

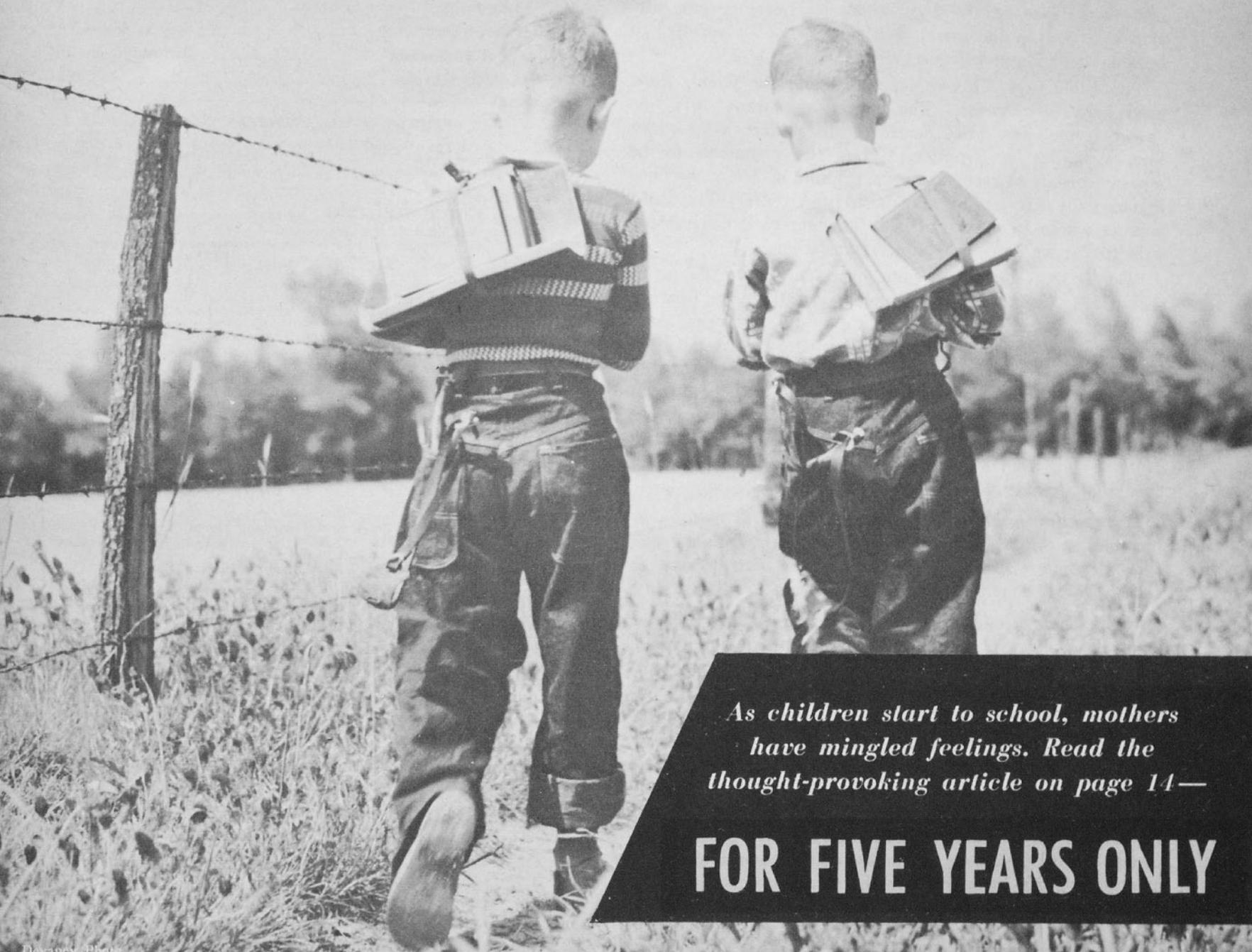
NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

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The Pentecostal

EVANGEL

September 1, 1957



As children start to school, mothers have mingled feelings. Read the thought-provoking article on page 14—

FOR FIVE YEARS ONLY

"Be Ye Separate"

God calls His people to separation, not to segregation. The dictionary defines "segregation" as "separation from a general mass or main body; specifically, isolation or seclusion of a particular group of persons."

Some religious groups have isolated themselves in order to preserve their peculiar doctrines and practices. They have separated themselves from the general mass of humanity and have gone into seclusion. Their religion may benefit them but it does not benefit the general public because they have withdrawn themselves.

We Pentecostal people are not likely to withdraw ourselves from the general public in a physical sense. We are not interested in establishing convents, monasteries, or any exclusive Christian colony. However, there is danger that we may become so enraptured with our spiritual blessings and so absorbed in our Christian friendships that we give very little thought or concern to the unsaved people living all about us. God wants us to be "the salt of the earth" and the "light of the world." Salt must make contact, in order to have its effect; and light must be placed in a dark place before it can shine. Therefore our mission is to live in the world—without becoming worldly; to be separate without being segregated.

The Bible says, "Be ye separate," and the Greek word used here is *aphorizo*. The prefix *ap* means "off" or "away from." The word *horizo* means a limit, a boundary line, a border or frontier. Thus the command to be separate means to recognize certain limits or boundary lines in our daily life and to stay back from these. The Lord tells us where to draw the line. Turning to 2 Corinthians 6:14 to 7:1 we read, in Phillips' translation:

"Don't link up with unbelievers and try to work with them. What common interest can there be between goodness and evil? How can light and darkness share life together? How can there be harmony between Christ and the devil? What business can a believer have with an unbeliever? What common ground can idols hold with the temple of God? For we, remember, are ourselves living temples of the living God, as God has said: *I will dwell in them and walk in them; and I will be their God, and they shall be My people.*

"Wherefore come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty.

"With these promises ringing in our ears, dear friends, let us keep clear of anything that smirches body or soul. Let us prove our reverence for God by consecrating ourselves to Him completely."

Here is a solemn warning against entering into any partnership with unbelievers, whether in marriage, in business, or any other intimate sense. God wants us to be free from entanglements that would tie us to worldly standards. He wants us to have standards that are different, standards that are Scriptural. Only by being different can we exert an influence on the world and save men and women from the path that leads to destruction.

THE PENTECOSTAL EVANGEL

THE WEEKLY VOICÉ OF THE ASSEMBLIES OF GOD

SEPTEMBER 1, 1957

NUMBER 2260

ROBERT C. CUNNINGHAM, Editor

J. R. FLOWER, Executive Director
G. D. ANDERSON, Editorial Asst.

LESLIE W. SMITH, Layout Editor
R. G. CHAMPION, Circulation Mgr.

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

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

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

CANADIAN ADDRESSES:

SINGLE SUBSCRIPTION—\$3.00 for one year—\$5.75 for two years—\$8.50 for three years. BUNDLE RATE (minimum of four subscriptions, all mailed to the same address)—78c for 13 weeks, \$2.75 for a year, on each subscription.

