

The Pentecostal

EVANGEL

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

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10¢

June 9, 1957



BETHANY ASSEMBLY OF GOD
Springfield, Massachusetts
(see page thirteen)

A TEMPLE

We rear not a temple like Judah's of old,
Whose portals were marble, whose vaultings were gold;
No incense is lighted, no victims are slain,
No monarch kneels praying to hallow the fane.

More simple and lowly the walls that we raise,
And humbler the pomp of procession and praise,
Where the heart is the altar whence incense shall roll,
And Messiah the King who shall pray for the soul.

O come in the pow'r of Thy life-giving Word,
And reveal to each heart its Redeemer and Lord;
Till faith bring the peace to the penitent giv'n,
And love fill the air with the fragrance of heav'n.

—Henry Ware, Jr.

'Courting' the Spirit

As we observe another anniversary of the initial effusion of the Holy Spirit "upon all flesh," we need to examine ourselves and see whether we are "courting" the blessed Spirit of God today.

The Holy Spirit is the Divine Companion promised by the Lord Jesus Christ to His disciples, but the Spirit will not intrude where He is not wanted. He never forces Himself upon anyone. He kept the hundred and twenty followers of Jesus waiting for several days until they were consecrated enough to receive Him and hungry enough to appreciate His abiding presence.

It is one of the characteristics of God that He longs to be loved. He wants to be desired by His people. Every outpouring of the Holy Spirit has been preceded by earnest prayer and supplication on the part of the recipients. This was true in A.D. 33, when the first Outpouring began, and likewise in A.D. 1900 when the second Outpouring was commencing. "Behold, he prayeth," was the key to the coming of the Holy Spirit upon the great apostle Paul (Acts 9:11). Our heavenly Father reserves the gift of the Spirit for those who ask for it (Luke 11:13).

A young convert attended some Pentecostal meetings. His heart was warmed by the fervor of the worshipers. He enjoyed the hearty singing, the ringing testimonies, and the anointed preaching, but he did not appreciate the prayer meeting in which the people engaged at the close of each service. When invited to leave his seat and join in the prayer meeting, he refused, saying, "If I get too close to those folk while they're praying, I might catch what they have and be as noisy as they are."

He was told that was exactly what he needed—the Baptism of the Holy Spirit. He replied, "If the Lord wants to baptize me with the Holy Spirit, He knows right where I am—and He can do it without a lot of noise and excitement."

That young man continued to attend the meetings but he grew increasingly unhappy. He began to realize that the others had something very wonderful, and he became hungry for it. He began to ask for the Spirit in his private devotions. He found, to his surprise, that the blessing does not come to half-hearted seekers. Even when he cautiously joined in the prayer meetings, he found himself left high and dry while others all around him were being filled with the Spirit. It was not until he grew desperate and cried out to God with all his heart that he felt the Spirit move within him in Pentecostal power. He found the Spirit only comes to those who "court" Him.

If you wish to be filled with the Spirit, or refilled, you must take time to "court" His presence by prayer, praise, and meditation on the Word. When you are hungry enough and yielded enough, the Comforter will come to you. He wants to manifest His mighty power in your life, in your home, in your Assembly, but He will not do so until you want His blessing more than anything else in the world. The Almighty is jealous of your love. He wants to be "courted."

THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

JUNE 9, 1957

NUMBER 2248

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

ADDRESSES IN THE U. S. AND U. S. POSSESSIONS:
SINGLE SUBSCRIPTION—\$2.50 for one year—\$4.75 for two years—\$7.00 for three years. SPECIAL INTRODUCTORY OFFER—\$1.00 for twenty weeks. BUNDLE RATE (minimum of four subscriptions, all mailed to the same address)—65c for 13 weeks, \$2.25 for a year, on each subscription.

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SINGLE SUBSCRIPTION—\$4.25 for one year—\$8.25 for two years—\$12.25 for three years. BUNDLE RATE (minimum of four subscriptions, all mailed to the same address)—91c for thirteen weeks, \$3.50 for a year, on each subscription.

*PUAS—U.S. rates apply to all countries in the Postal Union of the Americas and Spain. See your Postmaster for a list of these.
Entered as second-class matter June 25, 1918, at the Post Office in Springfield, Mo., under the Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103 of Oct. 3, 1917, authorized July 3, 1918. Printed in the U.S.A.

PENTECOSTAL PATIENCE

PERIODS OF WAITING UPON GOD PROVIDE OPPORTUNITY FOR HIM TO DO A WORK OF SANCTIFICATION IN THE HEART THAT CANNOT BE ACCOMPLISHED IN ANY OTHER WAY.

BY DONALD GEE

THAT YE BE . . . FOLLOWERS OF THEM who through faith and patience inherit the promises." "Wait for the Promise of the Father." "It is good that a man should both hope and quietly wait for the salvation of the Lord." (Heb. 6:12; Acts 1:4; Lam. 3:26.)

Exhortations to patience are received with some suspicion in Pentecostal circles, for patience is regarded as the antithesis of that ceaseless energy which we associate with the manifestation of revival fervor. For all that, it is only burning zeal, rightly understood, that can sustain patience. Patience is far too divine a quality to be divorced from any genuine working of the Holy Spirit.

The scripture before us from Hebrews 6 that prescribes "faith and patience" as twin necessities for receiving the promises begins with the words "be not slothful." To confuse slothfulness with patience is greatly to err. A lazy man often is an impatient man. It takes the steady flame of a persistent inward fire of passionate faith and hope and love to maintain the soul in patient waiting for God. At its very best our patience makes the holy fire of ardent desire burn all the hotter. The waiting time only adds intensity. Every lover knows that. In the high and holy realm of the love of God, faith sometimes has to be purged of its impatience by apparently inexplicable delays in the fulfillment of the promises. The mellow voice of experience affirms—"It is good that a man should both hope and quietly wait."

We are to be "FOLLOWERS of them who through faith and patience inherit the promises," and so it is evident that there are classic examples of patience

to study. Yet perhaps one of the surprising things about the Bible heroes of faith is that so often they nearly failed in patience. "Ye have heard of the patience of Job"—yes, and we also read how sorely tried his patience became at the apparent silence of God while Job waited for his salvation.

Abraham is the father of all the faithful, but his impatience resulted in an Ishmael of fleshly trouble in his household. Moses had to be put back for forty years in the quietness of Midian while he learned patience. We could recall Samson, and Saul, and some of the prophets, who were strong in faith but lacking in patience. Others, however, were conspicuous for their patience, such as Jacob, who said at the end, "I have waited for Thy salvation, O Lord"; and Joseph, who came to his honor after ten years in prison as free and unspoiled in spirit as when he was with the flocks in Dothan.

The patience of David that preferred to wait God's time for his kingdom rather than impatiently murder Saul out of hand is one of the most winsome beauties of his character. No wonder David wrote, "Rest in the Lord, and wait patiently for Him" (Psa. 37:7). Isaiah takes up the same strain—"This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25:9).

The New Testament opens with Simon and Anna "waiting for the consolation of Israel," and with John the Baptist tarrying in the deserts until the day of his showing to the nation. A Greater than John tarried in Nazareth until He was about thirty years of age. Was it some impatience in Saul of

(Continued on page nineteen)

ACTS OF THE APOSTLES

CHAPTER I.

7 And he said unto them, seasons, which the Father ha

8 But ye shall receive power,

9 And when he had spoken these

10 And while they looked stedfastly

11 Which also said, Ye men of

12 Then returned they unto Jeru-

13 And when they were come in,

14 John, and Andrew, Philip, and

15 as, Bartholomew, and Matthew,

16 the son of Alphaeus, and Si-

17 elotes, and Judas the brother

18 of James, and Simon the brother

19 of Peter, and Matthias, and

20 Joseph, and Barnabas, and

21 Judas the Galilean, and

22 Matthias, and Simon the brother

23 of Peter, and Matthias, and

24 Judas the Galilean, and

25 Matthias, and Simon the brother

26 of Peter, and Matthias, and

27 Judas the Galilean, and

28 Matthias, and Simon the brother

29 of Peter, and Matthias, and

30 Judas the Galilean, and

THE CRIER

HE SPOKE OF ONE WHO WOULD TAKE AWAY OUR SINS, AND WHO WOULD BAPTIZE US WITH THE HOLY GHOST AND FIRE.

THE CRIER, ALSO KNOWN AS JOHN the Baptist, stood on a little knoll near the fords of Jordan. For a few moments the throng about him seemed to fade away as he wrapped himself in one of those spells of silence and aloofness which were becoming familiar to those who companied with him. His attitude indicated concentration, as though he wrestled with some great problem. And indeed he did face on this day the high crisis of his career, and for a moment the tremendous issues of the hour weighed upon his spirit.

Here history was all about him. And such history!

To the east of where he stood towered Mt. Nebo, from which Moses had viewed the Promised Land. Nearby was the spot from which Elijah had been translated. At his feet flowed the waters of Jordan which had here part-

ed asunder to admit the children of Israel to their inheritance. Bethel with its memories of Abraham and Jacob crowned the mountain ridge to the northwest. Twenty-three miles west (and three thousand six hundred feet above him) was Jerusalem with its Temple.

The Crier himself might have seemed to be a component of that history. In contrast to the light-colored garments of wool or linen worn by those about him, his coarse robe was of black camel hair. Instead of a graceful, elaborate girdle of cloth, his girdle was a rough leather strap.

John's hair was long, a massive mane of black flowing down over his shoulders. His huge beard was untrimmed. One might well say of him, as messengers once reported of another to King Ahaziah of Israel: "He was a rough man." And many standing near, who had listened to his preaching and looked upon the rugged form of the Nazarite desert-dweller, might have murmured to themselves, "It is Elijah the Tishbite."

It was natural for people to associate John the Baptist with Elijah. Hadn't

they seen the flashing of those great eyes and heard the thunders of that voice as the Crier, after the manner of the ancient prophet of whom their fathers had told, rebuked their sins and exhorted them to repentance?

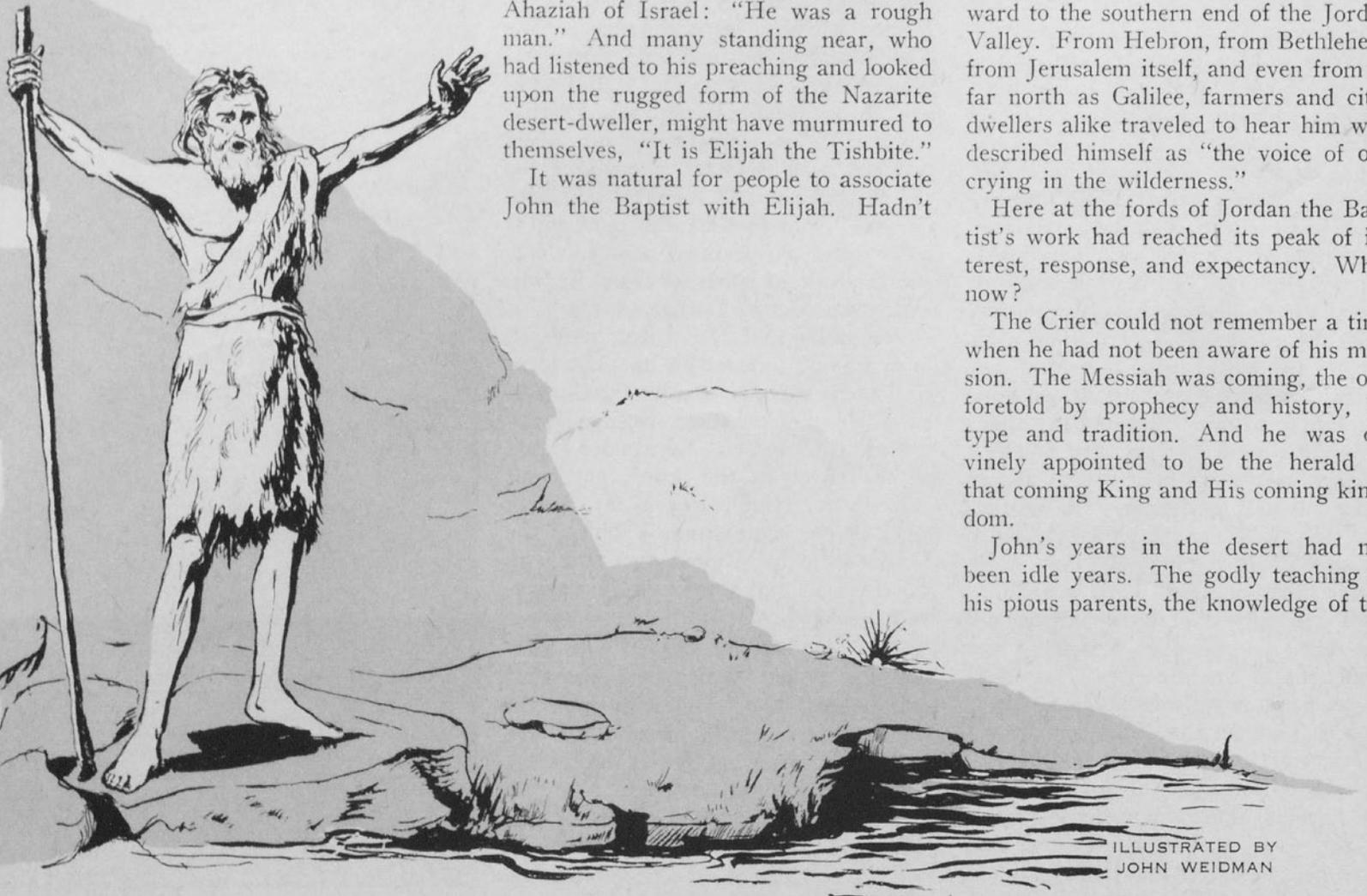
For four hundred years heaven had been silent—God had not spoken to them; no prophet of Jehovah had cried, "Thus saith the Lord." But now a prophet had come to Israel—so authentic, so authoritative, of such a spirit that he was immediately recognized (enthusiastically by the multitude, and grudgingly by the religious leaders) as a man sent from God.

He had been preaching for six months. Starting his ministry in the wild country between his native Hebron and the western shore of the Dead Sea, he had gradually worked his way northward to the southern end of the Jordan Valley. From Hebron, from Bethlehem, from Jerusalem itself, and even from as far north as Galilee, farmers and city-dwellers alike traveled to hear him who described himself as "the voice of one crying in the wilderness."

Here at the fords of Jordan the Baptist's work had reached its peak of interest, response, and expectancy. What now?

The Crier could not remember a time when he had not been aware of his mission. The Messiah was coming, the one foretold by prophecy and history, by type and tradition. And he was divinely appointed to be the herald of that coming King and His coming kingdom.

John's years in the desert had not been idle years. The godly teaching of his pious parents, the knowledge of the



ILLUSTRATED BY
JOHN WEIDMAN

Scriptures, the austere living required of him as a Nazarite—these things had assisted in his preparation. But entering into the very warp and woof of his life was the consciousness of the presence of that Holy Spirit who had been with him from the moment of his birth.

It was there in the desert that the message from God had come to him, the message that sent him forth to preach to Israel. And it was there that the three-fold aspect of his mission had come to him, the message that sent him forth to preach to Israel. And it was there that the three-fold aspect of his mission had come into clearer focus and had taken definite shape.

Two parts of that mission he knew he was, and had been, fulfilling—preaching and baptizing.

His announcement of the Messiah's near coming had aroused the expectancy of the nation: throughout Israel men were talking eagerly of the nearness of the Kingdom of Heaven.

To prepare the way of Him who was coming, he had called all men to repent. Ah, that had been the task! To shake folk loose from their lethargy—to arouse, to awaken, to enlighten, to convince. To make them realize that the coming kingdom was not one of martial might and imperial power! They must prepare their hearts and cast away their sins, for the coming kingdom was to be a kingdom of righteousness.

But now in his spirit John felt the approach of a crisis which he must meet in order to fulfill the third phase of his mission—and that was to point out to the people the Messiah Himself. He must recognize Him and openly show Him to Israel.

Was that great test of the validity of his preaching to come today? This extraordinary sense of expectancy, this keen awareness of the divine presence, this pressure of spirit within him—did this indicate that today, even within moments, the Promised One would step out from among the hundreds who stood around him?

Suddenly his brow cleared, his shoulders straightened, and the shaggy but majestic face of the Crier lifted toward heaven. He would know! Not by the presentation of any table of genealogy, not by the wearing of any distinguishing garments, not by any peculiarity of form or countenance—none of these things would show him. But the test would be one of whose importance he had

(Continued on page twenty-one)

David and His Dance

BY P. S. JONES

Calgary, Alberta, Canada

THE SWEET SINGER OF ISRAEL WAS human; he even made many grievous mistakes and did that which was evil in the sight of God. However, he was Jehovah's king by divine choice. He was poetic, artistic, militaristic. In spite of his military experience he was tender-hearted and had a forgiving spirit. The secret of his successful leadership was that he drew out of men their loyalty, love, and affection.

