put them-

selves too prominently in their own hearts. It was a time of sacrifice as they denied themselves in order to contribute to the struggling work that had become their united charge. For fifteen years Robert Brown worked as a civil engineer during the day, and faithfully pastored his church at night and on Sundays. In his spare moments he edited THE MIDNIGHT CRY, now known as GLAD TIDINGS HERALD.

The Volunteers of America vacated the premises at 455 West 42nd Street, and the little mission transferred its location to this place.

Named Glad Tidings Hall, the congregation grew in numbers and in the things of God. The growth was so great that the entire building of three stories was leased, and twenty-five feet built to the rear of the hall. Part of the second floor was converted into a balcony, and the store front was altered into a chapel front. The remainder of the building was used as a missionary rest home. Glad Tidings Hall, now a corporation, became Glad Tidings Tabernacle.

The spring and fall conventions, held each year, drew ever-increasing numbers, making it necessary to rent other halls for these occasions. Prayer meetings for this particular need were held each morning and a building fund was started. Within four years, \$35,000 was raised. This "earnest of a church" gave zest to the search for a building. A Baptist Church on 33rd Street had been vacant for ten years but the price was \$150,000. So the search continued and three years passed. Then word was received that the church had turned down an offer from a printing concern as they wanted the building to be used as a church. The price was dropped to \$105,000. Pastor Brown went to see the place and sent a night letter to Mrs. Brown, who was in California at the time, regarding the new price. She wired back, "It is God, take it!"

The venture was made, looking on the promises of God rather than the mortgage of \$85,000. A promise was made to the Lord that if He would enable them to liquidate the mortgage with its

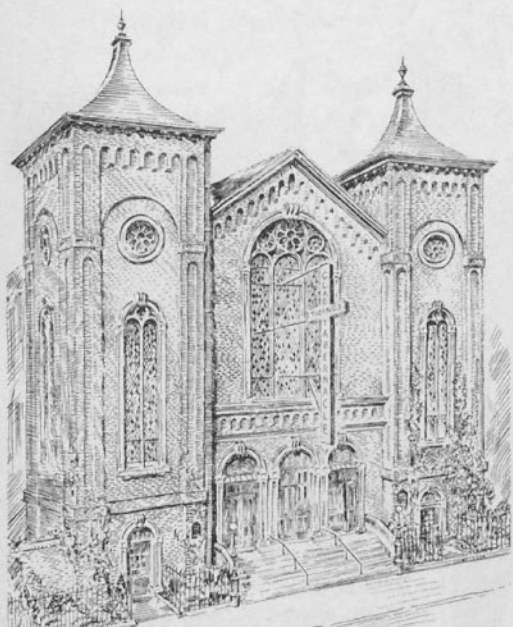
six per cent interest, they would make Glad Tidings a soul-saving, missionary church. God met their challenge, and in four years the mortgage was fully paid through the faithful sacrifice of the people.

The day the mortgage was burned, Glad Tidings Tabernacle took its first pledge offering for missions. This amounted to almost \$8,000. Since that time the church has been the banner missionary church of the Assemblies of God, with which it has been actively affiliated from the first. In 1945, the Assembly at Cleveland, Ohio, where the late D. P. Holloway was pastor, led in missionary giving, but in 1947 Glad Tidings was again in the lead and has continued to lead through the years. During the past thirteen years, it has disbursed more than a half-million dollars to missions through the Assemblies of God.

Gratifying as its great missionary enterprise has been, it has not sufficed the hearts whose passion is to make Christ known through the preaching of the gospel by every possible means. In 1926, Glad Tidings channeled the gospel through radio station WODA, Paterson, N. J. Since then stations WINS, WAAT, WMGM, and the two stations (WPAT and WARE), over which it is currently broadcasting, have brought the full gospel to countless friends of the Pentecostal fellowship as well as to the unchurched and the unsaved within the radius of five states. Glad Tidings also sponsors REVIVALTIME coverage in Bermuda and Tangiers, Africa.

On February 8, 1948, Robert Brown took his accustomed place in the pulpit and chose for his message the same text he had used forty years previously, "Zacchaeus, come down!" It was ordained of God to be his last. On

(Continued on page twenty)



Glad Tidings Tabernacle

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

# Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



## Ananias and Barnabas Befriend Saul

Sunday School Lesson for May 12, 1957

Acts 9:1-30; 11:19-26

We center our attention today not so much upon the miraculous conversion of Saul of Tarsus as upon two men who, under God, played a part in the spiritual preparation of the man who was destined to be the greatest apostle and soul winner of the Church.

### SAUL'S CONVERSION (Acts 9:1-9)

*The occasion.* Saul, a religious leader, and possibly a member of the Sanhedrin (cf. Galatians 1:14; Acts 7:58; 22:20), was on his way to Damascus with authority from the high priest to imprison Christians there. This man was no hypocrite or rebel against God's law. He really thought that in persecuting Christians he was serving God.

*The revelation.* "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven." Saul was out to apprehend Christians; now he himself was apprehended by the Lord. He was smitten to the ground, blinded by the brilliance of the supernatural light; he heard a voice calling him by name and was astonished to find that Jesus of Nazareth, who now spoke to Him, was really the Messiah! He also became aware of the fact that in persecuting Christians he had been persecuting Christ. Let us remember this too! See Matthew 25:40; 1 Corinthians 12:26; Ephesians 1:23; Colossians 1:18.

*The effects.* Saul rose to his feet a changed man, but blind. He was led to Damascus, where he spent three days and nights in fasting and prayer.\*

### ANANIAS HELPS SAUL (Acts 9:10-19)

*Ananias commissioned* (vv. 10-12). Paul was converted, but he still needed help. And while he prayed, God was answering. Notice how explicit were the directions given to Ananias. If we live in the Spirit and walk in the Spirit may we not also be similarly guided when need arises?

*Ananias objects* (vv. 13, 14). Said Ananias, "Why, Lord, how can this man be converted who has been such a great enemy of the Church?" God knows what He is doing. It is folly to argue with Him. Again, we ought never to despair of the salvation of any man or to fail to do our part to win unlovely characters to Christ. Saul seemed an unlikely candidate for God's fullness, but so did John Bunyan, Jerry McAuley, and Billy Sunday!

*Ananias obeys* (vv. 15-19). When the Lord patiently repeated the commission, telling Ananias what a tremendous ministry lay ahead for this man who had been the worst enemy of the Church, Ananias wisely obeyed. These verses are full of lessons: (1) Ananias recognized Saul as a "brother." The grace of God will enable us also to recognize as "brethren in the Lord" those whom we may not understand, those who may oppose us doctrinally, those

who may not belong to our religious denomination. (2) Through the laying on of Ananias' hands, Paul's eyes were healed, and he was filled with the Spirit. God will use ordinary believers in like manner today! (3) Ananias was not and never became, as far as we know, a preacher or even a prominent member of the Early Church; yet his yieldedness to God and to the Spirit resulted in great blessing to the man who became the greatest apostle.

### BARNABAS HELPS SAUL (Acts 9:19-30; 11:19-26)

May God raise up more Christians like Barnabas. Here was a man who seems to have had a special ministry in encouraging others in the ministry. When Paul went to Jerusalem the Christians there were suspicious of their former enemy and would have given him the "cold shoulder." But Barnabas vouched for Paul and introduced him to the apostles Peter and James.

Saul preached in Jerusalem, but violent persecution set in. He was warned of God to leave the city and was conducted back to his home town of Tarsus, where for a long time he disappeared from the scene. A great revival later broke out in Antioch and the brethren at Jerusalem sent Barnabas up to Antioch to superintend the situation. Barnabas, being a wise man with spiritual vision and foresight, realized the need for an assistant who was qualified to minister to the Gentiles. At once the Lord brought Saul to his mind. Thus Barnabas proceeded to Tarsus, where he enlisted Saul, and together they returned to Antioch and ministered there for a whole year. Be faithful, then, ordinary Christian, Sunday School teacher, for it may be that you, too, may help along the way someone destined to do great things for God!