FOREIGN LANDS (except Canada and PUAS countries*):

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

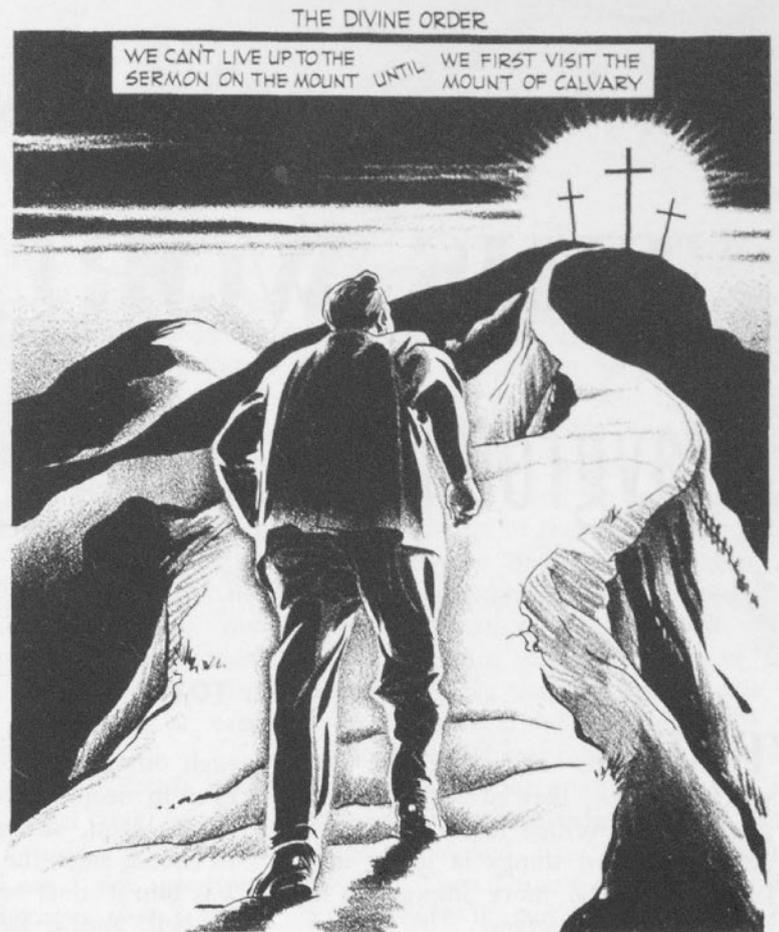
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Entered as second-class matter June 25, 1918, at the Post Office in Springfield, Mo., under the Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103 of Oct. 3, 1917, authorized July 3, 1918. Printed in the U.S.A.

The Meaning of the CROSS in our Christian Life

A sermon by **FRANK J. LINDQUIST**

at the Minneapolis Gospel Tabernacle
Minneapolis, Minnesota



THE THOUGHTS OF A CHRISTIAN should center around the Cross. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). When we consider the passion and death of our Lord we realize that we ought to know the meaning of the Cross.

It is important for us to see that Christ died *for* us, not just *instead of* us. He did not die to save us from dying, but rather that we might die with Him. It is one thing to see Christ crucified for me—that's my *justification*; but it's another thing to see myself crucified with Him—that's my *sanctification*. And for that reason Paul said, "I am crucified *with* Christ."

This sanctifying, crucifying, purging work of the Lord Jesus is to go on continuously in the Christian, so that we might say, "Nevertheless I live; yet not I, but Christ liveth in me." God wants the resurrection life of Christ to be within us. He did not rise *instead of* us; He rose that we might rise with Him in newness of life, to walk above the world with its pride and materialism. He rose that we might walk in the Spirit with our risen Lord,

manifesting to the world that we are dead to sin but alive to God. We must manifest to the world a new life, a resurrection life, so that they may see Christ in us, living in us, dying in us, serving in us. By this they may know that we are indeed Christians.

It is easy for us to shout and praise the Lord when we talk about what Jesus did for us on the Cross, but it is another thing to see what He can do in us through this crucifixion. The flesh does not want to die; it pleads to live. It is something like the sacrifice that Saul preserved when he was supposed to condemn it to death. He boasted, "I have performed the commandment of the Lord," but Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen that I hear?"

"Oh," he said, "I spared the best for sacrifice." So often the flesh pleads to be spared because it is legitimate, because it's not gross sin, because it isn't the thing that men condemn. But flesh is flesh, and whether it is educated flesh, refined flesh, cultured flesh, or whatever kind of flesh, God has condemned the thing to die.

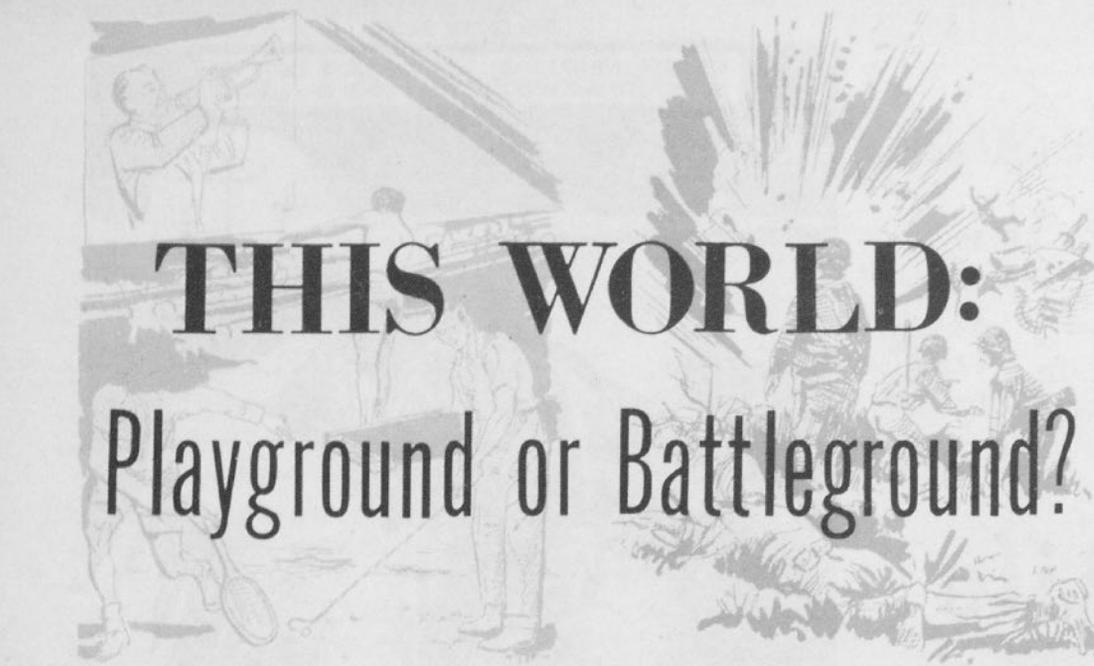
The only way that we as Christians advance spiritually is by allowing ourselves to be nailed to the cross and to die out to self so that we may say

with John, "He must increase, but I must decrease." So we ought to be "united with Christ" in His death and in His resurrection, living the present life of faith which we live by the faith of the Son of God.

The crucifixion with Christ is for the death of the self-life, the subjugation of the flesh, the nullifying of the world, our death to sin and the law. This is for mature Christians. We are all in various stages of Christian growth, and all of us may continue to grow up to the full stature of a man and woman in Christ Jesus. There are so many who live largely on ecstasy or feelings, once they have tasted the thrill of the Spirit-filled life. The solid foundation for Christian life is the Word of God; and we build on the Word and whatever the Word says is ours, because we live by the Word. It is our guide; it is our light; it is our rule of faith.

Justifying faith sees Christ on the cross crucified for me, while sanctifying faith sees you and me on the cross crucified with our Lord. And thus I am not only delivered from sin's condemnation but also delivered from sin's power and dominion. So Christ's death is more than atonement for sin; it is also a triumph over sin. And

(Continued on page twenty-three)



THIS WORLD: Playground or Battleground?

by A. W. TOZER

THINGS ARE FOR US NOT ONLY what they are; they are what we hold them to be. Which is to say that our attitude toward things is likely in the long run to be more important than the things themselves.

This is a common coin of knowledge, like an old dime, worn smooth by use. Yet it bears upon it the stamp of truth and must not be rejected because it is familiar.

It is strange how a fact may remain fixed, while our interpretation of the fact changes with the generations and the years.

One such fact is the world in which we live. It is here and has been here through the centuries. It is a stable fact, quite unchanged by the passing of time, but how different is modern man's view of it from the view our fathers held. Here we see plainly how great is the power of interpretation. The world is for all of us not only what it is, it is what we believe it to be. And a tremendous load of woe or weal rides on the soundness of our interpretation.