He was a spiritual giant; in spite of his failures God said that he was a man after His own heart. Humility was his outstanding characteristic. His repentant heart pleased God.

David was a religious enthusiast. After all, what is religion without enthusiasm? Until faith moves in red-hot aggression we cannot understand the Spirit of Christ. God finds pleasure in stirring human emotions in seasons of spiritual delight, and for a man to stifle such is to do harm to his soul. Just as natural emotions are a response to some stimulus, so spiritual emotions are stirred when spiritual realities touch the soul. The world at large does everything possible to arouse the emotions of people. Fabulous amounts of money are expended to produce mob enthusiasm. Show business of every kind spends millions to catch the imagination of the patrons and to stir the emotions of the devotees. Organized sport has but one objective—to get competitive battles raging enough to arouse spectators into hilarious enthusiasm. Stage artificiality is made to appear so real that the audience applaud and roar their approval. Advertising in general is aimed at touching the sensibilities of readers and listeners so as to make them purchase.

God is not indifferent to man's need. He did not give us emotions and then ignore them. He made provision for believers to have "joy unspeakable and full of glory." A religion without

feeling is but a cold, powerless philosophy. As evidenced in youth, vitality is the surest sign of life. Only the reality of Christ can stir spiritual emotions. The Lord Jesus Christ is our *life*, and therefore the whole tri-unity of man must be affected when He dwells in the heart.

King David danced before the Ark of the Covenant because he had a real reason for such an outburst of spiritual delight (2 Samuel 6:12-15). The Ark was the symbol of Jehovah's presence. For some years it had been absent from its central place in the nation. The glory of the Lord had departed. David's efforts to get it back had met with difficulties and discouragements, but at last the Ark was returned. The king knew God; he understood what God's presence meant to the people. His soul was stirred; his emotions were set aflame. Off went his outer garments, and he abandoned himself to his unspeakable joy and danced before the Lord in front of the Ark.

When God's people overflow with the joy of the Lord and give vent to their delight by some suitable physical manifestation, there are plenty of critics to denounce such emotionalism. Such people approve of emotional displays in carnal amusements, but would deny the right of the children of God to shout and sing.

Michal, David's wife, was a severe critic of religious emotionalism. After his dance, when David went to his house to bless the family under his anointing, she gave him a piece of her mind. Maybe there was a streak of jealousy in her diatribe. But someone else saw everything David did and was pleased. It was Jehovah Himself. He also heard what Michal said and was angry. She suffered for her folly, as all critics must. Surely it is much better to please God than to please men and women. ◀ ◀

A BEACON FOR THE "FREEDOM FIGHTERS"

by **VICTOR HUDAK** Secretary of Hungarian Branch
As Told to **ELVA JOHNSON**

THE HUNGARIAN BRANCH OF THE Assemblies of God has played a small but significant role in the great task of relocating Hungarian Freedom Fighters who have found refuge in our nation.

From Camp Kilmer, New Jersey, an urgent plea went out for interpreters to aid in processing the refugees. Mrs. Irma M. Raroha, pastor of the Hungarian Assembly at Freemansburg, Pennsylvania, saw the potentials and accepted this once-in-a-lifetime opportunity. She says, "I had good opportunity to help them spiritually, encouraging the discouraged and arousing faith in some who had lost it during this ordeal."

The papers of a Hungarian truck driver, who had brought eighteen Freedom Fighters to the Austrian border and then walked the rest of the way with them to the Austrian camp, were given to Mrs. Raroha for processing. She recognized the name and knew the man's parents who had belonged to the Assembly in Hungary where she and her husband had been missionaries many years before. Since he had no relatives, she took the young man into her home until he could get work. She also sponsored three others who had nowhere to go.



Mrs. Irma M. Raroha, a Hungarian pastor, served as an interpreter at Camp Kilmer.

Mrs. Raroha says:
"I had conversation with many other Freedom Fighters. Some had waded in mud almost three feet deep for long distances until they came to the Austrian border. One group of fifty-four started for the border, but only eighteen were successful. The rest were killed. Out of another fifty, only two got to the border.

"One refugee was caught five times while trying to escape. They always beat him after they caught him. On one occasion, as the guards were trying to keep warm by burning some damp straw, the smoke from the straw made a screen which aided him to escape. He crawled on his stomach, but before he reached the border a Russian soldier caught him and threatened to kill him. But this did not deter him. The sixth time he tried to escape he was successful.

"It was amazing to me to hear these stories of escape from Hungary, and what hardships they were willing to suffer in order to get free from Communist rule. These Freedom Fighters were courageous, steadfast, and persistent in their fight. No sacrifice was too great for them to obtain freedom. If they were willing to do this for earthly freedom's sake, how much more ought we, the children of God, to be willing to make sacrifices that souls might be made free from the power of Satan and sin!"

The Hungarian Branch publishes a monthly periodical in the Hungarian language. It is called *Lelki Feny* (Spiritual Beacon). Interestingly enough, this paper figured in relocation of at least three Hungarian families with Pentecostal backgrounds.

One fine Pentecostal family had copied the address of a Hungarian Assembly in Detroit, Michigan, from a

copy of the *Beacon* ten years ago. They had no special reason for keeping it, but when they arrived in Austria they made use of it, writing the church and asking if they would sponsor them. The church agreed to do so and wired them to come. Mrs. Esther Szokola, pastor of the church, says they have found the family to be fine Pentecostal believers and an asset to the Assembly.

Like other refugees, this family also suffered great hardship in leaving Hungary. They left Budapest on a train with about 150 people. The train stopped in the dark night somewhere in the country. The people became frightened and everyone left the train—some going one direction and others another. This family was in a group of about thirty. For a while they managed to keep together, but when they arrived at the Austrian camp after walking forty miles there were only three persons left in the group, in addition to their own family. Many of the others had been either captured or shot.



AZ ÉN SZIVEM FOHÁSZÁ

ÉN ISTENEM, én Istenem, Dicsőítet meg magad bennem,
Hár én azegény gyarló vagyok, De Irgalmad megragadom,
Köszönöm, hogy megmutattad, Irgalmadat, mely olyan nagy,
Nemcsakajított bűnösöm, Én feloldoztat lehajtom.

Meghalt éretem Szent Péter, Így lett az én lelkem szabad,
Aztet most az én életem, Segíts tenéked szenteltem,
Hogy amig es életet járóm, Sose legyen más irázyom,
Csak a menyő örök lét utja, Ahogy Jézus azt mutatja.

Vessz eszem Szent Lelkoddal, Táplálj át beszéddel,
Foglald el az én szívem, Hogy egészen tied legyen,
Ha majd utam befogezem, Győzelemi éneket zengem,
Itt és Mennyben Téged áldom, Lelkém, dicső nagy Királyom.

Istenünk vezérelj minket, Igaz utadon híven,
Hogy a te szent Parancsodat, Híven megtörzük mind azt.
Mint Istenünk e Világunk, Dicső tevéteje te ki vagy,
Szolgájunk tégedet Híven, Amig minket eladóttasz.

Szeressük hát nagyon Ötet, Azt, aki értünk szentvedett,
Még ne szomorítsuk arcát, Hanem inkább dicsőítsük,
Vessük a jó magot itt lent, S majd aratni fogunk ott fent.
Amen.

Szeretettel Molnár testvérnő.

XVIII. ÉVFOLYAM 1987 ÁPRILIS 4. SZÁM

This Hungarian periodical helped to relocate three Hungarian families.

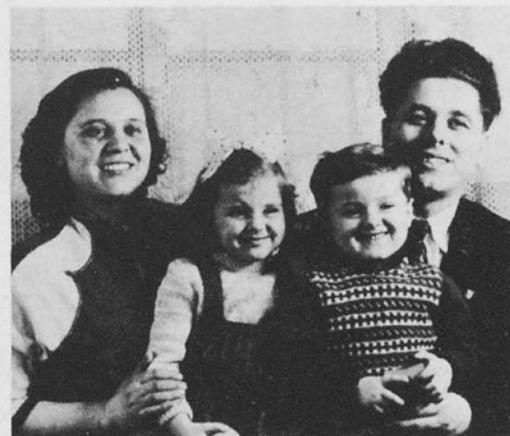


Pastor Joseph Benedict helped many refugees find a home and employment.

Hungarian Pastor Joseph Benedict, in Akron, Ohio, has done a great deal for refugees. He helped many of them to secure living quarters and employment. Some of them came to his church a few times, but after they received the material help they wanted they failed to return. Brother Benedict was disappointed in this respect, as he had had a great desire to help them spiritually.

When Charles Szabo, superintendent of the Hungarian Branch and pastor of the Hungarian Full Gospel Church in Flint, Michigan, preached in Budapest in 1948, his message reached the heart of Rezsó Koncz. When Koncz became a Freedom Fighter, and later fled with his little family from Communist Hungary, it was the *Beacon* which led him to the home of Brother Szabo. He does not even remember how he acquired the torn copy of the *Beacon* in which he found Brother Szabo's address, but he and his family are glad they did. The Koncz family are sponsored by the Hungarian Full Gospel Church, and the church will sponsor more refugees seeking homes in this country.

The Flint *Journal* carried a feature



The Rezsó Koncz family contacted Charles Szabo through the BEACON.

article on the Konczes, telling the story of their escape from Hungary as follows:

"With other refugees, and led by Austrian guides paid by some of them, the Konczes walked in darkness and mud toward the Austrian border. Koncz carried his son Tibor, 3, and another refugee carried the Koncz's daughter Gyongyi, 4. They heard machine-gun fire and lay on the ground until it stopped.

"They crossed the border when the guards were being changed. A baby in their group cried as some guards passed in an automobile, but the car's noise prevented the guards from hearing the cries. At one point they saw two men ahead and believed they were caught. But the men turned out to be Hungarians living in Austria and helping their fellow-country-men escape.

"The Konczes stayed in Austria until their flight by Army transport to this country.

"The couple now feels free, and so do their children, they said. And they have been able to give their boy reassurance when he asks fearfully, 'Won't the Russians come here?'"

We and our own congregation at Cleveland, Ohio, have worked together to aid a number of refugees. The *Beacon* guided a young Christian widow woman, whose father was an Assemblies of God pastor in Hungary, to our home. She found the name and address in the *Beacon*, and had someone call me. We opened our home, and at our first meal together we asked the Lord's blessing upon our meal and upon our guest. She broke down and wept for joy that she was able to be in our home.

This young widow had a dangerous flight from Hungary. She, with others, were hiding in the woods for fear of



Victor Hudak (right) assisted these Hungarians to find jobs and homes.

The Lord's Prayer in Hungarian

Ti azért így imádkozzatok:

Mi Atyánk, ki vagy a mennyekben,
szenteltesd meg a te neved;

jöjjön el a te országod; legyen meg a te akara tud, mint a mennyben, úgy a földön is.

A mi mindennapi kenyerünket add meg nekünk ma.

Es bocsásd meg a mi vétkeinket, miképen mi is megbocsátottunk azoknak, akik ellenünk vétkeztek;

és ne vigy minket kísértésbe, de szabaddíts meg minket a gonosztól.

Mert tied az ország és a hatalom és a dicsőség mindörökké. Amen.

the Russian soldiers, who were the Mongol type; these men had long curled mustaches, and were wild, rough, and barbarous in nature. The Hungarians were a refined class of people, and feared to fall into the hands of these rough men. Crawling on their stomachs among the bushes and trees, they wandered till they were tired and hungry. At night they stopped at a farm house and were given food but not permitted to stay overnight for fear they would be discovered and the farmer punished.

In the confusion and flight, the young lady and her brother became separated. Now that she was at our home, she often mentioned her brother and we joined in prayer that God would help her brother and reunite them. Only a few days passed before we received a call from the Red Cross that the boy was at Camp Kilmer and desired to find his sister. We contacted the Camp and offered to take the brother into our home. The brother and sister were happily reunited and later found work in Cincinnati, Ohio. They give thanks to God for the *Beacon*, which brought them into contact with their Pentecostal brethren here.

In addition to these and many other stories of help which could be related, a number of the Hungarian churches in the U.S. have contributed sacrificially to the material needs of the refugees.

The Foreign Missions Department also received funds from various churches and individuals, and an effort is being made to help all of our Pentecostal Hungarian brethren who need assistance at this time. ◀◀

They Paid the Price!

THE MESSAGE OF THE CROSS WAS NEVER POPULAR. THE CHRISTIAN CHURCH FACED OPPOSITION FROM THE VERY BEGINNING.

CHRISTIANITY ENTERED THE WORLD as an illegal religion. Christ was condemned to death for blasphemy against the Law of Moses. A short time later Peter and John were imprisoned for teaching the message of Jesus Christ. Stephen was stoned to death for preaching a new religion. Paul was constantly in and out of prison, being stoned or persecuted in other ways for the cause of the gospel. Tradition tells us that all of the eleven disciples of Jesus, except John, died as martyrs. Even John was exiled to a lonely island.

In order to understand the great spirit of these men of the Early Church and to understand the rapid progress of Christianity during their lifetime, it is necessary to know the terrible opposition against which they were fighting.

The policy of the Roman Empire toward all religions other than those of Rome was that each nation under the rule of the Empire should be allowed to continue with its own state religion, provided that the state gods of Rome were worshiped as well. That there could be a religion that was not a state religion was not conceived by the Roman mind. Under this policy any new belief was illegal, because it would not be a state religion. Any person who would not worship according to the state religion of Rome, sacrificing to the Roman gods and the image of the emperor, was guilty of high treason against the Roman government. In the first century there was no division between religion and state. The two were wholly integrated into one idea. The state, therefore, demanded direct worship, and anyone found guilty of high treason against the government was to be punished by death.

From its very beginning, then, Christianity was illegal. It was a new religion not admitted under the laws of the Roman state. It was not a state religion of Rome; it was not a national religion of Judea; it was not a polytheistic religion like the others of the empire that could allow serving the Roman

gods; and it did not fit into the riotous, sinful society of that day. Furthermore, Christianity induced Roman citizens to renounce the religions of the state; for, unlike the other religions, it held it was impossible to serve other gods. Jesus said, "No man can serve two masters." The Christians were not accepted by the general populace because of their strict moral code, their seeming secrecy of meeting, and their withdrawal from worldly society. They were not accepted by the government because of their illegal status. Therefore, the Early

Church faced opposition on all sides from the very beginning.

One fortunate condition in the Roman world helped the Church in the beginning. From the time of Augustus Caesar the Jews had been excused from the worship of the Roman state gods and the worship of the image of the emperor because of their strong monotheistic beliefs. They were also exempted from serving in the Roman military. When the Early Church began, it was composed almost entirely of Jews. Christianity at first was considered a sect of the legal Jewish religion. The men of the Church themselves shared this opinion; for, to become a Christian it was necessary to first become a proselyte of Judaism. The Early Church for the first few years shared these immunities given to the Jews, and all of the early persecutions were on the local level.

As time went on, however, more and more people were saved who were not Jews and who did not become Jewish proselytes. Peter reported to the Jerusalem Church that the Gentiles at the house of Cornelius were filled with the Holy Spirit in the same manner as those who were filled on the Day of Pentecost (Acts 10). The issue of the Law of Moses as it pertained to non-Jews was the main point of debate at the Council at Jerusalem (Acts 15), where it was decided that the Gentile Christians should be requested only to keep themselves from "pollutions of idols, and from fornication, and from things strangled, and from blood."

By the time of Nero (54-68 A.D.) Christianity was recognized as a separate belief from the legal national religion of the Jews. When in 64 A.D. much of the city of Rome was burned, Nero blamed the Christians of the city for the fire. (He was being blamed for it himself and needed a scapegoat. The Christians were unpopular because of their illegal beliefs and their refusal to join in the worldly society of the city, so they were the natural ones to receive



The Truth

"You shall not eat," God told them why,
That man and woman standing by,
"The day you eat thereof, you'll die."
God spoke the simple truth!

"You shall not die," the serpent lied;
Eve looked upon the fruit, and sighed;
She placed it to her lips, and died.
God's Word had been the truth!

"What is the truth," vain Pilate pressed;
And then he sentenced Heaven's Best.
When Pilate's corpse was laid to rest,
God's Word remained the truth!

"Thy Word is truth," the Saviour said,
And to this end He worked and bled,
And though He hung there cold and dead,
God's Word remained the truth!

"I'll come again," Christ made it known;
He then ascended to His throne;
And when He comes back for His own,
God's Word will still be true!

"All men must die," the Scripture saith;
There'll come a final fleeting breath;
And though you choose for life or death,
God's Word will still be true!

"It is not true," the skeptic jeers;
He neither honors God, nor fears;
But though he scoffs a thousand years,
God's Word is still the truth!

"It is the truth," I take my stand;
With all the force at my command,
I cry, with Bible held in hand,
"God's Word is still the truth!"