—J. Bashford Bishop

### "WHEN A FELLOW NEEDS A FRIEND"







He was known by his nickname—

# "Brother Bigheart"

BY W. W. CLAY

IT MIGHT SURPRISE YOU TO KNOW that the most prominent man in the Book of Acts, next to Peter and Paul, was a man who was known by a nickname. Twenty-four times is his name found in the Book of Acts. Paul mentions him in three of his Epistles, while he speaks of Peter in only one, for Paul was closely associated with this man in the early days. His right name was Joseph, but seldom was he called by that name. Only once in the Bible is his real name given (Acts 4:36). The rest of the time he is spoken of by his nickname, Barnabas.

That nickname was given to him, not by the common people, but by the apostles. There was a financial crisis in the newly organized Church. This Church right after the Day of Pentecost was still loyal to the law and the Temple, and all its tithes went into the Temple treasury. But soon the newly formed Church began to feel a desperate need for money. The apostles who spent all their time in the spread of the gospel had to have support for themselves and their families. There were very many new Christians who belonged in other lands and had made the trip to Jerusalem to be at the Feast of Pentecost, but had stayed so long that they had to be helped. Widows both among these foreign Jews and among the Jerusalem Christians had to be supported.

So some with a consecration not often found today sold all they had and put most or all of it into the Lord's work. Barnabas may have been the first to do this; at least there was something so generous about him that the apostles gave him this nickname.

This name is a colloquial expression, impossible to translate without remaking it into one of our idioms. Our

King James Version calls it "son of consolation." Putting it into our modern vernacular, his nickname probably would have been "Brother Bigheart." His whole life exemplified that name. Always he was helping somebody, no matter what the cost to himself might be. In another scripture we are given a further glimpse of his personality: "For he was a good man, and full of the Holy Ghost and of faith" (Acts 11:24). A good man? Yes, indeed. Barnabas showed this by his attitude of helping others.

John tells us that not only was Jesus "full of grace and truth," but He came to bestow this fullness of grace and truth on His children (John 1:16-17). Goodness not only means that we will be loyal to truth, but that we will be gracious. Often those who profess to be His followers are curt, thoughtless of others, careless about hurting others.

In Barnabas this graciousness was prominent. He was ready to defend others who were set aside. When his opinions were set aside he kept on working for God. The test of one's spirituality is not whether he gets blessed and shouts, or whether he can give a glowing testimony, but whether he keeps on for Christ in spite of not having his way. The world has little use for the Christian who says, "If I can't have things my way, I'll resign," or, "I'll not pay," or, "I'll go somewhere else."

We know Barnabas had the fullness of the Spirit. His consecration did not fail in a single test. His property was on the altar; his reputation was on the altar. Barnabas defended Saul of Tarsus when he was distrusted by the Church, and risked his own popularity in the Church by vouching for Saul. Then this Brother Bigheart risked his fel-

lowship with Paul by standing up for John Mark. Paul said, "John Mark is a failure." And there must have been something wrong about Mark's leaving Paul and Barnabas, or Paul would not have taken this attitude against him. But Barnabas said, "I have confidence that Mark will be true this time, and that God has a work for him to do." Because of this Barnabas stayed with Mark, even though it meant not working with Paul any more. Later Paul admitted that he was in the wrong, and that Mark was worthwhile to him and to the Church (2 Timothy 4:11).

Barnabas' time, too, was on the altar. He was ready to leave his home and go to Antioch, and also to go as one of the first foreign missionaries of the Early Church.

Is your all on the altar? Is the cry of your heart to be like Jesus, "lowly in spirit"? Do you desire to be "holy and harmless," tender and kind, and of help to others? Do you love God's cause so much that you would make unusual financial sacrifice for it if needed? Is your popularity on the altar, or have you gone into questionable things just to escape the scorn of worldly companions? Is your time on the altar, or do you choose fiction, listening to radio, or watching interesting things on television rather than going calling for Christ or attending the house of God? Is there in your home life, your social life, your business life, as well as in your church life, a radiance that makes others think of Jesus?

I was once a pastor in a small town where lived a man known as an avowed atheist. Past eighty, he was still mentally keen. I called on him. He tried to do all the talking, and brought forth arguments against religion. I was young

(Continued on next page)

# Leader in World Missions Giving

(Continued from page seventeen)

February 11, 1948, he departed to join the triumphant host in glory!

All in the will of God, R. Stanley Berg, of Charlotte, North Carolina, who had pastored in South Norfolk, Va., Pocomoke City, Md., and Asheville, N. C., went to assist Mrs. Brown. It was not easy for this "Joshua" to step into the place of the departed and beloved "Moses," Robert Brown; but his ministry has been greatly blessed of God both to Mrs. Brown and to the people at Glad Tidings.

God withheld from Marie Brown the most coveted of all joys, having taken at birth her only son and child, that there might be many spiritual sons and daughters to find that place in her life. Throughout these United States and across the seas in five continents, men and women arise at this time of GOLDEN JUBILEE to call her blessed. Many of these are actively engaged in Christian work, preaching the glad tidings of the gospel in distant fields and in the homeland.

The golden anniversary is being observed from April 8 to May 12 with Noel Perkin, J. R. Flower, Alice R. Flower, and other well-known ministers as guest speakers. On May 10 there will be a Jubilee dinner at the Hotel New Yorker with E. S. Williams speaking.

Each milestone of the fifty years has pointed to greater blessings to the faithful flock at Glad Tidings Tabernacle in New York City and has brought deeper joys to those who have borne upon their hearts the burden of the Lord's work.



"TAKE ROOT DOWNWARD AND BEAR FRUIT UPWARD" ISAIAH 37:31



Fruit-bearing is the natural result of victorious Christian living. However, there are times when each of us reaches a dry season and feels the need of thrusting our roots deeper in search of new spiritual strength and inspiration.

As we "take root downward"—pray, study the Word, take advantage of every opportunity to increase our efficiency as Christian workers—the fruit-bearing process will become more evident in our lives. We shall be able to live for Christ and to advance His kingdom while there is time.

Advanced Christian Training School provides such an opportunity "to take root downward" in the fields of Christian education. This summer-time retreat on the Central Bible Institute campus in Springfield, Missouri, will give you inspiration and added strength for the tasks ahead. For just \$21 you may enjoy this week of leadership training. This includes tuition, insurance, room and meals. Write today for a catalog for A.C.T.S., June 3 through 7.

- COURSES FOR:**  
**SUNDAY SCHOOL SUPERINTENDENTS**  
**DISTRICT DIRECTORS**  
**SECTIONAL REPRESENTATIVES**  
**CHRISTIAN EDUCATION DIRECTORS**  
**WORKERS' TRAINING INSTRUCTORS**  
**CHILD EVANGELISM WORKERS**  
**PASTORS**

**JUNE 3-7 ATTEND 1957**

**a.c.t.s**

(Continued from preceding page)

and inexperienced, and could not cope with him in argument. I told him I knew there was a God, for I knew Him, and witnessed to His saving power in my life. I turned to go, but he stopped me. Said he, "There is one argument in favor of religion that you have overlooked, one that I cannot answer. Right across the road lives another old man, not so agile as I. He goes to church every Sunday. He gives beyond his means to support the church. He never talks about the mistakes or faults of

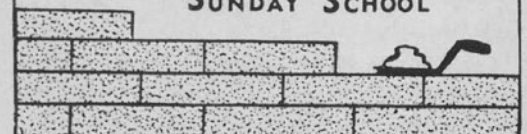
others, even when false rumors have been circulated about him. He is kind and bighearted. He was not always that way. To see him changed and for many years live the life he is now living is the one argument in favor of your religion I cannot answer."

Just as Barnabas by his life had shown the spirit of the Christ, "who went about doing good," so had this man by his gracious, helpful, and loyal spirit reminded another of the Christ he served. He was just another "Brother Bigheart."  
 —Herald of Holiness

1957 LOYALTY CAMPAIGN

**BUILD WITH LOYALTY**

**MAY 12 MOTHER'S DAY IN SUNDAY SCHOOL**







A big sign on the rear of Evangelist and Mrs. Paul Hild's car reminds fellow travelers to listen to REVIVALTIME.

