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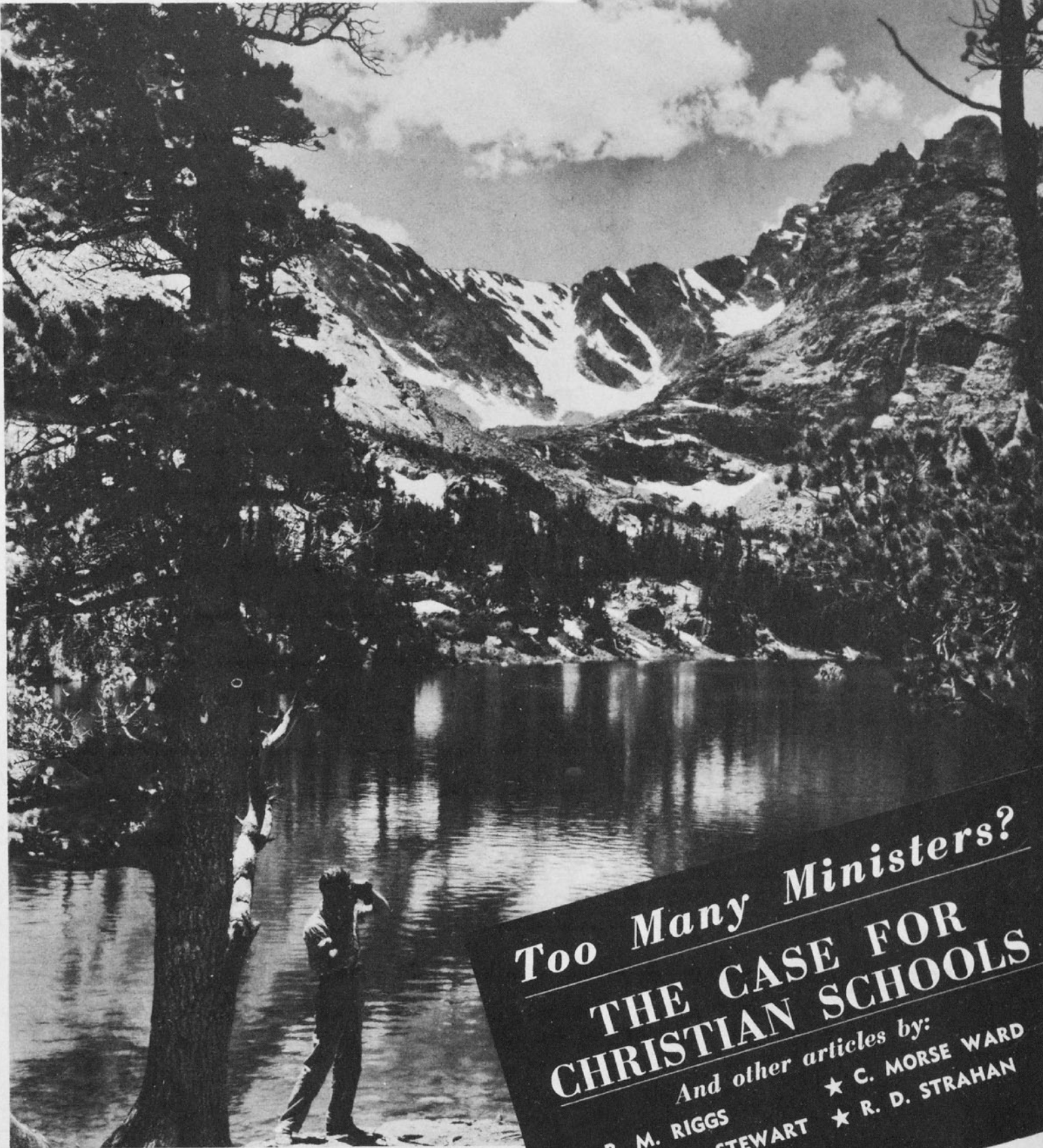
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The Pentecostal

# EVANGEL

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

August 4, 1957



Colorado Publicity Dept. Photo

**Too Many Ministers?**  
**THE CASE FOR  
CHRISTIAN SCHOOLS**  
And other articles by:  
★ R. M. RIGGS ★ C. MORSE WARD  
★ JAMES A. STEWART ★ R. D. STRAHAN

## The River of Life

A river of blessing is flowing from the presence of the Lord. Thirsty souls are coming to that river to drink, and their parched souls are being satisfied. In some places they are coming by ones and twos; in other places, by the hundreds. They are coming to the river of the water of life and are being saved, healed, and filled with the blessed Spirit of God.

This stream of blessing may be likened to Ezekiel's vision, as recorded in the 47th chapter of his prophecy. Ezekiel saw a stream flowing from the house of God, the waters of which had a healing, life-giving quality. The dead sea was sweetened by this healing flow, and everything lived wherever the river came. There was no limit to these waters. The farther they reached, the wider and deeper they became, reminding us that where sin abounds God's grace is all the more abundant. The farther a man or woman is from God, the greater is the mercy He can show them. The deeper their sin, the deeper His redeeming love to rescue them.

Notice that these waters issued out from under the door of the sanctuary. The river of salvation originates in God. He alone is the source of all that is good. He is the One who can put life in our dead spirits, and heal our sin-sick souls. We must come to Him (through repentance, prayer, and faith in His Son) if we would be saved.

Jesus said, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his innermost being shall flow rivers of living water" (John 7:37, 38). Jesus is the Door to God's house, and the waters issue out from Him. It is Jesus, only Jesus, who can bring life to dead souls. Today His loving heart yearns to do this very thing for every person on earth—but, like the river, He waits for us to thirst, and to come to Him, and drink.

There is a beautiful word picture in the Book of Revelation, chapter 22. It is a description of that wonderful river, clear as crystal, that proceeds out of the throne of God and of the Lamb. This river is full of the pure water of life. It flows through the heavenly city that God has prepared for them that revere Him. That sparkling river is but one attraction in the city. The tree of life, with its healing leaves and satisfying fruits, is another. No more curse is there; no more evil, no more night, nothing but perfect joy with Jesus Himself for our Companion. What a heaven it will be! All who wash their robes in the Blood of the Lamb may enter that city and abide there forever.

The Lord invites you to come and slake your thirst in the river of salvation. The Bible says, "Let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17). *Whosoever will* may come, and be saved. *Whosoever won't* will miss it all. Will you enjoy the eternal blessings of God's love, or will the river of His grace have flowed your way in vain?

# THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

AUGUST 4, 1957

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A true story of how a stout faith and a ready knowledge of God's Word prevailed to save one man from death and put several would-be criminals on the road to Life

by H. T. Marroquin



# The Kidnaping of a Colporteur

COLPORTEUR VALENTIN DORANTES was sitting one day on a public park bench reading his Bible; to that same bench other persons would come and sit a while also. Thus the colporteur availed himself of the opportunity of inviting his benchmates to listen to the reading of some Scripture passages, to which he would add pertinent questions or comments. He sold a book or two in that way in a rather short while.

Then came another man who asked the colporteur: "Are you selling Bibles?" "Yes," replied Dorantes, "not so much for the money, but for the good of the people."

The man then told the colporteur that if he would go to his ranch on the edge of a nearby village, he was sure that he would sell six or eight Bibles. He gave Mr. Dorantes his name and exact address.

When that same afternoon Dorantes found the place, everybody was evidently expecting him; but to his surprise, with criminal intent. The man who had invited him now said to him, "This is exactly what I wanted, for you alone to be caught in the trap!" He then gave him a brutal kick and took him back to the barn, where two other men were waiting to help him to do away with Dorantes. The kidnaper had a pistol with him. His two companions had great knives. The chief plotter ordered two of his young boys to dig a hole in the ground in which to bury his victim. He then showed the colporteur

the cartridge barrel of his pistol, loaded with bullets, and added, "You are going to swallow all of these bullets after a while."

The colporteur replied, "If God permits you to do so; otherwise you won't, because I am not alone."

"You watch and see," added the owner of the ranch in an angry manner, "for I am going to sink them all in your head!"

The ranchman's wife and a young daughter were approving witnesses of all this and even added, "This disgraceful old man, when we went to town, gave us a little book which he said was the Word of God; we tore it into pieces and threw it in his face."

After a good while the boys who were digging the grave came back to tell their father that it was ready. The ranchman asked his wife and daughter to go into the house, and at the same time he pushed the colporteur roughly towards the edge of the grave, hitting him on the head. The colporteur got hold of his bag of books, but the man angrily snatched it from his hands and pushed him ahead, saying that he was going to burn the books and put them in the same grave.

At this point Colporteur Dorantes, standing by the edge of the grave, said to the ranchman, "Any person who is sentenced to death for any reason is given a chance to say a few words to express his last will, and that is my petition now."

The wife and the daughter, who were still there, asked the ranchman to let him speak. And so he was given his chance.

With boldness and faith in God, Dorantes said, "You say that the books I have are false. No, Sirs, these books are true and contain the Good News of salvation. The Lord is having compassion on you. He does not want your souls to be lost; and that is why God permitted me to come, to tell you that there is no other name under heaven through which you can be saved, only Jesus Christ. Let it be clear in your minds and hearts what I have already explained to you, that only by believing in Christ can you be saved. But you do not want to hear me. You may accomplish your wish by killing me, but when we meet up yonder on the Judgment Day in the presence of Christ, of whom I have been speaking to you, you will have no excuse, nor can you allege ignorance. Really, it doesn't matter if I die, if it is for His cause." Just then one of them, who had a huge knife in his hand, said with a sneer, "Evidently this disgraceful man is not afraid of dying."

Dorantes replied: "Why should I be afraid, if it is for Christ's sake?"

He was then permitted to take one of the Bibles out of his bag, and to read from it. The Spirit of the Lord directed him to a few passages. He read John 3:14-18 and 1 Corinthians

(Continued on page thirty)

## The General Superintendent Speaks



NOTICE THE PHRASE, "BUT NOW," in the words of Jesus as recorded in Luke 22:35, 36. "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, *But now*, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one."

The thought hinges on the words, "But now." The same words are found in Acts 17:29, 30—"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device. And the times of this ignorance God winked at; *but now* commandeth all men everywhere to repent."

These two words tell us there are stages in God's program. What He does at one time is right for that time, but He can and does change that order and make a new program for a new situation. The thing for us to do is not only to find out how God dealt with those who have gone before us, but also to discover what His program is NOW.

Jesus said to His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you . . . I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . ." (John 16:7-13). Here we see a contrast drawn between Jesus and the Holy Spirit. The Lord Jesus had been with them, but soon He was going away. He had finished the work for which the Father had sent Him into the world, and when He departed the Holy Spirit would come to take His place. Jesus clearly showed that there was to be a change in the divine program.

There was no need for the converts at Ephesus or Samaria or Antioch to wish that they had lived a generation before, when Jesus was on earth. They had the Holy Spirit. They lived in the dispensation of the Holy Spirit. They had to adjust themselves to the times in which they lived, and not wish that they had lived at some other time.

## 'BUT NOW'

**Adjust yourself to the times in which you live, and stop wishing you had lived at some other time.**

There was a time when the Lord's ministry was to the Jews only. The tenth chapter of Matthew tells how Jesus called His twelve disciples and gave them power to heal every manner of diseases. To these twelve Jesus commanded, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." That was a special instruction for a particular occasion. Jesus said, "Go not to the Gentiles." But no one would take that instruction as being meant for us today. Later on, Jesus said to those very disciples, "Go ye into all the world, and preach the gospel to every creature." He said, "Go ye therefore, and teach all nations." It was a new command for a new situation. Whereas formerly He told them to preach to the Jews only, now He commanded them to preach to all nations. There are various stages in the development of God's great program.

Let us look at God's plan for this dispensation in which we live. There were a hundred and twenty in the upper room, and they were all filled with the Holy Ghost and began to speak in other tongues. Three thousand were converted on that day. There were twelve apostles at that time, and those twelve men were recognized as the leaders of the Church. But there arose a new situation which called for a different order. There were murmurings of complaint among some of the believers because the widows were neglected. The apos-

tles therefore called the people together and said, "Conditions are different now. We must elect deacons who can take care of these material problems." It was not enough that there were twelve apostles: they needed seven deacons also, so the Holy Ghost directed them; and the people chose seven men of good report, full of the Holy Ghost and of wisdom. The apostles prayed over them and set them apart (Acts 6). Thus the appointment of deacons became God's plan for the Church.

The apostles went all over the countries doing missionary work, and established churches. This called for another development—"they ordained them elders in every church" (Acts 14:23). This was something new. The twelve elders and seven deacons at Jerusalem could not look after all the new churches, so the apostles were led by the Holy Spirit to appoint elders in every church. It became God's plan to have something different.

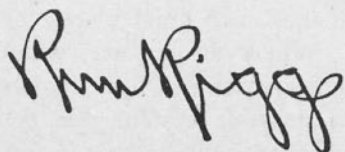
There was a steady development in God's program until at length specific constitution-and-by-laws provisions were given by which elders and deacons should be chosen (1 Timothy 3). By the time this was written it had become standard practice to have elders and deacons. In order to perpetuate this step for the benefit of the following generations, the Lord ordained that the pattern be written down. Today we still have this inspired statement of the qualifications of elders and deacons, to govern our churches.

God's plan keeps moving on. In the Old Testament men received the revelation of God the Father. Then, in the fulness of time, there was the revelation of Jesus, the Son of God. In due time Jesus left the earth and the Holy Spirit came. God steps with a mighty tread. He extended His mercy to the Jews first, then to the Gentiles. On the day of Pentecost there was just one great crowd of people filled with the Holy Ghost. They had no organization, for they did not need it. We who live in a different time do need it. We read in the Book of Acts how they created some sort of organization—first in chapter 6, then in chapter 14. They had still more organization by the time First Timothy was written. God was moving ahead.

Here we come to those hinge words—“*But now.*” Where are we today in God's great plan? What is His will for us? After the Lord gave us the scriptures on how to elect elders and deacons, did He leave us? Did He just turn over the Bible to us and say, “It is up to you from now on”? No, you and I have the Bible to go by, and we also have the God of the Bible. The Lord will forever respect His Bible but He Himself will be with us always, even to the end of the age. We have the same Holy Ghost who was poured out on the day of Pentecost.

We are God's people. We have God's Bible with its complete instructions for our chart and compass. And we have the Person of Jesus who is with us always. The Lord can lead us today as surely as He led the apostles on the day of Pentecost; as surely as He led the believers when they elected the first deacons; as definitely as He directed the disciples when they appointed elders in the church.

The Lord said, “I will not leave you orphans” (John 14:18, margin). We are not alone. We do not have to find our own way through the wilderness. The Lord was with the children of Israel, guiding them with a cloud by day and fire at night. He was with His people through succeeding generations. He was with Paul. “*But now?*” He is with us now. The Lord still dwells among His people and He is leading us on.



# Under Divine Constraint

BY JAMES A. STEWART

THE APOSTLE PAUL'S MAGNIFICENT outburst in 2 Corinthians 5:13-15 is the key to his rugged life of utter abandonment to the Lord: “For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. *For the love of Christ constraineth us;* because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”

All great lives have been under the constraint of some mastering principle. Paul was no exception. He was the mightiest ambassador ever to go forth from the high courts of heaven. His life, however, was sorely misunderstood by the mediocre Christians at Corinth. Some said that he was out of his mind. “Listen to his words,” they said. “Look at his actions. He preaches like a fanatic. He lives like a fanatic. He weeps, he exhorts with a burning heart. He sighs, he groans, he fervently demands that we be given wholly to the Lord Jesus Christ. Judging from the narrow way he lives, you would think he believed that the Son of God is the only person we should live for!”

Others noticed the reasoning faculties to be exceedingly strong in Paul, and no doubt they thought him to be too coolly argumentative. Thus the Apostle answers in his great apology: “Whether we be out of our minds, or in the state of a sound mind, I have only one explanation to put forward in my defense: The love of Christ constrains me.”