—Alvy E. Ford



the blame.) Tacitus, a historian living at that time, writes that "in their very deaths they were made the subject of sport; for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when the day waned, burned to serve for the evening lights" (*Annals*, Book XV, Chap. 44). Although this first official persecution of the Christians was limited to the city of Rome, the provinces soon took up the practice of condemning Christians to death, and from that time until the reign of Constantine in 312 A.D. there was hardly a period when death sentences were not being pronounced.

In 70 A.D. Vespasian sent his son Titus to sack the city of Jerusalem because of insurrection among the Jews. For the rest of the First Century, Christianity centered in Asia Minor rather than Jerusalem, further separating Christianity from Judaism.

In the winter of 88-89 A.D., during the principate of Domitian, many Christians were put to death in Rome for "atheism"—the refusal to offer sacrifice to the image of the emperor. At the close of the First Century many Christians were brought before the governors and accused of high treason against the emperor. "In consequence of such accusations many were condemned to death, or to the confiscation of their property, or banished to an island" (Neander, *General History*, Vol. I, p. 96). John the Apostle was sent to the Island of Patmos "for the word of God, and for the testimony of Jesus Christ," where he wrote the Book of Revelation.

Yet, in spite of this terrible opposition, the Early Church expanded over all of the Roman Empire, winning men

and women of all walks of life. The command of Jesus to "teach all nations" was obeyed during the lifetime of the apostle—at least, to all the nations that they knew at that time.

Their tremendous success over such great persecution was due to several causes. The first and greatest cause of their success was the burning zeal resulting from the infilling of the Holy Spirit. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." The Early Church was filled with a zeal for God that neither prison, nor exile, nor death could conquer.

Secondly, they believed very strongly that the second coming of Jesus was at hand. They expected the Lord's coming to be so soon that little value was placed on earthly possessions or worldly gain. All of their energy was put into evangelism. They did not fear the persecutions that came, because they knew that "to live is Christ, and to die is gain"—that living or dead they would soon be with their Lord.

The third reason for their success was the signs and wonders which followed their ministry. Many people were healed, and many other miracles took place. The Church has always grown when evangelism has been joined with the supernatural evidences of the moving of God. *By these three things*—zeal from the Holy Spirit, a strong belief in the return of the Lord in their lifetime, and the miraculous manifestations of the Spirit—the early Church conquered the world.

Such a study of these early men fills our hearts with deep gratitude at the great price that was paid to spread Christianity. The blood of the martyrs was the price of evangelism. What great men and women they were! How consecrated they were to God! But our hearts must also be troubled at the lack of zealous consecration to God, the little concern for the soon return of the Lord, and the need of a greater reliance on God's workings that mark our lives today. There are millions in our generation who have not heard the message of Salvation, and yet many Christians sit in self-satisfaction, waiting for someone else to preach and teach the gospel. The cost of successful evangelism always has been, and always will be, a full, unconditional consecration to God, a reliance on God's leading, and a burning zeal that will not be conquered by persecution, tribulation, or even death. ◀◀



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THIS PRESENT WORLD

Kill Parochial Tuition Income Tax Exemption Bill

The Wisconsin Assembly, by a narrow margin, killed a bill which would have exempted from state income taxes the tuition paid by parents for children enrolled in parochial or private schools. The vote was 49 to 47.

Four Christians in Indonesian Cabinet

Although Indonesian President Sukarno is a Moslem, he has chosen four Protestant Christians to serve in his new cabinet.

Pass Stiff Penalties for Church Arson

Spurred by recent fires, the Connecticut legislature passed a bill stiffening penalties for setting fire to churches, schools, and other public buildings. Arsonists face prison terms of from two to twenty years.

Polish Communists Curry Church's Favor

In an obvious bid for peaceful relations with Poland's powerful Roman Catholic Church, government authorities in that land have instructed all theater managers to eliminate from their shows all references that would be "offensive to the religious feelings of the population."

Moscow Claims 200 Churches in Estonia

Moscow Radio claims that Estonia now has 200 churches of various denominations. Among them, it said, are 50 structures that were rebuilt after having been destroyed or badly damaged during the war. The station also reported that the Evangelical Lutheran Church in Estonia is now permitted to publish books, church calendars, and other religious material.

Reports Improved Church Situation in Hungary

The general secretary of the World Presbyterian Alliance recently paid a three-day visit to Hungary and reported that the church situation there "seems more encouraging than it has for some time." He said that, as far as he knew, all Protestant pastors arrested following last fall's abortive revolt have been freed. He said he had complete freedom to move about in Hungary, and he was able to talk with everyone he wanted to "absolutely alone."

Religious Agencies Handle Most U. S. Surplus Food

Overseas relief agencies of the Protestant, Catholic, and Jewish faiths are distributing the lion's share of all U. S. surplus foods made available by the government. A report by the American Council of Voluntary Agencies shows that in the nine months ended March 31, 1957, religious agencies shipped approximately \$100 million worth of food overseas, 91.3 per cent of all U. S. surplus food distributed to the needy around the world. Of the non-religious agencies, CARE distributed practically all the rest—or 8.09 per cent. In addition, the United Nations Childrens Fund distributed U. S. surplus dried milk valued at almost \$10 million.

Protestants Plan New Swiss Radio Station

The Federation of Swiss Protestant Churches named a five-man committee to lay plans toward establishing an international, interdenominational Protestant radio station in Switzerland.

Religious Groups Win Campaign Against UMT

Religious and other groups won a long campaign against Universal Military Training when President Eisenhower formally accepted the resignation of the entire five-member National Security Training Commission. Under the UMT plan every American youth would have been compelled to undergo six months of military training at the age of 18½. A voluntary reserve program fashioned along UMT lines is now in effect, but the number of youth enlisting is comparatively small.

Strict Anti-Delinquency Measures Taken in Geneva

Law-enforcement authorities in many European countries are watching Geneva, Switzerland, and its campaign against juvenile delinquency—the most drastic that has been tried in Europe. Since April 1, no one below the age of eighteen is allowed to attend movies, theaters, dance halls, or night clubs in Geneva.

Treasury of Unborn Church Gets First Offering

A check for \$1,000, representing a special Easter offering at the Central Congregational Church in Providence, Rhode Island, was turned over to the yet unborn United Church of Christ for its first treasury. The check is dated July 1. On that date the United Church will officially come into existence following the uniting synod of the Congregational Christian Churches and the Evangelical and Reformed Church in Cleveland, June 25 to 27, at which the two denominations will merge.

Pentecostal Group Has First Protestant TV in Cuba

The Open Bible Standard Churches are the first Protestant group permitted to place a gospel program on a Cuban TV channel. In response to a request they obtained fifteen minutes of television time, without cost, each Sunday morning at nine o'clock. This is the only channel operating at that time, so the Open Bible Standard missionaries will have no TV competition for their program. (The Open Bible Standard Churches are a Pentecostal group, with U. S. headquarters in Des Moines, Iowa.)

Celebrate 150th Anniversary of Missions in China

Protestant Christians in Hong Kong are celebrating the 150th anniversary of missionary efforts in China this year. Though foreign missionary work is at a standstill in China today, the church is giving thanks for the many hundreds of missionaries who have served God in China and the many thousands of converts who have been won since the day in 1807 when British missionary Robert Morrison arrived in that land. He later translated the Bible into Chinese.

Sunday School Enrollment Up 157 Per Cent in 50 Years

The Sunday School Board of the Southern Baptist Convention reports that in 1906 there were 14 million pupils enrolled in U. S. Sunday Schools, which was 17 per cent of the country's population. In 1955, it says, there were 36 million pupils enrolled, representing 22 per cent of the population. Total Sunday School enrollment increased 157 per cent in fifty years.

Some Hints on Fairground Evangelism

An increasing number of churches are presenting the gospel at the fairgrounds in order to reach the millions of persons who throng such places. If you would like to obtain some hints as to how your church could go about a project of this kind, you are invited to write to the Public Relations Office of the Assemblies of God, 434 West Pacific Street, Springfield, Missouri. A free article entitled "Fairground Evangelism Guide" will be sent to you upon request.

78-Year-Old Grandmother Becomes Foreign Missionary

A 78-year-old woman from Abilene, Texas, arrived in Nigeria by plane to serve as a volunteer missionary for six months. Mrs. J. L. Anthony, a Southern Baptist, said she came to Africa because she feels she "can help win more people to Christ in Africa than anywhere else." She will assist a missionary in the Warri Province of Nigeria, her main job being to teach native Bible classes.

Mrs. Anthony has taught Sunday School for more than half a century. A seamstress by profession, her nine-thousand-mile trip was financed by her local church and personal friends.

Too old to go as a missionary for the Southern Baptist Foreign Mission Board, this great grandmother undertook the African venture as a self-styled "tourist."

Non-Moslems Decrease in Turkey

The number of non-Moslems in predominantly Islamic Turkey dropped from 318,421 in 1935 to 237,743 in 1955, according to the latest population statistics published in Istanbul. This was a net decline of 80,678 over the 20-year period.

Due to population increases, the Moslems, who constituted 98 per cent of Turkey's population twenty years ago, now make up 99 per cent. The non-Moslems include 84,764 Eastern Orthodox; 40,585 Gregorian Armenians; 29,546 Protestants; 22,337 Roman Catholics; and 40,045 Jews.

"Laddy" Recovers Prized Possession from Charred Ruins

A ten-year-old boy in South Lancaster, Massachusetts, is happy now, even though his home burned down. He has recovered a prized possession from the charred remains, and all because of a "hunch." The prized possession? A Bible which "Laddy" MacKillop's pastor gave him as a Christmas present. His parents supposed that the Bible had been destroyed in the fire, but several days later the boy developed a conviction that the Bible was safe. Largely to humor his son, Mr. MacKillop drove him to their former home. Among the charred timbers and other debris in the boy's burned-out room they found the Bible beneath a collapsed chair. Its contents and cover were unharmed by either fire or water.

"Laddy" says he wants to be a minister someday. He says that ministers "don't make much money, but they do an awful lot of good."



MIDDLE-EAST TROUBLE SPOT—Police officers move up one of the main streets of Amman, capital city of the Hashemite kingdom of Jordan, the center of recent crises in the troubled Middle East. The very existence of this small kingdom is being threatened by its neighbors, some of whom are greedily eyeing its territory. Besides its political difficulties, the country is in serious economic plight. (Philip Gendreau photo.)

Bolivia Abolishes High Tariff on Books

Missionaries hailed the recent action of the Bolivian government in abolishing a law which imposed a 100 per cent duty on imported books. Lifting of the tariff will enable the missionaries to bring greater quantities of Bibles and other religious literature into the country. In Bolivia there is complete liberty for all religious faiths to distribute Bibles and other religious literature.

Mexican Evangelicals Imprisoned

In Santa Maria del Mar, Mexico, a group of evangelicals have been fined and sent to jail for the "crime" of holding religious services in a private home. On March 22 they were taken before a municipal official who stated that he had fined and imprisoned them "because they were celebrating religious worship in a house located 100 meters from the Roman Catholic temple." He explained that the majority of the town's residents were Catholics, and that since he wished to "maintain order and peace" the celebration of Protestant services was prohibited.

More Anti-Protestant Activity in Colombia

On March 31 evangelicals at La Cumbre, Colombia, held a memorial service for John and Mary Dyck, Mennonite missionaries who were killed in a plane crash on March 9. While the service was going on, a loudspeaker on the Catholic church was blaring out insults against the Protestants, giving special attention to the memorial service.

It was discovered that the local priest, Father Millan, was broadcasting the anti-Protestant propaganda. As a result of his activity, a mob formed and made plans for action against the Protestants. Violence was averted only because one of the leaders was killed in an automobile accident. The mob hurriedly dispersed.

Will You Be Saved?

Someone has compiled statistics which show that there is one chance in five hundred that a person will make a decision for Christ between the ages of 18 and 25; the chances are 25,000 to 1 between the ages of 35 and 45; and they are 1,000,000 to 1 between the ages of 45 and 55. No wonder the Bible exhorts us to "remember now thy Creator in the days of thy youth."

A Prophet's Confession

BY HOWARD S. BUSH

District Superintendent, South Florida District



The Prophet Jonah Paying His Fare to Tarshish

"I HAVE CAUSED TROUBLE!" WHAT a statement for a prophet to have to make to a group of men who suffered the terror of the sea because he had deliberately disobeyed God! But Jonah confessed. It was not because he wanted to confess either to God or to the men, but because the situation had reached a climax and the die had been cast.

"Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you" (Jonah 1:11, 12).

He confessed! Thank God for that. When the pressure reached the breaking point, Jonah admitted he was responsible for the storm. He was responsible for the delay in the journey; responsible for the loss of the merchandise that was thrown overboard to lighten the ship; responsible for all the fear and anxiety caused by the wind and waves.

Jonah had paid his fare. In doing so, he implied that he was helping to cover the cost of the journey. But the opposite was true. His sins and his refusal to follow the will of God brought much sorrow and loss to the owner, crew, and passengers. It is easy to leave with others the impression that we are honest, honorable folk, and not cheaters, liars, or troublemakers. But are we as sincere before God as we try to make others believe?

No matter what we do, we pay a price. There is a cost to a righteous

life. The service of God requires strength. It takes courage to say "no" to a thousand things that allure and tempt one to do wrong. But the price of disobedience is far greater! What folly for one to think that he can escape from the presence of the Lord—to think that God does not know or does not care!

By our response to God's call we either help or hurt! Jonah was asked to go to Nineveh to preach repentance and help the people find God and obtain forgiveness of sin. Because he refused to go the first time he was asked, the city suffered a delay in receiving the blessings of God. The revival did not come when God wanted it to come, because Jonah delayed it. The revival was not delayed by sinners, but by a preacher—Jonah, the servant of God! God forbid in these critical days that either preachers or laymen should be responsible for the delay of revival.

If ever revival was needed in every city and hamlet throughout the world, it is now. Every act of disobedience that delays revival and an outpouring of God's Spirit upon this generation adds to the frustrations, perplexities, and problems of mankind. Can it be that by indifference or by disobedience we are contributing to the festering mass of cancer that is eating away at the vitals of hearts and lives? Surely we ought to search our hearts to see whether we are lifting the world's load of grief and sin, or adding to it.

Can you face life and participate in it freely, or do you frequently go into hiding? When Jonah hid in the bottom of the ship, it was as much to get away from the men as from God. He hoped

no one would find him or disturb him. He wanted just to sleep on while the men above struggled with the ship to save the cargo and their lives. What did he care! Let them struggle; it meant nothing to him!

And there are church members today who care not for the heartaches and sorrows of suffering humanity. They never think how their sin will bring tragedy to themselves and others. They find fault with the preacher for disturbing them with a message on judgment. When asked to help in the church, they plead their need of sleep, their lack of time, their inability to do anything. They feel they have "paid their fare" by putting something in the offering plate: why should anyone expect them to do more!

What did Jonah confess? He confessed that he was the troublemaker. He confessed that he was under discipline by his God, that he had tried to evade God's presence. He was trying to get by without suffering; he wanted to hide himself away where he would not be found. He tried to make himself believe that God somehow would let him get to the wrong destination, just because he wanted to get there. God wanted Jonah to confess all this, because (1) Jonah needed to be restored to victory in his life and soul, and (2) the great city of Nineveh needed revival. God loved the people of that city even though they were sinners, and He wanted them to learn the way of salvation.

Confession brings in the sunlight, dispels the gloom and fog, removes guilt, and puts joy in the heart. Nothing

can take the place of confession. If we are in hiding because of the need to confess, then may God give us the grace to confess. For in confession not only the mind is relieved, but also the heart and the body.

No confession is of any value that does not associate the confessor with the full guilt. Jonah did not say, "If I have caused you any trouble, I'm sorry." He flatly admitted, "I have caused the trouble." He made a full confession and took the consequences, by suggesting that if they would throw him overboard the storm would subside.

The sailors accepted the prophet's confession; and when they saw the amazing calm that suddenly came as Jonah sank into the waters, they made vows to God and offered a sacrifice. Thank God, He can remove the stain and bring peace. He can remake the vessel in the potter's hand, the vessel that has become marred and broken. Who knows how much light those men received on spiritual values that day after the storm?

And Jonah! God helped him to reach

Nineveh. He preached a city-wide revival and had city-wide repentance from the highest to the lowest.

One would think a preacher would have shouted and rejoiced greatly at such results. But Jonah didn't. He pouted because they repented. God forbid that any of us should be so selfish!

The Church today needs confession. We need revival. We need the full, dynamic power of God. Revival will come when true confession is made by honest men and women. Let us not delay revival by running away from God, or by sitting on the sidelines and sulking just because our feelings are hurt.

We must fulfill the task of carrying God's last message to this generation. We must lift the load, share the burden, strengthen the weak, maintain a conscience void of offense toward God and man. To this end, confession to God from honest souls will help overcome the staggering storms now breaking over human lives, and in their place will leave a calm and peace that produces true worship of our God. ◀◀



THIS WEEK'S COVER

Bethany Assembly of God in Springfield, Massachusetts, dedicated a fine Sunday School annex on April 7.