Going on further back than the times of the founding and early development of our country we are able to see the wide gulf between our modern attitudes and those of our fathers. In the early days, when Christianity exercised a dominant influence over American thinking, men conceived the world to be a battleground. Our fathers believed in sin and the devil and hell as constituting one force; and they believed in God and righteousness and heaven as the other. These were opposed to

each other in the nature of them forever in deep, grave, irreconcilable hostility. Man, so our fathers held, had to choose sides; he could not be neutral. For him it must be life or death, heaven or hell, and if he chose to come out on God's side he could expect open war with God's enemies. The fight would be real and deadly, and would last as long as life continued here below. Men looked forward to heaven as a return from the wars, a laying down of the sword to enjoy in peace the home prepared for them.

Sermons and songs in those days often had a martial quality about them, or perhaps a trace of homesickness. The Christian soldier thought of home and rest and reunion, and his voice grew plaintive as he sang of battle ended and victory won. But whether he was charging into the enemy guns, or dreaming of war's end and the Father's welcome home, he never forgot what kind of world he lived in. It was a battleground, and many were the wounded and the slain.

That view of things is unquestionably the Scriptural one. Allowing for the figures and metaphors with which the Scriptures abound, it still is a solid Bible doctrine that tremendous spiritual forces are present in the world, and man, because of his spiritual nature, is caught in the middle. The evil powers are bent upon destroying him, while Christ is present to save him through the power of the gospel. To obtain deliverance he must come out on God's side in faith and obedience. That in belief is what our fathers

thought; and that, we believe, is what the Bible teaches.

How different today. The fact remains the same, but the interpretation has changed completely. Men think of the world, not as a battleground, but as a playground. We are not here to fight; we are here to frolic. We are not in a foreign land, we are at home. We are not getting ready to live, we are already living; and the best we can do is to rid ourselves of our inhibitions and our frustrations, and live this life to the full. This, we believe, is a fair summary of the religious philosophy of modern man, openly professed by millions and tacitly held by more multiplied millions who live out that philosophy without having given verbal expression to it.

This changed attitude toward the world has had and is having its effect upon Christians, even gospel Christians who profess the faith of the Bible. By a curious juggling of the figures they manage to add up the column wrong and yet claim to have the right answer. It sounds fantastic but it is true.

That this world is a playground instead of a battleground has now been accepted in practice by the vast majority of fundamentalist Christians. They might hedge around the question if they were asked bluntly to declare their position, but their conduct gives them away. They are facing both ways, enjoying Christ and the world too, and gleefully telling everyone that accepting Jesus does not require them to give up their fun, and that Christianity is just the jolliest thing imaginable.

The "worship" growing out of such a view of life is as far off center as the view itself, a sort of sanctified night-clubbing without the champagne and the dressed-up drunks.

This whole thing has grown to be so serious of late that it now becomes the bounden duty of every Christian to re-examine his spiritual philosophy in the light of the Bible and, having discovered the Scriptural way, to follow it even if to do so he must separate himself from much that he had formerly accepted as real, but which now in the light of truth he knows to be false.

A right view of God and the world to come requires that we have also a right view of the world in which we live and our relation to it. So much depends upon this that we cannot afford to be careless about it.

—The Alliance Weekly

It might be you . . .

Somebody's Wrong!

by M. M. JOHNSON
Russellville, Kentucky

WELL SIR, A MAN'S THINKER IS A funny thing and sometimes plays funny tricks, especially when you get one of them wideawake spells and can't go to sleep.

When I went to bed that night I felt right well satisfied with myself and things in general. I had a good wife and two children, and the kids were doing pretty well in school and were fairly good kids at home. I had a right good farm and by hard work and good management I was making a very good living and beginning to get ahead a little.

Right now I was considering a little business deal by which I stood a good chance to make a nice profit if it came out all right. I hadn't just made up my mind to try it yet, and was thinking it over, but being plumb tired I went to sleep.

But I guess it wasn't long before I was awake again and wondering if I had better go into it or not. It if worked out right I would make a tidy little sum; but if not, I stood to lose more than I could afford. If it had been a matter of buying a cow, or selling a mule, I could have lost a few dollars without being ruined, but this was different.

And so I said to myself, "Look here now, you've got to be careful. You just can't afford to be wrong this time."

And right there my mind jumped clear off the track and seemed to say to me, "well, there are other things a lot more important and you are not checking up on yourself very carefully. What about your religion?" Now, why I should ever have started such thoughts as that I don't know, but having got started I couldn't quit. I was rated as a good, honest man, tried to treat everybody right, was a member of the local church, attended service fairly regular and helped with the preacher's salary, which, I guess, didn't hurt any of us too much. I had always considered I was all right as to religion. But somehow it just hit me in a new way this time and almost floored me. Just suppose I wasn't right, then what?

I never claimed to know all about religion, but I'd gotten the idea that the hereafter would be mighty tough on the fellow that wasn't right. Then I thought of all the different churches and how they all disagreed as to what was the right way, and some said you could not know for sure that you were saved, and some declared you could and surely would know if you were, and if you didn't know it you surely were not saved at all. And here I was just drifting along knowing that all of them could not be right, and not even trying to find out which was right, or even if I was saved myself.

And I said to myself, "Look here, somebody's wrong, and it could be you." Of course, when I joined the church the preacher asked me a few questions and I answered them as best I knew how, so as not to seem a heathen, and he seemed to think I was all right. And I had always just taken what he said in his sermons, supposing he knew what was right. Hadn't he gone to school and studied about all these things? But then again I thought, others have studied, too, and they teach differently. Then I said to myself, "Jim, somebody's wrong, and it might be your preacher. If it is, what about your chances of heaven?"

Then I began to think of the different ones I know, all having a different plan to get there. Some claimed they knew positively they were saved, and knew just when it happened; and I had to confess that there was no sign of doubt, either in their words nor their tone, when they said it. Then I knew others who went to their priest every so often and told him about their sins. But then I thought, just suppose the priest is wrong, as some say; how would anyone know he had gotten it all fixed up? They never get a receipt back from God, as I ever heard of.

Then, I said, "Jim, you old fool, you're not doing any better. You've been just drifting along taking everything the preacher said, and if you was to die tonight, you might land in hell for all you know."

Well, I went over all such as that 'til nearly daylight, and then I went

to sleep for a little while. And all day it was the same thing. Somebody's wrong! Somebody's wrong!

Well, I had to do something about it, for I was getting real uneasy. So I hunted up the Bible and began to read it. I found a lot of things in there I'd never heard the preacher mention, and some of the things he seemed to be so sure of I couldn't seem to find. I ain't saying he was wrong, but I didn't know how to find it. But I found where it said, "Seek ye the Lord while he may be found, call ye upon him while he is near."

And also where John said he wrote his gospel that we might *know* that we have eternal life. Well, I didn't know it, so it looked like maybe I didn't have it. Then I found in 2 Corinthians 5:17 where it said: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Well, I couldn't say that had ever happened to me. So, for days and days, I got worse and worse, 'til I almost went crazy, it seemed. Then one day, while I was working down in the back field by the creek, I got desperate and I said, "Jim Dawson, you've got to settle this thing right here and now. If there is any such thing as knowing you're right, you're a fool if you don't find out right here. After all, it's a matter between you and God, so what do you want with a third party?"

Well, there was an old holler stump under a black gum tree. I hit the ground right there and went right to God with all my sins. I confessed it all out to Him and cried and repented and begged for mercy. I don't know how long I prayed, but I never stopped 'til I made connections with God, and the glory filled my soul, and I knew that all my sins were forgiven. Nobody had to tell me. In other words, I was born again; I was a new creature. That's been a good many years ago, and I still have the positive knowledge that it is well with my soul.