The Greek word *sunecho*, which is translated “constraineth,” is one of the most expressive words in the New Testament. It means “to compress, to hold together.” It is used in speaking of a person “taken with sickness” (Matthew 4:24; Luke 4:38), of one who is “in the throng” of a multitude (Luke

8:45), of a man “held” forcibly by others (Luke 22:63). The word is used in Acts 18:5, where it says Paul was “*pressed in the spirit,*” and also in Luke 12:50, where the Saviour said, “How am I *straitened* till it be accomplished!”

Thus when Paul says, “The love of Christ constraineth us,” he means that this glorious love which Christ has for him holds him, as it were, on both sides and urges him on in a course which he cannot avoid. It has him in its grasp, and he has no choice when under its irresistible constraint.

This dynamic word *sunecho* graphically portrays the war cry of the Apostle:

**“The love of Christ captures me”**

It takes me prisoner. Paul was captured on the Damascus road when he cried out, “Lord, what wilt thou have me to do?” How strange and significant are these words, coming from the lips of Paul. He was a man of intense decision. He was on a campaign to exterminate the little assemblies of Christians. He was now on his way to Damascus to destroy the flock of God there. Surely if anyone had suggested to him one half hour before this incident that he would not fulfill his purpose he would have scoffed. Now, however, he is asking for a new commission. His old commission has suddenly become quite useless. He has it in his pocket, but it is a worthless piece of paper. Saul of Tarsus has been *captured!* He cares not what the chief priests may say or think. He desires now only to serve the very One whom he had hated so fervently. He glories in the thought of being a “bond slave” of Jesus Christ (Romans 1:1).

*“Higher than the highest heavens,  
Deeper than the deepest sea:  
Lord, thy love at last has conquered,  
Grant me now my soul's desire—  
None of self and all of Thee.”*

(Continued on page twenty-seven)



# THIS PRESENT WORLD

## Moslem Mosque Dedicated in Washington, D. C.

The Washington Islamic Center, first Moslem mosque to be opened in the Western Hemisphere, was dedicated with formal ceremonies including an address by the President of the U.S. Mr. Eisenhower said that under the American constitution and tradition "this building is just as welcome as would be a similar edifice of any other religion."

"Indeed," the President added, "America would fight with her whole strength for your right to have here your own church and to worship according to your conscience." The ceremonies were attended by representatives of the fifteen Muslim nations which have sponsored the building of the mosque and its adjoining Islamic Center.

Under construction for ten years, the mosque has a minaret jutting more than a hundred feet into the Washington skyline. From it a Mohammedan crier will, with the aid of a loudspeaker, summon the faithful to prayer five times a day. The mosque is located on Massachusetts Avenue in the midst of "embassy row."

## PTL Launches African Evangelistic Effort

With the aid of sound trucks and the co-operation of Protestant missionaries of all denominations, evangelists of the Pocket Testament League are conducting mammoth open-air meetings throughout South Africa. Their initial goal is to distribute 781,000 Gospels, in ten languages, among the people to whom they preach.

## Americans Double Foreign Missions Force in 20 Years

A Lutheran missions leader said that the number of Christian missionaries sent to foreign lands by the churches of the U.S. and Canada has more than doubled in the twenty years between 1936 and 1956. The latest figure, according to Dr. Ralph Lindquist of St. Paul, Minnesota, is 23,432. Dr. Lindquist said the annual budget of the foreign missions enterprise totals \$130,000,000.

Independent and faith missions are outstripping those of the established churches, he said. He also pointed out that a resurgence of ancient religions, awakened by a growing spirit of nationalism, is presenting formidable opposition to Christianity.

### INEXPENSIVE PARKING

There will be plenty of parking space in Cleveland, Ohio, for those who attend the sessions of the General Council. A large municipally-owned area for parking 2,000 cars is available, less than three blocks from the Public Auditorium, and the parking fee is only 25 cents per day.

(Last month the EVANGEL stated that this parking space was free of charge. This was true for a number of years. However, the city has recently paved these lots and put them in first-class condition. The lots will be lighted at night and all cars will be guarded by the police at all times. As a result of these improvements, the city has enacted legislation which calls for a 25-cent fee for 24 hours.)

## Supreme Court Upholds Sunday Sales Ban

In an 8-0 decision, the U. S. Supreme Court upheld the right of states to ban the sale of automobiles on Sunday.

## An Expanding Missionary Field

At the present rate of increase of 120,000 persons per day—43 million a year—the world's population of 2.7 billion may be doubled by the end of this century. The task—and opportunity—of reaching the world for Christ becomes greater every day.

## Unitarians Drop 'Christian' From Official Publication

American Unitarians, after a spirited debate, voted recently to change the name of their 136-year-old official publication from *The Christian Register* to *The Unitarian Register*. Comments *United Evangelical Action*, "A most appropriate move!"

## The Gathering of the Exiles

From all parts of the world, the Jews are being drawn toward their historic homeland. More than 42,500 immigrants entered Israel during the first five months of this year, according to figures released by the Immigration Department of the Jewish Agency. From this figure, it would appear that the original estimate of 100,000 newcomer settlers in Israel during 1957 will be achieved.

The Minister of Labor has declared that Israel will pass the two million mark in population in 1958. Mordecai Namir reports that of the million potential immigrants (excluding those of Anglo-Saxon countries, the U.S.S.R., and Rumania), more than 400,000 had already registered for immigration.

In our day we are seeing a foreshadowing of the day of which God said: "I will gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel" (Ezekiel 11:17).

## Scientists Discover "Quietest Spot" in the U.S.

In this age of roar and rush, the following item from *Eternity* magazine seems to be significant:

"The National Science Foundation, looking for a quiet spot in the United States, picked out Green Bank, West Virginia, as the quietest spot in the United States. The little valley occupied by dairy farmers lies between hills that screen out radio noise. Scientific instruments receive less than one-thousandth of the noise that is heard by similar instruments in the Naval Laboratory in Washington. It was decided that there was no other place in the East where the sounds of the universe could come through quite so clearly."

The article continued: "The glory of the Christian life is that the Holy Spirit makes such quiet places, even in the turmoil of the big city. Wherever you are, whatever your occupation, though the noise machines may register enough decibels to wear out the nervous system, the believer can 'Be still, and know that [Jehovah] is God' (Psalm 46:10.)"

### To Begin Religious Instruction in Hungarian Schools

A large number of parents throughout Hungary have enrolled their children for religious instruction in the elementary and high schools. The Communist government announced that religious classes would be held in every school during the coming year, but parents must expressly state, orally or in writing, that they wish to have their children attend these classes.

### Spiritual Healing Is Not Quackery, Committee Reports

A committee of experts appointed by the Swedish Parliament has issued a report on a six-year study of healings through prayer. The report stated that religious cure may become a form of quackery, but this is not the case if it is confined to intercession by prayer or symbolic acts.

In recent years demands have been made that religious services where prayers are offered for the sick should be prohibited, but the committee did not advocate any curtailment of the right to hold these meetings.

### Greek Faith-Healer Attracts Wide Interest

Doctors and religious authorities have been studying reports of remarkable cures attributed to a woman faith-healer in Athens, Greece. She belongs to the Greek Orthodox Church. Thousands of persons have besieged the home of Mrs. Alexandra Magoula, attracted by her alleged success in healing the sick, sometimes after the doctors had pronounced their cases as hopeless. Some of the cures involve a woman epileptic, an insane girl, and a man suffering from leucocythemia.

So many people have gathered outside the faith-healer's home that police asked her to stop appearing outside the house to bless the sick and suffering. The woman agreed, announcing that "in the future, I will pray in solitude for those suffering." However, although she no longer appears in public, crowds have continued to assemble at her door, sometimes as many as a thousand persons. Mrs. Magoula says the cures come through prayer only. She says she employs no medicine of any kind. She lives on a very simple diet and accepts no offering from anyone, not even a penny. "I draw strength from God and from His Holy Communion, of which I have been partaking every morning for the last fourteen years," she told reporters.

One skeptical newsman decided to test Mrs. Magoula's powers by bringing a demented young man, son of one of his friends, to her house. Later he reported that the patient had "gone to the healer a human wreck and returned the same fine young man he was before his illness."

### Supreme Court Upholds Anti-Obscenity Laws

The Supreme Court of the United States upheld the constitutionality of the federal law which bars obscene publications from the U. S. mails. It also upheld, in split decisions, state laws of California and New York which prohibit the possession of such publications with intent to sell them.

Justice William J. Brennan, Jr., speaking for the majority, said that "obscenity is not expression protected by the First Amendment" which guarantees freedom of the press.

The decision, in the opinion of most observers, gives a green light to prosecutions on both the federal and state level by holding that the word "obscene" is capable of legal definition and that obscenity has no standing before the law under constitutional guarantees of press freedom.



**DISCUSS SUNDAY SCHOOL FAIR**—Talking over plans for the Central California Sunday School Fair are (left to right) E. S. Christoffersen, publicity chairman; Ulphin O. Davis, director; and Robert Carrington, executive committee chairman.

### Plan Nation's First Sunday School Fair

With the theme, "Sunday School Is Big Business," churches in Turlock, California, are planning what is believed to be the first Sunday School fair in the U. S. Convening in Turlock from September 25 through 28, it will be called the Central California Sunday School Fair. Churches of many denominations are expected to cooperate in the venture.

Robert Carrington, pastor of the Assemblies of God Bethel Temple in Turlock, originated the idea of the fair and is serving as chairman of the executive committee. Ulphin O. Davis, nationally-known Sunday School leader from Portland, Oregon, and director of the Evangelical Sunday School Service, was selected as director of the fair.

Central California's Sunday School Fair will be greatly different from a Sunday School convention, according to E. S. Christoffersen, Turlock's mayor and a member of Bethel Temple, who is publicity chairman for the event. Conventions are geared to attract pastors, Sunday School superintendents, teachers, and workers, he states, but "this fair is set up to interest the whole family—children, fathers, mothers, and young people." Plans call for parades, exhibits, demonstrations, Sunday School booths, and arena rallies. Among special guests will be such Sunday School and youth leaders as Dr. Henrietta Mears, Dr. Robert A. Cook, and Dr. David Cowie.

The Turlock Ministerial Union is serving as an advisory committee for the fair.

### Publish 'Pilgrim's Progress' in Russian

The Mennonite Publishing Company, Scottsdale, Pennsylvania, has published a Russian edition of Bunyan's famous book, "The Pilgrim's Progress." Copies are being distributed to Russian-speaking people in 27 countries, including some behind the Iron Curtain.

### Gallup Reports on Church Attendance

According to a recent Gallup Poll, church attendance percentage on a typical Sunday are: Catholics, 76 per cent; Protestants, 44 per cent; men 43 per cent; women, 57 per cent.

Almost 40 per cent of those polled said they never went to church; half of these explained that they had quit going between the ages of ten and twenty.



*by Revivaltime Speaker,*

*C. M. Ward*

No persuasion could uncross the hands of Jacob. And so the record stands in the Book of Genesis. Ephraim received the blessing intended by birth-right for Manasseh.

Now come with me to the New Testament. I want you to see with me a scene that was so beautifully pictured in type centuries before in the record written in Genesis. The only-begotten, sinless, perfect Son of God was in the place of favor with God, figuratively under the right hand of God. God spoke from heaven, "This is my beloved Son, in whom I am well pleased."

We, too, stood before God—but sinners, condemned, hopeless, and undone. We had no right to a place of favor. We held no right by birth. As Paul said, "We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath." The left hand of God's judgment stood over us.

*Then God crossed His hands!* The entire gospel story is the story of Jesus

# *When God Crossed His Hands*

**T**HE INCIDENT IN JACOB'S LIFE that is recorded in Genesis 48 may seem, at first glance, to be unimportant—yet it offers a "close-up" of God's love for us.

Jacob sensed that death was near. His son Joseph, fearing that the old gentleman's present illness might be his last, brought his two sons, Manasseh and Ephraim, to see their grandfather before his death.

Jacob's eyesight had failed. He could no longer discern the children's faces. In verse 8 of Genesis 48 he asked, "Who are these?"

Joseph answered, "They are my sons, whom God hath given me in this place."

"And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed . . . . And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him" (vv. 11, 13).

Manasseh was the older boy. Thus his father, Joseph, placed him under the

right hand of the patriarch that he might receive the double portion of the first-born. Ephraim was the younger boy, and Joseph placed him under the lesser hand of blessing, the left hand of Jacob.

Then something strange happened. We read about it in verse 14: "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born."

The old man knew what he was doing. He had suddenly crossed his hands. And nothing could make him change his mind. Joseph tried to intervene. We read, "And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it" (vv. 17-19).

taking our place. The left hand of God's judgment was placed upon Him. He bore our penalty. God the Father crossed His hands at Calvary. That is the eternal fact of our redemption. Nothing can alter it forever. It is written in 2 Corinthians 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Nothing could change the Father's desire toward us. I can never be worthy, except through His grace and by the fact that the Son of His right hand accepted my place and bore my judgment. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

The right hand of favor, that belonged to Christ, God put upon us. Read it for yourself in Romans 8:32. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Calvary was not an accident, Sir! Calvary was the revelation of the loving heart of God. God offered His "First-born" there for you.

## REVIVALTIME SPEAKER'S ENGAGEMENTS

The REVIVALTIME speaker, C. M. Ward, can be heard in person at the following places:

AUGUST 6-8—FREMONT, OHIO; Calvary Temple Assembly of God, Clover and Garrison Sts., Zone C. A. Revival.

AUGUST 9 — OWENSBORO, KY.; Sports center. REVIVALTIME rally.

AUGUST 20-23—PITTSBURGH, PA.; Evangelistic Temple, 609 Union Ave. Area meeting.

## The Intercessory Missionary

Some years ago my eyes fell on the record of a wonderful work of grace in connection with one of the stations of the China Inland Mission; where both the number and spiritual character of the converts had been far greater than at other stations, and yet the consecration of the missionaries at the latter had been just as great as at the more fruitful place.

This rich harvest of souls remained a mystery until Hudson Taylor, on a visit to England, discovered the secret. At the close of one of his addresses a gentleman from the audience came forward to make his acquaintance. In the conversation which followed, Mr. Taylor was surprised at the accurate knowledge the man possessed concerning this inland station.

"But how is it," Mr. Taylor asked, "that you are so conversant with the conditions of that work?"

"Oh," he replied, "the missionary there and I are old college-mates, and for years we have regularly corresponded; he has sent me names of enquirers and converts, and these I have daily taken to God in prayer."

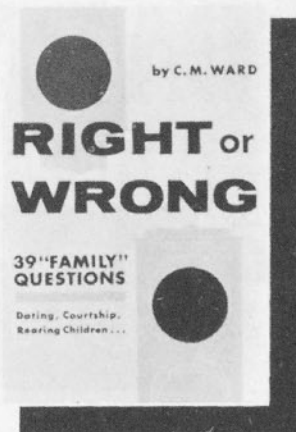
At last the secret was found! A praying man at home, praying definitely, praying daily for specific cases among the heathen—this is the intercessory missionary idea. This man had become a real intercessory missionary.

How different the record of missionary service would be, if each missionary on the field had such an intercessory missionary to hold up his hands!

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6).—S. C. Todd.

## A Unique and Helpful Book

Just off the Press!



# "RIGHT or WRONG?"

THIS NEW BOOK ANSWERS 39 FAMILY QUESTIONS ABOUT DATING, COURTING, REARING CHILDREN . . . PERSONAL PROBLEMS, FEARS, DOUBTS, QUESTIONS—they are expressed day after day in the thousands of letters that come from REVIVALTIME listeners.

People want an answer today—and the most important questions ever asked are the questions that center about the family and the home. This is as it should be. Home life is one of the most important issues of our day. For a long time the REVIVALTIME audience has been asking Brother Ward to write another book of questions and answers. PEOPLE HAVE PROBLEMS AND THEY WANT THE ANSWERS. Brother Ward's new book titled, "Right or Wrong?" is ready for mailing now.

In this book are incorporated 39 most-asked questions and their answers. The questions all center in the home and family relationships. C. M. Ward states, "In over a quarter-century of ministry I have come in direct contact with a great many problems concerning the home. The answers I have given in this book are based on experience and the Word of God. I know they will work."