Grady L. Fannin, District Superintendent of the New England District, was the speaker on this special occasion, and Carl E. Oliverbring of Minneapolis was guest soloist.

The new unit cost the church approximately \$17,000. The entire church structure was recently faced with a granite Perma-Stone and the property is now valued at approximately \$100,000.

This is the second building project for the church in ten years. The Sunday School and church are growing under the blessing of God, and the new annex with full basement will facilitate further increase for His glory. It provides space for approximately 200 more pupils.

There is a modern, well-equipped baby nursery adjoining the church auditorium. There is also a C. A. auditorium seating 50.

The present pastor, David W. Flower, has served the church for the past three years. During this time three other churches have been started in this metropolitan area with assistance from the Bethany Assembly.



NEW OFFICES FOR SOUTH FLORIDA DISTRICT

This fine new building at 940 Longfellow Blvd., Lakeland, Fla. now houses the offices of the South Florida District of the Assemblies of God. It is situated on the twenty-acre tract on Lake Bonny which also contains the District Camp Grounds and the parsonages for the four full-time officers of the District (Superintendent, Secretary-Treasurer, C. A. President, Sunday School Director).

The building is equipped with an air-conditioning system that keeps it warm in winter and cool in summer. Facilities in the building include a lobby, separate offices for the four District officers, large workshop room, storage room, and rest rooms. The District Superintendent's office is large enough to serve as conference room when the District Presbyters are in session.

All of the District officers were re-elected on the nominating ballot at the recent District Council, as follows: District Superintendent, Howard S. Bush; Assistant Superintendent, J. Daniel Courtney; Secretary-Treasurer, J. W. Collins; C. A. President, Roy A. Harthern; Sunday School Director, H. E. Bullock; W.M.C. President, Mrs. J. D. Courtney.

AFFLICTIONS HEALED

I was afflicted with diabetes for two years, and also suffered from high blood pressure and infected kidneys. I was passing blood and had much pain all through my back and abdomen.

Then I obeyed James 5:14, 15 and asked our pastor, Brother Franklin, to pray for me. He did, and the Lord completely healed me. I haven't felt so well in body and soul for years. —Mrs. Ida Richey Nazdrovaty, Amity, Oregon.

(Endorsed by Pastor O. A. Franklin, Amity, Oregon.)

RALPH BYRD CAMPAIGNS

in Latin America

BY LOUIE STOKES



Louie Stokes

THE RALPH BYRD CAMPAIGNS IN Latin America are providing God-glorifying results. Whether the meetings are just for one night or several, the old-time power is being outpoured and the signs follow the preaching of the Word.

Take, for instance, the three days in Puerto Rico; they were marked by great fervency. An overflowing crowd greeted us in Bagamon, and the message was with power. At Arrecibo a great Pentecostal service was held, and on the last day at Barrio Aibonito afternoon and evening services were held in the rural church on the side of a green-covered mountain. The message given was on the Pentecostal experience and world-wide revival.

From the "island of eternal breezes" we went on Pan American's first flight of their new DC 7B to Latin America. The flight took us down through Caracas, with an hour at the equator in Brazil, straddling Belem, and the following day we landed in Rio de Janeiro. Surely this is one of the loveliest cities in the world. We were met by the Olsons and Boyers and went to Pastor Nelson's large assembly for the service. The place was packed!

The long-awaited campaign in Buenos Aires commenced two days later in the Assemblies of God Evangelistic Center. I was thrilled to be back in my own church after an absence of ten months. Much prayer had preceded the campaign, and from the very first there were results that caused us to thank God. About 800 people attended the first service—a fine number for a church only two years old. Evangelist Byrd's church in Atlanta, Georgia, had given the first and largest offering to help purchase the building.

About thirty people decided for Christ in the first service. Each one was dealt with personally, and all were given literature to help them in their new life.

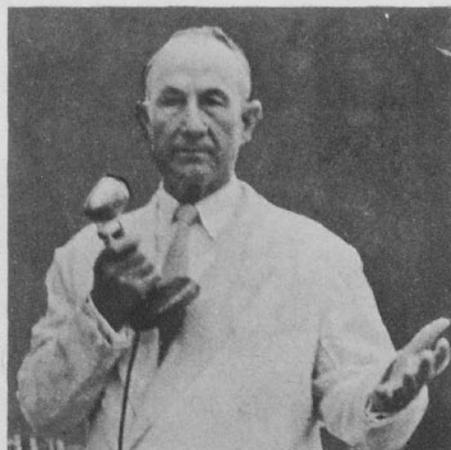
Tracts and handbills were distributed by an ardent member of the

church. One case as the result of this labor is outstanding. A man who was on his way to commit murder, with a pistol in his pocket, accepted a tract and went directly to the meeting. The Holy Spirit convicted him and he ran home, left the gun there, returned to the meeting, and was gloriously saved.

The Lord continues to demonstrate His healing power. Among the many healed at the Evangelistic Center was a man who had been paralyzed on one side. His hand and leg were affected. As he was prayed for he began to move his fingers, then his leg. He was greatly improved as he left the service. But the next night he was in the prayer line again, and so I questioned him about it. He replied that the Lord had healed him and he wanted to testify. This he did, at the same time waving the hand that had been paralyzed and jumping up and down.

Each night of the meetings souls have been saved, and to date about 200 have received the baptism with the Spirit at the Evangelistic Center. Although it is autumn here (while it is spring in the United States) and the weather has been cool with much rain and wind, the number attending has been marvelous.

How refreshing to witness so many of God's children being baptized with



Ralph Byrd

the Spirit. Some stand out particularly in my mind: there was the big Russian, Romaniuk; and little Elena, the department store clerk; and Estela from Santa Fe. The joy on their faces was wonderful to behold. Christ was made so real to them as is always true when one is filled with the Spirit.

It is impossible to mention all that is being done in the meetings, but some of the happenings brought to my attention seem outstanding. One young lady, who had had seven intestinal operations and had been in constant pain, was healed completely; and the smile on her face and joy in her voice as she testified told of the great physical relief she had. But more than that, she was saved in the meetings, and this greater blessing flooded her soul with ecstasy.

Healing and the baptism with the Spirit were blessings which seemed to accompany each other in many instances. Difficult cases were common, but the power of the Lord was victorious in many instances. One young lady who had cancer in her vertebra, resulting in the disconnection of the joints and great pain for nine years, was wonderfully healed.

An interesting testimony was given by a woman who had prayed for ten years for the salvation of her indifferent and mean husband. There had been special prayer offered for unsaved loved ones. One night the man came to the meeting and was convicted of his sin. The Lord saved him and filled him with the Holy Spirit at the same time.

There are over three hundred thousand Jews in Buenos Aires. It was therefore a joy to see a Jew, who had been previously converted, healed and filled with the Spirit. He shouted his victory and testified by means of a short sermon. With new power in his life he will be able, we trust, to win many of his fellow Jews to Christ.

Montevideo, Uruguay, will be visited soon and we are anticipating great things from God. ◀◀

Southwestern India Bible Institute

BY MRS. C. A. ANDERSON



Brother Anderson Presenting diploma to Ghoocie

IT WAS VERY EVIDENT THAT THE strange young man, who attended the service in our Junnar church one Sunday morning in July 1954, was a Hindu. He was a member of the Hindu Mahasabha, an organization active in our area, which had pledged to fight Christianity. As the service progressed and the Word of God was preached, the face of Ghoocie registered definite interest.

When the service was over, he approached me and questioned concerning the Christian faith. When I realized that Ghoocie was a member of the Hindu Mahasabha, I wondered what his motives were for coming. But I felt that the young man's heart was hungry to learn the way of salvation. As I unfolded to him the Word of God, the Holy Spirit convicted him of his sins; and, like the Philippian jailor, he said, "What must I do to be saved?" We prayed with him and he accepted Christ as his Saviour. God had wrought a miracle!

The born-again Ghoocie arose from prayer and requested to be baptized in water. Our hearts thrilled as we saw him baptized. However, we felt great concern for him because his plans were to return to his home among his Hindu friends. Since he had heard so little of the Word of God, we wondered if he would be able to stand for Christ.



Graduates of the Bible Institute

We breathed a prayer that God would work things out for him.

After the baptismal service, Ghoocie came to me and asked if it would be possible for him to stay in Junnar and attend the Bible school. He felt that he must learn the Word of God to be an effective witness to his own people. We had no funds with which to support another student, but we felt that it would be tragic to turn this young man away.

While attending Southwestern India Bible Institute, Ghoocie received a wonderful infilling of the Holy Spirit. On March 21, 1957, Ghoocie was one of the

eight fine young men who made up the second graduating class of Southwestern India Bible Institute.

During the past three years we have observed Ghoocie's constant growth in spiritual things, and we realize that he is valuable to the work of the Lord in India. This fall he will join our Bible school as a junior staff member to help train other young people for the Lord's work, as well as to preach in nearby villages.

For the past year the Bible school has been operating in rented property in the city of Poona. We are now moving the school to Junnar where permanent buildings will be erected soon. Please pray with us that God will supply every need of the school. Ten dollars a month will support a student in Bible School. The sum of \$360.00 (for a three-year course) will prepare another gospel worker to enter the harvest field. You can win souls in India by helping us train these young nationals.

All offerings for support of Bible students should be sent to Foreign Missions Department, 434 W. Pacific, Springfield, Missouri, designated "Student, Marathi Bible School, India."



Mr. and Mrs. Harold Jones



Elsie Strahl



Mr. and Mrs. R. L. Schirman



MISSIONARY News Notes



Elsie Strahl returned to Brazil on May 2.

* * *

Marguerite Flint, who for many years has so faithfully served the Lord in India, has suffered a heart collapse due to a toxic goiter. Unless God undertakes it will be necessary for her to undergo surgery. In a recent letter received from India she is asking her friends in America to stand with her in prayer at this time.

* * *

Mr. and Mrs. Harold Jones sailed

for Upper Volta, West Africa, on May 8.

* * *

Mr. and Mrs. R. L. Schirman and son, formerly of French West Africa, left for British Honduras on May 7.

ON FURLOUGH

Mrs. Jean Wagner of Singapore, Malaya. She can be reached at 434 West Pacific St., Springfield, Mo.

Mr. and Mrs. Vivan Smith from Ghana. Their address is 434 West Pacific St., Springfield, Mo.

The Glenn Dunn family from the Philippines. They are making their home c/o L. E. Johnson, 20801 Canyon View Drive, Saratoga, Calif.

In Defense of Parents

by A. W. TOZER in "The Alliance Weekly"

IN MY BOYHOOD DAYS ALMOST EVERY farming community had its dog-with-a-bad-name that got blamed for every dead lamb and missing chicken for miles in all directions, and that trotted a precarious path between starvation and a more sudden and violent death at the hands of some irascible farmer who knew without investigation what had killed his hen or mauled his sheep the night before.

The old hound might have been and probably was asleep under the corner when the bloody deed was done, but he got the blame nevertheless and only managed to stay alive by discreetly being somewhere else when the outraged husbandman arrived with fire in his eye and the safety catch off his shooting iron.

Maybe the sly old rascal was not quite as harmless as he looked, but he certainly wasn't to blame for *everything*. He just couldn't get around that fast. And his innocence was partially established later by the fact that after he had died of old age and loneliness the barnyard depredations continued throughout the countryside as before. So he got a grudging posthumous verdict of not guilty on a few counts after it was too late to do him any good.

And what brings the lovable old scapegrace back from the past to wag an inquiring tail and search our faces for the smile of approval he rarely got and missed so terribly when he was among us? Particularly, how does he get onto the staid and proper pages of a journal such as this?

Well, for many years now we Americans have had a convenient culprit upon which to blame just about everything. Or rather we have had a whole flock of them, for their name is Legion, and they are charged with a variety of psychological crimes, all of which are within the law as it stands but are destructive and antisocial nevertheless and indirectly the cause of gang fights, rapes, juvenile delinquency, child desertion, dope addiction, embezzlement, switch

blade murders, rock and roll hysteria, strong-arm robbery and drunkenness. And who are they? *Parents*. Yes, sir, Mother and Dad are responsible for all these things.

And who says they are? Why, the psychoanalysts. And how do they know? From a Freudian hypothesis taken on faith because it is incapable of proof. Also the psychiatrists say so, and the childless and frustrated teachers say so because they have read what the psychiatrists have said about it, and the psychiatrists know what they are talking about because they have read what the sociologists have said. Thus by quoting each other and receiving as valid testimony the echo of their own voices they have built an airtight case against Mother and Dad and have decided that the whole trouble with the world is parents. And the parents, overwhelmed by the weight of evidence against them, are eating their hearts out in secret or running from one quack to another trying to secure psychological absolution from the sin of contributing to the delinquency of their own children. Like the poor old dog-with-a-bad-name, they have quit defending themselves. There is no use. Too bad they cannot do as he often did—just crawl under the wagon shed and wait out the storm!

Now, it is time someone said something in defense of parents, those human beings who have experienced the joys and sorrows and known the responsibilities of rearing little fallen creatures strongly bent toward wrongdoing in a world where wrongdoing is indigenous to the soil.

First let me cautiously suggest that parents are people. They are people by birth and parents by the simple biological acts of begetting and bearing young. Because they are people they are neither better nor worse than other people. Parenthood does not change them morally, no matter what the Mother's Day orators may say. And just because they are neither better nor worse than

other people we should expect no more of them and blame no more on them than we expect of and blame on persons who are unmarried or who for some other reason have not reproduced themselves.

Of course, no informed person will attempt to deny that some parents are morally unworthy to rear the children they have brought into the world. Many innocent victims of parental misconduct roam the streets each night until all hours, wanting to go home but never sure whether or not their parents will be there when they arrive. Drinking, gambling, swearing and quarreling are part of the daily lives of these fathers and mothers, and the evil influence they exert over their children is so powerful to be all but impossible to resist. Such parents are guilty of a triple sin, against God, against their own souls and against the souls of little children. Never while

For the Junior Reader

WHO SAID IT?

Below are listed some familiar quotations from the Bible. Can you identify who said each and to whom it was said?

1. "If thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."
2. "To whom shall we go? thou hast the words of eternal life."
3. "God forbid that I should sin against the Lord in ceasing to pray for you."
4. "Chose you this day whom ye will serve; . . . as for me and my house, we will serve the Lord."
5. "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."
6. "Art thou he that troubleth Israel?"
7. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

ANSWERS:
1—Moses to God (Ex. 32:31); 2—Peter to Christ (John 6:68); 3—Samuel to Saul (1 Sam. 12:23); 4—Joshua to Israel (Joshua 24:15); 5—Stephen to the mob who stoned him (Acts 7:56); 6—Ahab to Elijah (1 Kings 18:17); 7—Christ to Satan (Matt. 4:4).

the world stands would I run to their defense. They are equally guilty with Herod, and of the same crime, the slaughter of the innocents. That a few men and women of excellent characters have come out of such moral backgrounds is little short of a miracle.

My objection to the rule of thumb condemnation of parents for all the crimes of society is that it simply is not in keeping with the facts. It is a matter of everyday observation that fine and noble parents who have lived exemplary lives, worshiped with their families, watched over their growing children with eager and loving hearts, and toiled and sacrificed to turn them into good and upright citizens, nevertheless sometimes find to their shocked surprise and sorrow that they have hatched a little predator among the swans in the nest. And he just will not conform.

When this happens the plain people wonder why; but the psychiatric soul-probers and the sociological motive-hunters wonder not at all. They know all the time who is to blame. It is the parents. They know the very page in the book that puts the finger on the father or the mother, or both, and they memorize the passage and close their neat minds. In the meanwhile the distraught parents in an agony of grief over their wayward child may, to seek help, enter one of these modern inquisitorial torture chambers presided over by a bookish theorist, often childless himself, and the ordeal by fire begins.

As far as I know this is the only instance in our democratic America where a trial is held before a judge who had decided the case beforehand without evidence; it is the only diagnosis made by a physician who has already determined what is wrong before seeing the patient; it is the only surgical operation performed with the patient wide awake, staring with shocked pain and terror into the eyes of the surgeon while he rips his way into the anguished depths of the sufferer's heart looking for something he knows is there only because he read about it in a book.

The method of arriving at the conclusion that the parents are to blame for every flaw in their children's character is simple. It is to assume without proof that they are, and then adroitly maneuver the evidence in such a way as to support their assumption.

(Continued on page twenty-three)



Our Family Altar

Monday, June 10

Read: Joshua 23

Learn: "Be ye therefore very courageous to keep and to do all that is written in the book of the law" (Joshua 23:6).

For the Parent: This chapter records some of the last advice Joshua gave to Israel. He (1) reminds them of all God has done for them because they have followed the Lord; (2) warns them of the evil that will come if they forsake the Lord. Stress how these same things are true in our lives today.

Question Time: Why did Joshua call the elders of Israel together at this time? (v. 1) What did he encourage them to do? (vv. 6-11) What warning did he give? (vv. 13-16) Did his warning come to pass?