# Evangelists Appreciate the Ministry of REVIVALTIME



**E**VANGELIST AND MRS. PAUL HILD recently expressed their personal appreciation for the ministry of REVIVALTIME. In effect, REVIVALTIME is helping them in their effort to reach the lost for Christ.

The Hilds have felt for a long time that they were not doing enough for the Lord, so they began to consider other avenues of reaching souls besides their evangelistic meetings.

The more they listened to REVIVALTIME, the more they were convinced this was the channel to which they should direct special attention, and God laid it upon their hearts to sponsor REVIVALTIME on some station that would benefit a home mission area. This area was found in St. Johnsbury, Vermont. They decided to raise offerings in meetings where they were holding revivals, and what they couldn't raise they were going to contribute personally.

So enthused are the Hilds about REVIVALTIME, that they had a big sign made for the back of their car advertising the broadcast as they travel up and down the highways. Evangelist Hild says, "When we are en route to another campaign, we advertise REVIVALTIME, as well as doing so during a campaign."

A great number of our Assemblies of God evangelists are likewise promoting the broadcast in their campaigns across America. They, too, feel that REVIVALTIME is a tremendous evangelistic broadcast reaching millions with a saving gospel.

Then, too, evangelists from other denominations have expressed their per-

sonal appreciation for this tremendous world-wide ministry.

A Methodist evangelist says: "I hear your splendid messages nearly every Sunday on my way home from my evening services. May God bless you and your preaching. Would to God we had more men in our pulpits who would preach a salvation gospel instead of giving lectures. I am a young evangelist, and I am preaching a full-salvation gospel."

An evangelist from Florida wrote: "For three years I have been on the field of evangelism. My old car nearly wore out and several other needs were pressing me, so I asked God for a couple of months' good work. God gave me the job, and I'm making forty cents more an hour than the other men on the job. Last week the superintendent came by and told me the general superintendent had discussed cutting my pay forty cents an hour, beginning the next day. God began to talk to my heart. I told Him if He wouldn't let them cut my pay, I would send a portion to REVIVALTIME. It has been a week, and it hasn't been cut yet. The money I promised God won't come in until next week's check, but God spoke to my wife last night to send \$25.00 today, so we are sending this in advance. We will send it to you monthly as long as God sees fit."

A Baptist evangelist from Texas says: "I am a Southern Baptist evangelist, but I appreciate your ministry. I thank God you are still after souls, and I believe this is why God is honoring your ministry."

An evangelist from New York states: "I want to tell you that God answered prayer in my behalf. I had just finished

holding a service in Kansas and on my way to New York I stopped to take in the Eastern District Council. I heard your messages, which thrilled my soul and gave me a new zeal to walk into my next series of meetings full of faith, hope, and a renewed consecration to God. While there, you were handed a note from me requesting that God would answer my prayer on an important matter which had to be that Friday. This was Tuesday night. On Friday morning that prayer was answered—to God be all the glory."

Just as evangelists have recognized the effective ministry of REVIVALTIME, thousands of others are letting REVIVALTIME help them win souls for Christ through their contributions and letters. You, too, can be a soul winner through the ministry of REVIVALTIME, by sending your letters and contributions this week for the world-wide ministry of this great broadcast. The address is:

**REVIVALTIME  
BOX 70  
SPRINGFIELD MISSOURI**

## RADIO LOG REVISIONS

The following changes have been made in the REVIVALTIME radio log.

### NEW STATIONS

WMIE—Miami, Florida  
10:00 p.m., Sundays  
WWEZ—New Orleans, Louisiana  
8:00 a.m., Saturdays

### CANCELLATIONS

KVOS—Bellingham, Washington  
KDMS—El Dorado, Arkansas  
KRKO—Everett, Washington  
WQUA—Moline, Illinois  
WWPG—Palm Beach, Florida  
KWNA—Winnemucca, Nevada



# Your Questions

ANSWERED BY ERNEST S. WILLIAMS

In 1 Corinthians 14:22 Paul says, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." Then he seems to contradict himself in verse 23, "If . . . all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" Please explain this for me.

To understand what Paul had in mind you ought to read the whole chapter. Much confusion was resulting in the Corinthian church through excessive use of utterance gifts. Therefore the church meetings were becoming meetings of confusion rather than services of edification.

Paul defines what he means by prophecy. It means speaking to men for the purpose of edification, exhortation, and comfort. This can be accomplished better through speaking in the native language than through the unknown tongue. This speaking, however, would not carry the "sign" element that the speaking in tongues might.

If all a newcomer heard was speaking in tongues, might he not go away saying these people were mad (insane)? But if they were to have the message brought to them in the language which they knew, they would thus be instructed, convicted, and saved. While tongues might serve as a sign, abuse of the tongues would bring only confusion and disgust.

\* \* \*

**Could a person have a gift of the Spirit without having the love commended in 1 Corinthians 13?**

It is evident that some of the Corinthian believers had the gifts of the Spirit without manifesting much Christian love. They were still carnal and walked as other men. Paul did not mean to discourage gifts, but was trying to show them that even if they were to have all the gifts of the Spirit, and yet fail to make use of them in love, their Christian character would be much deficient.

Let us learn from this that judging our experience by manifestations, rather

than by Christian character, can be very deceiving and may prove disastrous. God is not going to ask us in the judgment how many gifts we have had, but what kind of life we have lived.

\* \* \*

Paul said, "The spirits of the prophets are subject to the prophets" (1 Corinthians 14:32). Does this mean that a person can keep from speaking in tongues when the Holy Spirit comes upon him?

It would hardly be wise, when a minister is preaching the Word, to interrupt his message by bursting out in English with a different message. It is just as improper to interrupt the speaker with a message in another tongue.

There is a place for speaking in tongues, and there is a place for inspired speech in a known language. However, Paul would have us know that all such

utterances are subject to the speaker and may be restrained without grieving the Holy Spirit. "For God is not the author of confusion, but of peace" (1 Corinthians 14:33).

\* \* \*

**Why do we not insist on the tongues of fire in connection with the baptism with the Holy Ghost?**

At the dedication of the Tabernacle (and of the Temple) in the Old Testament there were unusual manifestations from God which did not reappear. At Pentecost the Church was brought into being. At that time God bore witness with the tongues of fire and the rushing wind, as well as the speaking in other tongues. The tongues of fire and the rushing mighty wind were not continued, but the New Testament shows that speaking in other tongues continued to accompany the infilling with the Spirit.

However, there are those in our day who have testified that they have seen tongues as of fire, and others have testified to the presence of God being as a rushing wind at times when they have been seeking God.

*If you wish Brother Williams to answer a question, send it to "Your Questions," The Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo. He will answer either in this column or by personal letter (if you send a stamped self-addressed envelope).*

## something

You've heard it a thousand times: "Can't *something* be done about it?"

Pastors, deacons, church members—all who have participated in church building programs, have wondered, "Can't *something* be done about the problem of financing the building program?"

Now *something* has been done. A non-profit corporation has been organized—active in thirteen districts of the Assemblies of God, and deriving its official Board from those districts—to assist local churches with the financial problems attending building programs.

This solution to an age-old problem is sound and sure. It has been studied and approved by financing and banking specialists. The best part is that it exists solely for one purpose: doing *something* to further the expansion of our churches.

The whole story can't be told here—but complete information may be had by writing to the address below.



**CHURCH EXTENSION PLAN** BOX 1567 SALEM, OREGON





# Meet the Paramount Group



Missionettes of the first Assembly at Paramount, California, are winning their friends to Christ. They were instrumental in bringing revival to the church.