After you have read your copy of this most unusual book you will want to place it in another home, or pass it on to someone who is planning to be married soon. People today are looking for a clear, positive answer to some vital questions. Here they are in C. M. Ward's new book, "Right or Wrong?"

To assure your getting a copy, fill out the coupon below and return it, just as quickly as possible, with this month's offering for the support of the REVIVALTIME ministry. Your personal copy will be sent immediately. Your part in this great ministry is enabling the radio staff to reach millions each week with the Pentecostal message.

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# TO BOTH LEARNED

and

# UNLEARNED

BY RICHARD D. STRAHAN

Dean, Evangel College, Springfield, Missouri

THE PURPOSE OF GOD IN THE GOSPEL is committed to all humanity. Preaching, in its broadest sense, conveys the thought of more than pulpit ministry. How could Christ expect us all to fill the responsibility of the clergy? Reading the Scriptures should convince us that preaching, in the sense of Christ's great commission to His Church, can be interpreted broadly to mean "the conveying of the truth of the gospel through human personality." In this sense every Christian believer becomes a preacher. His life, his breath, his desires, his actions—all must convey the truth and power of the Word of God and the manifold blessings and advantages of divine grace.

In regard to this matter of personal responsibility, Paul expressed it beautifully but simply in his letter to the Romans: "To both Greek and Barbarians, *to both learned and unlearned* I am debtor; hence my deep-felt eagerness to preach the Gospel as well to you in Rome" (Romans 1:14, 15, Berkeley).

Paul felt that he had an individual obligation to fulfill to all classes and races in the society of his day. To this end we find him directing his efforts. In Acts 9 we see him going immediately to the synagogue and preaching there. He sought to reach the religious people who were yet in their sins. In the thirteenth chapter we read how he sailed for Cyprus to begin his missionary efforts. Iconium, Derbe, Lystra, and even idolatrous Ephesus were to know his witness. The picture of his ministry becomes more complete as we read of his labor in

the seventeenth chapter, for it records, "And some of them believed... and of the devout Greeks a great multitude, and of the chief women not a few."

In our modern Pentecostal movement God has greatly blessed our aims of world evangelism. Able men have glimpsed the power and possibilities inherent in preaching and, directed by the Holy Spirit, have discharged their divine calling. The poor, the sick, and the heart-hungry among the formal religionists have responded. The black, the white, the yellow, and the red man have received the message of the four-fold gospel we have preached. The ignorant, the unlearned, the craftsman, and the common man have heard and received the truth as it has been expounded through human instruments. But the learned among us are comparatively few in number.

Why the scarcity of the learned among us? Is it because they have found the gospel powerless? Is it because they feel no need? Have they found in learning a sufficiency for the human craving for fellowship with God? Perhaps when the record of these days is written the learned will stand before us with accusing finger, still laden with guilt because in our program of soul-winning we failed to take them into consideration. A few moments of gospel witnessing in private can make even the learned cry out to God for relief from the tremendous burdens of fear, guilt, sin, insecurity, and hopelessness that weigh them down. Christ wants the learned as well as the unlearned.

The learned man should and must become a special concern of the church

of Jesus Christ. Three reasons can be expressed for this position. One is humanistic, the second is organizational (in regard to effectiveness of effort) and the third concerns advance for the kingdom of God. Let the Holy Spirit thrust a burden of special concern upon your heart for those who occupy responsible and influential positions in today's world.

In the first place, the great experiences of life are common to all. Men of learning, influence, wealth, and culture know all the torments, trials, and tortures experienced by other humans. Wealth, college degrees, position, or influence, cannot ward off death, disease, insecurity, fear, or heartache. Fords, Rockefellers, Joneses, and Smiths all face the same sentence, "Dust thou art, and unto dust shalt thou return."

The learned need our knowledge of divine comfort, love, belonging, and companionship as much as those who fill a more common place in life. Shall we deny their need and shrug off our responsibility with a glib comment that they would not listen, when we have not sincerely concerned ourselves with this group? Are we incapable of "rightly dividing the Word" in a challenging manner? A few letters following a man's name do not lift our divine obligation to share our faith with him.

Second, education is simply a tool with which a man can be equipped to do a more thorough job. It is a much-quoted error that God can use only the ignorant or the unlearned in his program. This is not true. The degree to which God can use a man is dependent upon his consecration and

dedication. What he accomplishes for God is dependent upon the tools or capabilities which are present in his intellect and personality. Some of these qualities are God-given, and others may be acquired through personal effort. The learned man, when wholly submissive to God, has a full set of tools to place at the disposal of that divine Energizer, the Holy Spirit. This effectiveness we must have in the church today!

Finally, almost without exception the great advances of the revelation of God to man and the development of the Church of Jesus Christ, as we know it today, have been brought about through human instrumentalities who took advantage of the best formal education programs of their day.

Beginning in Biblical history with Moses and continuing through the entire Bible, we see that one personality after another had the advantages of learning. Moses, Ezra, Nehemiah, Solomon, Isaiah, Malachi, Matthew, Mark, Luke, and Paul are names from the "Who's Who" of their day.

Often it is pointed out that Peter, James, and John were ignorant and unlearned fishermen fresh from their

nets. Such observation overlooks the three-year training session at the feet of the greatest Teacher the world has ever known. We could hardly say this apprenticeship profited them nothing.

Church history adds further weighty testimony to the possibilities in leadership of learned men in God's kingdom. With few exceptions the Early Church fathers were notable scholars. Augustine, Aquinas, Luther, Calvin, Wesley, Knox, Spurgeon, and other illustrious men availed themselves of the best training obtainable in their day and then dedicated it to the service of the Kingdom. The Church today needs such leadership, if we are to see God's purpose fulfilled in this age.

We, too, have a responsibility to the Greek and the Barbarian, to the learned and the unlearned. We must not exclude any single group. In our program of evangelism today some effort must be directed toward the learned if we are to fulfill our divine obligation.

*Not wealth or talent, more or less,  
But how we use what we possess;  
Not what we plan some day to do,  
But what for God we're putting through.*

## SHE DID NOT TRY

Years ago in Chicago a terrible fire raged through a public building. Many were trampled to death, as a maddened crowd fought for the exit.

One of those who got out was a young lady. She was borne along in the crush, passing over many who had fallen. On her way home, she was nervous and agitated to such an extent that a fellow traveler spoke to her, desiring to be of help. She told him the story of the terrible fire and of her escape.

"Certainly you ought to feel thankful that you escaped such a death."

"Yes, I know I ought to be thankful, but oh, I didn't save anyone!"

"Yes, but you were perfectly excusable in acting for yourself under such intense excitement."

"Yes, but I didn't even try to help anyone."

What a bitter lament. The girl may not have been able to save anyone, but she did not try and that was the source of her sorrow.

Shall we be satisfied with being saved ourselves, if we are not concerned about the perishing around us?

# Evangel College advances!

**THIRD  
YEAR**

Evangel College's first Freshmen will be Juniors this year! And the first students of the Class of '61 will enroll this fall. Every autumn brings new milestones in the exciting business of growing with a brand-new college. Students this fall will have the advantages of a new student center, expanded dormitory facilities, new science labs, a larger art building, and improved student services.

You can be part of Evangel's growth. If you want a liberal arts education under the guidance of a competent and qualified faculty, in a thoroughly Pentecostal atmosphere—if you want to form warm friendships among young people with your own high ideals—then GO EVANGEL!

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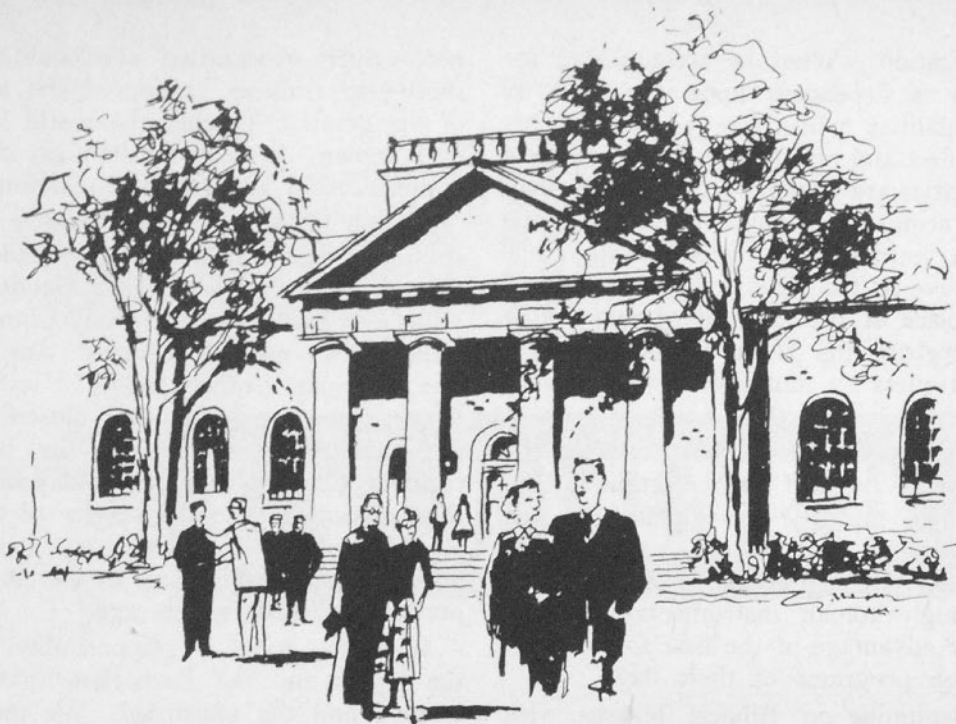
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*Q. Mr. Malm, do you think Bible colleges and other Christian schools are as good as non-church schools?*

A. I surely do. I've had eight years of "higher education" in Bible college, liberal arts college, and graduate school. I think the years I spent in Bible college did me more good than any others.

*Q. But how about the scholastic standing?*

A. Well, I've heard the complaint that some Bible college credits are not



# The Case for Christian Schools

wholly transferable to secular colleges. This is understandable, inasmuch as liberal arts colleges only give credit for work done in the liberal arts field. Let me say, however, that the situation is improving and our Bible colleges are getting an increasing degree of recognition in scholastic circles.

*Q. If a young person isn't called to be a minister or missionary, should he enter a Bible institute (or Bible college)?*

A. Yes, he may receive a call after he gets there. I strongly feel that every Pentecostal young person, before he enters a liberal arts college or takes up secular employment, should have at least two years of Bible school (unless he enters a good Christian college where the Bible is taught).

*Q. Why so?*

A. Well, in May I talked with a friend, the son of a prominent preacher. He was just completing four years at a state university—and he was completing them as a Unitarian, or something closely akin to that persuasion. Walter had lost his faith, but like Samson with his shorn hair he wist not that his faith had left him. You see, in a secular college the humanistic and socialistic philosophy so permeates the teaching, and

**A unique interview between Paul Malm, parent, and Paul Malm, educator. Since a teacher is expected to anticipate the questions as well as to answer them, Brother Malm feels equal to the task!**

By PAUL MALM, Canyonville, Oregon

is taught so insidiously, that one's faith can be destroyed without his realizing it. However, if he knows how he is saved, and why, the doctrines of God the Father, God the Son, and God the Holy Spirit, backed up by a Pentecostal experience, this knowledge of the Lord and of the Word will protect him from all the fiery darts of the devil. So I'm for Bible school.

*Q. Won't a student be too sheltered through the Bible school environment to adjust to the world he must enter?*

A. Not if he continues to read, and think, and keep up with world conditions. He will, at least, have a foundation of truth under his feet when he goes out into the world that will give him confidence in himself and in his Lord. He will actually adjust to life more readily than the unsaved person who doesn't know where he's going nor how he's going to get there.

*Q. What about Evangel College as a liberal arts school for Pentecostal young people?*

A. I'm wholeheartedly for it! It's hard enough to study and to learn, without having to do it in an un-Christian or anti-Christian atmosphere. In college the attacks on Christianity are not always hidden; sometimes they are right out in the open, sharpened with sarcasm and derision. This may upset the sensitive student. One cannot do his best when emotions are upset, or in an atmosphere of continuous conflict. Evangel College supplies the right atmosphere for learning.

*Q. What is your opinion of Christian high schools?*

A. I am firmly convinced that we need them. I was formerly a public school teacher, and for the past three years I've been teaching in a Pentecostal high school. I've seen the difference. I wish every major city had a Pentecostal high school and a Pentecostal elementary school too.

*Q. Then you think we ought to copy the Roman Catholics and set up parochial schools all over the country?*

A. It isn't just the Roman Catholics who have set up their own day schools. The Lutherans, Presbyterians, and Seventh-day Adventists have done it, too, and their churches are growing as a result.

*Q. Do you think education is a good substitute for evangelism?*

A. No, certainly not. There is no good substitute for evangelism. When evangelism dies, our movement dies too, and I don't want our movement ever to become a corpse, even if the corpse is presentable and is in a middle-class coffin. But He who commanded us to go into all the world and preach the gospel, also commanded us to feed the lambs of His flock. We need a balance of both evangelism and education in a Christian environment.

*Q. How do graduates of a Pentecostal high school compare, scholastically, with other high-school graduates?*

A. Well, I can only speak for Canyonville Bible Academy where I've been teaching. As you know, CBA is an Assemblies of God high school. Boys and girls from all parts of the country come to CBA to board and study. In the past two years CBA graduates have won \$1,800 in scholarships. One college and five Bible colleges respect the excellence of CBA graduates so much that they offer special scholarships for them alone. Over half of our graduates in the past three years have gone on to Bible college or to a liberal arts college, an unusually high percentage.

This year a CBA student won the first annual Voice of Democracy contest for this area. Our first track team went all the way to the Oregon State finals and brought back two medals this spring. . . . Mr. Harris Ellsworth, chairman of the U. S. Civil Service Commission, is a CBA booster. He has spoken in our chapel on two occasions, and he predicts a great future for the school.

*Q. Isn't it expensive to operate a Christian high school?*

A. Yes, but other denominations consider it worth while. For example the Seventh-day Adventists probably do not have any more members and adherents in the Northwest than the Assemblies of God (around 40,000) yet they raised three million dollars for schools in the Northwest last year. Think what our Assemblies could do with three million dollars per year to subsidize Pentecostal

day schools! By way of contrast, CBA raised somewhere around \$7,000 in donations last year!

*Q. Is CBA the only Assemblies of God high school in the country?*

A. No, there is one at Southwestern Bible Institute in Waxahachie, Texas, and another in Chicago. A few local Assemblies operate day schools, notably in California, but there ought to be hundreds more.

We need Christian schools. The environment at the secularized public school is not conducive to Christian faith and Christian living. Some public high schools are a seething cauldron of immorality. Many parents are not giving their children enough Christian training to fortify them against the temptations of the public school. The children need an opportunity to get a first-class education in a Christian setting with Christian teachers and classmates who are pulling for their success, both spiritually and mentally.

*Q. Do you think the educational program of the Assemblies of God will expand in the near future?*

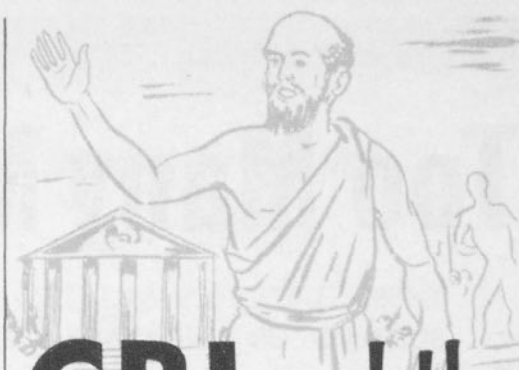
A. I hope so. If Pentecostal people could see the importance of promoting the spiritual welfare of their children they would spend their money on Christian schools for all ages, instead of spending it on personal comforts, new cars, new clothes, television sets and Hi-fi record players. We must have Christian schools to consolidate our growth and to establish our young people in the faith; otherwise they will become like the young people around them just by constant association, and will lose their Pentecostal testimony. This must never happen.