Tuesday, June 11

Read: Joshua 24:1-14

Learn: "Fear the Lord, and serve him in sincerity and in truth" (Joshua 24:14).

For the Parent: In his last charge to Israel, Joshua reminded them of how God had been with them through their history from the time of Abraham to the conquest of Canaan. It is good to remember what God has done for us—(1) to encourage us; (2) to help us to trust Him for the future; (3) to cause us to fear Him and serve Him.

Question Time: Who was the "father" of Israel? (v. 3) What did God do for him? (v. 3) How had God delivered Israel from Egypt? (vv. 5-7) What was Joshua's advice? (v. 14)

Wednesday, June 12

Read: Joshua 24:15-33

Learn: "As for me and my house, we will serve the Lord" (Joshua 24:15).

For the Parent: This passage continues Joshua's last words to Israel. He (1) puts a choice before Israel, whether they will serve the true God or idols; (2) expresses his determination to serve God with his family; (3) accepts Israel's pledge to serve the true God, again warning them of the evil consequences if they fail God.

Question Time: What was the determination of Joshua and his family? (v. 15) Whom did Israel decide to serve? (v. 24) As time permits, review the highlights of Joshua's life.

Thursday, June 13

Read: Acts 17:16-34

Learn: "God . . . now commandeth all men every where to repent" (Acts 17:30).

For the Parent: (Additional material on "Paul in Athens" will be found on Sunday's Lesson page.) Point out (1) how Paul was stirred because of the wickedness of Athens; (2) how he took advantage of the opportunity to witness for Christ; (3) the content of Paul's sermon to the Athenians; (4) the reaction of the crowd to his sermon.

Question Time: What stirred Paul about the city of Athens? (v. 16) Where did he first witness for Christ? (v. 17) What was the main theme of Paul's sermon? (vv. 30, 31)

Friday, June 14

Read: Luke 10:38-42; John 12:1-8 (Sunday's Lesson for Juniors)

Learn: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in" (Rev. 3:20).

For the Parent: Mary wanted to be a true friend to Jesus. Point out how (1) she wanted to spend time with Him; (2) she was ready to sacrifice for Him. If we would be friends of Jesus, we must be prepared to do these same things.

Question Time: What did Mary do when Jesus came to her house? (Luke 10:39) What was Martha's reaction to this? (Luke 10:40) What did Jesus say to her? (Luke 10:41, 42)

Saturday, June 15

Read: Exodus 40:17-38 (Sunday's Lesson for Primaries)

Learn: "I was glad when they said unto me, let us go into the house of the Lord" (Psa. 122:1).

For the Parent: Some of the instructions that Moses received, during his forty days on the mountain with God, had to do with the tabernacle in which the Israelites were to worship God. This passage records the completion of the tabernacle, and how God's glory settled upon it.

Question Time: What happened when Moses finished the tabernacle? (v. 34) How did Israel know when to journey? (vv. 36, 37)

Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



PAUL IN ATHENS

Sunday School Lesson for June 16, 1957

Acts 17:16-34

THE DISTRESSING OCCASION (vv. 16-21)

Paul's Feelings. "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." Neither the splendor of the buildings of Athens nor the sights of the city attracted him; it was the condition of souls that stirred him.

Paul's Opportunity (vv. 17-21). In the synagogue, on the streets, and in the market place Paul witnessed of the saving power of Christ. So completely different was Paul's teaching from the Athenians' notions concerning God, that Paul was brought to Mars Hill to explain before the learned philosophers in Athens the nature of his doctrines.

Paul's audience was composed of (1) "philosophers," who exalted human wisdom and reasoning, (2) "Epicureans," who lived to gratify the senses and made a god of pleasure, and (3) "Stoics," who made a god of self-discipline and natural virtue, worshiping at the shrine of self. We have many modern counterparts of these groups today!

Athenian Attitude (v. 21). The Athenians, for all their culture, wealth, and intellectual attainment, were a bored and restless people, driven by an insatiable craving for "something new." It was this craving which caused them to listen to Paul. However, in our own age of material prosperity and intellectual and scientific achievement this same passion for something new is very widespread!

THE PROFOUND SERMON (vv. 22-31)

The Tactful Introduction. "I perceive that ye are very religious" (v. 22, R. V.). Paul would not antagonize his hearers at the very outset. His remarks show that he regarded their devotion to religion as something good in itself, but which needed to be directed into the right channel.

The Startling Declaration (v. 23). This man whom they called a babler proposed to introduce them to the "Unknown God" whom they ignorantly worshiped! But, think of the millions in so-called Christian America to whom God is unknown!

The Relation of God to the world (vv. 24, 25). Paul sets forth God in five different aspects: (1) as Creator of the world; (2) as Lord of heaven and earth; (3) as filling the world with His presence, and therefore incapable of being confined like idols in temples made with hands; (4) as self-sufficient and therefore independent of His creatures; (5) as the source of life and blessing to His dependent creatures.

The Dignity and Destiny of Man (vv. 26-29). (1) All men, regardless of race, have been made of one blood. See Genesis 1:26, 27; Deuteronomy 4:32; Psalm 86:9; Malachi 2:10. What a blow to the Athenians who felt they were the cream of humanity! (2) All men are guided by an invisible hand, the hand of God who formed them, and who, far

from being indifferent to man's activities, controlled the rise and fall of men and nations. (3) All men were intended to come to a full knowledge of the God who created them, and from whom they derived their very life and breath.

The Doctrine of Christ and His Salvation (vv. 30, 31). Paul was not allowed to finish his third main division of his sermon. As far as it went it pointed out four things: (1) a new dispensation; (2) a new duty published to man, repentance; (3) a new argument for the enforcement of that duty; (4) a new proof, provided that there would be a judgment day and that Christ would come as Judge; namely, Christ's resurrection.

THE DISAPPOINTING RESULTS (vv. 32-34)

Though Paul's sermon was a masterpiece, undoubtedly preached in the wisdom and power of the Spirit, he saw no great response to his altar call! Consider the types of response to his sermon:

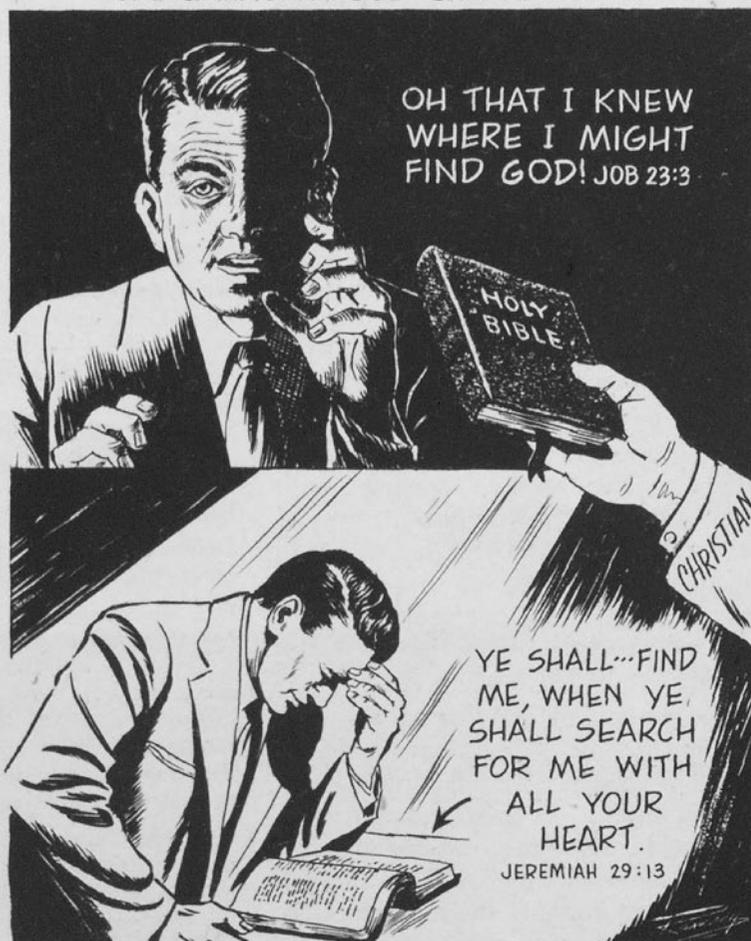
Mockery. Some mock when they hear and fear. Some mock when they don't (or won't) understand. Some mock when they are ready to do anything but give up pride and self-will.

Procrastination "We will hear thee again," they said. Hell is full of procrastinators, modern as well as ancient.

Acceptance. Was Paul's ministry in Athens a failure? We cannot measure success statistically. Who can say what the influence for God of Dionysius and Damaris may have been? Someone has said, "To be in God's will is better than success." It would be more nearly correct to say, "To be in God's will is success, regardless of what may seem to be!"

—J. Bashford Bishop

THE UNKNOWN GOD CAN BE KNOWN



Pentecostal Patience

(Continued from page three)

Tarsus that, among other deep counsels of the Almighty, caused him to be sent first to Arabia, and then back home to Tarsus for seven years until the day that Barnabas fetched him to Antioch? It does seem that those mighty in faith are sometimes lacking in patience—and are the weaker thereby. Most certainly they are not easy for others to work with. Even Barnabas found that out with Paul, until the day came that Paul's many tribulations had worked true patience in him also. Not without personal experience did he pen that noble passage in Romans 5:3.

Coming closer to Pentecost we notice that our Lord's final command to His disciples was to wait for the Promise of the Father. Yet after that, and for all their continuing instant in prayer, Peter's officious proposition strikes a jarring, and apparently a futile, note. To wait, and only to wait, was difficult for Peter. That type of leadership usually has its followers, and those who want to protest find it difficult to voice their deepest convictions.

It is correct to preach and teach that the tarrying of the disciples until the Day of Pentecost had fully come was dispensational, and that we no longer need to tarry as they tarried. We agree. The Comforter has come. But the personal question remains—Has He come to you? A dispensational setting still requires a personal appropriation. To deny that is to deny the central distinctive testimony of the Pentecostal Revival to a definite baptism in the Holy Spirit with its initial evidence of speaking with other tongues as the privilege of those who believe.

We may regard "waiting meetings" as inimical to faith. We are sure that the very best of motives urge some of our preachers to substitute the term "receiving meetings," and lead them to institute methods of prayer that insist upon an immediate reception of the desired gift without any tarrying. We are equally sure that some souls who were peculiarly and particularly ready for God's great gift have received the Holy Ghost under such sincere direction. But most certainly not all. To

abrogate the Pentecostal principle of waiting for the Spirit, and to stress "faith" but neglect "patience" in seeking to receive this supreme Promise, is to land us inevitably in frustration and sometimes almost in disaster.

Our Lord taught not only asking and receiving, but also seeking and finding, and knocking until it is opened, as equally essential and acceptable methods of prayer (Luke 11:9). Our impatience where the baptism in the Holy Spirit is concerned is worse than unbecoming; it is futile and impoverishing. During times of waiting upon God He is doing a work of sanctification in the heart that can be accomplished in no other way. Utterly unspeakable is the loss of those who are led to believe that they have received a Pentecostal experience when in actual fact this has not been so. Let them "tarry until." Let them wait until He, who alone knows the hearts, sees that they are ready to receive. Tarrying need not be long; we agree that ideally and dispensationally it may not be necessary at all for some. But let the sovereignty of God settle that question for the individual Christian, not our indecent impatience. An over-emphasis upon faith will not make up for an under-emphasis upon patience: the two must go hand in hand. The divine prin-



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ciple for inheriting the promises will never be changed merely to suit our desire to register quick "results" that we can boast of before men, or obtain a superficial emotion that will pass as quickly as it has been engendered.

Let us cultivate true Pentecostal patience; a patience full of power, full of wisdom and full of love. "It is good that a man should . . . wait." And oh, the joy, when He fills the waiting heart! "Blessed are all they that wait for Him." ◀◀

Pastor's Son Healed of Injured Eye

Several weeks ago our three and one-half year old son, Dale, was playing with a jack-in-the-box. He pulled the spring completely out of the box; and when the spring let go, the sharp end struck him in the corner of the left eye, just barely missing the pupil.

The surface of the eyeball was injured to the extent that one could clearly see the indentation where the spring had struck. The eye was also considerably bloodshot around the injured portion.

Not knowing what could develop from an injury such as this, we called upon God to perform a miracle. God marvelously answered prayer! In less than five days the eye was completely well. The indentation had filled in completely. No trace of the injury can be detected. To God be all the praise! —Vernon Boyer, Pastor, First Assembly of God, Brookville, Pennsylvania.

Baptized With the Holy Spirit

BY E. S. WILLIAMS

THE BAPTISM WITH THE HOLY Spirit is a definite experience. It was definite in the time of the early Church; it ought to be definite today. Too much is often taken for granted. Seekers are told to take the Spirit by faith. Unfortunately, in many instances, all they take is a consent to truth.

So definite is the experience of being baptized with the Spirit that it is given various descriptions. One description is "Filled with the Spirit" (Acts 2:4). When Jesus communed with the disciples concerning the coming of the Spirit, He said, "Wait for the promise of the Father. . . . Ye shall be baptized with the Holy Ghost not many days hence"

(Acts 1:5, 6). With the promise of the Spirit, there was a promise of power—"But ye shall receive power, after that the Holy Ghost is come upon you." The purpose of this power was that they might be able ministers of the New Covenant, fervent witnesses to Christ.

When the Spirit came, it is said, "The Holy Ghost fell on them" (Acts 10:44-46). No one present when the Spirit fell upon the house of Cornelius had any doubt that the Holy Spirit had come. It is of interest to study what took place at Pentecost, then to see what took place at the home of Cornelius. Peter says the experiences were so similar as to be the same—"Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God" (Acts 11:17)?

The Holy Spirit is "the promise of the Father." After His resurrection, Jesus gave the commission to the disciples—"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." He then said, "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:47-49).

Each experience of receiving the Baptism with the Spirit was in some ways dissimilar. The disciples who received at Pentecost had enjoyed a long

period with our Lord Jesus. Those at Samaria had some days between their conversion and their receiving the Holy Spirit. At Ephesus the disciples were walking with God according to the enlightenment which they had received from Apollos, until Paul came their way. At the home of Cornelius, while Peter was speaking concerning Christ and redemption the Spirit fell. We are thankful that each of these experiences was different from the others. The Holy Spirit is free; He knows the hungry heart. He is not so much concerned as to our ideas as to how He must work.

At Pentecost Peter preached, "Repent ye, and be baptized, every one of you . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). This indicates that repentance and remission of sins prepared the way for the infilling of the Spirit. In Acts 3:19 Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out." Then the R.V. reads, "That so may come times of refreshing from the face of the Lord." Adding the teaching of these Scriptures to the time and manner of the receiving of the Holy Spirit in the Book of Acts, we have certain ground for believing the Baptism with the Spirit is an enduement of power for the cleansed believer.

—*Systematic Theology (volume 3)*

ENDUED WITH POWER FROM ON HIGH

THE MAIN FEATURE OF THE COMING of the Holy Ghost (Acts 1:8) is power for service and not regeneration for eternal life. Whenever we read of the Spirit coming upon, resting upon, falling upon, or filling people, the reference is not to the saving work of the Spirit but always to power for service. In addition and subsequent to conversion, a believer may experience an enduement of power whose initial oncoming is signaled by a miraculous utterance in a language never learned by the speaker.

In addition to the operations of the Holy Spirit in regenerating, sanctifying, energizing, illumining, and imparting gifts, there is another, having for its special purpose the energizing of hu-

man nature for special service for God, and issuing in an outward expression of a supernatural character. In a general way, Paul refers to this outward expression as "the manifestation of the Spirit" (1 Cor. 12:7), perhaps in contrast to the quiet and secret operations of the Spirit. In the New Testament this experience is designated by such expressions as falling upon, coming upon, being poured out, being filled with, which expressions convey the thought of suddenness and supernaturalness. All these terms are connected with the experience known as the Baptism with the Holy Spirit (Acts 1:5).

The operation of the Spirit described by these terms is so distinct from His

BY MYER PEARLMAN

quiet and ordinary manifestations that scholars have coined a word to describe it. The word is "charismatic," from a Greek word frequently used to designate a special impartation of spiritual power. The Baptism with the Holy Spirit is charismatic in character, judging from the descriptions of the results of the impartation.

How do we know when a person receives the charismatic impartation of the Holy Spirit? In other words, what is the evidence that one has experienced the Baptism with the Holy Spirit? We grant that the results of the imparta-

tion are not recorded in every case mentioned in the Book of Acts, but where the results are described there is always an immediate, supernatural, outward expression. A divine power is controlling a person, and in every case there is an ecstatic speaking in a language that the person has never learned.