We present a close-up view of the Missionette Club at Paramount, California. The sponsor, Mrs. Thelma Robinson, writes: "God has begun a wonderful revival in our Missionette Club which is spreading through the church. January 4th of this

year was the beginning of a move of God in our meetings. We had presented the Missionette pledge to be signed, telling the girls that only those who were saved were to sign. They gave their testimony, telling how and where the Lord had saved

them and filled them with the Holy Spirit. Several of the girls could not sign. As a result the Lord burdened our hearts for their souls. A group of Christian girls went aside to pray. The Spirit of God moved in such conviction that the entire group went to prayer. For over an hour they stood with hands upraised crying and seeking God. Six girls were wonderfully saved and three were filled with the Spirit.

"The next week we opened our meeting with a time of prayer. Again the Lord moved and the girls prayed with such a burden for their unsaved parents and friends that the entire meeting was a prayer meeting. Two days later we closed a missionary convention at the church with the majority of the young people consecrating their lives to the Lord. Among them were four of our Missionettes. At the following Tuesday night service the Missionettes gathered early to pray. When the service started, there was such a burden of prayer over the entire congregation that everyone sought God, with the result that two more teen-age girls were refilled. Later that same week, during our regular Missionette meeting, another girl was saved."

May God continue to bless and use our Missionettes.

## WMC Leader Says—

### "It Works!"

What works? Missionette rallies! New Missionette Clubs are being formed, interest is rising, souls are being saved, teen-age girls are answering the call of God for service, and missionary vision is taking its rightful place in young hearts. This is the enthusiastic report from Mary Campbell, the District President of the Women's Council and the Missionettes in the Southern California District.

The third Missionette rally in the Orange Section of the district was held Feb. 14th in the new chapel of the Southern California Bible College at Costa Mesa. More than 75 Christian teen-agers were present. The various Missionette groups took part in the service, contributing musical specials and a short skit, called "Hearts." Each girl had a different kind of heart (made of paper). The last girl had a broken heart, and as the skit ended the other girls brought the girl with the broken heart to Jesus.

A timely message on the most important thing in campus life was given by Mrs. Scott, Dean of Girls at the college, pin-pointing the importance of learning to live



Cocoa and cookies served after Missionette Rally.

harmoniously with others.

An outstanding attraction of the evening was the presence of the Missionaires—the teen-age boys who have organized also in the interest of missions, and are working with the girls on projects for missionaries.

\* \* \*

Across the nation there are 428 local Missionette groups, organized in the last fifteen months and registered with the national office. Numbers of pastors have written the national WMC Department to express their delight in the benefits of the Mis-

sionette organization, both to the young girls themselves and to the church as a whole. Often as the girls go before God in prayer for the needs of the missionaries, a spirit of intercession comes upon them, resulting in some being filled with the Holy Spirit and some receiving a call to Christian service. Their spirit of prayer has spread into the church, in some instances bringing revival to the entire congregation.

—by EDITH WHIPPLE  
National WMC Secretary



# Fagots From the Torch of Evangelism

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

► **TRENTON, MO.**—The Ted Stephens Evangelistic Party of Pauls Valley, Okla. conducted an excellent series of meetings here in February. A number were saved, and there was a real move among the members of the church. Many said the crowds were the largest they had seen in the church. The Sunday School attendance reached an all-time high of 243.  
—Norman F. Brewer, Pastor

► **COLORADO CITY, TEX.**—One of the outstanding features of the six-week revival recently held in the First Assembly of God is that seven men whose families had been coming to the church were saved. The services were conducted by the Briggs Evangelistic Party from Fort Worth. A total of 48 gave personal testimonies to salvation, and several received the baptism of the Holy Spirit.  
—Fred Robertson, Pastor

► **BROOKHAVEN, MISS.** — Evangelists Gertrude Hickman and Grace Walden of Shubuta, Miss. just concluded a two-week campaign in the First Assembly of God here. Their anointed singing and preaching was a great blessing to the church. As the Word went forth the Lord worked out problems and met needs in the congregation.  
—Samuel H. Balias, Pastor

► **FLINT, MICH.**—The congregation of Trinity Tabernacle greatly enjoyed the one-week Prophetic Bible Conference under the direction of Evangelist Harry J. Steil. The masterful and thorough scriptural treatment of prophecy made a powerful evangelistic appeal. After each message it was a beautiful sight to see Christians and others making a new consecration to God. The unusual eagerness of the people to hear the messages was reflected quite strikingly in the Saturday night attendance,

which perhaps doubled that of any previous night. Other commitments on the part of the evangelist made it necessary to close the meeting at the end of one week, when the interest was still running high.

—John H. Burgess, Pastor

► **FREDRICKTOWN, MO.**—The church here is rejoicing in a wonderful move of the Spirit of God during nine nights of special meeting with Evangelist Fred Brand of Cape Girardeau, Mo. Ten souls were saved or reclaimed, and 16 were filled with the Holy Spirit. There were several miraculous deliverances in answer to prayer. One lady, 78 years of age, who suffered a heart attack during the meetings, received a definite touch from the Lord. This was one of the greatest moves of God in the history of the church.  
—Gene Young, Pastor,

► **WASHINGTON, D. C.**—Many were saved, healed, and filled with the Holy Spirit during the very successful meetings recently held in the Full Gospel Tabernacle by Evangelist Watson Argue. The week-night attendance was the best in many years. One Sunday morning it was thrilling to witness four men receive the Baptism in the Holy Spirit within five minutes. On that same day 14 came forward to accept Christ as personal Saviour. Brother Argue's messages were both inspirational and instructive.

—Lloyd Christiansen, Pastor

► **BATON ROUGE, LA.**—Calvary Assembly of God just concluded four weeks of revival with Evangelist Rodney and Frances Duron of Beaumont, Tex. The presence of the Lord was manifested in the very first service. The crowds increased

## EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Atmore	A of G	May 1-12	Nelson White & wife	Thomas Rachels
Ariz.	Clifton	A of G	May 5—	Willis Deerman	Beechley Bates
Ark.	Stuttgart	First	April 28—	Harmel E. Moss	Herman Grigsby
Calif.	Petaluma	Full Gospel	April 30-May 12	John C. Poteet	E. C. Skultety
Colo.	* Cedaredge	A of G	May 12-26	Leo Walker & wife	Forrest Hines
	Delta	First	May 12—	Wendell Reed & wife	Peter Pilot
	Pueblo	Central	May 12—	Don Rippey & wife	C. F. Ferguson
	Wray	First	May 12—	N. B. Rayburn	Jesse W. Arnold
Fla.	Nokomis	A of G	May 7-19	Warren D. Combs	J. R. Purvis
Ga.	Rome	A of G	May 12-26	Nino DiPrima	Verna Flanders
Ill.	Chicago	Good Shepherd BC	May 12-June 2	Joseph DeGrado	Alexander Siczko
Ind.	Harrodsburg	A of G	April 26—	Reid Evang. Party	Reg. A. Yake
Iowa	Sioux City	First	May 12-26	Dean Underwood	Kenneth Baker
Kans.	El Dorado	A of G	May 12—	Moses E. Copeland	Vernon Thomas
	Parsons	First	April 23-May 12	R. Alan Davis	Wm. D. Saunders
Ky.	Beechwood	A of G	May 5—	E. T. Corbin	F. E. McDonald
La.	Bastrop	Log Cabin	May 5—	E. Sherratt & wife	Vashti Smith
	Lafayette	A of G	April 28-May 10	Stephen Vandermerwe	R. S. King, Jr.
Mich.	Flint	Riverside Tab.	May 5—	H. C. MacDonald	M. A. Jolley
Minn.	Minneapolis	People's Church	May 8—	J. F. Pepper & wife	Douglas Henderson
	Worthington	A of G	April 26-May 12	Busse Evang. Team	Herman H. Rohde
Mo.	Bucklin	A of G	May 12—	Lela B. Haycook	Clifford Gannon
	** Columbia	A of G	April 28-May 5	Gladys Voight	Charles Parker
Mont.	Havre	A of G	May 12—	Ruth Specter	Don Ashmore
N. J.	Mount Ephraim	Bethel Tab.	May 12-19	R. J. Bergstrom	E. E. Edwards
N. Y.	Binghamton	First	May 7-12	C. Morsee Ward	R. D. E. Smith
	Rome	First	May 12-26	F. Powell	Ernest Darling
Ohio	Lima	Peniel	May 5-19	Tanner Team	Earl E. Hart
Pa.	Harrisburg	A of G	May 8-19	Rob and Lil Watters	Carl Butler
Tenn.	Elizabethton	A of G	May 12—	H. Cox-M. Brown	J. W. Sowell
Tex.	Abilene	First	May 12—	Quentin D. Edwards	Wilson Eestes
Wis.	Oshkosh	Gospel Tab.	May 12—	E. T. Quanabush	Elmer Bilton
Bahamas	Nassau	Evang. Team	May 7-12	Eskelin Family	John Wilkerson
Newf.	St. Johns	Elim Tab.	May 5-June 2	J. E. Douglass & wife	T. A. Strong

\* Children's Church each evening

\*\* Children and youth revival

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that *THE PENTECOSTAL EVANGEL* is made up 24 days before the date which appears upon it.