I predict that if Christ does not catch away His Church within the next few years there will be Full Gospel day schools in every major city of America. If I had the necessary financial support I would start one myself! And I know the Department of Education of the Assemblies of God is encouraging the establishment of such schools.

★ ★ ★ ★ ★ ★

QUOTE OF THE WEEK: "If the American churches fail to support the kind of colleges that turn out Christian leaders, American life under another leadership soon will close the churches."

★ ★ ★ ★ ★ ★



## CBI and the question of Mars Hill...

A group of teachers, preachers and laymen were having a lively discussion the other day on Paul's address to the Athenians. Question: "What about the emphasis on the intellectual in our circles today?"

A faculty member of Central Bible Institute spoke up. "Pursue the intellectual with all haste, but only as you pursue the spiritual more swiftly."

It was not mere chance that such a statement should come from a member of CBI's faculty—for the teaching staff there has been carefully developed through the years to balance keen intellectual insight with white-hot spiritual fervor.

If you plan to be a pastor, evangelist, missionary, minister of religious education or music, church secretary or Christian worker, Central Bible Institute offers outstanding advantages, with theological accreditation. Mail the coupon today!

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# Too Many Ministers?

THESE STATISTICS WILL TELL YOU WHETHER WE HAVE A SURPLUS OR SHORTAGE OF PENTECOSTAL MINISTERS

BY BETTY CHASE

THERE ARE APPROXIMATELY 14,000 ordained and licensed ministers in the Assemblies of God, but only about 8,000 churches.

Does this mean that we have 6,000 more ministers than are needed? If so, it would seem we ought to quit urging young people to enroll in a Bible institute or Bible college to prepare for full-time gospel ministry.

But let's look at other statistics to see whether the apparent surplus of ministers is fact or fallacy.

## THE SUPPLY

A large number of our 14,000 ordained and licensed ministers are married women whose husbands also are ministers. This situation is not undesirable, for their ministry complements that of their husbands. However, the inclusion of these 1,238 ordained or licensed women whose husbands are ministers is misleading, so they should be deducted from the 14,000 figure. This leaves 12,762 ministers on the list.

There is also a growing group of ministers who are not pastors for an understandable reason—they are superannuated. We now have approximately 400 of them.

Several other groups who are in active ministry but not pastoring, are listed below. They certainly cannot be considered "surplus."

(1) It is estimated that there are 500 ministers devoting their full time to evangelistic ministry.

(2) We have 44 districts and eight branch councils, each with up to four full-time officials (that is, superintendents, secretary-treasurers, C. A. presidents, Sunday School directors). A conservative estimate is that we have 100 such full-time district officials.

(3) We have 705 foreign missionaries.

(4) There are 219 home missionaries.

(5) We have 20 military chaplains.

(6) There are 167 teachers in Assemblies of God Bible institutes, Bible schools and colleges. (However, some of them pastor churches also.)

(7) There are about 50 ministers serving at the national headquarters as executives, department heads, field representatives, and writers (not including individuals who pastor churches in addition to their work at headquarters).

(8) We have an unknown number of directors of Christian education, ministers of music, assistant pastors, and ministers of youth. (These are valuable ministries. A recent article in *Life* magazine stated that Protestant ministers are breaking down because they are overworked and do not have enough trained assistants.)

The active ministers in these various groups who are not pastoring add up to a total of 1,761. This leaves 10,601 ministers who are available to pastor 8,000 churches, making a "surplus" of 2,601 ministers. This seems to be rather a large number of "part-time ministers," but it is much less than the common concept of 6,000 so-called surplus ministers.

Who are these "surplus" ministers? No doubt some are inactive due to physical disabilities. Others are individuals who thought they were called to preach but dropped out of the active ministry for some reason, yet they continue to carry ministerial credentials. Perhaps they lacked the spiritual, personal or other qualifications. Perhaps they reside in cities or regions which are comparatively well evangelized, and are not ready to move to places where

a real need exists. Others may be working at secular jobs for economic reasons. Then, too, it must be remembered that this figure of 2,601 includes an unknown number of ministers of Christian education, ministers of music, assistant pastors, and ministers of youth.

## THE DEMAND

So much for the supply of ministers. What about the demand?

The National Home Missions Department recently asked our 44 districts to list the towns that are in serious need of workers to pioneer Assemblies of God churches in new fields. All but five districts responded. The eight foreign-language branches were not surveyed.

Only two states reported their quota of churches filled. The remaining 37 districts reported 8,399 towns and cities ranging in population from 250 to over a million wide open for pioneer Assemblies. If the 2,601 "surplus" ministers each started out tomorrow to open a pioneer work, there would still be over 5,798 communities unoccupied! Or if each of the 414 young people who graduated from our U.S. Bible institutes and colleges this year should start a separate pioneer work, each would have 20 cities to choose from!

And there are other opportunities in the ministry. Each year 143 persons are removed from our list of ordained ministers by death or other cause, approximately 25 new missionaries are needed to replace those who retire,

## TRAINED WORKERS AVAILABLE

Four hundred and fourteen consecrated young people graduated from Assemblies of God schools of higher education during the closing days of May, 1957.

Evangelists, pastors, potential missionaries, ministers of music, and ministers of education are among these newly trained recruits. They are needed. In a world so weary of evil there are so few ready to carry the message of Christ to communities where it is desperately needed.

Of the 414 graduates, 25 are junior college graduates, 199 are graduates of the three-year diploma course, 189 are four-year graduates, and one is a fifth-year graduate.

Leaders of local churches and districts may be interested in obtaining information on these available young people. This information can be obtained from the schools or from the Department of Education, 434 West Pacific, Springfield, Missouri.

# Find the Answer to Your Christian Education Needs at Southwestern Bible Institute

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Raymond Hudson

**QUALIFIED LEADERSHIP • ADEQUATE ACCOMMODATIONS • SPIRITUAL ENVIRONMENT**

*Make Your Plans Now! Enrollment Date: September 9, 1957*

**FOR INFORMATION WRITE: REGISTRAR J. M. GUTEL, 1200 SYCAMORE STREET, WAXAHACHIE, TEXAS**

approximately 25 new evangelists are required to maintain our present program. This is a total of 193 vacancies each year.

A field with almost unlimited opportunities for trained gospel workers is that of vocational volunteers either on foreign soil or on pioneer fields in this country. There are many openings for those who would train for service on foreign soil with our government or American business; they could make a contribution of inestimable value to the gospel work while paying their own way.

There are numerous fields of ministry to special groups where we have barely begun to meet the need. These include gospel work with Jews, prisoners, the Deaf, the blind, and mentally retarded individuals. Arvid Ohnell, National Prison Representative, states: "The greatest opportunity for ministering to prisoners is found in local jails. Every inmate serving time in state or federal institutions, from Sing Sing to Alcatraz, was first in a county jail."

New York City alone has more Jews

than Israel; yet the Assemblies of God has only one missionary working among the Jews of that great city.

We have only one full-time industrial chaplain, in spite of a growing recognition on the part of industrial leaders of the need for this type of ministry.

We have only one worker giving full time to ministry to the blind.

We have only 25 full-time workers ministering among the 500,000 Deaf in the United States.

No, we don't have too many ministers! We don't have enough young men and young women who will consecrate themselves, enroll for a course of training at Bible school, and serve among the multitudes who are living and dying without Christ.

(The foregoing article first appeared in the EDUCATOR, a mimeographed bulletin that is published periodically by the Department of Education. If you are interested in Christian education and would like to receive a free copy of the EDUCATOR, send your name and address to the Department of Education, Assemblies of God, 434 West Pacific Street, Springfield 1, Missouri.)

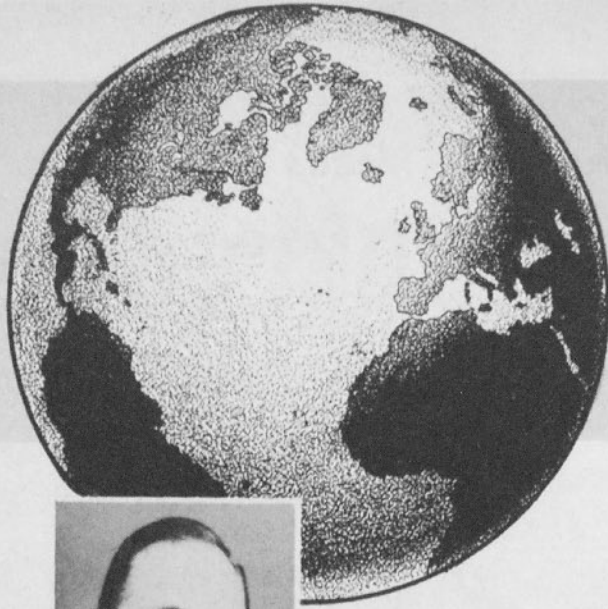
## "PLANNED NEGLECT"

A noted young concert artist was asked the secret of her success with her violin. "Planned neglect," she replied, and then explained.

"There were many things which demanded my time. When I went to my room after breakfast, I made my bed, straightened my room, cleaned the floor, and did whatever came to my attention. When I finished my work, I turned my attention to violin practice.

"That system failed to accomplish the desired result, so I reversed things. I deliberately planned to neglect everything else until my practice period was completed. That program of planned neglect accounts for my success."

"Planned neglect" may not sound good at first, but it is essential to give priority in the use of our time if we are to become efficient in the service of God. First priority is daily Bible study and prayer. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).



Noel Perkin  
Rally Director

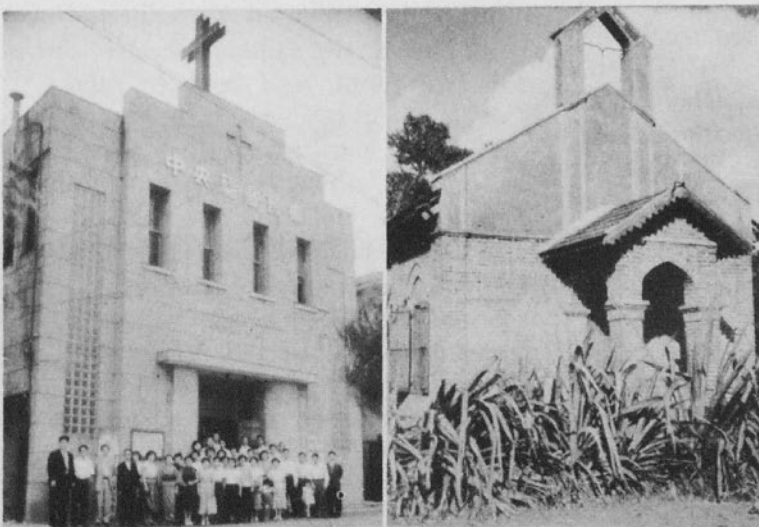
# Support

## World Evangelism

# GENERAL COUNCIL,



Churches on the foreign field . . . varied in design . . .



One cannot think of any sizeable gathering of Assemblies of God folk without expecting some portion of the meeting to be given over to foreign missions emphasis. It has been this way from the beginning.

The co-ordination of foreign missions activity was one of the prime considerations that brought our General Council fellowship into being. One of the first departments to be organized was the Foreign Missions Department. This early vision for foreign missions has been maintained by the Holy Spirit until at the present time our Assemblies of God foreign missions enterprise stands at the very forefront of world missionary activity.

True to this early emphasis and vision, the biennial General Council meeting sets aside the Sunday afternoon of the Council sessions for a great Foreign Missions Rally. For many folk, this meeting has become a highlight of the General Council. Who can forget the pageantry of the grand march; scores of missionaries, with their colleagues from many lands, marching in various costumes of their respective fields? Who can forget the solid, heart-touching testimony of the veteran missionaries, the eager longing of the newly-appointed workers, the victorious reports of progress, of new fields opened, and the great challenge of the unfinished task?

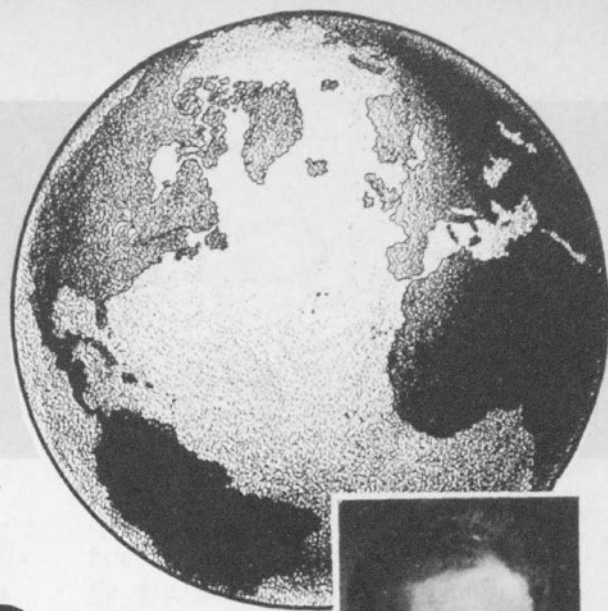
The Lord willing, this year's Council meeting will follow the cherished tradition and the Sunday afternoon meeting will be even more inspiring than ever. Another glorious chapter will be recorded in the story of General Council missionary rallies.

In Cleveland this year the rally audience will pause for a moment to pay tribute to Mrs. Marie Brown who this year marks fifty years of ministry in Glad Tidings Tabernacle, New York City. During this half-century she has placed missions first, and again this year Glad Tidings will receive the first-place award for total giving.

# W-E Day

Day at the 1957

## CLEVELAND, OHIO



Willard Cantelon  
Main Speaker

The main speaker for the W-E Day rally will be Willard Cantelon, whose voice has been heard already in many of our mission fields and whose message for missions has reached a new crescendo in recent months. This is missionary evangelism at its best and will surely be an unforgettable message.

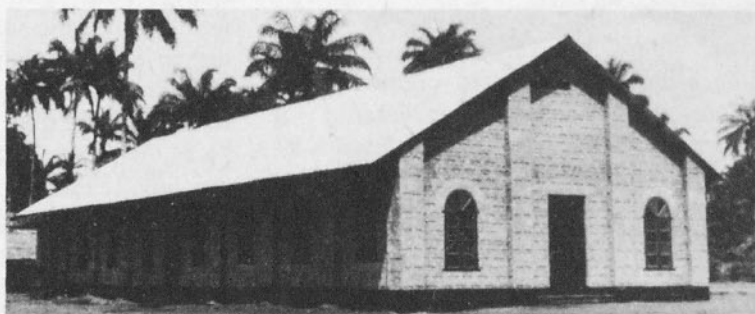
The amount of the W-E Day offerings received across the nation in the churches on August 18 will be reported by the separate district representatives. This total, combined with the great rally offering, will be used to establish a revolving fund for loans to be made to overseas churches. The rapid advance of the work overseas, where hundreds of converts have been won by the great mass revivals, necessitates some program to aid in the erection of simple church buildings. Many of these fledgling congregations will be able to make small payments on a loan that does not demand a high interest rate. Sometimes only a few hundred dollars is adequate to buy a tract of land and get a building started.

This year's rally will again be directed by Noel Perkin, who now for more than thirty years has led this vast Foreign Missions Advance. A capacity crowd will be there. Will you?

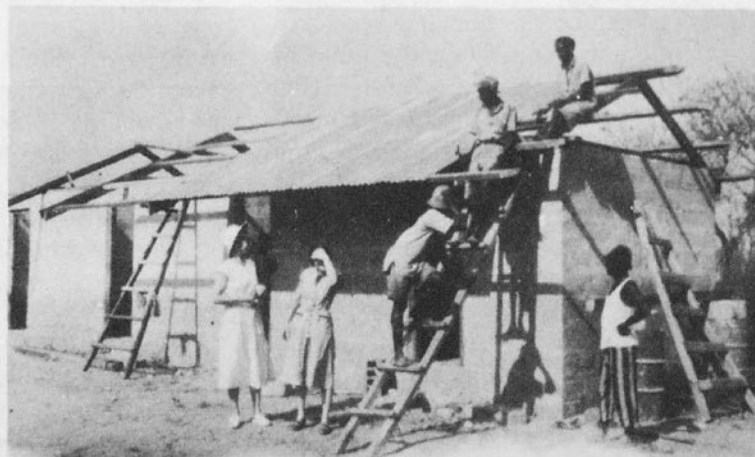
—J. Philip Hogan  
*Secretary of Promotions*



... all have the same purpose ...