The experience described as being "filled with the Spirit" is connected with the thought of power for service. Three phases of this experience are to be distinguished: (1) The initial filling, when a person is for the first time baptized with the Holy Spirit. (2) A habitual condition, referred to in the words, "full of the Holy Ghost" (Acts 6:3; 7:55; 11:24), which words describe the daily life of a spiritual person,

or one whose character reveals the "fruit of the Spirit." (3) Fillings or anointing for special occasions. Paul was filled with the Holy Spirit after his conversion, but in Acts 13:9 we learn that God gave him a special endowment wherewith to resist the evil power of a sorcerer.

It is true that the Spirit abides in the Church, yet that should not deter the believer from asking and seeking. As there is a faith toward Christ for salvation, so there is a faith toward the Spirit for power and consecration. God gave (John 3:16); we must receive (John 1:12). As sinners we accept Christ; as saints we accept the Holy Spirit.

—*Knowing the Doctrines of the Bible*

THE CRIER

(Continued from page five)

grown more and more conscious during his preparation and ministry: the test of holiness! The Messiah would be the HOLY One of God!

As though a flash of light illuminated his consciousness, the reason of the content of his message became plain. Repentance, righteousness, the putting away of sins, the preparation of the hearts of men—this had been the logical preparation for the coming of One whose kingdom was to be a kingdom of righteousness, whose passionate purpose would be to offer to the Eternal a life of perfect holiness, and whose constant cry would be, "I come to do thy will, O God!" Who else but such a One could baptize with the Spirit of Holiness?

For now that Voice whose sacred cadences he had learned to know in the hill country of Judea spoke to him, and said, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

Confidently, with the knowledge of a renewal of divine anointing and equipment, yet thrilling with a sense of immediacy, the Crier took up the burden of his preaching. Urgently, with fervent insistence upon instant compliance he again called upon the people to repent. One after another, individuals approached him and indicated their desire to be baptized. Teaching, exhorting, answering questions, baptizing—this day

seemed to be following the pattern of previous days.

And then—suddenly, and yet without imparting to him any sense of shock or surprise, One different from all the others stood before him.

"I have come," He said, "to be baptized."

Perhaps those nearby noticed the hesitation, the trembling voice, the strange words of the Crier as he replied, "I have need to be baptized by you, and do you come to me?"

Then Jesus from Galilee answered, and His voice was sweet and kind, "Let it be so this time, for we ought to perform all righteous duties."

So John baptized Him there in the Jordan.

Luke, the great historian, describes the scene: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

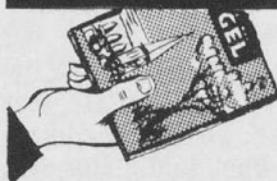
This was it; this was the test; this was the knowledge that the Crier sought. He knew that Jesus of Galilee was the One without blemish, the One well-pleasing to the Father, the Anointed One who fulfilled the condition of perfect holiness.

Now John could accomplish the third part of his ministry. Now he could show the Messiah to the people. Now he could point to an individual and say, "This is He of whom I told you."

And so we read, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him."

Behold the Lamb of God! Gaze upon the spotless, sinless One! See Him who is holy, harmless, undefiled, separate from sinners! Consider the One upon whom the dovelike Holy Spirit abides, the Prince of Peace! This is the Messiah, this is the Christ, this is the Son of God; this is your Saviour! ◀ ◀

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—Mrs. R.C.H., Fort Worth

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THE PENTECOSTAL EVANGEL

434 West Pacific

Circulation Department

Springfield 1, Missouri

PENTECOST

Its Primary Product and By-products

BY LOUIS H. HAUFF, SAN BERNARDINO, CALIFORNIA

WHEN I TOURED THE LARGE Kaiser Steel Mill at Fontana, California, I was impressed with its overall operation. The main product of the mill is pig iron. But in the production of this, there are a number of by-products—things apart from the main result. Some of the by-products of this mill are tar and asphalt for paving and roofing; sulphate ammonia for fertilizer; paraffine for medicines; and slag rock for roofing and insulation.

The Baptism in the Holy Spirit is somewhat similar to this—there is a main product, and there are a number of “by-products” and blessings.

THE PRIMARY PRODUCT

Acts 1:8 declares there is one main product of the Baptism in the Spirit: “Ye shall receive *power*, after that the Holy Ghost is come upon you: and ye shall be *witnesses* unto me. . . .”

The first responsibility of the Spirit-filled Christian is to be a witness for Christ. Each church fulfills this commission with its visitation and evangelism program at home and its missionary program abroad. Spirit-filled people must be evangelistic and missionary-minded.

Power to witness for Christ in word and life is the primary purpose of the Baptism in the Holy Spirit. This is well illustrated by Peter. On the Day of Pentecost, after having been filled with the Spirit, Peter preached a sermon that brought three thousand souls into the kingdom of God. It is also recorded that these Spirit-filled believers later “filled Jerusalem with their doctrine.” At another time they were “filled with the Holy Ghost, and they spake the word of God with boldness.”

But even though spiritual power to witness for Christ is the main product of the Baptism, there are many other benefits from this wonderful experience. These can be termed by-products of the Spirit-filled life—something produced apart from the main result.

SPIRITUAL WORSHIP

The first of these by-products we shall mention is spiritual worship. When those on the Day of Pentecost were filled with the Holy Spirit, they “began to speak with other tongues, as the Spirit gave them utterance.” Speaking with tongues was not the main purpose of the Baptism in the Spirit, but it certainly was the evidence that the disciples had been baptized! This was also true in Caesarea (Acts 10) and Ephesus (Acts 19). In Mark 16:17, Jesus said that one of the signs that would follow believers was that they should “speak with new tongues.”

This God-given ability brings believers to a deeper place of spiritual worship, as taught in 1 Corinthians 14. “He that speaketh in an unknown tongue speaketh not unto men, but unto God . . . [for] in the Spirit he speaketh mysteries” (v. 2). “He that speaketh in an unknown tongue edifieth himself” (v. 4). Paul said, “For if I pray in an unknown tongue, my spirit prayeth” (v. 14).

Those who have been filled with the Spirit have found the truth of these scriptures and have entered a new area of worship. They have also been helped in their prayer life, for Romans 8:26 states: “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us

with groanings which cannot be uttered.”

SPIRITUAL GIFTS

With the Baptism in the Holy Ghost comes special endowment for spiritual service—the bestowing of gifts for the building up of the church. 1 Corinthians 12:9 says: “The manifestation [of, the gifts] of the Spirit is given to every man to profit withal.” Every Christian should desire spiritual gifts—not for personal satisfaction but for edifying the entire church of Jesus Christ. 1 Corinthians 12:8-10 catalogs these spiritual gifts, all essential in the body of Christ, distributed by the Spirit “as he will.”

HOLINESS

When one is filled with the Spirit his life is sanctified—made holy. This means showing the nature of Christ and witnessing for Him with our lives. It is recorded of the early disciples that the Jews “took knowledge of them, that they had been with Jesus.” This should also be true of us. The more time we spend with Jesus, the more we become like Him. The more we are filled with the Holy Ghost, the more we are separated from the world and the flesh and separated unto God. Paul said we are “sanctified by the Holy Ghost.” Every move of God’s Spirit upon us has a sanctifying effect upon our lives.

HAPPINESS

Happiness is not the main purpose of the Baptism, yet the experience certainly brings great joy and blessing to our lives. It is stated that the early “disciples were filled with joy and with the Holy Ghost.” Being filled with the Spirit gives us a life of contentment, for “the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost.”

Today many are taking tranquilizers to give them relief from anxiety, fear, and unhappiness. But the best medicine is to be filled with the Spirit. “A merry heart doeth good like a medicine,” the Bible says. Some folk consume intoxicants trying to find happiness. The Word of God declares, however, “Be not drunk with wine, wherein is excess; but be filled with the Spirit.” Dr. A. J. Gordon said, “Be God-intoxicated men. Let the Spirit of God so control you that you shall pour yourself out in psalms and hymns and spiritual songs.”

HEALTH

Pentecost has brought healing and health to many. Numbers who have

found forgiveness, peace, and contentment in the Lord have also discovered that their physical being has become better. God has promised gifts of healing for the sick.

Those who have been baptized in the Holy Spirit are preaching, teaching, and practicing divine healing. This is also one of the signs which Jesus said would follow believers: "They shall lay hands on the sick, and they shall recover." In our generation we have seen miracles of divine healing bring multitudes into the church. Our emphasis on this truth has caused many other denominations to re-examine the Word of God on the subjects of divine healing and the Baptism in the Holy Spirit.

* * *

Pentecost is the remedy for a weak, lifeless, powerless, worldly, joyless, and sick church. The Baptism in the Spirit will give believers power to witness and work for God. It will deepen our spiritual lives, making us holy, healthy, and happy. Thank God for the primary product and the by-products of this glorious experience.



BRADENTON'S NEWEST CHURCH

The newest church in Bradenton, Florida, is the Assembly of God and it is growing fast. It was started as a Sunday School in September 1955 with sixteen present. Today the attendance averages 60 each Sunday, and the congregation is worshipping in the debt-free building that is shown above.

(The men standing in the doorway are V. Crandall Miller, pastor of the church, and Howard S. Bush, District Superintendent of South Florida District.)

The first revival to be held in the new building was directed by Evangelist Warren D. Combs from the Northwest District. Brother Combs was reared and educated in Bradenton. God blessed the meetings and a keen interest was shown by the people of the community.

Brother Miller and his congregation are anticipating greater blessings and increased growth in the days ahead. Eventually the present building will be used as a Sunday School annex and a larger auditorium will be erected for general worship.

In Defense of Parents

(Continued from page seventeen)

The attorney for the prosecution, who is also the jury and judge, may be a practicing psychoanalyst, a sociological caseworker, a psychiatrist, the judge of a juvenile court, or just a student of psychology, but the results are always the same.

Say the parents, "We were always very generous with our boy. We gave him a regular allowance." The verdict is, "You are guilty of overindulging him. He never learned the true value of things." Or they say, "We were careful to see that our boy earned his spending money." Verdict: "The boy has built up a deep feeling of resentment against you for your ungenerous attitude and this causes him to act as he does." If they say, "We never punished our boy," the verdict is, "You taught him contempt for authority in the home and he later transferred his attitudes to the laws of society." Or if they say, "We were quite strict with him," the verdict is, "He is now in revolt against parental tyranny." If they say, "We took him to church every Sunday," the conclusion is, "You forced religion down his throat and his present misconduct is a natural regurgitation." Or if they say, "We let our boy decide religious matters for himself," the reply is, "You deprived him of the guidance and sense of security he needed to develop normally."

To vary things a bit, the inquisitor may turn accuser and charge, "Your boy's trouble arises from tensions in the home." "But," say the surprised parents, "there were never any tensions. We've lived in perfect harmony since the day of our marriage."

"Your discords were *unconscious*," says the accuser. "You were never aware of them but they were there nevertheless and the boy *felt* them."

Or, "Your boy's trouble stems from the jealousy his father felt toward him from the day he was born." "Jealousy," cries the astonished father. "Why, I was so crazy about the baby that I could hardly eat or sleep for the joy of it. He was the delight of my life." "Ah, but your jealousy was there all the time. Only it was *repressed*. But the boy sensed it and it made him feel unwanted."

This is a sample of the brainwashing methods used against parents these days in the name of science in an allegedly civilized land. Nothing could be more cruel or less scientific.

Now I want to anticipate two possible false conclusions that my readers may draw from this article. One is that it is written in self-defense. This is simply not so. In our home there have been seven children, and by the infinite grace of a sovereign God not one of them gave us any more than the run-of-the-mill trouble that such a family might be expected to give. I never had cause to seek help from any professional counselor. My concern for parents has nothing whatsoever to do with my own life.

The second is that I write out of ignorance. Well, may I say that I was for a number of years a lay student of Freudian psychology and before I found out better I accepted its cloudy theories as very truth itself. When I discovered that psychoanalysis rested upon unproved and unprovable postulates which had to be taken on faith I began to draw back. When I further discovered that to be a follower of Freud I had to accept the *ipse dixit* of an irreligious dogmatist hopelessly engrossed in sex, I turned my back on the whole business. To be a good Freudian requires as much credulity as to be a good Catholic; and I cannot go along with either one.

—Concluded next week

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Joyous Believing

"This day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength" (Neh. 8:10).

BY DAVID McKEE

Irish Evangelist

WHEN WE COME INTO CONTACT WITH the needs of men and women, we are made to realize how many words beginning with "S" have the hiss of the serpent. Satan, sorrow, sin, suffering, selfishness, separation—these all belong to the kingdom of darkness. But "the kingdom of God is . . . joy."

The word "gospel" means "tidings which gladden the hearts of men!" The Christian era was introduced by the word, "I bring you good tidings of great joy," and it will be consummated with the shout of victory, "Rejoice with me; for I have found. . . ." Our text forbids sorrow and calls us to recognize that the joy of the Lord is our strength.

THE JOY OF BEING FOUND

It is the devil's lie that Christianity is a sad, doleful business, a self-conscious experience of "giving up things." God promises, "I will also clothe her priests with salvation: and her saints shall shout aloud for joy" (Psa. 132:16). And again, "He brought forth his people with joy, and his chosen with gladness" (Psa. 105:43). Jesus told the seventy, "Rejoice, because your names are written in heaven." Zacchaeus "made haste, and came down, and received him joyfully." The eunuch "went on his way rejoicing." The jailer, when he had brought Paul and Silas into his house, "set meat before them, and rejoiced, believing in God with all his house."

When God saves a man He puts joy into his heart and a song into his mouth. Every revival of religion has brought people out of conviction and weeping into a joyous, singing, victorious experience in God. A church made up of such rejoicing believers will always have an appealing message for a sad, lonely world.

THE JOY OF BEING MASTERED

The joy of conversion, of being found by Christ, leads the new-born soul into a new search for God. It leads also to the discovery that there is something wrong inside, something which is not subject to the law of God, neither indeed can be. And the new Christian is led to cry with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Paul's deliverance came from knowing Christ not only as Saviour but also as Lord—and wherever Christ is Lord and Master there is joy.

We as believers will know the joy of the Lord only in the measure in which we are willing to be mastered by Him. G. Campbell Morgan tells of a friend, a woman of intellect and talent, who was questioned why she had never married. She replied, her eyes flashing, "Because I have never met a man who could master me!" Thank God, we have a Christ who is big enough to master us, who can give us freedom by controlling every part of our lives.

Paul came to know this joy of being mastered! His great intellect was mastered by a greater, his big heart overwhelmed by one bigger, and it gave Paul's life the quality of infectious joy which could not be overcome. He had joy even while in prison, while suffering for Christ's sake, while spending and being spent, until he could say, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Paul knew what it meant to be poor, sick, and lonely, yet he finished his course with joy.

The Bible teaches that a believer can have a heart full of joy even when his eyes are full of tears. For Christ the way of joy led to a cross—for us it will do the same. Joy is a cheerful, glad acceptance of the will of God for our lives, a recognition that He is a good God, and that He knows and plans much better for us than we could ever do ourselves.

God wants His children to get beyond the prayer of Genesis 28:20, 21:

"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, . . . then shall the Lord be my God." To know the joy of the Lord is to pass beyond bargaining with God, into the experience of the three Hebrew children who said, "Our God whom we serve . . . will deliver us out of thine hand, O king. But if not, . . . we will not serve thy gods." *But if not!* Though every evidence of reason and emotion is to the contrary, though it seems that our world has come toppling down around our ears, we can say, "We will not serve thy gods!"

"I will not doubt, though all my ships at sea come drifting home with broken masts and sails;

I will believe the Lord, who never fails, from seeming evil worketh good for me. And though I weep because these sails are tattered, still will I cry while my best hopes lie shattered,

'I trust in Thee.'

"I will not doubt, though sorrows fall like rain and troubles swarm like bees about a hive.

I will believe the heights for which I strive are only reached by anguish and by pain. And though I groan and writhe beneath my crosses, I yet shall see through my severest losses,

The greater gain."

THE JOY OF BELIEVING

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13). Joy and peace in believing—that is ours through the power of the Holy Ghost. The fruit of the Spirit is joy—not a cheap, frothy emotion dependent upon circumstances, but a deep, settled acceptance of the will of God as being "good, and acceptable, and perfect."

This joy will sustain and strengthen until the believing heart hears the call, "Enter thou into the joy of thy lord." Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." On that day "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying." All heaven will obey the call, "The Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him."

May this same joy be ours today in a distressed world. For the Lord is good, His mercy is everlasting, and His truth shall endure to all generations!

Oklahoma WMC Convention

BY MRS. ROBERT E. GOGGIN

District W.M.C. President

The recent annual convention of our District Women's Missionary Council was one of the greatest meetings we have ever had. It was held at our district headquarters at Oklahoma City, Oklahoma, on April 15 and 16. The attendance was very good and the spiritual tide was high in all services.