### NOTICE:

## EVANGELISTS

If you are interested in having your name and picture in the new directory of evangelists please write immediately for information.

DEPARTMENT OF  
**EVANGELISM**  
434 WEST PACIFIC STREET  
SPRINGFIELD 1, MISSOURI



each night. There were about 25 saved or reclaimed, and about as many received the Baptism of the Holy Spirit. The entire church has been blessed by the untiring efforts of these Spirit-filled evangelists. There were several outstanding healings.

—Ira M. Bryce, Pastor

## WITH CHRIST

WILLIAM RILEY MUNGER, 66, Silverton, Oregon, went to his heavenly reward March 17, 1957. Brother Munger was ordained in the General Council in 1922. He pastored several churches in Idaho, Montana, and Oregon.

WESLEY GROVER KAUFMAN, 44, Santa Rosa, Calif., went to be with Christ on March 15, 1957. Brother Kaufman was ordained in 1938. He pastored several churches in California and Washington, and also did evangelistic work.

CARL W. BARNES, 68, of Tullahoma, Tenn., died very suddenly on March 31, 1957. He was stricken while preaching on Sunday night, after having completed the first week of a revival campaign with Pastor John Wilkerson at the Evangelistic Temple in Nassau, Bahama Islands. Brother Barnes affiliated with the General Council of the Assemblies of God as an ordained minister in 1933. Formerly he was identified with another denomination, but God baptized him with the Holy Ghost and at the age of 42 he began preaching the Pentecostal message. He was a very zealous worker, both as an evangelist and pastor. He built a number of churches, including the Glad Tidings Tabernacle in Springfield, Missouri. For the past three years he labored in the evangelistic field.

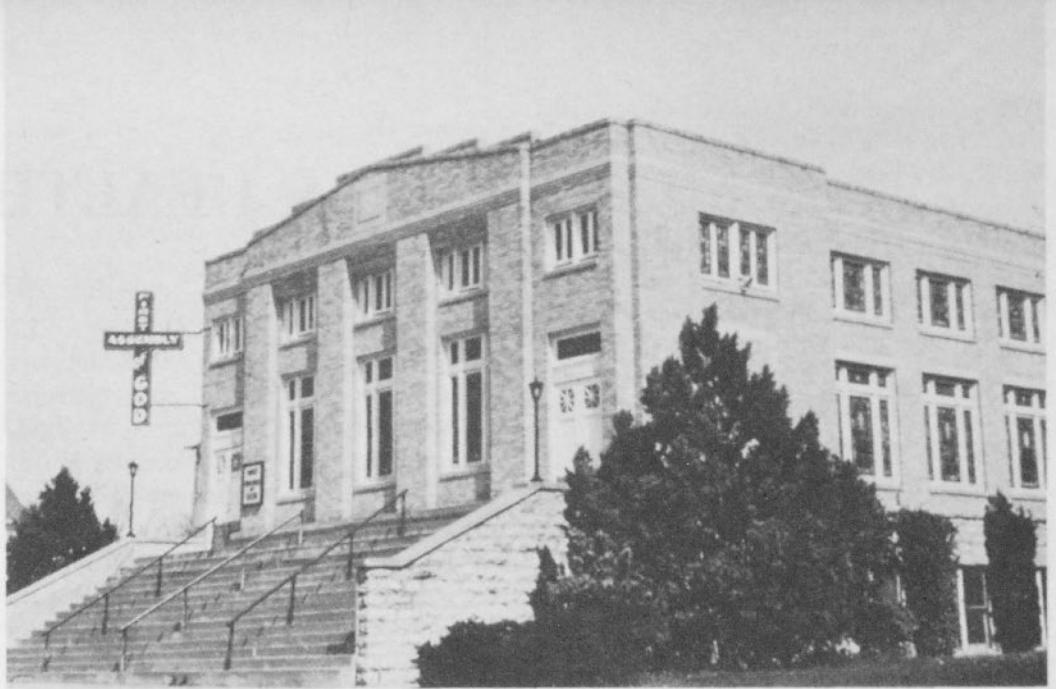
## ANNOUNCEMENTS

INDIANA DISTRICT COUNCIL—May 6-8 at Assembly of God church, Anthony at Rudisill, Fort Wayne, Ind. N. D. Davidson, Oregon District Superintendent, main speaker. Some free rooms to ministers. Write host pastor, Glen Horst, Box 33, Fort Wayne, Ind.—by Roy H. Wead, District Superintendent.

ILLINOIS DISTRICT COUNCIL—May 7-9 at First Assembly of God, Springfield, Ill. J. O. Savell, Assistant General Superintendent, guest speaker. Rooms provided as far as possible for ministers. For reservations write Host Pastor, G. E. Mandel, 542 N. Klein St., Springfield, Ill.—by W. R. Williamson, Superintendent.

NEW YORK DISTRICT COUNCIL—May 13-16 at Pentecostal Tabernacle, Miller and Falck Sts., Elmira, N. Y. C. M. Ward, opening night speaker for district-wide C. A. rally; Ernest S. Williams, convention speaker. For accommodations contact John Bedzyk, host pastor, 235 E. Miller St., Elmira, N. Y.—by Paul R. Buchwalter, District Secretary.

MICHIGAN DISTRICT COUNCIL—May 6-9 at Bethany Assembly of God, Corner Airport Road and West Beecher St., Adrian, Mich. David A. Hastie, guest speaker. C. A. Rally on Monday night at 7:30. Tuesday, Wednesday, and Thursday services at 9:30, 1:30, and 7:30. For reservations write to Arthur Clay, 147 Park St., Adrian, Mich.—by Everett D. Cooley, District Secretary.



### NORTH TEXAS DISTRICT TAKES STEP OF FAITH

Ballinger, Texas, now has an Assemblies of God Church, thanks to the vision and faith of the North Texas District Council. The recently-purchased church building is shown above.

Ballinger is a county seat and has a population of 6,000. The North Texas District learned that the First Methodist Church would be for sale since the congregation was moving to a new location. The church had been built at a cost of \$118,000. Later, air conditioning and an \$8,000 pipe organ were added. The Methodist congregation had also bought the adjoining lot for \$10,000. The District was able to purchase all this for \$22,000. Certainly God was moving and working out His will.

Norman McCutchen and his wife, a talented couple, accepted the challenge and became pastors of the church. H. M. Cadwalder, District Missionary Secretary, reports that God is blessing in this new work and that already it has become self-supporting.

## “Who’s Who Hereafter”

(Continued from page three)

by an assistant who burst into his study and exclaimed, “The village atheist just died without becoming a Christian!”

The missionary answered, “Do not be alarmed. No one, sincere in his beliefs, is ever lost. Buddhists, Mohammedans, Hindus, even atheists are saved if they are sincere in their faith. Why, I imagine God will enjoy confronting our town’s sincere skeptic at the judgment, and saying, ‘I am here, you see, in spite of your unbelief. Enter the heaven you so sincerely denied!’”