... to win souls for Christ.



Glad Tidings Tabernacle

New York Church  
Celebrating  
Fifty Years of  
With  
Missionary  
Ministry  
Emphasis



Marie Brown, Pastor

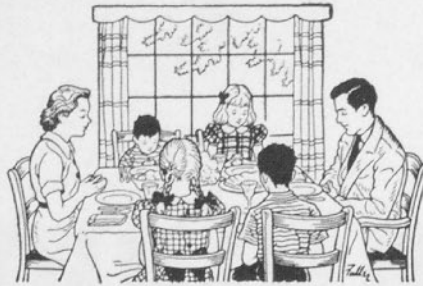
# A Christian Home

[CONTINUED FROM LAST WEEK]

**S**Ocially, the home is the training ground for all of life's varied relationships. Class hatreds, political conceptions, race enmities, national and international misunderstanding are all properly resolved or tragically aggravated by the viewpoints of the home. One man boasted that he was one hundred per cent American. Another said, "I am a two hundred per cent American; I hate everybody!" His attitude had been corrupted by a domestic climate of hatred, prejudice, and suspicion.

Arthur Hewitt tells of driving a high-school girl home one afternoon from a meeting. The road skirted a beautiful lake, and presently, at her instruction, he stopped before a place that was little more than a shack. It was her home. She saw a look of surprise in his face and quickly said, "It isn't much to look at, but it is a wonderful place to see from." Yes, the home provides the *vision* we shall have of other races and people; it is the *lens* through which we get our first look at marriage and all civic duties; it is the *clinic* where, by conversation and attitude, impressions are created with respect to sobriety and reverence; it is the *school* where lessons of truth or falsehood, honesty or deceit are learned; it is the *mold* which ultimately determines the structure of society. What we put into the thought-stream of our children today will determine the life-stream tomorrow.

Beyond all and above all, and first of all, the power of the home is seen and felt in religious life. When the mind of a child is filled with memories of righteous and devoted parents; when the heart of a child is instructed in the things of God; when the life of a child is directed toward spiritual objectives, impressions for good are made that can never be forgotten. One man said, "I tried to be an atheist, but every time I reached the place I was ready to renounce my Christian faith, I could feel my mother's hand and hear her praying, 'God bless and keep my boy.'"



Dr. R. A. Torrey tells of his godly home, but of his own unsaved condition. He went out into the world with his mother's words ringing in his ears, "Son, in the darkest hour, call upon God to help you." He said, "I drifted far and wide, and one night in the hotel room, alone and despairing, I resolved to take my life, but in that dark hour, I remembered my mother's words, 'Call upon God!' and I knelt beside my bed and then and there gave myself to Jesus Christ." No child ever gets over a Christian mother or a godly father.

## THE PROTECTION OF THE HOME

I read of a man who took his wife and son to Alaska at the turn of the century in a great fortune hunt. They found gold and became immensely wealthy, but the son was killed. Returning to Seattle, they were met by newspaper reporters who said, "Did you really get the gold?" The wife replied, "Yes, we found the gold, but we lost our boy." The trip was a tragic failure. Success anywhere else—in commerce, industry, the arts and science, success even in the church, can never compensate for failure at home.

Now, every living thing has its enemies: the grass of the fields, the trees of the forest, the fish of the sea, the fowls of the air. The home is no exception. A thousand dangers beset our dwelling places by day and by night. They are external and internal—pressures from without and friction, incompatibility and emotional immaturity from within. In other words, our homes are endangered by dirt, debt, and the devil.

Warm and tender love; Christian forbearance and patience; sympathetic understanding; mutual respect and the exchange of confidences—these are only

a few among the mighty battlements that guard the home.

But now I wish to emphasize the superlative importance of discipline as a preventive balustrade. Of course, this matter of discipline is not as simple nor as easy as it might appear. A little girl said to her father, "I don't think mama knows much about bringing up children." The father asked, "Why?" The little girl replied, "Well, she makes me go to bed when I'm *not* sleepy and makes me get up when I *am* sleepy."

Anarchy is not born in the back alleys of our cities. Outlawism does not originate in the slums or on "the other side of the tracks." It is the bitter fruitage of homes where obedience and proper respect for authority are not required. Children who never learn self-control in the home will be out of control the rest of their lives.

We have a striking illustration of this in the life of David. His son Adonijah rebelled against him. We wonder how this son could show such filial disregard. The answer is to be found in 1 Kings 1:6, "His father had not checked him all his life by asking what he meant by his conduct" (Moffatt). And the sad result was sorrow to the father and death to the son.

Discipline must begin with parents.

For the Junior Reader

## WHO IS IT?

The scrambled names below are all names applied to one person in the Bible. Unscramble each, and write the name correctly in the spaces provided. When you are finished put the letters in the circled spaces together. They will give you the name of the person to which all of the other names refer.

1. KRCO- \_ \_ - ☐
2. HEARCTE- \_ \_ \_ - ☐
3. RDLO- \_ \_ - ☐
4. UIVOASR- \_ \_ \_ - ☐
5. ESJSU \_ \_ - ☐
6. SMRETA- \_ \_ - ☐

## ANSWERS:

1—Rock; 2—Teacher; 3—Lord; 4—Saviour; 5—Jesus; 6—Master. The name spelled from the circled letters is Christ.

One reason why we have so many lawless children is that there are so many undisciplined parents. When mother is on the day shift and father is on the night shift, it is not to be wondered at that oftentimes the children become shiftless. What would you say to a boy who remarked, "My mother is a wicked woman; she goes out with other men when my father is away from home"? What would you say to another young man who exclaimed, "I want to honor my mother and father, but how can I? My father is a drunkard and my mother curses and swears." Oh, we can not "kid the kids"! They know whether we are really on the level. They know whether we really love God, the Bible, and the church. If they see their parents on a steady diet of theaters, Sunday amusements, beerdrinking, sex magazines of various kinds, they soon catch on, and what a harvest we are reaping today. How shall we train up a child in the way he should go? By going that way ourselves!

#### THE PARADISE OF HOME

The old Greek word for "home" signifies "the shrine of the gods." And that is what the home ought to be, "a place where the Lord God is loved, honored, and obeyed." When the home is a citadel of faith, worship, and love, it becomes the vestibule of heaven, a miniature of paradise, a reflection of glory, and a foretaste of eternal felicity.

It happened long years ago, in the rich pasture land of Shechem, adjacent to Mount Ebal, where a great concourse of people were gathered. Included were the elders, judges, and officers of all Israel. They had made their way from their homes, from town and from country, at the call of their leader, the aged but greatly beloved Joshua.

And now, as he arose to speak, there is a vast silence. Why this sudden convocation? What would he say? His great beard, his snowy locks, and his fine stature made an impressive appearance. Every eye was upon him. Without preliminary, he opened his mouth, "Thus saith the Lord God of Israel," and there followed a magnificent and moving historical oration, in which he detailed their rich and varied heritage; their toils, anxieties, and hardships; their wanderings and punishment; their pride and fall; their miraculous deliverances of God; their final

(Continued on page twenty-nine)



## Our Family Altar

### Monday, August 5

**Read:** Psalm 47

**Learn:** "Sing praises to God, sing praises: sing praises unto our King" (Psa. 47:6).

**For the Parent:** Because God is so great, and because He has done so much for us, we need to praise Him. Three methods of praising God are mentioned in this psalm: (1) clapping our hands, v. 1; (2) shouting with a voice of triumph, v. 1; (3) singing praises to God, v. 5.

**Question Time:** What are some of the reasons this psalm gives us for praising God? (vv. 2-5, 8, 9) What are the ways in which it tells us to praise God? (vv. 1, 5) What other ways of praising God can you think of? What do you praise God for most of all?

### Tuesday, August 6

**Read:** Psalm 49

**Learn:** "God will redeem my soul from the power of the grave: for he shall receive me" (Psa. 49:15).

**For the Parent:** This psalm emphasizes the truth that "it is appointed unto men once to die, but after this the judgment." It points out that riches and fame will never purchase heaven for anyone. Only God has power over death, and only by trusting in Him can we be sure of making heaven our eternal home. It is wise to understand this and put it into practice in our lives.

**Question Time:** Who alone has power over death? (v. 15) Can money redeem a soul? (v. 7) Why not? (v. 17)

### Wednesday, August 7

**Read:** Psalm 50

**Learn:** "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psa. 50:15).

**For the Parent:** This psalm emphasizes the importance of true heart-service to God. Merely going through forms is not enough. When we truly love and serve God, then we can call upon Him in our difficulties and He will deliver us. Those who do not follow God, however, have no promise of deliverance or help.

**Question Time:** What are we to offer to God? (v. 14) What should we do when we are in trouble? (v. 15) What will God then do for us? (v. 15) How can we glorify God? (v. 23)

### Thursday, August 8

**Read:** Jeremiah 42:1; 43:7

**Learn:** "He that doeth the will of God abideth for ever" (1 John 2:17).

**For the Parent:** (Additional material on "Jeremiah Taken to Egypt" will be found on Sunday's Lesson page.) This lesson presents the sad picture of people who say they want to follow God's will, but won't do it when it is not what they want. Point out (1) the blessings that come from obeying God's revealed will, 42:10-12; (2) the troubles that come from following our own wills, 42:13-16. Emphasize 1 John 2:17.

**Question Time:** What did the people of Israel ask Jeremiah to do? (42:1-3) What was God's will? (42:9-12)

### Friday, August 9

**Read:** 1 Corinthians 11:23-34 (Sunday's Lesson for Juniors)

**Learn:** "This is my body, which is broken for you: this do in remembrance of me" (1 Cor. 11:24).

**For the Parent:** The Lord's Supper is one of the ordinances of the Church. Point out: (1) Christ Himself instituted it, vv. 23-25; (2) it is an ordinance to remind us of both Christ's death and His return for us; (3) we must approach the communion service with reverence, asking God to forgive us of any and all our sins, vv. 27-31.

**Question Time:** Who instituted the communion service? (vv. 23-25) What should be our attitude when we partake of it?

### Saturday, August 10

**Read:** Joshua 6:1-25 (Sunday's Lesson for Primaries)

**Learn:** "Power belongeth unto God" (Psalm 62:11).

**For the Parent:** Have the group review the story of the conquest of Jericho by Joshua and Israel. Emphasize: (1) God has great power; (2) this power will work for us if we believe and obey Him; (3) God knows what we need and what is best for us, and He will do those things for us if we keep our trust in Him.

**Question Time:** What strategy did God tell Israel to use to conquer Jericho? (vv. 2-16) What happened when they obeyed God? (v. 20) Then what did the Israelites do? (vv. 20-25)

# The Pentecostal Assemblies of Canada



W. E. McAlister  
General Supt.

**T**HE NEWS OF THE OUTPOURING OF the Holy Spirit in the Azusa Street Mission in Los Angeles in 1906 reached Canada almost immediately, quickening the spiritual thirst of believers for the Pentecostal Baptism, and its revelation of the Lord Jesus Christ, as recorded in the Book of Acts.

## FIRST TO RECEIVE IN CANADA

As far as can be ascertained, the late R. E. McAlister, who then was pastor in Ottawa, Ont., was the first to receive the Pentecostal experience in Canada in the year 1906. He later became the first General Secretary-Treasurer of the newly-formed Pentecostal Assemblies of Canada when it was chartered in 1919. He held this post together with the editorship of the official organ, *The Pentecostal Testimony*, until 1932.

George A. Chambers, then associated with the Mennonite Brethren in Christ, received the Pentecostal Baptism in 1907. In 1917 he was elected the first Chairman of The Pentecostal Assemblies of Canada, the title later being changed to General Superintendent. He held this office continuously until 1934.

## IN WESTERN CANADA

In Western Canada, the fire of the Holy Ghost came to waiting hearts at almost the same time as those who had received in the East. In Winnipeg, a business man, A. H. Argue, who had heard of the Azusa Street outpouring of the Holy Spirit while on a business trip to Toronto, became so hungry he left his Winnipeg real estate business and went to Chicago to wait for the

infilling of the Holy Spirit in the old Stone Church. During his stay in Chicago a number received in Winnipeg including Miss Markle, the wife-to-be of Elder A. G. Ward. Others who received very shortly after in Winnipeg were A. G. Ward, then of The Christian and Missionary Alliance; Archdeacon Phair, of the Anglican church; Professor A. D. Baker, of St. John's Anglican College, a teacher of classical languages; and Mr. and Mrs. John McAlister, parents of Walter E. McAlister who is now the General Superintendent of The Pentecostal Assemblies of Canada.

Winnipeg became the center of a revival which spread in all directions across Western Canada. Brother Argue founded the Assembly which today is Calvary Temple, Winnipeg. It is the largest Pentecostal church in Canada, seating approximately 2,000, and having approximately that number of members. Dr. Lilian Yeomans, who was to have a remarkable evangelistic-healing ministry in all parts of the United States and Canada, received the Baptism in Calgary in 1907.

## CAMP MEETINGS AND CONVENTIONS

In the early days of the Pentecostal work in Canada there was no organization, but much of the growth centered around Camp meetings such as the Jordan camp meetings at Vineland, Ontario, and the Stouffville camp meetings near Toronto. In the West the rallying point was the Fall Convention in Winnipeg, which was promoted by Brother Argue. These Fall Conventions were followed up by extensive evangelistic ministry on the part of Brother Argue and later other members of his family, Zelma, Watson and Beulah (now Mrs. C. B. Smith). Their evangelistic labors took them to all parts of the United States and Canada with apostolic blessing and signs following everywhere.

## ORGANIZATION IN WESTERN CANADA

The first move towards organization in Western Canada was a convention held in Moose Jaw, Saskatchewan, in 1919. Among those present were Evangelist Hugh M. Cadwalder, of Texas, a member of the Assemblies of God, U.S.A., and Walter E. McAlister, then a Pentecostal minister from Saskatchewan. J. W. Welch, General Superintendent of The Assemblies of God, U.S.A., was invited as a special speaker, with the thought of organizing the Pentecostal work of the four provinces of Western Canada. As a result of this Moose Jaw convention there was born the Western Canada District Council of the Assemblies of God. Hugh Cadwalder was elected Chairman.

## EASTERN ORGANIZATIONAL CONVENTION

Previously a group of Pentecostal ministers in Eastern Canada had met in Montreal in the fall of 1917 and had organized The Pentecostal Assemblies of Canada, an autonomous all-Canadian organization. The charter members applied to the Canadian Government for a charter which was granted in 1919.

In 1921 a conference of The Pentecostal Assemblies of Canada was held in Montreal to which J. W. Welch of Springfield, Missouri, was invited. As a result of this conference the Eastern group known as The Pentecostal Assemblies of Canada became known as the Eastern Canadian District Council of the Assemblies of God.

Later it became evident that it was not the most practical arrangement for the Canadian work to operate as an organic part of the Assemblies of God of the U.S.A. The Canadian District Councils of the Assemblies of God U.S.A. were accordingly dissolved. However, through the years there has remained a very close affiliation and a co-operative fellowship between The Pentecostal Assemblies of Canada and the Assemblies of God, U.S.A.

## NOW SEVEN DISTRICT CONFERENCES

Beginning with the Eastern and Western Conferences, the work in Canada has grown until today there are seven District Conferences: British Columbia, Alberta, Saskatchewan, Manitoba, Western Ontario, Eastern Ontario and Quebec, and the Maritimes (composed of New Brunswick, Nova Scotia, Prince Edward Island, and Bermuda).

In addition to these regional con-

*From week to week the EVANGEL will feature historical sketches of the various church bodies which comprise the membership of the Pentecostal Fellowship of North America. The accompanying article was written by E. N. O. Kulbeck, Editor of "The Pentecostal Testimony," Toronto, Canada.*

*The annual convention of the PFNA will be in Calvary Temple, Seattle, Wash., October 29-31, 1957, beginning Tuesday night.*

ferences, there are also the French Conference and various other language groups such as the Slavic Branch, the German Branch, and the Finnish Branch, as well as Italians and others who all work directly with their own language group. Extensive missionary work is also being done in the Canadian Northland among the Eskimos and Indians, and by Gospel Boats in the North Pacific.