As our convention theme this year we used "The Women's Missionary Council's Contribution to World Evangelism." Our speakers were Everett Phillips, Africa Field Secretary for the Foreign Missions Department, Mrs. Murray Brown, who with her husband is home on furlough from the Dahomey field in French West Africa, and Leslie Moore, one of our pastors. Brother Phillips spoke on the subject, "The Women's Missionary Council's Part in the World Missions Program." Mrs. Brown spoke on, "What the Women's Missionary Council Means to a Missionary Family." Brother Moore used as his subject, "What the Women's Missionary Council Groups are doing in the Local Church Program." All the messages were well received and were a blessing.

Other missionaries attending the convention were Mr. and Mrs. Carl D. Holleman and Mrs. Gertrude Clonce, a missionary to the Jewish people in Chicago.

As usual, one feature of our convention was the great linen and food shower brought in from all over the district for our missionaries. We have been able through these showers to supply all our outgoing missionaries with linens, clothing, etc. We also supply the needs of those who are returning home. We have not yet finished tallying up the shower but I think it would be a conservative estimate to say it is worth over \$3,000.

We have found that district-wide WMC conventions help to stimulate interest in our work. We are thankful to God that from year to year we have been able to do more for foreign and home missions, benevolences, and our own district program.

Just prior to our District Convention, we held a series of sectional conventions throughout our district. We were given time to present our WMC program to the pastors and churches over all the district and the response was overwhelming. In these meetings alone we raised over \$7,000 for our various 1957 projects. The WMC groups of Oklahoma are moving forward and are accomplishing great things for the Lord.



District officers and Sectional Directors of the WMC organization of Oklahoma.



Display of canned goods brought in by the Sectional Directors.



Missionaries attending the Oklahoma District WMC Convention. Left to right: Mr. and Mrs. Murray Brown, Everett Phillips, Mrs. Robert E. Goggin, District WMC President, and Mr. and Mrs. Carl D. Holleman



Fagots From the Torch of Evangelism

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

► **GALENA, KANS.**—In the month of April Evangelist Jim Collins of Tulsa, Okla. had a very successful revival campaign here. At least eight were baptized in the Holy Ghost, and six were saved. The presence of God was felt in every service.

—Taylor H. Davis, Pastor

► **EXCELSIOR SPRINGS, MO.**—The First Assembly of God recently concluded a successful three-week meeting with Evangelist and Mrs. Harold Duncan of Indianapolis, Indiana. At each service the Holy Spirit was present to minister to the needs of the people. The anointed ministry in sermon and in song was a blessing to all. This was the best campaign here in several years as far as results and attendance are concerned.

—Robert Beckman, Pastor

► **STAMFORD, CONN.**—The Stamford Gospel Tabernacle was filled on Sunday, April 28, as Evangelist Philip Jackson of Stoke-On-Trent, England, brought his 21-day revival to a close. From the very first night the atmosphere was charged with the power of God as Brother Jackson ministered under a rich anointing. Sinners and backsliders sought the face of God at the altar, and many testified to a healing touch in their bodies. The church is still feeling the results of the meetings.

—Roy T. Johnson, Pastor

► **CLARINDA, IOWA**—The church here was greatly benefited by the special pre-Easter services conducted by Evangelist Johnny Garrison and Paul Tinlin of Central Bible Institute. Five knelt at the altar for salvation, and the spiritual tide ran high. The ministry of these brethren was very uplifting.

—G. R. McGhghy, Pastor

► **MINNEAPOLIS, MINN., May 5**—The Minneapolis Gospel Tabernacle has been in special meetings with the same evangelist for six months. The meetings started on November 11 with Evangelist Ed Barg preaching and Ben Swett assisting with the singing. Brother Barg has only recently come into the fellowship of the General Council. There has been a renewal of Pentecostal power and experience in the church so that many of the members have been receiving a fresh anointing of the Spirit, and every week many have received the Baptism of the Holy Ghost. Many have been saved, and alcoholics have been delivered from bondage and sin. The gifts of the Spirit are being manifested in the meetings with great blessing. Many new people have been attracted and drawn by the power of God and have affiliated with the church. Lately children and teenagers have been entering in so that remarkable experiences of salvation, infilling of the Spirit, and intercession and prayer by

the children has made a deep impression on all. The Junior department of the Sunday School received an outpouring of the Spirit one Sunday, and seven children were filled with the Holy Spirit during the Sunday School hour. In spite of opposition by Satan, the meetings are continuing.

—Frank J. Lindquist, Pastor

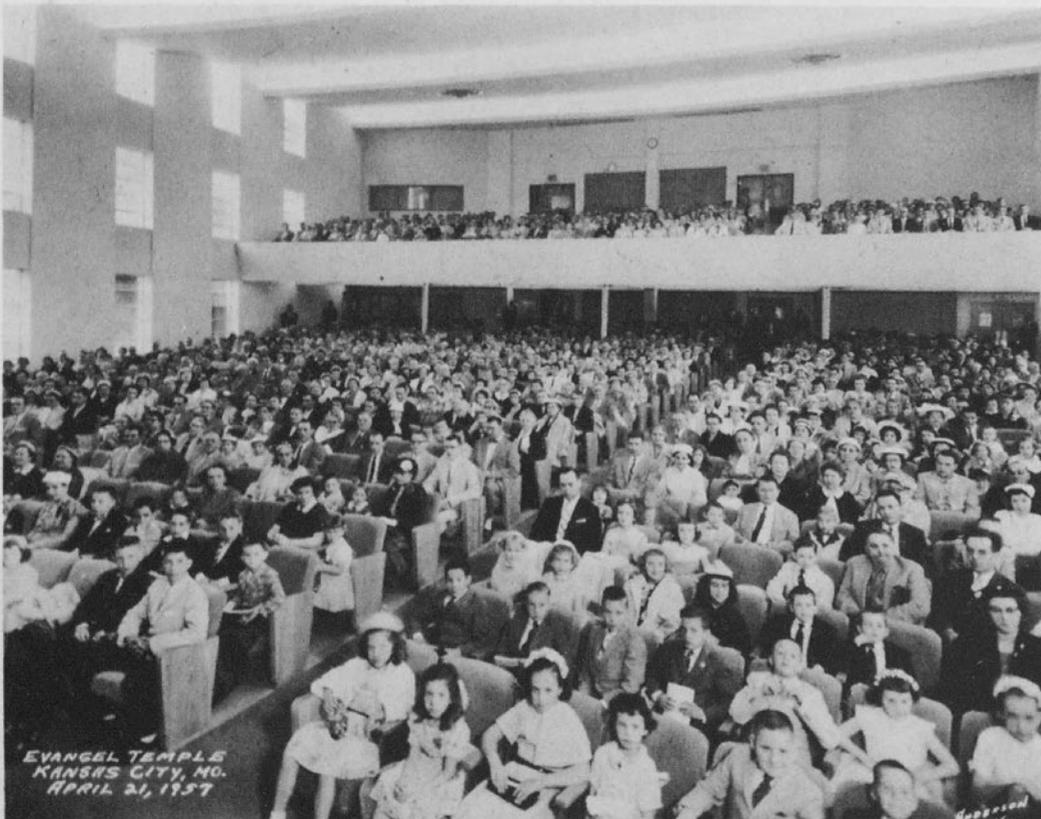
► **HEMPSTEAD, N. Y.**—The church here will long remember the three-week revival conducted by Evangelist L. K. Dodge. Six were filled with the Holy Spirit (three of them C.A.'s), and nine were at the altar for salvation. Fourteen radio programs were broadcast, climaxing with the Easter broadcast right from the church auditorium. The \$1,000 mortgage reduction goal was met. In the closing service 12 young people came forward to consecrate themselves for full-time service. The pointed, powerful, practical, provocative Pentecostal messages did the church much good, and the effects remain.

—Steve Durasoff, Pastor

► **MYRTLE POINT, OREG.**—During the month of February, Evangelist Don Gossett conducted revival services in the church here. The Lord honored His Word as proclaimed by the evangelist, and showed His saving and healing power. One outstanding miracle took place in the life of a local contractor who came to the services on crutches. On a Friday night this man accepted Christ as Saviour, and was prayed for in the healing line. He immediately cast aside the crutches, and was able to walk. For 22 years he had been without a kneecap, but God created a new one for him. A local physician, Dr. Thomas, confirmed this mighty miracle. Another great healing took place when a girl who was unable to walk was made normal instantly. She had been carried to the services by an aunt. The mother was present with the thrilling testimony that her little girl was completely healed and had been running all over the place.

—Hubert Crawford, Pastor

► **KANSAS CITY, MO.**—Evangelist Watson Argue began an Easter revival in Evangel Temple on March 31. From the very first service, the presence of God was mightily manifest. The meeting continued three weeks with fine attendance and the altars were filled nightly. Many were saved, and several were baptized in the Holy Spirit. Many testified to deliverance from physical ailments by the touch of the Master's hand. There were 60 added to the membership of the church. Brother Argue is a tireless worker and co-operates with the church in every manner, promoting the finest fellowship. This meeting will be long remembered. —A. A. Wilson, Pastor



Congregation at Evangel Temple, Kansas City, Mo., on Easter Sunday morning during the Watson Argue evangelistic campaign. A. A. Wilson is pastor.

FELLOWSHIP NEWS

SITE PURCHASED IN NAMPA, IDAHO DISTRICT HEADQUARTERS

BOISE, IDAHO, April 24—The Southern Idaho District Council, held here this month, was marked by a wonderful spirit of unity and fellowship. W. F. Morton, the first Superintendent of the Southern Idaho District, was the speaker.

C. A. Slaughter, the present District Superintendent, told the delegates that a site has been purchased at Nampa, Idaho, for a new District Office and Superintendent's home.

Plans were gotten under way to provide a permanent site for Youth and Boys' and Girls' Camps.

Due to ill health, John E. Shaw, Assistant Superintendent and Treasurer, announced his temporary retirement from all active service. He was commended for his continuous service to the District since it was formed in 1943.

The following officers were elected: Homer B. Walkup, Assistant Superintendent and Treasurer; Lawrence A. Steller, Secretary; and Douglas E. Snider, third General Presbyter. Sectional Presbyters elected were: E. C. Shively, R. D. Murphy, C. G. Roberts, and L. A. Steller. W. M. C. President, Rachel F. Walkup was re-elected.

The terms of the following officers have not yet expired: C. A. Slaughter, Superintendent; C. B. Kirsch, C. A. President; and W. N. Paris, Sunday School Director. These brethren will continue to serve the District during the coming year, along with the newly elected officers.—by Homer B. Walkup.

NEW ORGANIZATION LAUNCHED TO PROMOTE HOME MISSIONS

DULUTH, MINN., May 9—Glad Tidings Assembly (Waldo W. Trask, pastor) was host to the recent 36th Annual Minnesota District Council. The blessing of the Lord was very real during the convention. Maynard Oss was the speaker.

The formulation of "God's Mission Men" was decided upon. This organization, formulated under the leadership of the Home Missions Committee and the Men's Fellowship, will call upon enrolled members to contribute one dollar for each new work opened. A member shall not be obligated for over five calls per year, if he feels unable to respond more often.

A Church Placement Service plan was adopted to provide an exchange of business and labor opportunities to benefit our Pentecostal people. This service will also provide opportunity for the announcement of church fixtures and other items for sale.

The Council approved a proposal for the Board of Directors to change the name of North Central Bible Institute to North Central Bible College.

Elected in 1956 for two-year terms: G. Raymond Carlson, District Superintendent; Ivan O. Miller, Assistant Superintendent;

Wilson A. Kater, Secretary; F. J. Lindquist, President N.C.B.I.

Elected this year: H. R. Snyder, Treasurer (by appointment); Stanley H. Clarke, John M. Strand, Melford Olson, Executive Presbyters.

DISTRICT OFFICERS RETAINED ON NOMINATING BALLOTS

ALBUQUERQUE, N. MEX.—The blessings of the Lord were very real in the recent New Mexico District Council. The ministry of the Revivaltime Evangelist, C. M. Ward, was an inspiration and blessing throughout the convention. Brother Ward's messages to the ministers and their wives each morning at nine o'clock were most helpful. The evening services were well attended, and the last service still found the auditorium almost filled to capacity.

All the District Officers were retained on the nominating ballots: Raymond H. Hudson, Superintendent; Earl G. Vanzant, Assistant Superintendent; and Lawrence Green, Jr., Secretary-Treasurer. Sectional

Presbyters who were ratified by the Council body were: F. Wesley Smith, H. M. Fulfer, E. G. Vanzant, Orel Boteler, and Harold Hill.

Special music was provided by the Boy's Trio from Ysleta Bible Institute, Ysleta, Texas.

The Council was climaxed by an ordination service at which eight persons were ordained.

ANNOUNCEMENTS

SOUTH TEXAS DISTRICT COUNCIL—June 17-19 at Fort Brown Memorial Center, Brownsville, Tex. Howard S. Bush, guest speaker.—by Willis E. Berry, Secretary-Treasurer.

SUMMER SCHOOL—South-Eastern Bible College, May 28 to July 31. For information write: Director of Admissions, South-Eastern Bible College, Lakeland, Florida.

14th ANNIVERSARY, FOUNDERS DAY, AND BACK HOME FELLOWSHIP—June 9-10 at First Assembly of God, Fairmont, Minn. Bert Webb and D. E. Collins, speakers. Free banquet supper Monday, June 10.—by R. W. Miller, Pastor.

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Bessemer	First	June 16-23	Nelson White & wife	George Harden
Ark.	Texarkana	A of G	June 16-30	Hildreth Ethridge	A. C. McCaugh
Calif.	Paramount	¹ A of G	June 11-23	Willard C. Peirce	T. S. Singleton
	San Pedro	¹ A of G	May 28-June 9	Willard C. Peirce	Ralph Salzman
	Selma	A of G	June 4-16	Carl W. Oney & wife	Minor Higgins
	Upland	² A of G	June 3-9	David Nunn	Jimmy Adams
Colo.	Ft. Lupton	Park Ave.	June 9-30	Singing Sandalls	Wm. Hanawalt
Fla.	Panama City	³ First	June 10-14	Gladys Voight	J. B. Davis
Ill.	Lombard	⁴ A of G (area)	June 16-30	Velmer Gardner	Gene Huff
	Rockford	A of G	June 11-30	Musical Vanderploegs	E. L. Stalons
	Virginia	A of G	June 9—	Billy Wolfe	Walter Batman, Jr.
Ind.	Gary	West Side	June 9—	A. F. DiMusto Party	B. E. Hillman
Kans.	Kansas City	⁴ Victoria Tab.	June 2-23	Barnett-Brassfield	H. W. Barnett
Ky.	Owenboro	A of G	June 11-16	Eskelin Family	G. L. Johnson
	Detroit	Central	June 16-30	H. Syvelle Phillips	Holland Edmundson
	Saginaw	First	June 11-23	H. C. MacDonald & wife	Arthur Thornton
Minn.	Saginaw	Genesee Gardens	June 6-16	Peter Jepsen	Lyle R. Phillips
	Mahnomen	A of G	June 11-23	Paul Sandgren & wife	D. L. Shoff
Mo.	Des Arc	A of G	June 4-16	LaVern Golbright	William Newhouse
Miss.	Pascagoula	First	June 16—	Fisher-Cheek	G. McKinney
Nev.	Carson City	First	June 11-23	Dewey Heath	Hubert Rannells
	Las Vegas	Trinity	June 5—	Jerry Fischer	G. O. Baker
N. Y.	Hornell	Glad Tidings	June 12-16	Rob & Lil Watters	Allen Mitchell
Ohio	Akron	Central	June 11—	D. C. Ogden	Ray S. Armstrong
	Canton	A of G	June 4-9	Eskelin Family	Ivar Frick
	Lisbon	First	June 11—	Eddie Roush & wife	Vernon Griffin
Okla.	Broken Bow	First	June 9—	Cecil Grice	J. W. Alcorn
	Commerce	A of G	June 16-30	E. C. Lagmay	W. F. Gilchrist
Oreg.	Sallisaw	First	June 8-23	C. E. Simms & wife	Frank Thomas
	Lakeview	A of G	June 11-23	Don E. Gossett	Forrest Murray
	Salineville	A of G	June 11-23	Arnold Segesman & wife	E. C. Damiani
Tex.	Breckenridge	Municipal Aud.	June 10-30	Bill Sharp	Morgan Thompson
	Bridgeport	First	June 16—	O. W. Newman	Fred Carrington
Wash.	Chehalis	Bethel	June 9—	Carl & Edna Goodwin	Albert Knudson
	Seattle	Calvary Temple	June 2-9	Harry J. Steil	R. J. Carlson
W. Va.	Clarksburg	⁴ A of G	June 2—	T. J. Kerfoot	R. W. Harvey
Wis.	Milwaukee	Gospel Tab.	June 16-30	Reid Evang. Party	Harvey Flaherty
N. Zeal	Auckland	First	June 16-23	Harvey McAlister	Roy Tregenza

¹ Workers Training

² Pentecost Crusade (area)

³ Children & Youth

⁴ Tent

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.