Do you have it? If not, do like I did. Get it. *Remember, somebody's wrong. It might be you!* ◀ ◀



There Is in Ho

“O worship the Lord in the beauty

by **CARL BRUMBACK**

Falls Church, Virginia

HOLINESS IS A CONDITION OF THE heart. This basic fact is emphasized in the following scriptures: Proverbs 4:23; Matthew 15:18; 23:28; Luke 6:45; Romans 10:10. Nevertheless, while these passages teach us that outward appearance can never be a *substitute* for heart righteousness, we know from the Word that outward appearance should be a true *expression* of inward holiness.

The Assemblies of God cannot be justly accused of concentrating on the legalistic side of holiness. Few ministers within our ranks “harp” on the negative phase. *The Pentecostal Evangel* maintains a positive emphasis on scriptural holiness, but seldom carries an article dealing specifically with the aspect of the holiness question such as that to be discussed here; viz., the use of make-up.

Historically, we Pentecostal people have been opposed to the employment of certain forms of cosmetics—lipstick, rouge, mascara, etc.—as incompatible with Biblical Christianity. In recent years, however, there has been a disturbing trend in the direction of a “cosmetic revival.” What has been responsible for the introduction into our Movement of that which, a few decades ago, would have been considered wholly foreign to our Pentecostal way of life?

During the last forty years “painting the face” has become socially acceptable in America. Formerly it was an art practiced almost exclusively by women of sordid character; but with the revolt against the so-called “Victorian code,” it was taken out of its vulgar background and gradually became as much a part of feminine appearance as an article of clothing. Now the average American woman does not feel ready to meet the public until her make-up is applied.

It would be the height of folly, therefore, to brand as loose and immoral every woman who seeks, with the help of the nearby drugstore, to heighten the color of her cheeks and lips. In most religious circles today, including many evangelical churches, make-up, is regarded as an essential of good grooming which does not affect one’s morality or Christianity.

Such “emancipation” from an old-time taboo was bound to have an effect upon those who had always felt that make-up was to be identified with irreligiousness and immorality. Protests have been raised within our Pentecostal circles against what is described as “an outmoded view” toward this feminine practice which, during this century, has crossed over the line into respectability.

The evident spirituality of evangelical Christians who use make-up is cited as an argument for its adoption by Pentecostals. A favorite example is the wife of a world-famed evangelist, whose cosmetic and bejeweled appearance caused a British actress to comment: “More of my type of people

would accept Christ, if those who profess Him were not so narrow in their views about make-up and dress.” Some of the Pentecostal women who paint are also extolled as exhibiting more real Christianity than some of their “holier-than-thou” sisters who do not indulge.

What is the answer? In the first place, we must recognize that our basic standard of holiness is not a variable one, subject to the evershifting currents of worldly opinion and practice. The unchanging Word of God is our standard. The Assemblies of God has not adopted the autocratic views of a few extreme legalists in its attitude as to what constitutes holiness and worldliness, but has followed that which the entire constituency has acknowledged to be the teaching of the Word.

Three passages of Scripture speak pointedly on this particular subject: “Jezebel . . . painted her face” (2 Kings 9:30). “Though thou rentest thy face with painting” (Jeremiah 4:30). “Thou . . . paintedst thy eyes” (Ezekiel 23:40). The Hebrew word *ayin* (literally, “eyes”) is given the broader meaning of “face” in Exodus 10:5, 15; Numbers 14:14; 22:5, 11.

Jezebel, the Biblical symbol of wickedness, and harlots who painted their faces as a stimulant of lust: these are not exactly the purest patterns for Christian womanhood! Yet God, who caused every word to be placed in the divine record for a specific purpose, cites only these evil women as practitioners of this art. There is not a single reference to its use by any other

BEAUTY

liness

of holiness" (Psalm 96:9)

kind of woman. Its entire association in the Scriptures, then, is with that which is the exact opposite of a virtuous life. Can you imagine the Virgin Mary—having known from a child the Holy Scriptures, which restricted this artifice to women notorious for their wickedness—painting her face?

There can be little doubt that the willingness of Pentecostal women to be guided by the Bible concerning their outward appearance has been a definite factor in the blessing of God upon our Movement. How could God fail to bless such women, when they have been occupied, not with the "outward adorning," but with "that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price"?

What of the Christian women who do use make-up? For example, the wife of the famous evangelist? Follow her *as she follows Christ!* Much as we admire her, we do not follow her in her rejection of baptism by immersion, or her rejection of the baptism in the Holy Ghost; so why should we follow her in her belief concerning the outward appearance? For Pentecostal women to justify themselves in the use of make-up, because "she does it," would be the same as Pentecostal men justifying themselves in smoking cigars because "Spurgeon did it," and in drinking wine and beer because "Luther did it."

We must learn to walk according to the light which God has shed on our path, when we see other children of God following a path which may be

permitted to them but which is forbidden to us. Some Christian groups were once the most highly favored bodies of believers in the Church, but at the time of their power also the leaders in holiness and separation from the world. God has been gracious to us as a Pentecostal Movement; but we shall not maintain our present position if we come down to the present-day standards of Christian bodies who long since have forfeited their places of leadership in the Church.

"But," someone protests, "I know Pentecostal women who use make-up, and it is no hindrance to their work for God; in fact, the Lord is mightily blessing them." No one has the right to set himself as a judge in matters like this, yet there are "case histories" in the Bible which are "for ensamples; and they are written for our admonition."

Samson's affair with Delilah makes it clear that God, in His mercy, will continue to work for a while through His chosen ones, even after they stray from the consecration of former days. It would have been difficult to convince Samson that his lack of separation was adversely affecting his relationship with God or his ministry. Why, all he needed to do was to shake himself, break the green withs, "as a thread of tow is broken when it toucheth the fire"; to break the new ropes "from off his arms like a thread"; and to go away "with the pin of the beam, and with the web."

But when this strong man was "cast down wounded," shorn of his strength, and enslaved by the Philistines, he knew then that, if God calls one to a special dedication, it is folly to try to live like those who have not been honored with such a call. Samson, the Nazirite, discovered that "others may, *you* cannot."

HOW SHALL THE PROBLEM OF MAKE-UP BE MET?

1. *Decisively*

The district superintendents of the Assemblies of God recently issued "a call to holiness." The fact that these leaders felt compelled to issue such a call emphasizes the need for swift and decisive action that will reverse the trend toward worldliness which they deplored.

Make-up is but one facet of this ever-increasing problem; but since it could be the opening wedge for a great many other worldly practices, it should

be dealt with immediately. Its use is not yet universal in our ranks (a conservative estimate would probably place it at approximately 10% of the total feminine membership), but "a little leaven [soon] leaveneth the whole lump." Already, there are churches where both pastors and evangelists dare not mention the subject, vainly hoping that, if not too much attention is focused upon it, the situation will correct itself.

One glance at other Christian groups, which once deserved the name of "Holiness Churches," lets us know that *the situation never corrects itself*. When their preachers "let it ride," rather than to offend influential members or prospective members, or else to avoid an open controversy between those who indulge and their critics, the truth of holiness soon lay "fallen in the streets," while worldliness "went forth conquering, and to conquer."

Does it not seem only yesterday that we heard Pentecostal voices raised in scorn for "those denominational preachers who are afraid to preach their convictions"? This is the hour in which we Pentecostal preachers have the opportunity to prove how rugged and fearless we are in the application of the truth of holiness to our members. May I quote a letter written by a pastor's wife:

"God help us if we don't do something before it is too late. There are many who paint now only because others do it. We can reach them if we will. But the practice is fast spreading to every corner of the United States, and I believe that we as a Pentecostal Movement must cry out against this thing before its prevalence silences our lips too.

"An article in the *Evangel* about the matter would help a great deal—first, because it would make public our stand and concern; and second, because our people would be warned, and any evangelists' or pastors' wives wearing paint would feel conspicuous. God forbid that we should be guilty of silence which could be interpreted as consent!"