Today there are 635 churches and branch churches in The Pentecostal Assemblies of Canada. There are 500 ordained ministers and 835 certified workers who hold other forms of credentials such as Ministerial License for Women (a limited form of ordination for women), Deaconess, Ministerial License, and other forms of recognition for specific types of Christian work.

The Pentecostal Assemblies of Canada have increased from 25 churches in 1920 to more than 600 in 1956; from 8 foreign missionaries in 1920 to 120 in 1957; from annual missionary giving of \$10,000 in 1920 to \$506,000 in 1955. (The Canadian census in 1951 gave the number of Pentecostal adherents as 95,000).

#### STABLE LEADERSHIP

No doubt one factor that has contributed to the steady and solid growth of the work of Canada has been the capable and devoted leadership by godly men at all levels, national, district, sectional and local. George A. Chambers, the first General Superintendent, held office from 1917 to 1934. He was followed by the late James Swanson, who was in office for two years before returning to pastoral work. Brother Swanson was followed by the late D. N. Buntain, who held office from 1936 to 1944. C. B. Smith, now pastor at Victoria, B. C., was elected in 1946 and held office until 1952, when the present incumbent, Walter E. McAlister, was elected.

A. G. Ward followed R. E. McAlister as General Secretary-Treasurer and Missionary Secretary. Upon Brother Ward's retirement from office, Dr. C. M. Wortman, a former missionary in the Argentine, assumed these responsibilities, now being in his 19th year of office.

#### GROWTH AND NEW DEPARTMENTS

With the growth of the work, the Missions Department was set up as a separate department, with G. R. Upton being the Missionary Secretary from

the time of its creation twelve years ago until today. Two years ago the post of Missionary Promotional Secretary was created, which is capably filled by Clare Scratch, a veteran missionary 19 years in China, and who before going to the field was a Superintendent of the Alberta District Conference.

Eight years ago the National Sunday School Department and the Christ's Ambassadors Department were set up. James Montgomery, who had served in several pastorates and was a former Superintendent of the Maritime District Conference, has given strong leadership in these fields since the inception of these departments. Recently the National Men's Fellowship Department was created. Brother Montgomery also heads this department. The Men's Fellowship Department is also responsible for The Pentecostal Crusaders which provides for weekday activities for teenage boys.

At the time the Missions Department was set up as a separate entity, the Women's Missionary Council was created. Miss Ethel Bingeman, a veteran returned missionary from Liberia, served as Director of this department for many years until her recent retirement upon her marriage to a veteran missionary in the West Indies, R. J. Jamieson. Mrs. Jamieson has been succeeded by Miss Gladys Lemmon, formerly of Winnipeg, who previously was Secretary for the Manitoba District Council Women's Missionary Council.

Within the last two years the Pioneer Missionary Action Girls was brought into being which provides for weekday activities of a missionary nature for teen-age girls. This is supervised by

the Women's Missionary Council.

The Pentecostal Assemblies of Canada have always accented world missions. Overseas missionary work is presently being carried on in Japan, Hong Kong, Macao, Kenya, Uganda, Tanganyika, Southern Rhodesia, Mozambique, South Africa, Liberia, British West Indies, and the Argentine, as well as the Chinese in Canada. The present missionary personnel overseas numbers 120.

#### INDIGENOUS MISSIONARY PRINCIPLES

The emphasis of all overseas missionary work is to train national leadership at the earliest possible moment. Already in Japan, Hong Kong, the Argentine, the British West Indies, South Africa and Rhodesia and Kenya, the indigenous churches on the field have their own autonomous conferences and elect their own officers. Any Canadians holding elective offices do so at the pleasure of the Conference and not by direction from Canada.

The P.A.O.C. has sponsored Bible Schools for the training of nationals in British West Indies and Kenya; and shares the sponsorship of Bible Schools with the Assemblies of God, U.S.A., in Hong Kong, the Argentine, and South Africa. Short-term Bible Schools are sponsored in connection with the Assemblies of God, U. S. A., in Liberia and with the same body as well as Scandinavian and Swiss missionaries in South Africa.

#### BIBLE COLLEGES IN CANADA

The Bible College program in Canada, training young men and women for the Christian ministry, has contributed much to the growth of The Pentecostal Assemblies of Canada.

The original college, The Canadian Pentecostal Bible College, was inaugurated under the authority of the national body in Winnipeg in 1925, under the principalship of Dr. J. Eustace Purdie, a former Anglican minister of deep spirituality and great scholarship whose fatherly attitude endeared him to all his students. This school operated under the National office for seven years until 1932 when its direction reverted to the Manitoba District Conference. During its twenty-five years' history the Canadian Pentecostal Bible College, later known as the Western Bible College, graduated 600 from its three-year course. Other Bible Colleges opened since under the author-

(Continued on next page)

## PLAN TO ATTEND



the 27th

### GENERAL COUNCIL of the ASSEMBLIES OF GOD

August 28-September 3  
Cleveland, Ohio

Housing forms for reservations may be secured by sending a stamped self-addressed envelope to:

Howard R. Davidson  
18408 Hiller Avenue  
Cleveland 19, Ohio

ity of the District Conferences are the Bethel Bible Institute in Saskatoon, Sask., Canadian Northwest Bible Institute, Edmonton, Alberta, The British Columbia Bible Institute, North Vancouver, B. C. and the Eastern Pentecostal Bible College, Peterboro, Ontario. Three hundred and fifty students were enrolled in these four schools last year. A three-year French-language Bible School, L'Institut Biblique de Beree, is operated in Montreal in connection with the French work and the Missions Department, and there is a short-term Bible School at Moosenee, James Bay, Ont., for Indians and Eskimos.

Though the Bible Colleges are today operated under the sponsorship of the respective District Conferences or groups of Conferences, there is a National Bible School Committee set up by the General Conference which coordinates Bible College standards.

#### THRIVING WORK IN NEWFOUNDLAND

A word should be said about Newfoundland, which is not included in the above. Newfoundland entered into Confederation with Canada in 1947.

Like The Pentecostal Assemblies of Canada, The Pentecostal Assemblies of Newfoundland had previously formed their own autonomous organization to serve their own needs within the framework of their own government. Since Confederation they have not officially united with The Pentecostal Assemblies of Canada, but there has always been a close working arrangement between the churches of Newfoundland and The Pentecostal Assemblies of Canada. The Newfoundland churches have a member on the Board of Governors of the Eastern Pentecostal Bible College at Peterboro. The overseas missionaries of the Newfoundland churches have been sent out under the auspices of The Pentecostal Assemblies of Canada. Also the Newfoundland churches have carried on extensive missionary work of their own in Labrador, which is governmentally a part of Newfoundland. Eugene Vaters has been the Superintendent of The Pentecostal Assemblies of Newfoundland for more than a quarter of a century.

The work in Newfoundland was pioneered by the late Miss Alice Garrigus, one of those who received the Holy Spirit in the very early days of Pentecostal revival.

Per capita, Newfoundland has a higher number of Pentecostal members than any other province in Canada.



# Your Questions

ANSWERED BY ERNEST S. WILLIAMS

**How did Paul come to be at Tarsus when Barnabas went there to get him? (Acts 11:25)**

In Acts 9:29, 30 we learn that the brethren at Jerusalem had sent him to Tarsus lest he be killed by the Grecians.

\* \* \*

**Did Paul go immediately to Jerusalem from Damascus? (Acts 9:26)**

It is indicated in Galatians 1:17 that Paul went into Arabia, where the Lord gave him the revelation concerning Church truth; he then returned to Damascus, before going to Jerusalem. If this is correct his visit to Jerusalem must have been at least three years after his conversion (Galatians 1:18).

\* \* \*

**What does Paul mean by vessels of honor and dishonor in 2 Timothy 2:20, 21?**

In the previous verses Paul had mentioned Hymenaeus and Philetus, who taught the erroneous doctrine that the resurrection was already past. Paul assured Timothy that even if false teachers were to find a place within the Church, the foundation of God, on which the Church rests, is sure and "The Lord knoweth them that are his." Let he who belongs to God "depart from iniquity." Let him not become discouraged because of teachers of falsehood, who are "vessels . . . to dishonour," but "purge himself from these" that he might be "a vessel unto honour" prepared "unto every good work."

\* \* \*

**In this dispensation of grace, what is the principle to follow in giving to God's work? Is giving imposed on us as a divine requirement, or are we to tithe voluntarily as a proof of our sincerity and love?**

Personally, I believe giving should be a grace. Paul was speaking of giving when he wrote, "We desired . . . in you the same grace also. Therefore as ye abound in every thing . . . see that ye abound in this grace also" (2 Corinthians 8:6, 7).

All Christian activities should be expressions of grace. We do not pray

merely because we feel it is our duty, but because we love the fellowship of God. The same is true of attending the house of God, and of giving to support His work. We should not give merely out of a sense of duty.

When we tithe as a gracious return for blessings received, blessing is derived from our giving. Our giving should be done voluntarily. "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).

\* \* \*

**Did Paul see the person of Jesus at the time of his conversion, or did he see only a light?**

The Bible says he saw a light and heard a voice (Acts 9:3, 4; 22:6, 7; 26:13, 14). Paul says of his experience, "And last of all he was seen of me also, as of one born out of due time" (1 Corinthians 15:8). "Have I not seen Jesus Christ our Lord?" he asked (1 Corinthians 9:1). The fact that the men who were with Paul at the time of his conversion "stood speechless, hearing a voice, but seeing no man" implies that Paul *did* see a man, Christ. This is indicated also in the words of Ananias, who said, "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me."

\* \* \*

**When do we receive the resurrection life of Christ—when we are sanctified, or when we receive the baptism in the Spirit?**

We receive the resurrection life of Christ when we are saved. "And you hath he quickened, who were dead in trespasses and sins" (Ephesians 2:1). This life may be received in ever-increasing fullness through additional experiences and a consistent walk with God (Philippians 3:10).

*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).*



Ludwig Blum

# Miraculous Deliverance From Tuberculosis

A Personal Testimony

BY LUDWIG BLUM

During September 1956 I was taken to the hospital, where I was examined from head to foot. The tests and X rays showed that a small TB spot on my right lung had grown so rapidly in one month's time that the entire upper half of the lung had become infected.

When my pastor, Glenn Horst, came to visit me on that first day, the doctors had already discovered this large active spot in my lung. I had been placed in isolation, and when the pastor came to see me he was wearing a surgical cap, gown, and mask. He was not permitted to touch me, but he stood at the foot of my bed and prayed.

Brother Horst came again the next day and this time he laid his hands upon me as he prayed for me. The presence of the Lord was very real and we both wept as Brother Horst prayed for me.

Before he left I requested that on the Sunday evening broadcast the radio choir sing, "Pass Me Not, O Gentle Saviour." I am a living testimony that Christ did not pass me by. That Sunday evening, as the choir sang, Christ came into my room and His healing virtue went through my body.

The next day, as the doctors were running their tests and check-ups, they found that all of the tests were negative! The sputum test, the stomach wash, and the skin test all were negative! They took some more X rays and called in the specialist to read them, and he kept exclaiming, "This is a miracle! This is a miracle!" Though the specialist thought I should stay in the hospital a few days longer, my doctor insisted that I be dismissed.

I have just finished taking more X rays, and the upper half of my right lung which was infected with TB has been healed over! I have since learned that the guinea pigs which were inoculated with the TB germ from my infection, instead of dying, are still living and getting fat! To the doctors this is conclusive evidence that the germ is dead. The successive X-ray plates, prove without a doubt the creative work of the Lord in completely restoring a badly infected lung. All the tests and X rays are evidences and witnesses with me to the healing power of my precious Lord and Saviour, Jesus Christ!—Ludwig Blum, 3421 Harvester Avenue, Fort Wayne, Indiana.

*(Endorsed by Pastor Glenn M. Horst, Fort Wayne, Indiana. He reports that in spite of all the proof and the testimony of the doctors, the factory doctor has refused to let Brother Blum return to work. He maintains that no man who has had TB can ever be cured. He refused to believe the X rays when he saw them, and has placed Ludwig Blum on a permanent disability pension! However, Brother Blum is making and selling trailers; he is well.)*

## BRING YOUR INSTRUMENT

If you are a musician, please bring your instrument to the General Council at Cleveland, Ohio, August 28 to September 3. An orchestra will be organized to play during the services and your help will be appreciated.

# How God Answered One Mother's Prayers



We brought up five boys and a girl in a Christian home. In 1942 four of the boys entered the U. S. military service. The youngest boy enlisted in the Air Force four years later. Thus the family was scattered, but I am glad that distance makes no difference to God. Our loved ones are always within reach of God's great hand, and God is never far from any one of us.

We never ceased to pray for our children, and I would like to tell you what God did for them—all within a six-week period.

Our youngest son met a Christian young man in California and they attended Pentecostal services together. One day he wrote and said: "Mom and Dad, I have some good news for you. The other night I made it down to the altar, and the Lord sure broke me up. Then the next night I went to the altar again and consecrated everything to Him. That night I was baptized in water. Praise God."

When I got this letter, my daughter and her husband were with us, as well as my fourth son from New York. She read the letter aloud; and that Sunday night my son and my son-in-law both gave their hearts to God. We were overjoyed.

Two weeks later my son from New York received the Baptism of the Holy Spirit. And in another two weeks another son living in Rome, N. Y., was wonderfully healed. He had been in the hospital for some time with ulcers, varicose veins, and blood poisoning but God made him well.

All this took place in about six weeks. I surely praise the Lord for answering prayer. It is good to know our children are all in His care, and that we can meet them at the Throne of Grace. Whether they are in New York, California, or here in Maine, distance cannot separate them from Him.—by Mrs. Enoch R. Hughes, 17 Grove Street, Pittsfield, Maine.

# Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



## JEREMIAH TAKEN TO EGYPT

Sunday School Lesson for August 11, 1957

JEREMIAH 42:1-3, 9-16, 43:1, 2, 7

In our previous lesson Gedaliah, the last governor of the Jewish remnant, was treacherously slain by Ishmael, one of his own officers. Ishmael, in turn, was defeated by Johanan, who rallied the Jewish forces which had been scattered by the traitor. In our present lesson we observe once again the folly of disobedience to God's will and the futility of dependence upon human help.

*God's Will Sought.* (Jeremiah 42:1-3). "Pray for us unto the Lord thy God . . . that [He] may shew us the way wherein we may walk, and the thing that we may do." Such was the request made to Jeremiah by Johanan, leader of the remaining Jews. At this point they were contemplating flight into Egypt for safety and security. Yet they profess a definite desire to do whatever God wills that they should. This seems encouraging. Trouble often drives men to prayer. And surely in perplexity God ought to be earnestly sought. However, from what follows, one wonders whether they sincerely desired to do God's will.

*Jeremiah Waits Upon God* (vv. 4-7). "I have heard you . . . I will pray unto the Lord your God according to your words." Jeremiah faithfully fulfilled his ministry as prophet and priest to the people. And all of us as Christians are kings, priests, and prophets unto God, and by the power of the Spirit have the privilege of prayer, of helping others find God's will, of proclaiming God's Word and will.

"Whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from you." This, too, is the duty of every faithful minister and Christian worker. It is our duty to give painful as well as pleasant advice. With Paul we ought to be able to say, "I have not shunned to declare unto you all the counsel of God."

"And it came to pass after ten days, that the word of the Lord came unto Jeremiah." Why the delay? (1) God is sovereign. We cannot use Him to suit our time, but must wait until He chooses to move. (2) We are admonished again and again in the Word to wait upon God. To know Him and to receive His revelations requires that we give Him time. (3) Delay does not mean denial. Delay tests and develops faith.

*Jeremiah Declares God's Word* (vv. 8-16). "If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up. . . . Be not afraid of the king of Babylon, of whom ye are afraid . . . for I am with you to save you, and to deliver you from his hand." What more assurance did the Jewish remnant need? Here they had promises of security and establishment in their land, the promise of deliverance from the enemy, the promise of God's presence and help!