The Bible, however, is not in sympathy with such sentiments. God’s Word, which tells of the existence of the Book of Life, declares unequivocally that many are excluded from its pages. The heaven which is to be the habitation of all who are enrolled in eternity’s *Who’s Who* will be unattain-

able to a sizable percentage of the human race, simply because they neglected, during their lifetime on earth, to have their name enrolled in the Book of Life.

What then will happen to those whose names are missing from heaven’s *Who’s Who*? Revelation 20:15 furnishes the fearful answer, “And whosoever was not found written in the book of life was cast into the lake of fire.”

While God’s Word does not directly refer to any “book of death” which might be dubbed a “Who’s Who for Hell,” the Bible does furnish a description of the kind of persons who are lost.

What sort of people face perdition? “The fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev. 21:18).

An unsaved man, hearing this description of hell’s society, is likely to heave a sigh of relief and congratulate himself on his own prospects of escape.

"That lets me out! I don't belong with that crowd. I may not go to heaven, but I don't belong among the population of perdition." What a tragic mistake!

A great many cherish the attitude of a famous English author who announced, "I'm not good enough for heaven, nor bad enough for hell. Consequently, I expect to find pleasant territory in between!"

But anyone who is not a fit candidate for heaven is certainly "bad enough for hell." And the man who imagines himself out of place in the company described in Revelation 21:8 needs to give that verse another reading. He may not be a murderer, whoremonger, idolater, liar, or sorcerer. However, the first few words include his damning sin, which is *unbelief*. It says that "the unbelieving shall have their part" in the lake of fire.

The opinion persists that only enormous sinners are bound for hell. But it is not necessary to perpetrate some dastardly atrocity in order to deserve God's wrath. To be lost one need only be an unbeliever! Jesus said, "He that believeth not shall be damned" (Mark 16:16).

Indeed, it is to be sadly suspected than many who belong to the upper-world on earth will be in the under-world of eternity. Sin, not crime, is the basis of judgment, and the worst sin of all is unbelief. Heaven's *Who's Who* glistens with names of men whose sins shocked the society of their times—Zacchaeus, the Prodigal Son, the Dying Thief, Mary Magdalene. God has opened heaven not merely to small sinners, but to *all* sinners. But first they must come to Jesus. If they do not believe in Him, they are lost, regardless of their earthly reputations. A better citizen than the Rich Ruler probably never lived. But he would not come to Christ that he might have life.

Only those enrolled in the hereafter's *Who's Who* will be admitted to the raptures of glory. In order to be included, a sinner need only come to Jesus. Anyone can come. The invitation still reads, "Whosoever will, let him come." But whosoever won't come, let him go—yes, let him go to hell, for Jesus warns that He will say to the lost, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

Where will *you* stand in the hereafter? ◀◀

## A HEALTHY CHURCH

(Continued from page five)

will do the work. So these dividers do not come as demons; they come as ministers of God and angels of light. They do not come with a system full of error, but with much of truth and just enough of error to divide and scatter the flock. The sacred Scriptures are the voice of God. Do you as one of His sheep know His voice? There is safety in no other way. You must know His Word to know truth from error.

Most divisions seem to center around pastors and evangelists. We Pentecostal people often think too much or too little of our pastors. Some are so attached to the pastor that if he must leave, they are ready to leave with him, though it disrupt the body. Sad to say, there are pastors and evangelists who will lend themselves to such flattery, and consent to lead away a part of the flock. But any man who will consent to do this has reached the place where he thinks more of himself than he does of his Lord, or he would never do it. The right thing for new-born souls to do is find where Christ would have them joined to His body and then stay loyally put until He moves them or calls them elsewhere. Right where He put you is where He will look for you when He comes.

Many times the officers of the army are changed for the good of the service. He may be a good officer whom the men have learned to respect, and even love, but I never heard of a company or regiment mutinying or following an officer off. Why? Because they have not sworn allegiance to their officer but to Uncle Sam, and they stay in their place and behave as good soldiers. So, the individual members of an assembly, though it may not be by their will that a pastor is moved, bid him good-bye with their blessing and stay faithfully in the Body where God has placed them, because they have not sworn allegiance to any man but to the Lord Jesus. Preachers come and preachers go, but the Body goes on until Jesus comes at last.

Others there are who think so little of a pastor that they want a change every three or six months. As soon as

the pastor fails to please their itching ears they want a change. Failing to discern the Lord's Body, they keep up a clamor and intrigue for change that brings weakness, sickness and death in the Church.

The readiness with which our people can be moved about, as followers of men, is deplorable. A pastor leaves some one in charge of his flock during an absence; he returns and finds the trusted substitute has not striven for the health and unity of the Body, but instead has sought to undermine the pastor and create a state of disunity.

Again, an evangelist will come and instead of laboring with a mighty burden for souls will actually, in some cases, try to gain the affections of the flock and oust the pastor. This shows a woeful lack of Christlikeness on the part of such leaders and an equal fault on the part of the laity.

Sometimes the trouble-maker and fomentor of discord is a member of the assembly. Maybe it is a deacon who magnifies his office above that which is written, and imagines himself a ruler of the assembly and even of the pastor. Deacons should know they are not rulers, but servants of the Church and helpers of the pastor, always working for the unity of the Body and the highest usefulness and success of the pastor.

Again, the troubler may be a lay member. Sometimes they wear pants and sometimes petticoats. They have a spirit of leadership which they use to gather about them as many as they can influence, and through them they impose their will on the assembly or else make trouble. More assemblies are ruled by a minority than are ruled by a majority. The spirit of leadership is not wrong; it is a God-given faculty. It is born in some. It is manifest in young children. There will be a leader whom the rest will follow. I repeat, the spirit of leadership is not wrong; it is the use of it that may be wrong. It should never be used to create faction, to impose one's will on others, to gratify a carnal desire for prestige or power, to "rule or ruin," to nullify the pastor's efforts



and make his success impossible.

A wrong use of the gift will always result in ruin, for it comes from beneath and not from above. They ought to use it to promote the well-being of the Body, to unify it, to promote goodwill and fellowship, and finally to back the pastor with all their ability in order to put over the program of Gc1. Oh, for men and women who can discern the Body of Christ and who are willing to function properly in it, even in the humblest capacity, thereby to honor their Redeemer.

Another sickness that brings much weakness into the Pentecostal body is the way so many seek to get a change of pastor or to express their desire for a change. There are two prevalent ways and both are wicked. The commonest way is to withhold tithes and offerings from the pastor. In other words, set out to starve the pastor and his family until he takes the hint and resigns. If anyone can think of anything meaner or more ungodly than this, I don't know what it could be. Is that *doing as you would be done by*? Would you treat Jesus so? Well, remember Jesus said that whatever you do to one of His

little ones He will count as though it were done to Himself.

Those tithes are not yours. They are the Lord's. Nor do you have the right to put them where you please. They are God-given to support His ministers, and the Lord's tithes that are in your hand are to be devoted to the support of your pastor until his needs are reasonably met. After that, you have some liberty under divine direction. The pastor should be the recipient of your tithes to the last day he is your pastor, whether he is the type of man you like or not.

The other way to get rid of a pastor is to scatter from him and run here and there seeking for something more exciting or pleasing to the ear. The pastor will finally become discouraged and quit, and you will have your desire. But in so doing, what have you done to the Body of Christ? You have dismembered and weakened it until it is no more fit to carry on, in many instances. Remember, the Body is made up of many members and each a member in particular. None can be separated without marring the perfection of the Body and, to some extent, its usefulness. I cannot lose even a joint

from one of my fingers without marring the perfection of my body and its usefulness as well.

When a young man, I stuck an axe in the calf of my right leg. There is a great scar there yet. It was my hands, members of my body, that did the harm. My leg got very sore, but strange to say it never tried to leave my body. No, it stayed put until it got over it, and has functioned in my body as a perfectly good leg for more than sixty years. But suppose it could have separated from my body because it felt injured. It would have marred my body for life and itself would have died.