2. *Privately*

While public preaching and teaching on the subject may be occasionally necessary, a private discussion can usually accomplish the purpose with much less embarrassment. Recently, the wife of a newly-elected pastor courageously went to the wives of the deacons, and,

(Continued on page twenty)

Trends begin as small things. But they pick up more and more acceptance until they are monstrous and powerful.

THE PROBLEM OF TRENDS

by **KENNETH D. BARNEY**

Lubbock, Texas

SOME OF THE SHORTEST WORDS IN the English language are the most intriguing. Take, for instance, the little word "trend," which enters so largely into the thinking and planning of economists, politicians, fashion experts, military planners, and even spiritual leaders.

"Trend," says the dictionary, "means inclination in a certain direction; general tendency; to have a particular direction or course." The Anglo-Saxon word from which "trend" is derived is "trendlian," meaning "to roll." This calls to mind the old days on the school-ground when, after a heavy snow, we would pick up a handful of wet snow and start rolling it along the ground. Before long the snowball that had started out so very small had become a mass of great proportions—large enough to form a part of the wall of the "fort" we were building for the big snowball battle that was to follow.

That is exactly how trends develop. They start out small but, like the snowball, they pick up more and more acceptance until eventually they are monstrous and powerful.

Last year I was on a committee of ministers appointed by the local ministerial alliance to interview the president of the college in the city where I was then pastoring, to express our concern over the fact that the time-honored baccalaureate service was being eliminated from the year-end activities. He told us the decision had been made before he took office, and

he assured us that he would look into the matter. However, he did tell us that the trend among colleges and universities is toward the elimination of the baccalaureate service.

I couldn't forget his statement about the "trend." The baccalaureate has not been dropped all at once by these schools. But here and there, first one college did it and then another, until a trend had started which unfortunately is becoming widely accepted.

Trends are powerful things. They build up tremendous pressure that becomes irresistible. They remind me of a wave beginning out at sea and mounting steadily in size as it sweeps toward the shore, until finally it becomes an enormous wall of water that breaks across the beach with thunderous force.

No one seems to know just how trends get started. But in some strange way, scattered individuals and groups seem to adopt a pattern of thinking and acting almost simultaneously, and it becomes contagious and begins to fan out in all directions, gaining vigor with each new adherent until what began as a trend among a few people becomes an established practice with the majority.

Trends have a vital effect on religious movements and on spiritual life in general. There are denominations which once were champions of the pure gospel of Christ but have become utterly powerless spiritually and are now bordering on apostasy. Did it happen overnight? Indeed not. It came about because of trends which were not checked

in time. These trends killed the mid-week prayer meeting, the camp meeting, the high standards of church membership, the uncompromising preaching, and broke down the separation between the Church and the world.

I believe that there are certain dangerous trends which we must all beware of, if we are to maintain our spiritual life and our Pentecostal testimony.

1. SUNDAY MORNING RELIGION

In more and more churches the Sunday night and mid-week meetings, as well as revival services, are suffering from lack of attendance. This is something we in the Assemblies of God need to guard against, lest it spread like a cancer in our movement. Our religious obligations are *not* discharged when we have attended church once on Sunday. The heart of the child of God should long for the time when the door of the church will next be opened for service.

2. PRE-OCCUPATION WITH EARTHLY INTERESTS

We are grateful for the material prosperity that prevails at present, but we need to beware lest soft living result in neglect of spiritual duties. Many are too busy with their own work to do God's work. Our Pentecostal movement began as a group of pilgrims and strangers who were "looking for a city." Today, a few Pentecostal people have become so engrossed "with the cares of this life" that religion is only a side line. Let us beware lest we neglect our obligations to the Kingdom of God in favor of our own personal convenience.

3. AN EFFORTLESS GOSPEL PROGRAM

We live in a day when many things are pre-mixed, precooked, prefabricated. We need to watch lest this desire for an easy way make inroads into our work for the Lord. Many congregations want everything planned out ahead of time so that they need not pray or work to get the job done. They come to church to be entertained and blessed. Many seem like mere spectators as they sit lethargically through service after service. Their spirit of sacrifice and their willingness to work for the Kingdom are gone. Beware of this trend!

4. FAMILIARITY WITH SPIRITUAL THINGS

The children of Israel were at first thrilled with God's daily provision of

man in the wilderness. But as time went on, this miracle lost its wonder, and the people were brazen enough to complain, "Our soul loatheth this light bread." The supernatural had become common to them through their daily association with it.

This is a peculiar danger which we face also in Pentecost. We are at home around the miraculous, and we need to watch that we do not become *too much* at home. The move of God's Spirit among us must never lose its thrill and its wonder. God forbid that we should ever reach the point in our services where we think we can "turn the blessing on and off."

Many are not fervent in their first love for Christ. Service for Christ which is icy is not acceptable to Him. What does it matter that doctrine is correct, if hearts be cold? What will it profit to clap our hands, praise the Lord audibly, pray together, go to the altar, or even speak in tongues, if our hearts be not in it? May God help us not to drift toward "Pentecostal form," with an emphasis upon platform strategy rather than upon real spiritual worship.

5. SELF-CONFIDENCE

We must never lose our sense of utter dependence upon God and His might. Finances, talent, organization, and prestige may gain the world's attention, but they will never bring the world to Christ. A truly Pentecostal church will concentrate on being spiritually aflame, not on being clever. Beware of any feeling that we have reached the place where we can "put it over."

6. LOSS OF FEAR OF THE QUESTIONABLE

While I realize that we may sometimes go to an overzealous extreme in forming convictions that we later realize were not necessarily produced by the Spirit, yet it seems to me there is more danger of lowering our standards. Are we frightened, as we used to be, about displeasing God by fraternizing with the world?

Although I have never been a "clothesline preacher" or a hobbyist on the externals of holiness, yet I can't help feeling that there is something wholesome in the old practice of trying to dress and look modest. The modern trend toward make-up and immodest clothing is something of which we need to beware. We need a whole-

some fear of God that will prevent such trends from taking root in our Assemblies.

7. RESENTMENT OF RUGGED PREACHING

"The power of positive thinking" has taken over a large segment of the religious world, to the extent that in many circles sermons on hell, judgment, and rugged holiness do not "go over." John the Baptist would not be very popular in our day.

* * *

But, thank God, trends can be reverse! Political candidates have done

It Shows in Your Face

"You don't have to tell how you live every day:

You don't have to say if you work or you play!

A tried, true barometer serves in the place—

However you live, it will show in your face.

The false, the deceit, that you bear in your heart,

Will not stay inside where it first got a start;

For sinew and blood are a thin veil of lace—

What you wear in your heart, you will wear in your face.

If your life is unselfish, for others you live;

For not what you get, but how much you can give;

If you live close to God in his infinite grace—

You don't have to tell it, it shows in your face."

it. Financial wizards have done it. So have fashion experts. And Christians can do it if they are determined.

The whole history of the Church has been the reversal of popular sinful trends. In fact, the same can be said of the great spiritual giants of Old Testament days. Isaiah, Jeremiah, Elijah, Amos, Daniel—these men faced a world which had been engulfed by tremendous tides of apostasy, immorality, and political corruption. But they got close enough to God for Him to entrust them with a mission! And by their prayers and preaching and dynamic spiritual leadership, they reversed the trends and led a nation back to God and holiness.

The members of the apostolic Church reversed the trends of their day. They were accused of turning the world up-

side down, because wherever they went and found idol worship, godlessness, and slavery to Satan, they preached a gospel which caused people to turn away from these things.

The apostle Paul and his fellow laborers had such success in reversing the trends of sinful living and wholesale idolatry that Satan soon came to consider them as mortal enemies, and left no stone unturned in his efforts to stop their work.