God's Word represented a test of their loyalty to their

land, a land given them by God, a land which God had signally blessed whenever His people walked with Him.

God's Word represented a test of their faith. Flight into Egypt in the history of Israel was nearly always a sign of mistrust in God and of carnal dependence upon the arm of flesh. Egypt was a heathen land, an immoral land; and God preferred to have His people in their own environment.

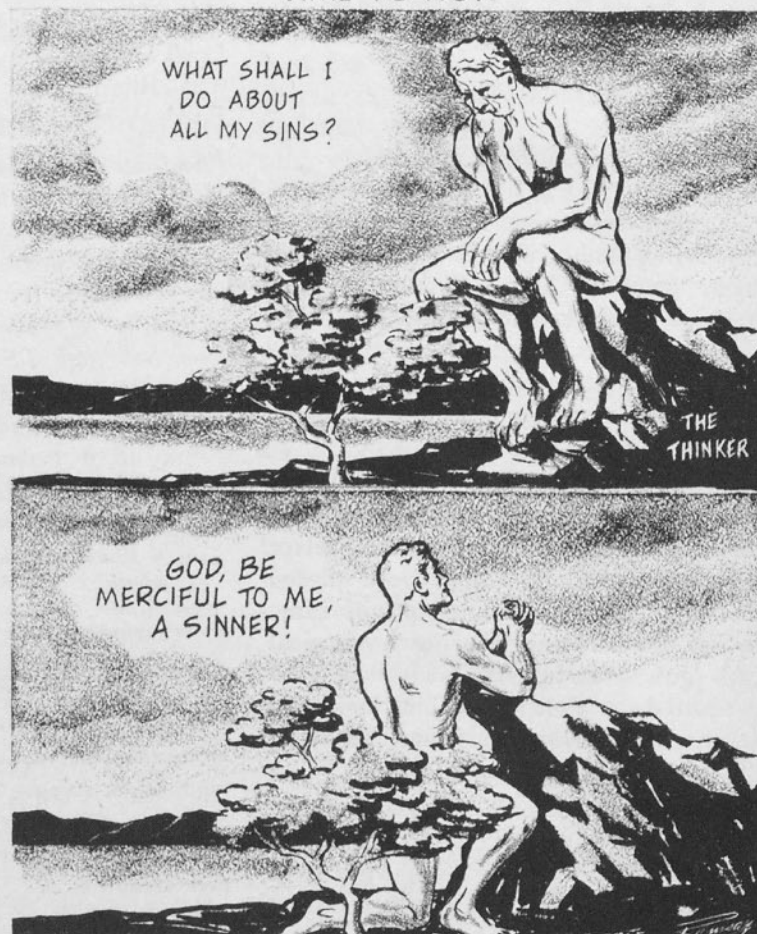
*Jeremiah's Counsel Rejected* (Jeremiah 43:1, 27). "Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hands of the Chaldeans." So spake Johanan and the people, the same people who ten days before had so devoutly declared that they were ready to do God's will whatever it might be! But the same thing happens today. What led the remnant astray?

*They were misled by their unbelief.* "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe." They feared the king of Babylon, yet God had said, "I am with you to save you, and to deliver you." And "if God be for us, who can be against us?"

*They were deceived by human reasoning and circumstances.* God had warned them against being deceived by the apparent peace and prosperity of Egypt (vv. 13-17). He predicted that if they resorted to Egypt they would experience the very things from which they sought to escape. God is still looking eagerly for men and women who will refuse to be moved by human reasoning and outward circumstances and who will be moved only by what God has said. This is the faith that overcomes the world!

—J. Bashford Bishop

### TIME TO ACT!



# Reaching the Deaf in the Puget Sound Area



The Seattle and Tacoma deaf groups at a combined Easter Service. Mr. and Mrs. Carlstrom are standing at the back of the group.

## Victories Among the Deaf Reported by Pioneer Workers

When Mr. and Mrs. Paul Carlstrom accepted the call of God to minister to the Deaf in Seattle and Tacoma, Washington, they knew it would not be easy. They knew that ahead of them lay battles with Satan for the souls of deaf men and women who needed to know Christ. Now, after four years, they report that while the battle has been hard, the victories have been sweet.

Their work began with a deaf class in Tacoma. Through intensive visitation they built the Tacoma class to its present average attendance of about fifteen. The Tacoma group meets in

Evangelistic Tabernacle. Recently the women have been organized into an active WMC group. This is one of several all-deaf WMC groups in the nation.

Mrs. Carlstrom taught sign language in Northwest Bible College in Seattle for one year, helping other young people prepare for witnessing to the deaf.

In November 1953 the Carlstroms began a visitation program among the Seattle Deaf and started a class for them. This was in addition to the Tacoma work. God has wonderfully blessed this Seattle work and used the Carlstroms in an unusual way to help the Deaf. This Seattle class averages around 35 now. In addition to Sunday services, a weekly Bible study class is conducted in Seattle. This Deaf class meets in Calvary Temple.

### DEAF-BLIND WORKER "HEARS"

One of the most faithful members of the Seattle group is Pauline Mansfield. Miss Mansfield was born deaf and has since become almost blind.

Upon the personal advice of Helen Keller, she attended Perkins Institute in Boston, an outstanding school for the education of the deaf-blind. Here she learned to "hear" by putting her hands on the speaker's face. She has also learned the sign language. This young woman is a radiant Christian, happy in the knowledge of Christ and rejoicing in the privilege of serving Him.

### GOD HONORS FAITHFUL SERVICE

The ministry of bringing the gospel to the Deaf is often discouraging because results are slow. However, Brother Carlstrom says, "As it is with people in foreign lands, so it is with the Deaf (or any class of people who need Christ). Once they are convinced that the minister loves them and wants to help them, God has a way of upsetting all their preconceived ideas. We think that certain people will most likely be saved and become church members; certain others, it seems, will never come to Christ. Many times we have rejoiced that God does not allow our pessimistic ideas to materialize. He has had pleasant surprises for us, giving us spiritual victories where we haven't expected them..."

\* \* \*

The Home Missions Department has recently produced a new booklet on **MINISTRY TO THE DEAF**. A free copy will be sent to anyone upon request. Address your request for the booklet, and your offerings for ministry to the Deaf, to:

HOME MISSIONS DEPARTMENT  
434 WEST PACIFIC STREET  
Springfield 1, Missouri.



Pauline Mansfield and Mrs. Carlstrom. Miss Mansfield (blind and deaf) "hears" by feeling the face of the speaker.



# Fagots From the Torch of Evangelism

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

► **McALESTER, OKLA.**—Evangelist Thomas B. Don Carlos of Petaluma, Calif. recently conducted a three-week revival at the First Assembly of God. There were 19 baptized with the Holy Spirit and nine were saved. The entire church was blessed by the ministry of Brother Don Carlos.

—L. H. Arnold, Pastor

► **ARTESIA, CALIF.**—The church here experienced one of its most outstanding revivals in recent years under the ministry of Evangelist Richard Holbrook. The meetings concluded on Pentecost Sunday, June 9. Each night the power of God was present to bring sinners to God, and to fill believers. There were many outstanding healings.

—A. B. Farmer, Pastor

► **HARRODSBURG, IND.**—The Reid Evangelistic Party of Springfield, Mo. recently closed a wonderful Salvation-Healing campaign here. Many testified to outstanding healings, and numbers found their way to Christ as Saviour. Several were also filled with the Holy Spirit. All previous Sunday School records were broken during the meetings with 300 present the first Sunday and 301 the next. That was particularly unusual because the town of Harrodsburg has a population of only 268. The anointed preaching of Al and Tommy Reid was enjoyed by all, and the special music was a great benefit in the services.

—Reg Yake, Pastor



The Sunday School Superintendent in Harrodsburg, Ind. breaks a record over the head of Pastor Reg Yake. The Sunday School record was broken twice during a meeting with the Reid Evangelistic Party of Springfield, Mo.

► **MERIDIAN, MISS.**—During Pentecost week, Evangelist Earl Irby of Hurley, Miss. conducted a very profitable Pentecostal revival in the First Assembly here. The presence of the Holy Spirit was manifested in every service. Several came forward for salvation, and some were filled with the Holy Ghost. Many prayed through to a refilling. The entire church was blessed, and the revival spirit continues.

—R. C. Davis, Pastor

► **SHERMAN, TEX.**—The Calvary First Assembly of God just concluded two weeks of revival with Evangelist and Mrs. C. A. McBride. Many visitors from other denominations, as well as unchurched people, were present. The preaching of simple, fundamental truths from God's Word moved many to a new and deeper experience with God. The musical talents of the McBrides also contributed much to make these meetings a success.

—R. M. Horner, Pastor

► **MOAB, UTAH**—The church here experienced gracious results under the ministry of Evangelist and Mrs. R. I. Wynkoop. At least 12 souls prayed through to a definite experience of salvation, and many others were touched. Among those saved were four young men and their wives. The Wynkoops have one interest, and that is souls. Sister Wynkoop has a wonderful ministry among children with her chalk talks.

—J. A. Cox, Pastor

► **SAN DIEGO, CALIF.**—Some 54 decisions for Christ were made and several were baptized in the Holy Spirit during the evangelistic campaign conducted here by Evangelist Watson Argue. Although it was a summer meeting, the crowds were consistently the best the church has had in several years. Among those who found Christ as Saviour was an officer in the Nationalist Chinese Navy. The church is in a good, healthy spiritual condition, and a large number of folk have indicated their desire to affiliate with us.

—Elton C. Hill, Pastor

► **ABILENE, TEX.**—The First Assembly of God has been wonderfully visited with revival under the ministry of Evangelist Quentin Edwards of Garland, Tex. Night after night souls were born into the kingdom of God. There were several outstanding healings, one of which was a lady whose leg had been paralyzed in an awkward position for 25 years as a result of a car wreck. Instantly she could move her neck without assistance, and went her way praising the Lord for the miracle wrought. The Lord blessed the fervent effort of the evangelist and the co-operative spirit of the congregation.

—Wilson G. Estes, Pastor

► **WESTPORT, OREG.**—Evangelist Johnny Hoskins conducted two weeks of inspiring services in the church here. Some were reclaimed, and all were stirred with a fresh realization of the soon coming of the Lord. God's power was manifested in the healing service and all through the meetings as prayer was offered for the sick.

—R. A. Bullock, Pastor

► **OSKALOOSA, IOWA**—The Singing Sandalls of Augusta, Kans. recently closed a three-week revival here. Some 30 responded to the invitation to the altar. Eleven ladies of that number were from one Sunday School class. Nine were filled with the Spirit, and many were refilled and healed. The crowds were the best in years with a large attendance every night. There were no elaborate programs to draw the crowds, but the gospel was presented in sermon and song under the anointing of the Holy Spirit. The revival continues—three men have been saved since the meeting closed.

—Max Johnson, Pastor

► **STOCKTON, CALIF.**—The Sunshine Evangelistic Party recently conducted two and a half weeks of revival in Calvary Tabernacle here. Almost every night there were souls kneeling at the altar for salvation and for specific needs to be met. The special music, together with the fine ministry of Bruce Thum, proved to be a real attraction to the unsaved. Many attended who had never been in the church before. Several testified to healing. Among them was a woman who had a growth on her knee for 26 years. Her knee was swollen and sore, but after prayer it returned to normal and the growth disappeared. The revival brought in several new families, and provided a host of contacts for the future.

—Leonard H. Rogers, Pastor

## NEWS OF EVANGELISTS

Evangelist A. ALAN ALAIMO recently accepted the pastorate in Bethlehem, Pa. ... After pastoring several years, MARK A. HINMAN is now on the evangelistic field again. ... Evangelist DEE N. HUFF was united in marriage with HARVEY L. GRAY on May 18. ... Evangelist CARRIE D. HUNSBERGER recently had meetings in Cuba and Jamaica. ... Evangelist GLADYS PEARSON recently held meetings in Vienna, Austria. ... The BRUCE THUMS have a "papoose" named Pamela Ruth. Her Indian name is Princess Shining Star. Brother Thum recently concluded his 192nd revival campaign. ... LEONARD PAGE has accepted the pastorate of the Norwood Assembly in Birmingham, Ala. ... Evangelist CLIFTON ERICKSON is in England for the summer.

# FELLOWSHIP NEWS

## OHIO DISTRICT OFFICERS RE-ELECTED

COLUMBUS, OHIO—The twelfth annual Ohio District Council was held this year at the new home of Dayton Bethel Temple. C. C. Burnett, Vice-President of Central Bible Institute, was the Council speaker. C. W. Hahn was re-elected as Superintendent, and T. E. Hartshorn as Secretary-Treasurer. Paul J. Emery, pastor of Bethel Temple, was returned to office on the nominating ballot as the Assistant Superintendent. During the convention eight men were ordained to the Full Gospel ministry.

## EIGHTY-FIVE BAPTIZED WITH THE HOLY SPIRIT AT LAKE GENEVA BIBLE CAMP

MINNEAPOLIS, MINN.—On July 7, the 31st annual camp meeting at Lake Geneva Bible Camp in Alexandria, Minn. came to a close. This was one of the greatest camp meetings we have had. At least 85 received the baptism of the Holy Spirit and a like number sought the Lord for salvation. One Sunday night 61 answered the altar call. There were testimonies of healings, and hundreds received a new touch from God.

Bert Webb, Assistant General Superintendent, and Evangelist Watson Argue ministered daily under a rich anointing of the Holy Spirit. (Brother Webb was a Sunday night speaker at the first camp meeting in 1927. At that time he was the local pastor at Alexandria, Minn. This was Brother Argue's third visit as guest speaker.)

F. D. McClellan of Greeley, Colorado, was a blessing to the young people as he spoke in the C. A. services each day. On July 4, we received the largest Speed-the-Light offering in the history of Lake Geneva.

Daily missionary vespers were conducted and missionary rallies were held on Sunday afternoons. Sixteen of our missionaries participated in these meetings. Total missionary giving amounted to \$7,500 in cash and pledges.

The spiritual impact of this camp meeting will no doubt be felt throughout the entire District. Before the camp meeting, many of the churches reported a good Pentecostal revival with large numbers receiving the baptism of the Holy Spirit.—by G. Raymond Carlson, Minnesota District Superintendent.

## WITH CHRIST

THOMAS B. JACKSON, 89, went to be with the Lord on May 13, 1957, after looking forward to his heavenly home for several years. He was highly esteemed by the members of the First Assembly of God in Trenton, N. J., having founded the Pentecostal work in this city fifty years ago.

JOSEPH L. MCKINLEY, 77, Greggton, Tex. went to his eternal reward July 2, 1957. Brother McKinley pastored several churches in Texas. His last pastorate was in Greggton. He was ordained in 1932.

# Under Divine Constraint

(Continued from page five)

## "The love of Christ captivates me"

One can be captured without being captivated. For example, I was once arrested by the Russian secret police, but I certainly was not captivated by them! Paul cries in ecstasy as he gazes at the crucified, risen Lord, "The Son of God...loved me, and gave himself for me!" How blessed to be captivated by the Lord Jesus Christ.

How beautifully Samuel Rutherford wrote from his prison cell in Scotland:

*"Oh, Christ, He is the fountain  
The deep sweet well of love!  
The streams on earth I've tasted,  
More deep I'll drink above.  
There to an ocean fulness  
His mercy doth expand;  
And glory, glory dwelleth  
In Immanuel's land."*

*"Oh, I am my Beloved's,  
And my Beloved's mine!  
He brings the poor vile sinner  
Into His house of wine.  
I stand upon His merit,*

*I know no other stand,  
Not e'en where glory dwelleth  
In Immanuel's land."*

*"The bride eyes not her garment,  
But her dear Bridegroom's face;  
I will not gaze at glory  
But on my King of Grace;  
Not at the crown He giveth,  
But on His pierced hand.  
The Lamb is all the glory  
In Immanuel's land."*

## "The love of Christ controls me"

His love limits us to one great end and prohibits us from taking into consideration any other. It shuts us up to one purpose as in a narrow-walled road. Paul was so controlled by the love of Christ that he stopped his ears to all other voices, all other claims upon his heart's affections.