I know that most of these things are done through ignorance. The offenders do not discern the Lord's Body and their relation to it, and therefore do not realize that they are actually wounding the Lord Jesus by their conduct. For this cause many are weak and sickly among us, and many sleep. No doubt this accounts for many unanswered prayers for the sick, and many die from it. And in a spiritual sense, many are weak and sickly and many die spiritually because they do not discern the Lord's Body, the Church. ◀ ◀

# Bring the Little Ones to Jesus

Where can the church find a better way to reach these little ones during the summer months than through the Vacation Bible School? For two weeks you will have them under your care, and during those days you can mold and influence their lives. You can bring them to Jesus.

To make the BEST of your VBS, you need the BEST of teaching materials and helps. You need our full-gospel lesson series of each age level. Ask for the VBS catalog which gives complete information on the course.

You will be grateful for additional helps that have been prepared especially to make yours a more efficient School—the Principal's Handbook and the VBS Record Book, both free items from the National Sunday School Department. An attractive, weather-resistant, three-color VBS Banner, 3 by 8 feet, is available for \$3.

Those of you who have used the "Word of Life" lessons on the rotation plan will be happy to obtain the brand-new VBS Package Commencement. For 25c you will receive a complete script for programs for every age level. Use the handy coupon here to order the materials you desire.

Please send me:

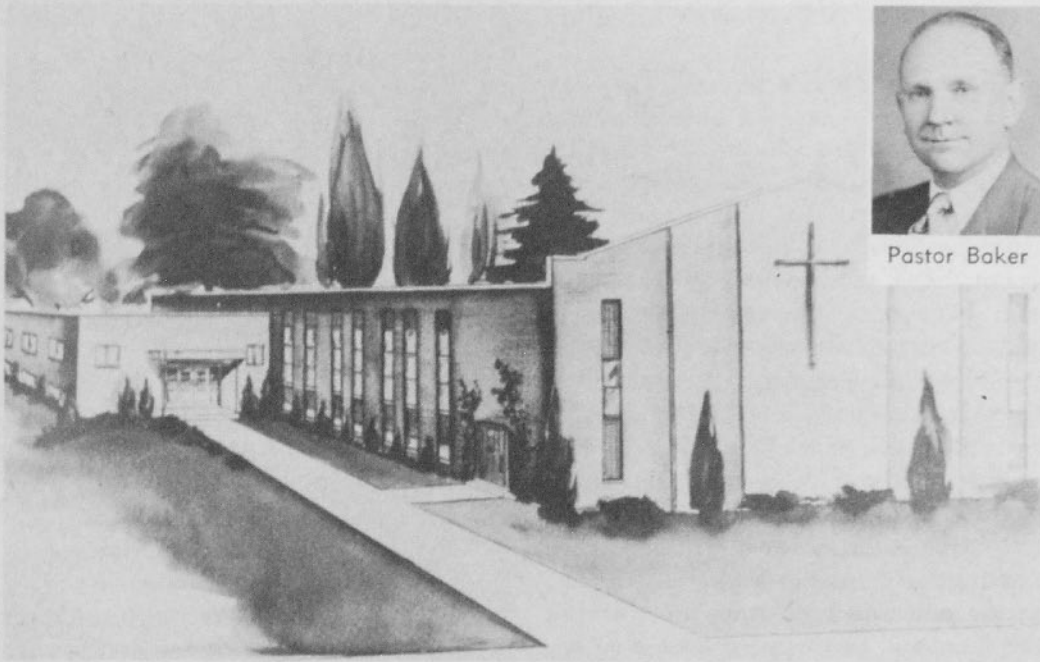
- Principal's Handbook (free)
- VBS Record Book (free)
- VBS Banner (\$3)
- Package Commencement (25c)
- VBS Catalog (free)

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City ..... State .....





### NEW CHURCH DEDICATED IN SIOUX CITY, IOWA

On December 11, 1956, the congregation of the First Assembly of God in Sioux City, Iowa, rejoiced in a dream come true. They dedicated their beautiful new church edifice as seen in the architect's sketch above. Speakers for the day were A. M. Alber, former pastor; T. E. Gannon, West Central District Superintendent; and C. M. Ward, Revival-time speaker. The dedication was attended by some 800 persons.

First Assembly has experienced a steady growth through the blessings of God since its beginning. Thirty years ago a small group, meeting for cottage prayer meetings, invited Sister Woodworth-Etter to pitch her tent in Sioux City. As a result of these meetings, First Assembly was organized with about twenty charter members. Pastors of the church have included I. M. Glanville, W. E. Smith, David Hastie, and A. M. Alber. The present pastor, Kenneth D. Baker, was called to the church in 1954.

The new buff-brick building has 15,000 square feet of floor space with a full basement for the church's growing Sunday School. It was constructed over and above the old edifice, which was removed through the windows of the new building. There is a sound-proof nursery and offices for the secretaries and pastor. The building is valued at \$125,000, but by careful planning and buying and with donated labor it was built and furnished for approximately \$80,000. Only a \$27,000 indebtedness remains.

An interesting sidelight to the construction of the church was a gift from one of the city's business places where nine girls from the church are employed. This business house had a banquet for its employees, at which time the vice president of the company spoke highly of the girls from First Assembly. He spoke of their integrity, character, even temperament, pleasant dispositions, and inferred that they must receive something at First Assembly they would not receive at another church. He then presented the girls with \$1,000 to be given to First Assembly for the new church building. It came just at the time when the church had broken ground for the new building, and it was a real encouragement to the congregation—a definite example that it pays to be good Christians!

Pastor Baker and his congregation are thanking God for His help in making this forward step, and are anticipating even greater advances in the future.

dark outside. We had prayed steadily for about three hours. I was hoarse, but, still rejoicing, I asked if I could be baptized in water that night. The pastor and those with us readily agreed, and even though it was after 10 p.m. we had a baptismal service.

The miracle, I realized as time went on, was fully performed. As the Bible says, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (2 Corinthians 5:17). Whereas I used to swear, now it hurts me even to hear someone else use the Lord's name in vain. Before, church-going and prayer were a drudgery, a dry ritual; now they are a delightful privilege. Before, strangers were strangers; but now I see everyone as a precious soul for whom Christ died.

If you are a sinner, Christ is calling for you. He is even now knocking at your heart's door. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). Do you feel the urge to come to Him? Does your heart burn, your pulse quicken? Behold, He calls for you.

God asks, reasons, pleads, and warns the sinner. He is not willing for any soul to perish. Don't put off your decision, for "now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2). "Repent, and be baptized every one of you in the name of Jesus for the remission of sins" (Acts 2:38).

After undergoing the experience I have just related, I know that there is absolutely no church on the face of the earth that can save you! Only Jesus Christ, the Son of God, can save. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Receive Him as your Lord and Saviour!

*(The foregoing testimony is endorsed by R. L. Tumlinson, pastor at the College Heights Assembly, where Ray Chamberlain now attends. Brother Tumlinson says, "Since Ray's conversion his mother has been saved and is attending an Assembly of God. She also was a Catholic. His buddy has also been saved, and I believe it is because of Ray's testimony. He gives his testimony to everyone who will receive it. He is a senior at Texas A & M.")*

## My Burden Left

(Continued from page seven)

I cried, knowing that my brother had been praying for me. The Christians around gave me various instructions, to which I now paid close heed. They said, "God has promised that if we would confess our sins He would be faithful and just to forgive us."

But was I supposed to confess each individual sin as the Catholics do before

a priest? I tried to do this and finally gave up, crying, "O Lord, I am a sinner. Have mercy on me."

They quoted many verses from the Bible. "Imagine Him standing right here before you."

I did.

"Believe Him, Ray," the pastor urged. "Start praising Him. Believe He's already saved you."

I did, and this is when the miracles began to take place. The burden left! The conviction vanished! With great joy I praised God.