In Martin Luther's day the trend was toward dead form, putrid ritual, and paganized Christianity. But God showed him that "the just shall live by faith," and he did not stop until he had reversed the trend and Europe was enveloped in the mighty Protestant Reformation.

John Wesley's England harbored a church where the trend was so much toward formality and hypocrisy that he was forbidden to preach in their buildings. But into the streets and out into the fields he went with a message from heaven that reversed these trends and lighted revival fires on two continents.

And then, at the turn of this century, came the amazing Pentecostal movement, of which you and I by God's grace have become a part. Pentecost came when the church was in the iron grip of Modernism, when the message of the Lord's return had been silenced, when holiness was on the wane, when "heartfelt religion" was rare. But hungry-hearted believers at scattered points throughout the world stayed at their prayers until the rushing mighty wind and the tongue of fire returned to the Church. Today, new emphasis is being laid on neglected gospel truths by other denominations as a result of the powerful impact of the Pentecostal testimony.

At this hour we stand on the threshold of the conflict of the ages. Satan is waging colossal warfare against the program of God. In some places he persecutes the Church, but for the most part he is following the subtle strategy of boring from within. He has launched dangerous trends here and there even in our Pentecostal ranks. They must not be allowed to continue, lest they develop into established practices that will render us powerless in the final struggle against the forces of sin.

God grant an awakening of vigilant prayer, unconditional consecration, and vigorous Pentecostal living that will reverse the trends I have mentioned and preserve the Full Gospel message! ◀ ◀



THIS PRESENT WORLD

New Dollar Bills Ready in October

The Treasury Department announced that new one-dollar bills bearing the inscription, "In God We Trust," will appear in circulation about October 1. It said the Bureau of Engraving and Printing has already begun production of the new paper money. Legislation authorizing what is now the nation's motto on currency was passed at the last session of Congress.

Presbyterian Publication Reaches One Million Circulation

Presbyterian Life, official bi-weekly magazine of the Presbyterian Church in the U.S.A., has reached a circulation of one million. The magazine has the largest circulation of any religious journal in the world, and is the first ever to reach the million-mark.

Canadian Sunday Paper Ceases Publication

The (Toronto) *Sunday Telegram*, Ontario's first and only Sunday newspaper, ceased publication during July. John Basset, publisher, said the Sunday issue was discontinued because of high production costs and a "disappointing circulation." The Sunday newspaper had been under attack from Protestant leaders and the Lord's Day Alliance ever since it first appeared a few months ago.

Want Agnostics on Church-College Faculty

Forty Ohio Baptist pastors met with faculty representatives of a church-related college to determine the extent of church "relationship" desirable in the college. A written report of the meeting contained this statement: "If we want alternatives [to the Christian faith] presented, then there must be individuals who can present the alternatives. . . . We feel, then, that there should be an agnostic or agnostics on the faculty."

These preachers would do well to heed Gabriel Courier's comment on this item. Wrote Mr. Courier in *Christian Herald*: "When you've got only a small candle burning in the darkness, it seems to us that the darkness already has ample representation."

Baptists Divided over Dancing Issue

Baptist ministers in North Carolina are divided over the issue of dancing on the campuses of two Baptist schools: Wake Forest College in Winston-Salem, and Meredith College at Raleigh. Thus far only two Baptist congregations have voted in favor of permitting dancing in the colleges, while quite a number have voted in opposition. Forty ministers, meeting at Raleigh, signed a statement "deploring and protesting" the actions of the trustees to permit dancing.

The General Board of the North Carolina State Baptist Convention is said to have officially recommended that the trustees "change their position" in the matter and discontinue the dancing. Wake Forest trustees have authorized a seven-member committee to study the problem.

Graham Crusade Reaches New Yorkers

A preliminary survey of the recorded decisions for Christ during the first ten weeks of Billy Graham's New York Crusade indicates that 93 per cent of the conversions have been of persons living in the Metropolitan New York area. There have been 34,269 recorded decisions for Christ during the first ten weeks of the crusade.

U. S. Will Need 100,000 New Churches by 1975

Delegates at a Southwide Methodist Missionary Conference were told that at the present rate of population increase, 100,000 additional churches will be needed in the U.S. by 1975. To keep pace with population growth, Methodists were told their denomination will need to build at least one new church a day.

Narcotics Addiction Affects Newborn Babies

Narcotics addiction in newborn babies of mothers who take the drugs by injection into main blood vessels is rapidly increasing. The physician of the Chicago Police Department has warned members of the Illinois State Medical Society not to mistake "withdrawal symptoms" for other conditions. "Immediately after birth, these babies must go through the same 'withdrawal' ordeal as any adult 'taking the cure,'" he said.

Approve Chapels for Mental Health Institutions

The Massachusetts legislature has voted to authorize erection of Protestant, Roman Catholic, and Jewish chapels at mental health institutions throughout the State. The State will furnish the land, and churches will bear the expense of the building.

Baptist Men to Convene This Month

The first national conference of Southern Baptist men will be held in Oklahoma City, September 18-20. Speakers will include Representative Brooks Hays, of Arkansas, president of the Southern Baptist Convention; Raymond Gary, governor of Oklahoma; and Representative Eugene Siler of Kentucky. "Free Men Through the Ages" will be the theme of the conference. More than 8,000 men are expected to attend.

Methodist Men Urged to Study Their Bibles

Some 4,000 Methodist laymen gathered at Lafayette, Indiana, were asked to "imagine," if they could, "an insurance salesman who knew as little about his policies as the average Methodist knows about the New Testament." The speaker, Dr. Roy L. Smith, was addressing the Second National Conference of Methodist Men. "How much right," he asked, "does any person have to call himself a Christian who cannot quote accurately ten things Jesus said, and who is unable to describe the great teachings of the New Testament?" He challenged the laymen to map for themselves a year-round program of Bible study that would be undertaken as seriously as a salesman would undertake the study of his line of goods.

Australian Churches Commemorate "Aboriginal Sunday"

Many churches in Australia joined in observing the first "Aboriginal Sunday," a day when Christians were asked to focus attention on the plight of 80,000 aborigines who still live under primitive conditions. Some of them live in squalor on the edges of Australian towns, while others wander in the Australian wilds, living on a Stone Age level.

Launch World-wide Campaign to "Desocialize" Drinking

A world-wide campaign to "desocialize" drinking alcoholic beverages has been launched by the Institute of Scientific Studies for the Prevention of Alcoholism. The program will consist of getting heads of state to sign a "declaration of purpose" not to serve intoxicating beverages at state or private functions. Already the group claims to have the signatures of 24 leaders of nations with cabinet rank or higher. "Leaders of a nation set the social and moral standards for the countries to a large degree," a spokesman for the group stated. "If they will refuse to serve alcoholic beverages, their people will follow the example."

Calls for National Family Day

A joint resolution to declare the first Sunday in August each year National Family Day was introduced in the U. S. House of Representatives by George Meader (Michigan). Mr. Meader feels there should be a Family Day as well as a Mother's Day and a Father's Day because these two observances "although fitting and proper, tend to isolate respective parents from the identity of the family unit." The resolution, if adopted, would authorize the President to designate Family Day "in recognition of the importance of the family to the happiness and well-being of men."

Gideons Announce New Bible-Placing Program

At its annual convention in Minneapolis, the Gideons International announced a goal of placing a Bible in every hotel and motel guest room in the U.S. and Canada that does not already have one. A survey indicates it will take 720,200 Bibles, but the Gideons hope to accomplish it within a year. Next year will be the fiftieth year the Gideon organization has placed Bibles in guest rooms.

There are only 21,807 Gideons in the world, yet these Christian businessmen raised more than a million dollars for Scripture distribution last year. About three-fourths of this amount was received from church offerings; the rest came from the Gideons themselves.