God's Great Gifts

THE HOLY SPIRIT—DIVINE HEALING

DIVINE HEALING by Nelson Parr

The teaching of Divine Healing has, in these last days, come into prominence. In an effort to explain away the hundreds of cases of genuine healing, unfortunate and extravagant accusations have been made. This book points out that Divine Healing as taught by the Assemblies of God has nothing in common with, and is opposed to, the false cults of Christian Science, Spiritualism, Mesmerism, and others. Paper bound, 80 pages. **2 EV 490 \$1.00**

DIVINE HEALING DIAMONDS by Lilian B. Yeomans

These pages are appropriately named—diamonds! The instruction and encouragement given to the sick in this book are as clear-cut and brilliant as these precious jewels. The author never fails to exalt the Word, nor to show that it is faith, apart from feelings and symptoms, which receives the gift. Paper bound, 95 pages. **2 EV 491 50c**

MAINTAINING THE GLOW by A. G. Ward

It is not a question of catching the glow, but of maintaining it. We have all had our glowing moments in prayer, in testimony or in singing; but the problem has been to keep the glow when the way becomes difficult and thorny. Can the glow be ours in spite of feeble health or a strange temperament? Paper bound, 63 pages. **2 EV 544 50c**

BALM OF GILEAD by Lilian B. Yeomans

The author knew Christ as her Healer for over a third of a century. Gifted with faith as few have been, she writes strong, encouraging words, based unfalteringly on the sure Word of God. Paper bound, 96 pages. **2 EV 474 50c**

THE ROYAL ROAD TO HEALTHVILLE by Lilian B. Yeomans

One of the last books from the author's pen before her home-going. In her characteristic style, Miss Yeomans points out the Bible way to healing and lifts the heart to a fresh trust in the Great Physician. Paper bound, 62 pages. **2 EV 735 50c**

EVER INCREASING FAITH by Smith Wigglesworth

It would be impossible to find in another book of similar compass, more challenge and practical help along faith lines. A book which is thoroughly Pentecostal in its outlook. Paper bound, 158 pages. **2 EV 494 \$1.25**

PICTURES OF PENTECOST, In the Old Testament by Alice Eveline Luce

Pictures of Pentecost is the cream of the author's extensive study on the great theme of Pentecost and the Baptism of the Spirit, as set forth in the types and symbols of the Old Testament. One's spiritual appetite will be whetted and his inner life enriched by reading this book. Cloth bound, 238 pages. **2 EV 575 \$2.50**

WITH SIGNS FOLLOWING

by Stanley H. Frodsham

The author tells of the things he has seen and heard during the past four decades. He has received hundreds of letters and many publications from everywhere over the world, all reporting the same story of the Latter Rain outpouring of the Holy Spirit, accompanied by the same signs that were manifest in the days of the Acts of the Apostles. Cloth bound, 279 pages. **2 EV 635 \$2.50**

THIS PENTECOSTAL REVIVAL by Stanley H. Frodsham

This book consists of the opening chapters of the book, *With Signs Following*, the story of the Pentecostal Revival in the twentieth century. Paper bound, 32 pages. **2 EV 747 25c**

THE LIFE OF JOY by Stanley H. Frodsham

"The depths of the soul cry for such a life. The earth-bound spirit thirsts for joy, yea, for continual satisfying draughts which spring forth from the Fountain of Life." The brief, Spirit-touched chapters of this little book bring practical pointers on how to possess the life of joy. Paper bound, 62 pages. **2 EV 541 50c**

WHAT MEANETH THIS? by Carl Brumback

Here in a single, comprehensive volume is what the Pentecostal Movement believes about "speaking with other tongues." *What Meaneth This* will provide the information so long desired by non-Pentecostal friends, and will remove many obstacles from the minds of those who have opposed this part of the Pentecostal message. The book will strengthen the faith of Pentecostal Christians everywhere. Cloth bound, 345 pages. **2 EV 626 \$3.00**

UNTO YOU IS THE PROMISE by Robert W. Cummings

The author's unusual testimony of his Pentecostal Baptism: the manner by which he was convinced, made hungry, and completely ready for a mighty experience. Paper bound, 40 pages. **2 EV 750 35c**



THE SPIRIT HIMSELF

by Ralph M. Riggs

Here is a "must" for all those who profess and believe in the experience and gifts of the Holy Spirit; in this book the distinctive doctrines of our Church are set forth. Brother Ralph M. Riggs, our General Superintendent, has ably unfolded here the teaching concerning the person of the Holy Spirit, His gifts and ministries to the Church. A book valuable for individual instruction as well as for use in study classes. 208 pages.

2 EV 588 Paper bound \$1.25
2 EV 590 Cloth bound \$2.50

PENTECOST EXAMINED

by Elmer C. Miller

This book is a compilation of a number of letters, written without prejudice by a Baptist lawyer to his pastor. They were penned as the result of a sermon preached in the First Baptist Church of Caldwell, N. J., of which the author is a member. Paper bound, 131 pages.

2 EV 571 75c

THE HOLY GHOST AND FIRE

by D. N. Buntain

In this book we hear another mighty echo of the urgent voice of John the Baptist, crying, "He shall baptize you with the Holy Ghost and with Fire." The echo is needed today. "The Holy Ghost and Fire" is an outgrowth of thirty years of rich Pentecostal example and experience. Its lines pulsate with the same spiritual life and vigor that characterized all of D. N. Buntain's life and work. Cloth bound, 97 pages.

2 EV 525 \$1.25

TONGUES LIKE AS OF FIRE

by Robert C. Dalton

This book is historical rather than argumentative, beginning with an account of the speaking in tongues in Apostolic days, and tracing the history of this remarkable phenomenon through the centuries down to the present. The author shows its vital importance as a part of the doctrine and practice of the Assemblies of God. Paper bound, 127 pages.

2 EV 619 \$1.00

PENTECOST

by Donald Gee

In that kindly fashion known and loved by many, the author speaks of the fundamentals of the Pentecostal faith. In doing so, he searches deeply and throws much and fresh light upon his subject. The author's own testimony is given in an inspiring manner. Paper bound, 95 pages.

2 EV 569 75c

THE MINISTRY-GIFTS OF CHRIST

by Donald Gee

This book is an almost classic volume based on Eph. 4:11, 12; 1 Cor. 12:28; and Romans 12:6-8. Our author states his thoughts in a concise but adequate way. "We must not confuse imitation with inspiration. True ministry-gifts consist not in name but in power. We believe the Pentecostal Movement will absolutely fail in obedience to God if it goes back to dependence upon purely natural gifts for the work of the ministry." Paper bound, 110 pages.

2 EV 554 75c

GOD'S GRACE AND POWER FOR TODAY

by Donald Gee

"The danger and shortcoming today is that we shall become far more interested or satisfied with doctrines concerning the Holy Spirit than with what we are actually experiencing of His grace and power." Paper bound, 44 pages.

2 EV 720 35c

CONCERNING SPIRITUAL GIFTS

by Donald Gee

There is an acknowledged need for wise instruction on this important subject. None is better qualified to give this guidance than our author. Paper bound, 119 pages.

2 EV 486 \$1.00

AFTER PENTECOST

by Donald Gee

In his inimitable style, loving and understanding but never timid nor halfhearted, the author discusses the present-day conditions of the church. He speaks of failures and short-comings both in pulpit and pew. Paper bound, 111 pages.

2 EV 461 \$1.00

UPON ALL FLESH

by Donald Gee

You will appreciate the World-Wide Pentecostal Movement as never before, after reading this book. The writer has made a world survey of the Pentecostal Movement and attractively tells how God has poured out His Spirit "upon all flesh" around the world. Paper bound, 118 pages.

2 EV 624 \$1.00

GOD'S GREAT GIFT

by Donald Gee

In his customary masterful style, Mr. Gee brings teaching and inspiration on the Spirit-endued life. The book is simple enough for the beginner, yet profound enough to stir the soul of the mature believer. Paper bound, 63 pages.

2 EV 723 50c

THE FRUIT OF THE SPIRIT

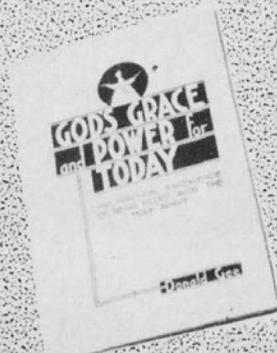
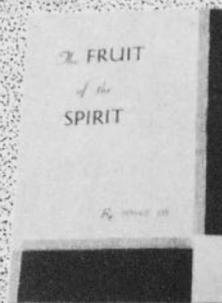
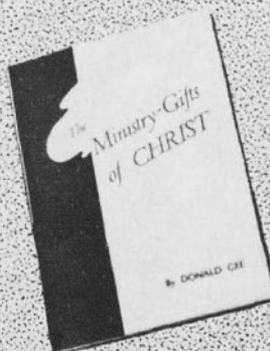
by Donald Gee

The Spirit-filled believer's library is incomplete without this volume. The author deals fully with each of the nine gifts. In the kindly and inspired manner characteristic of him, the author unfolds the scriptural teaching from—as he puts it—"the practical rather than the theological standpoint." Paper bound, 95 pages.

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GOSPEL PUBLISHING HOUSE SPRINGFIELD 1, MO.

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Men's Bible Class Enthusiastic For Revivaltime

BY STANLEY MICHAEL

FOR THE PAST THREE YEARS THE Men's Bible Class of the Pleasant Valley Full Gospel Church in Altoona, Pennsylvania, has been quite enthusiastic about the REVIVALTIME broadcast. To prove their enthusiasm, they have regularly given \$25.00 every month toward the support of the broadcast. Their pastor and Sunday School teacher is Russell Williams, who has led the way for his class in that he himself has been a great promoter for the ministry of REVIVALTIME.

The men of this class have joined together in one purpose and one vision—to reach out into a great harvest field ripened with grain and to bring sheaves to the Master's feet. Through

their regular contributions to REVIVALTIME, they have realized that they could reach thousands with the full gospel message. They know that REVIVALTIME can reach homes in their own community which they have not been able to reach; it can reach other homes where there is a hunger for the deeper things of God; and REVIVALTIME is acquainting these with their own Assembly.

Recently they realized that their enthusiasm and vision were not as great as they could be, so they decided to increase their REVIVALTIME missionary pledge to \$50.00 a month. By this token they have expressed not only their appreciation for the ministry of

REVIVALTIME, but their desire to win more souls to Christ and to spread the Pentecostal message into un-reached territories.

The message of this full gospel broadcast continues to attract the attention of countless thousands every week. And every day REVIVALTIME mail brings testimonies of men and women who have been touched by the anointed message of God's Word. Souls are being saved and sick bodies healed, all because of a consecrated group of men such as this Men's Bible Class who have determined to unite their efforts in reaching the lost by means of radio.

NEWS FLASH!

The following stations have been added to the REVIVALTIME radio log:

CFBC—St. John, N. B., Canada
KTBB—Tyler, Texas
KWAD—Wadena, Minnesota

A young man had just become pastor of a large church. At a reception given him by his people, one of the gossips, a woman with a dangerous tongue, came up and said: "I do not understand how you dared attempt the task of pleasing seven hundred people."

Quick as a flash the Lord gave him the answer. He replied: "I did not come to this city to please seven hundred people. I have to please only One; and if I please Him all will be well."

Men's Bible Class at Altoona, Pa., has enthusiastically and faithfully supported REVIVALTIME





Your Questions

ANSWERED BY ERNEST S. WILLIAMS

Does the Bible teach that the church is God's storehouse?

I think it an excellent plan that the members of the church should bring their offerings to the church so that the same might be disbursed on whatever basis the church may adopt. In Israel the storehouse was at Jerusalem. There the eleven tribes brought their tithes and distribution was made on a basis of equality to the priests and other members of the tribe of Levi who gave themselves to the service of the sanctuary (Deuteronomy 14:22-25; Malachi 3:10).

* * *

I have a small business and am told I must tithe on my entire income. If I were to do this I would have to go out of business, since I do not have ten per cent profit after meeting my business obligations. What does the Bible teach concerning this?

The spirit of the Bible is that of co-operation, not coercion. Abraham, out of the gratitude of his heart, paid tithes to Melchizedek (Genesis 14:18-20). When the tabernacle service was established in Israel the Lord provided that the eleven tribes should tithe for the support of the tribe of Levi, which was separated to the service of the tabernacle. See Leviticus 27:30; Numbers 18:21. The tithes were brought to the storehouse, then distributed among the Levites (Numbers 18:24).

The Levites, in turn, were to tithe their income toward the support of the priesthood (vv. 25-28). Thus, if we are to practice tithing, the minister should tithe for the support of the District Council and General Council in their varied activities.

Out of his gross income a person in business must pay for materials handled and a multitude of other costs. It is what he has left (net income) that he should tithe. It is similar with a farmer. He cannot use all the proceeds from his crops for personal expenses. A large portion must be used for farming expenses. Let him keep accurate records as he would for his income tax, then

tithe his net income. The farmer, however, has the advantage of raising much of his own food. He should take this into consideration when counting up his tithe.

The New Testament has not set before us such a systematic plan as was provided for Israel. It teaches, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Corinthians 9:7). Let him know, however, that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (v. 6). Paul says that Christian giving is a grace in which we are to abound (2 Corinthians 8:7).

* * *

What did Paul mean when he said, "That there be no gatherings when I come" (1 Corinthians 16:2)?

Paul referred to the collections for the poor Christians in Jerusalem. This is also mentioned in 2 Corinthians 8:1-15. Paul would have those of the church at Corinth bring their gifts together so that when he arrived he would not have to seek to raise such funds.

* * *

First Corinthians 9:14 says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Does this refer to the support of a minister, or does it mean that he should be an example of gospel living?

Naturally the minister should seek to be an example, but the meaning of this verse is that he who devotes his time to the service of the gospel should be relieved of secular burdens in order to give his entire time to spiritual service. Those who share his ministry are expected to provide him proper livelihood.

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).

How to be:



shrewd as a financier



generous as a philanthropist



carefree as a kitten



wise as an owl

and a faithful Christian steward

Yes—you can be as worldly-wise as a financier in the way you handle your money, yet as generous and open-hearted as a philanthropist. And it doesn't take a lot of worrying and fussing with money to do it. In fact, once you make this investment, there's no more to it.

Wise? It certainly is, because it provides for you as long as you live. The Assemblies of God Annuity program is an excellent way for an older Christian to climax his life of faithful stewardship. If you have \$100 or more to invest, write today to Atwood Foster, Treasurer, 434 West Pacific Street, Springfield 1, Missouri.

Two Sides To This Question



People with experience tell us that you can't raise an offering for any purpose until you have stirred up sympathy in the hearts of prospective contributors. "There must be an emotional appeal," they say. "And there must be an emergency or an urgent need before people will dig into their pockets and give."

This may be true. And yet, there must be some people who will give just because sound thinking leads them to see that money is needed to carry on the Lord's work—and that if contributions aren't made regularly, unnecessary emergencies arise causing extra burdens to fall upon the shoulders of those engaged in carrying on the work.

We have been talking a lot about this in the Benevolences office. There is no better material for creating sympathetic giving than needy children who have no one to care for them. But we have found that an offering given because a heart has been stirred through an emotional appeal is often an offering that gives the donor a satisfied feeling—"There, I feel so much better to have been able to help during that time of emergency!" First thing we know, another emergency arises and another urgent appeal is necessary because folk have forgotten the National Children's Home and must be stirred to action again.

We are wondering if, in our work, where the expense of car-

ing for the children remains always the same (or a little more as the family grows), there might be a better way. We decided to put the idea before you. Next Sunday is the day set aside in Assemblies of God churches to receive a special offering for the National Children's Home at Hot Springs, Arkansas. Plans are under way for a Boy's Cottage which is badly needed, and monthly costs of operation are barely being covered each month. Special offerings are certainly needed, so we do hope that pastors, congregations and other church groups will plan now for this special offering.

But, to avert emergencies *between* special offerings, the answer is **REGULAR MONTHLY GIVING**. Think it through! Can I afford \$1.00, \$2.00 or \$5.00 each month to provide for children in the Assemblies of God Children's Home? Pray it through! Write it down! Send something every month! It will help more than you would ever think possible and the Lord will reward you for faithful stewardship!

IDEA FOR PASTORS AND CHRISTIAN WORKERS Next Sunday, June 16 is Father's Day. Ask each member to honor his father by bringing a penny for each year of his life. Have a penny march "to care for the fatherless." Send offerings to:

DEPARTMENT OF BENEVOLENCES
434 West Pacific Street — Springfield 1, Mo.

BECAUSE I UNDERSTAND, I will give regular support to the **NATIONAL CHILDREN'S HOME** at Hot Springs, Arkansas. Not only do I plan, as the Lord prospers me, to send an offering each month, but I will pray for the staff members and children.

Please send more information about the National Children's Home.
 Please send a sample "Dime Wallet" for saving dimes for Benevolences.

NAME _____ CHURCH _____

ADDRESS _____

Street _____ City _____ State _____

This is a church pledge This is a personal pledge