Doddridge freely translates it thus: "For the love of Christ, so illustriously displayed in that redemption which He hath wrought, constrains us: it bears us away like a resistless torrent."

"The love of Christ keeps me employed"—employed in the embassy of the Lord Jesus (2 Corinthians 5:20).

Everywhere today men are talking about the possibility of a material depression, but the tragedy is that we are now living in one of the greatest spiritual depressions the Christian world has ever known! There are millions of

(Continued on page twenty-nine)

## EVANGELISTIC CAMPAIGN CALENDAR

| STATE  | CITY          | ASSEMBLY              | DATE            | EVANGELIST             | PASTOR               |
|--------|---------------|-----------------------|-----------------|------------------------|----------------------|
| Ariz.  | Safford       | First                 | August 11—      | E. R. Winter           | George Dunagan       |
| Calif. | San Diego     | First                 | August 6-11     | Eskelin Family         | Elton Hill           |
|        | Wilmington    | Boulevard             | August 6-18     | Mark Hinman            | H. W. Ezell          |
| Fla.   | Pensacola     | First                 | August 4-25     | Quentin Edwards        | W. J. Cox            |
| Ga.    | Columbus      | Bealwood              | July 28-Aug. 11 | Harold Tyus & wife     | A. M. Wall           |
| Ill.   | Granite City  | <sup>1</sup> A of G   | August 4-25     | Warren Litzman         | J. R. Randolph, chm. |
| Iowa   | Knoxville     | <sup>2</sup> A of G   | August 4-18     | Gladys & Fred Voight   | J. O. Howard         |
| La.    | New Iberia    | A of G                | July 21-Aug. 4  | R. Alan Davis          | C. E. Gilbert        |
| Mo.    | Bolivar       | A of G                | August 5—       | J. Ward Campbell       | C. R. Hampton        |
|        | Clark         | <sup>3</sup> A of G   | July 31—        | James E. Smith         | Lloyd Nelson         |
| Ohio   | Drakesburg    | <sup>4</sup> A of G   | August 5-12     | Dedelow-Friederici     | C. E. Grable         |
|        | Mt. Vernon    | <sup>1</sup> Trinity  | August 4-25     | Arnold Segesman & wife | Lindon Ford          |
| Okla.  | Claremore     | A of G                | August 4—       | Jerry Fry & wife       | C. A. Snodgrass      |
|        | Tecumseh      | A of G                | August 11—      | Leo Walker & wife      | Robert P. Rider      |
| Vt.    | Plainfield    | <sup>6</sup> Emmanuel | August 4-18     | Watters Gospel Team    | G. H. Berglund       |
| Wash.  | Port Angeles  | A of G                | August 6-18     | Oran & Audrey Duncan   | Sam McGill           |
| Canada | Meaford, Ont. | Pentecostal           | August 9-25     | C. S. Tubby            | L. E. Talbot         |

<sup>1</sup> Union Tent Revival

<sup>2</sup> Children's & Youth Revival

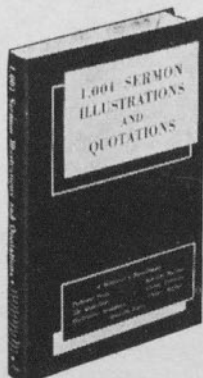
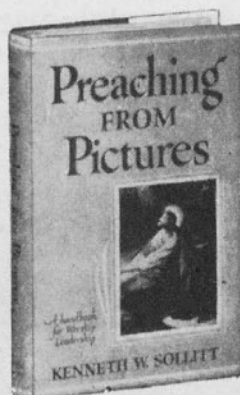
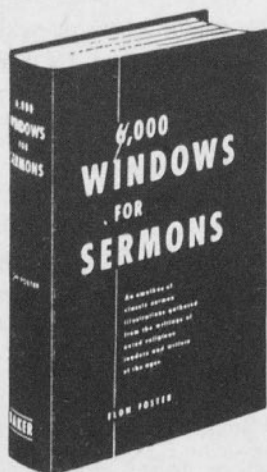
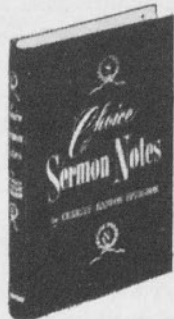
<sup>3</sup> Tent Revival

<sup>4</sup> Children's Revival

<sup>6</sup> Camp Meeting

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(Continued from page twenty-seven)

unemployed believers idling in the Lord's vineyard.

### "The love of Christ compels me"

The word *suneche* is used in Luke 4:38 concerning Simon's wife's mother, who was "taken with a fever," and also in Acts 28:8, where it mentions that "the father of Publius lay sick of a fever." Oh, the hot, burning sensations of being seized with a fever, when the whole body is consumed as by fire! Paul says, "I am consumed by the love of Christ; it burns me up; I have a restless fever to win lost men and women to Jesus Christ!"

Adoniram Judson went as a missionary to Burma. He so burned with the desire to preach the gospel, even before he learned the language, that he walked up to a Burman and embraced him. The man went home and reported that he had seen an angel. The living Christ was so radiant in Judson's face that men called him "Mr. Glory-face."

When Christians are really consumed by the love of Christ the gospel will become irresistible. The anointed soul of David Brainerd cried, "I long to be a flame of fire, continually glowing in the divine service, preaching and building up Christ's kingdom to my dying hour."

### "The love of Christ crowds everything else out of my life"

In Luke 8:45 this Greek word is rendered also to describe one who is in a throng. The throng pressed hard upon the Lord Jesus so that He could go in only one direction. The woman who would come near to our Lord was unable to do so, because of the throng. The love of Christ so flooded and filled the soul of the Apostle that every other desire was crowded out. "For to me to live is Christ," he said (Philippians 1:21).

It was on one of his birthdays that David Livingstone said, "I will place no value upon anything that I have or may possess except in relation to the Kingdom of Christ. If anything that I have will advance the interest of that Kingdom, it shall be given or kept, as by giving or keeping it I shall most promote the glory of Him to whom I owe all my hopes both for time and eternity. May grace be given me to adhere to this."

Count Zinzendorf, the worldly nobleman, after he was captured and capti-

vated by the love of Christ, cried out, "I have only one passion, and that is Christ!"

How few evangelicals today seem to be captured and captivated by the love of Christ. Only a handful in each church are carrying the burden of the work. Only a few are sacrificing to send the gospel to the ends of the earth.

What is the explanation? We can come to only one conclusion—that many believers are captivated by the appeal of the world, and not by the love of the Lord Jesus. A believer who is not captivated by the love of Christ can never be controlled or compelled or consumed by that wondrous love!

No one is worthy of the Lord Jesus who does not follow Him, as it were, with a rope around his neck—ready to die an ignominious death rather than prove untrue. The crying need of the hour is for believers to be constrained by the love of Christ!

*"The love of Christ doth me constrain*

*To seek the wandering souls of men,  
With cries, intreaties, tears, to save,  
To snatch them from the fiery grave."*

## A Christian Home

(Continued from page nineteen)

freedom in Canaan's happy land... and on and on rolled his sonorous and resonant voice, until I can well imagine, becoming tired, it finally sank so low that people had to cup their ears to hear. And then, with a flash of the old fire in his eyes, he shook off the garment of weariness and, with an energy suddenly born of a great passion, he cried aloud, "Choose you this day whom you will serve... as for me and my house, we will serve the Lord." Amen!

He was through. His message was delivered. There was no more he could say. Then perhaps kind hands helped his exhausted body to some nearby resting place. And there arose a murmuring among that vast throng. Friend spoke to friend, neighbor to neighbor, husband to wife, parents to children; and then with a mighty shout, as with the voice of one man, they cried: "We, too, will serve the Lord; he is our God!" May this be our choice, even now!

—The Watchman-Examiner

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## A Big Fish Story

Walter Hudson of Grand Bay, New Brunswick, landed a four foot sturgeon weighing more than fourteen pounds, while sitting on his porch; and his home is a quarter of a mile from the St. John River.

The big fish, wet and wriggling, landed with a crash on the porch while Hudson was sitting there. He subdued it with a stick and kept it alive for some time in a tub of water.

Now, fishermen, before attempting to top this one, allow Hudson to say that his guess is that an ambitious eagle was the fisherman but could not hang on to its lively catch once airborne. There were small claw marks on the tail of the fish.

This is not written to encourage fishermen to sit on their porches and wait for fish to drop down from above—but to say that there is a form of fishing which Christians can do on their porches.

In fact, it can be done inside and outside buildings, on sea and on land, at home and abroad—and anywhere and everywhere.

The Lord Jesus said: "Follow Me, and I will make you fishers of men" (Matthew 4:19). Every person coming to us and every person to whom we go, is a potential "catch."

The bait to be used is the Gospel of Christ, the good news of His death for our sins; and His resurrection for our justification.

The equipment—a Bible, a Testament, a tract, a spiritual song, a personal testimony, a service, etc.

*"Lord, lay some soul upon my heart,  
And love that soul through me;  
And may I humbly do my part  
To win that soul for Thee."*

—The Standard

# The Kidnaping of a Colporteur

(Continued from page three)

13:4-8. He then made brief comments and exhorted the group to accept His salvation and to practice love instead of hatred, reminding them that they were despising the precious blood of God's Son, who died in our stead. "My blood," Dorantes added, "would only accuse you. You and I will meet sooner or later at the Judgment throne on that great day. God is here now seeing and hearing all of what you are doing, saying, and planning against one of your brothers. Repent, and He will forgive you. Otherwise you are lost. That's all I wanted to say."

Right then and there the daughter of the ranchman began to cry aloud, embracing her mother and asking pitifully, "Don't kill him; see how beautifully he has told us about our dear God; see how it isn't true what the priest has said, that these men are against God. Don't kill him; let him go, poor fellow." Then the woman, with tears running down her cheeks, embraced her husband, the ranchman, and the daughter did likewise, begging him to let Dorantes alone. Again and again the woman pleaded with Dorantes, "Keep on telling them, so that they may understand."

Suddenly the angry ranchman became quiet. He put his pistol in its leather sheath hanging from his waist and took out of his pocket his handkerchief to dry a tear or two from his own eyes. Dorantes read to them all from Ephesians 5:14-16, with a few simple explanations.

One of the men, who happened to be a nephew of the ranchman, said to Dorantes, "You don't mean to tell us that you have already been to heaven and returned to tell us things from heaven."

The colporteur replied, "Christ came from heaven to teach us the way; but it happens quite often that we are ungrateful."

At this juncture the ranchman said to the colporteur, "Don't worry; nothing will happen to you now. If there is anybody who would dare to molest you in any way, here I am to defend you; I really thought that you were one of those who go about here and there, cheating the people; but I am convinced that you speak the truth. Nothing will happen to you, and I will see that no one around here molests you."

Dorantes replied, "If you have understood, get yourself a Bible so that you will know the truth that saves." The ranchman purchased one immediately. The woman and her daughter then took the colporteur to the kitchen and gave him a few corn cakes to eat when he would feel hungry on his way. The

whole group then accompanied Dorantes to the nearby bus stop, where they happily bade him good-bye.

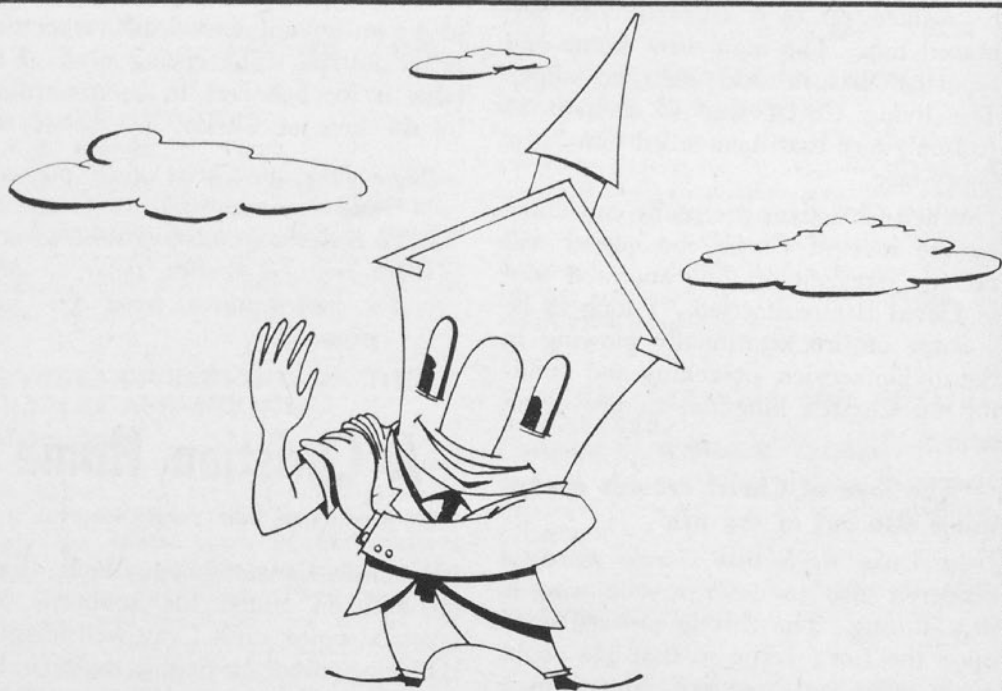
Colporteur Dorantes gives the glory to God for this victory of His gracious protection, and for the power of His Word, which once again has not returned unto Him void.

—Bible Society Record

## THE GREATEST THING

The gospel moves with slow and timid pace when the saints are not at their prayers early and late and long. Where are the leaders who can put God's people to praying? Let them come to the front and do the work and it will be the greatest work that can be done.

The greatest of reformers will be the one who can set the Church to praying. The greatest benefactor this age can have is the man who will bring the preachers and the Church back to prayer.—E. M. Bounds.



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with a helping hand?

Except for the dedicated ministry of hundreds of Pentecostal pioneers, there would be no Assemblies of God churches. That's why every church should lend a helping hand to the survivors of the first generation of Assemblies of God pastors, evangelists and missionaries.

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# The Ark of Salvation

When the flood of God's wrath is revealed against sin,  
will you be sheltered in the Ark?

BY F. W. KRUMMACHER

"Make thee an ark of gopher wood" (Genesis 6:14). Thus spake the Lord unto Noah, His friend. And Noah conferred not with flesh and blood; but, submitting his reason to the Word of the Lord, and disregarding the sneers of an unbelieving world, he immediately began to build the marvellous vessel; and by this implicit obedience he glorified God.

A fearful judgment was approaching. A flood that should deride the strongest barriers, and whose waves should overtop the highest mountains, was appointed to destroy all flesh from off the face of the earth. What a prospect for the children of Adam!

But be not deceived; the same wrath that called forth these destructive waters still burns against all who are not born of God; and, by means of death, it daily sweeps its victims down to hell.

Do you desire to provide yourself a vessel against this time of need? Oh, build it not of your virtues and good works! The justice of the Eternal is a sharp rock, against which your bark will be dashed into a thousand pieces. To the Ark, then, my friend! To the Ark, all who love their souls.

To the Ark? Yes, for there is one also provided for us. Look towards

Bethlehem. There you behold it, as it were, lying still upon the land; but it will soon be afloat, and it is destined to enjoy but little pleasant weather. We shall see it contending with the winds and with the waves, amidst whirlpools and rocks. Storms will beat upon it, and the billows of ignominy and persecution will roll over it. Yes, we shall even see it sinking in a bloody sea of death; but it will soon rise again, to display the flag of victory and to steer under full sail into the harbor of eternal rest.

Do you ask, For what end is this perilous voyage? Behold the ark of Noah! Neither does it remain on the land, but it is launched forth upon the stormy billows. And for what end, but to preserve Noah and his family! For a similar purpose, Christ the living Ark is exposed to the surges of divine wrath against sin, and thus He becomes the Ark of salvation to all who flee to Him for safety.

Are you in Christ, the true Ark? Let the tempest roar, yet you will be sheltered. Though the waves of temptation and sorrow roll over you, you need not fear. You will not sink into the flood; you are secure while in the Ark. You may continue in it till the day of landing on the Mount of God.