When I arose from my knees it was



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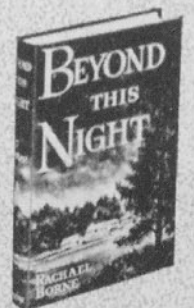
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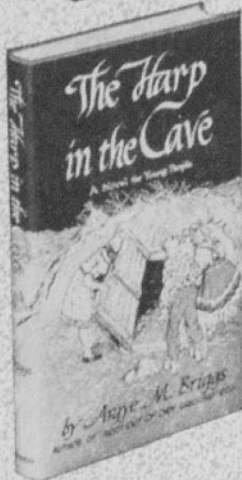


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When fifteen-year-old Judy Mitchell stepped off the boat at San Francisco, little did she realize the many exciting adventures in store for her. Her search for the lost will of Lenea Thackwell was to bring thrills aplenty. Young people will find this a most enjoyable book. Cloth bound.

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## Child Healed of Critical Brain Injury

My daughter, Mary Kathryn, was born with a brain injury. A portion of her brain was not functioning. She was one month old before she was released from the hospital. She was hospitalized again at five months.

The doctor said she was anemic and possibly had cerebral palsy. He advised that she be taken to the state hospital for tests and treatments.

At eleven months Mary began having convulsions. As she grew older they became more frequent. A brain tracing showed that her brain had been injured at birth. She was taking medicine seven times daily, and convulsions were occurring three or four times daily. She would lose her breath and was sometimes unconscious before we could reach her.

On January 6, 1957, two days before her second birthday, our girl had an exceptionally bad day. She had a convulsion shortly before church time, and was unable to walk, and she seemed to be unable to see.

Before the service started I told our pastor, Brother Bagwell of Midway Assembly, that I wanted them to pray for her after the service. However, during the service she had another convulsion. She was worse than she had ever been.

I believe my baby was dying. Right then they anointed her and prayed for her. Somehow I knew immediately that Mary was healed. I put her down, and she ran across the aisle to her grandfather.

The next week the doctor said she was as normal as any child her age. She has never been bothered with this trouble again. Even though we poured the medicine out and have not given her any more, there have been no convulsions. She walks and runs normally. Thank God, my baby is healed.—Mrs. Orville Jones, 1009 S. W. 32nd, Oklahoma City 9, Oklahoma.

(Endorsed by E. D. Bagwell, Pastor, Midway Assembly, Oklahoma City, Oklahoma.)



Cleveland Public Auditorium, Cleveland, Ohio

## Attend General Council

The 27th General Council of the Assemblies of God will be held in the Cleveland Public Auditorium,

**AUGUST 28 THROUGH SEPTEMBER 3**

Housing forms for the 27th General Council were enclosed with the Quarterly Letter to ministers, early in March. Persons interested in attending but not in possession of the housing forms may obtain copies from: **Howard R. Davidson, 18408 Hiller Avenue, Cleveland 19, Ohio.**

*The first service will be held the night of August 28*

## Healed of Hernia

In 1951 my wife and I began to attend the Assemblies of God church in our town, and a few months later we were saved and filled with the Holy Spirit.

At the time I was saved I was suffering with a serious hernia for which I had sought medical help for six years. The doctors never gave me any hope that surgery would help me, because I was fifty-eight years old. My condition grew steadily worse; my truss seemed to help very little.

But the people's testimonies and the teaching of divine healing gave me new courage for my physical condition. One night the sick were being prayed for, and I found myself in the line. The

Lord touched me as the minister touched me, and I went home and went to bed. The next morning I awoke a well man—completely healed by the power of God.

A few weeks later when I returned to my family doctor for an examination he said, "There has been an operation, and the job is complete. But I can't find the scar where the knife was used." Thank God for His healing grace.—W. T. Green, 410 West Miller Street, Seymour, Texas.

(Endorsed by Lloyd McIntosh, Pastor, First Assembly of God, Livingston, Texas.)

If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to the Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo.

# Contrition in the Holy Place

BY R. E. STERNALL

IN ISAIAH 57:15 WE READ, "THUS SAITH THE HIGH AND lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

It is of first importance for a child of God to know that apart from God Himself there is no holiness. It is equally important for us to know that, as redeemed sinners, we cannot remain holy without remaining contrite.

For God dwells only with the penitent; therefore God is unable to express His holiness except through them. Contrition (a deep sorrow for sin) is God-given. It is faith rejoicing in her loving Lord with a broken heart. It is love weeping because it cost her Lord the agonies of Calvary to keep her holy while she walks by His side.

There is a depth of joy that is never known except at Calvary. There is a height of blessing that comes only to those who are touched by the Cross. We should be desperately alarmed if the remembrance of Christ's sacrifice and agony is not continually mortifying our ego and keeping us humble. This does not mean that we should never smile and laugh—neither does it keep us from shouting for joy in Pentecostal victory—but it does mean that we will never lose the sense of gratitude for the infinite mercy and grace that the Father has bestowed upon us. We will glory in the Cross and not in self.

He who refuses to remain penitent will have endless remorse in the future. The humble victors who spurn their own pride for Christ's sake, will rejoice eternally in the fact that contrition kept them holy and without blame before the Father in love.

It is written, "To whom little is forgiven, the same loveth little." There are those who at one time experienced the forgiveness of many sins; as a result of which they were deeply moved, and loved much. But all this is in the past. No longer are they humbled by a sense of their unworthiness. No longer do they welcome the light that reveals each secret sin. They have ceased to walk in the light, and therefore they have ceased to enjoy the constant cleansing of the precious Blood. No longer is there joy in the presence of the angels of God, for their sins remain unforgiven, and they themselves have lost the joy of salvation. The Psalmist said, "In Thy presence is fulness of joy."

The holy Christ who abides within the contrite heart cannot sin. He is Victor over sin and He can no more be

tempted by sin. To the degree in which He is allowed to master us, we cannot sin (1 John 3:15). But there are realms in all of our natures still unmastered by Christ. For this reason we are not yet sinlessly perfect. "If we say that we have no sin [to be deeply penitent about] we deceive ourselves, and the truth [the way to live holy] is not in us." "If we say that we have not sinned, we make Him a liar; and His Word [His directive control] is not in us." "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." In other words, if we confess to be in fellowship with Christ and proudly act as though we have nothing to be deeply penitent about, then we accuse Christ of sinning because we claim that He is united with us. Fellowship is always a two-way participation. In the face of these facts, can we wonder why the impenitent shall one day face the wrath of the Lamb?

God sends revival through those who tremble with the fear of God and know true humility. The Lord says He revives the contrite who dwell in His holy presence. Here is just one example:

A certain assembly was in desperate need of spiritual awakening. The members knew it but they did not know God's ways. They had been under the illusion that revival could not come until the greatest offenders among them manifested the greatest contrition. They had not yet learned that the most holy are always the most contrite. In fact, this false impression fostered so much contention and division among them that some thought the more spiritual ones should separate themselves from the rest and start another assembly.

However, there was one among them like Mary, who "loved much," and who was walking humbly in the light of God's presence. While she was alone with her glorious Christ in the early hours one morning, she saw Him as John saw Him. She caught a glimpse of Him in His awful holiness, walking among the churches (Revelation 1:12, 13, 20). To her His eyes were as a flame of fire and they searched the secrets of her heart. She wept and sobbed as she knelt there in the gaze of His holy countenance. She seemed to understand why John had fallen, as if dead, in His presence. She realized, in that moment, that the only way redeemed sinners can escape the wrath of the Lamb is by humbly and continually walking in the light where His blood can cleanse from all sin.

In the Sunday morning service she arose, her body trembling, her lips quivering, being suddenly gripped with deep emotion by the movings of God. With stammering words she said, "Oh, please forgive me, for I have loved so little." She was now seeing as never before that she was responsible for no one's sins except her own. In this humble woman the Cross now became the power of God through her. As a result it seemed nearly everyone became pierced through with uncontrollable conviction. They all knew that she was not one of the greatest offenders, but one who lived closest to her Lord. They heard God speak through her broken spirit. They felt the force of her burdened heart and her scalding tears. Little wonder that a real revival followed in that assembly. Great joy came to the people's hearts as they learned to love one another and to win the unsaved to Christ. David, with a broken and contrite heart, could likewise say, "Then shall sinners be converted unto Thee" (Psalm 51).