During the year they placed 2,364,192 copies of the New Testament or the complete Bible—an increase of more than 550,000 over the previous year. This total included 1,099,051 Testaments given to children in public schools and 277,349 Bibles placed in hotels and motels.

Stalin's Gold Goes for Bibles

There is often a happy irony in the way God's Word triumphs over those who would destroy it. One of the latest such reports comes from East Germany. The churches there are printing a new Bible for Lutherans in Siberia. The covers of the Bibles will be stamped with gold leaf which has an interesting background: It had been stored in East German printshops to be used on the cover of a book containing the writings of Josef Stalin. When Stalin was discredited as a "butcher" and a "murderer" by the present Red rulers, production of the book was halted. Now the gold leaf, instead of decorating the words of Stalin, will adorn the Word of God.



NEW CHAPLAIN—Crosses signifying a military chaplain were pinned on Richard W. Hartman of the Assemblies of God following his swearing-in as a member of the U. S. Army Chaplain's Corps. Pinning on the crosses were Chaplain Hartman's wife, Joan, and Chaplain Carl S. Ledbetter, Sixth U. S. Army, Acting Chief of Chaplains. (U.S. Army photograph)

RICHARD HARTMAN IS NEWEST ASSEMBLIES OF GOD CHAPLAIN

Richard W. Hartman, ordained minister of the Assemblies of God, was sworn-in as a First Lieutenant in the United States Army Chaplain Branch in late July. The commissioning ceremony was held in the Post Chapel at the Presidio of San Francisco, California. Administering the oath of office was Chaplain (Lieutenant Colonel) Carl S. Ledbetter, Sixth U. S. Army, Acting Chief of Chaplains.

Chaplain Hartman received his theological training at Northwest Bible College in Seattle, Washington, and Golden Gate Baptist Theological Seminary in Berkeley, California. He served as pastor of the Assembly in Buxton, Oregon, for two years.

Assigned to the 51st Field Hospital in Fort Lewis, Washington, Chaplain Hartman brings to twenty the number of Assemblies of God chaplains on active duty with the armed forces. Recently Chaplains Frank Griep and Jesse Kuhlmann have left active duty status.

Catholic Press Reports Gains in U. S.

Roman Catholics have long realized the importance of the printed page as a means of gaining converts and strengthening members in their faith. The new 1957-58 *Catholic Press Directory* reveals that even greater stress is being placed on Catholic periodicals. The *Directory* shows that there are now 559 Roman Catholic magazines and newspapers in the U.S. with a combined circulation of over 23 million. This represents a substantial increase over last year and a 29 per cent gain over the total five years ago. The figures do not include secular papers which are owned or controlled by Roman Catholics.

Ask Separation of Church and State in Argentina

On the eve of the Constituent Assembly, which was named to reform the 1853 Constitution of Argentina, the National Board of the Methodist Church in Argentina issued a statement on the separation of church and state. "We wish to draw special attention to religious freedom," it said, "because it affects other freedoms."

"We believe," the statement said, "that full liberty cannot exist while the state upholds one Church and is linked economically and institutionally to it."

The 1853 Constitution provides for some aid to the Roman Catholic Church and stipulates that the President and Vice President must be Catholics. It also gives the state the right to approve pontifical documents and to submit names of candidates for episcopal appointments.

Literature in Italy

by ANTHONY PIRAINO

THOSE OF US WHO STILL FEEL THE impelling burden and the serious responsibility of the command of our Lord Jesus Christ to go into all the world and preach the gospel to every creature, should carefully examine these few thoughts. Although more than half of the world is closed to the gospel, we should, nevertheless, labor faithfully where the doors are open.

Italy is an open field today. Never have the doors of the gospel been opened in Italy as now. Yesterday they were closed; you have read about the bitter persecutions, beatings, closing of churches, jail sentences, and the many court cases. Tomorrow? Who knows! That is why the words of our Lord Jesus seem to take on a new and vivid meaning, "The night cometh when no man can work." We must labor NOW; we must preach the gospel to every Italian NOW; we must use every available means NOW; we must help them build a strong, indigenous church NOW so that

when the doors do close, and they will close, we will leave behind a church that can carry on by itself.

The printed page is the best answer to this question. Communists have made tremendous strides in Italy (here resides the strongest Communist Party outside of the Iron Curtain) chiefly through their literature campaign. There is no doubt that through good gospel literature, a systematic evangelization can be realized and a strong, spiritual, indigenous church built.

Just a few years ago the Assemblies of God of the U.S.A. began its campaign to help and to supplement the work done by the Assemblies of God of Italy, an autonomous church with whom we enjoy spiritual affiliation. With a small beginning, we are now printing and distributing four Sunday School Quarterlies: *Adult Student*, *Junior Pupil*, *Primary Pupil*, and *Primary Teacher*. Together with the monthly paper, *Sunday School Counsellor*

there is now an annual output of 43,000 copies of these booklets. More than 50,000 copies of Sunday School record books, teacher-training books, Gospels, doctrinal books, and other literature have been printed during this time. Through the interest of other churches and individuals, we are scheduled to print the 400 page book by Myer Pearlman, *Knowing the Doctrines of the Bible*; booklets on salvation by the hundreds of thousands; and tracts by the millions.

The eleven books of the General Epistles in the Home Study Bible Correspondence Courses (we have over 400 students enrolled in the two series already published, "The Life of Christ" and "The Book of Acts.") are in demand.

There is a constant plea to print the Adult Teacher, but it is impossible to meet this great demand with the meager and small equipment that we have at present. Although we thank God for the vision of our brethren who have provided a Speed-the-Light press and a small folding machine, this equipment is totally inadequate to meet the need. Please pray that the Lord will provide us with the needed equipment.

TENT MEETINGS IN AFRICA

by JOHN S. RICHARDS

HEAVY RESPONSIBILITIES AND DOUBLE duties as missionary and tent evangelist made it essential for us to take a rest. This was worked out wonderfully by the Lord. An expense-paid trip to take charge of tent and platform erection for the Oral Roberts visit at Umtata gave us the opportunity of staying in

a seaside cottage owned by Foursquare missionaries. These dear children of the Lord even brought food and cooked it for us for the two weeks.

In return for this favor we conducted a two-week campaign for them and rejoiced in the way God led and blessed. Many turned to the Lord, in-

cluding the heathen red-blanketed natives. Miracles of healing took place. In just one service thirty-three came forward to testify of being healed. White traders came and got under the burden for a new section of tent which was necessary.

We are busy again and trusting God for great results. Funds to assist in tent repairs and enlargement and to enable us to carry along this fruitful work for God are urgently needed. Send offerings designated "John Richards for Tent" c/o Foreign Missions Dept., 434 West Pacific Street, Springfield, Missouri.

Pray for the new works in the Vendeland area. As the result of the campaigns held there, a number of churches have been established. It was interesting to see how the new converts met together in different areas and requested workers to meet with them to give them instructions. It proved their sincerity and helped in the tremendous task of follow-up.



Tents used in the John S. Richards campaigns



First Assembly of God at Amarillo, Texas

Texas Assembly Sponsors Church in Italy

WHAT OWEST THOU MY LORD? WAS the question that Pastor E. R. Foster and his church asked themselves when they celebrated the lifting of their church indebtedness and burning of the church mortgage at a special all-day service in Amarillo, Texas, some months ago. Brother Foster, who was commemorating his twenty-fourth anniversary as pastor of the First Assembly in Amarillo, preached the morning message on the subject: "My Help Cometh from the Lord." He made mention that often special recognition and gifts are given to the one celebrating an anniversary. But since the building of the church and two fine brick parsonages for the pastor and assistant have been accomplished under the direct blessing of God, all glory, honor, and praise should be given to Him. Brother Foster further proposed that all offerings received for the day, including his salary, be put into a fund to build an Assemblies of God church in Foggia, Italy. This suggestion was carried out, and over \$2,000 was received for this project.

Foggia is a city of 75,000 inhabitants situated in the southeastern part of the peninsula of Italy. It is one of the most important military air bases of Italy because it is situated on a plateau. This city suffered much from the ravages of war because of the strategic position. But the horrors of war are past. Foggia is now ripe for a mighty outpouring of the Holy Spirit.

God works in mysterious ways His

wonders to perform. Although the beginning of the church in Foggia is strange, it is not unique; the same thing has happened in the U.S.A.

Vincenzo Mobilia had attended a church in Foggia for about a year, when one Sunday morning in 1947 a guest speaker brought a message on the Holy Spirit. Vincenzo was hungry for the deeper things of God and sensed quickly that there was something different about this message. He invited this brother to have prayer in his home that evening. A strange thing happened! The guest preacher began to speak in a foreign language! After prayer he explained that he had received the baptism with the Holy Spirit. Vincenzo's hunger increased. He obtained several days leave from work to find this brother who claimed to have been baptized

in the Holy Spirit. Words cannot express the joy that he experienced in the few days he spent in the home of the preacher from S. Nicandro, a town near Foggia.

When Vincenzo returned to Foggia and to the church where he had been a member for a year, things did not go well. The minister tried to explain away the baptism in the Holy Spirit and the resulting spiritual power. Vincenzo and two other members of the church decided to leave and to start services in their own home. At the first service there were fifteen people. They informed the Pentecostal brother from S. Nicandro that they were holding services and invited him to the meetings. Vincenzo wrote, "I am sure that when you come, the Lord will baptize me." God honored the faith of this hungry heart and he was filled with the Holy Spirit during the service at prayer time. Since that day in 1947 the Lord has saved many souls in that area, until now they number more than 125. Because of the poverty in that section of Italy, they have not been able to build a church. But through sacrifice on the part of the members and gifts from some Italian Pentecostal churches in the U.S.A., they have been able to purchase property. They needed \$2,000 to build the church (they would all donate the labor). Now this great dream is realized because of the missionary vision of First Assembly in Amarillo, Texas. ◀◀



Pastor E. R. Foster

For Five Years Only

WHEN YOUR CHILD STARTS TO SCHOOL HE'LL NEVER BE COMPLETELY YOURS AGAIN

by Dorothy C. Haskin



WHEN GEN EVA CARLBURG HELD her newborn baby in her arms, she prayed, "Thank Thee, Lord, for the next five years." She knew that was as long as she could expect to have her son. She was a missionary and when her child was five, or at the most six, he would have to leave her to attend the mission school.

This September mothers all over the United States will understand how she felt. One of these mornings the little man or the dainty daughter will go off to school. Your child will never again be entirely yours. Yet, how you should thank God for those precious five years! During them the child, according to modern psychological findings, learns half of all he will ever know. It isn't only because he has learned to walk, to talk, to dress himself, and play with others, but because his attitudes toward life have been shaped.

Katherine had little trouble getting her children to take a nap or go to bed at night, and, in latter years, to get home when they said they would. That was because, from their early babyhood, Katherine set a schedule, which, allowing for the give-and-take of the unexpected, she followed. Nap-time for baby included a time of quietness for herself. Seeing her example, little Tom was more willing to trudge off to bed. Bedtime became easily established because it was proceeded by a time of family prayer. Later, when social activities called Tom, the invisible thread of a gentle routine still

brought him home at the agreed time.

When Carol Sue graduated from high school and got her first job, she immediately pledged fifteen dollars to support a little girl in an orphanage in Brazil. She was used to giving. She had been only three when her mother had given her a small worldshaped bank, and each night she had been permitted to drop pennies in it for other little girls and boys.

Peggy Ann's mother died when Peggy was eight. Peggy Ann was lonely and bewildered—the death had been so unexpected. But after the first shock, she remembered her mother praying, thanking God, and telling her of the heavenly home. Peggy Ann grew con-

tent, knowing her mother was with the Lord. And though some of the relatives thought how sad it was that Peggy Ann's mother hadn't lived to raise her, she never forgot her mother's training. All her life, in a hundred different ways, she reflected her mother's teaching, reminding others of her mother. Peggy Ann's most formative years had been spent in her mother's loving, shaping care.

And so this September, when the young son or the baby girl trots off into the wide, wide world of school, don't think you're losing him. You can never lose him. You have had five years of shaping and influencing him. He will always be yours! ◀◀

FOR JUNIOR READERS

Who Said It?

Here are some famous quotations from the Bible. Can you identify who said each and to whom it was said?

1. "How long halt ye between two opinions? if the Lord be God, follow him."
2. "What will ye give me, and I will deliver him unto you?"
3. "Wilt thou also destroy the righteous with the wicked?"
4. "Remember now how I have walked before thee with a perfect heart, and have done that which is good in thy sight."
5. "Come thou and all thy house into the ark; for thee have I seen righteous

- before me in this generation."
6. "Almost thou persuadest me to be a Christian."
7. "If thou hadst been here, my brother had not died."

ANSWERS

- 1—Elijah to Israel (1 Kings 18:21); 2—Judas Iscariot to the chief priests (Matt. 26:15); 3—Abraham to God (Gen. 18:23); 4—Hezekiah to God (2 Kings 20:3); 5—Paul (Acts 26:28); 6—King Agrippa to God to Noah (Gen. 7:1); 7—Martha to Jesus (John 11:21).

HOLINESS in HOME LIFE

by ALLISTER SMITH

There are not many words in the Bible written in capital letters, but in two places the word HOLINESS is in capitals, thus signifying its essential importance.

In Exodus 28:36, we find that the highest priest Aaron had to wear a plate of pure gold on his mitre inscribed with the word HOLINESS. This signifies holiness in the personal life. If the priest has not holiness in his own life, he has no right to preach it to others. All Christians are priests under the new covenant (Rev. 1:6), and we must have holiness in our personal lives, in our thinking, speaking and reading, if we are to represent our Lord worthily.

In Zechariah 14:20 we find the word HOLINESS inscribed on the bridles of the horses, suggestive of holiness in our public life. How essential this is in these evil days. A story is told about the saintly Frank Crossley, of Manchester. Some of the engines that went out from his factory to all parts of the world were found to have a defect in them. The foreman who reported the matter to Mr. Crossley said: "It is all right, sir. They will never know about it; we need not trouble." But he insisted on returning their money to the purchasers. That was holiness in business life. A friend of mine... took certain articles out of his ship and burnt them, feeling he could no longer sell things that would encourage sinful habits. That, too, was holiness in business.

Not only was the word HOLINESS to be inscribed upon the bridles, but also upon every pot and pan in Jerusalem. Is not this suggestive of holiness in our home life? Every pot and pan will be "Holiness unto the Lord" when He comes to reign as King; but meanwhile this can be the experience in your home as you yield your life to Him. Will you allow Him to sanctify your private life, your business life and your home life? ◀◀



Our Family Altar

Monday, September 2

Read: 1 John 4:12-21

Learn: "We love him, because he first loved us" (1 John 4:19).

For the Parent: From this passage point out (1) why we love God, v. 19 (2) how we know we dwell in God, vv. 13-16; (3) the outreach of true Christian love—love for God and for our fellow men, vv. 20, 21; (4) the absence of fear when we have perfect love, v. 18. This perfect love includes the knowledge and belief that God does all things well; therefore we need not fear.

Question Time: Why do we love God? (v. 19) What does John say of the person who says he loves God, yet hates his brother? (vv. 20, 21) What does verse 18 mean to you?

Tuesday, September 3

Read: 1 John 5:1-12

Learn: "He that hath the Son hath life: and he that hath not the Son hath not life" (1 John 5:12).

For the Parent: This passage points out the difference between those who do and who do not possess eternal life, v. 12. Those who have Christ will (1) love Him; (2) love the children of God; (3) keep God's commandments; (4) overcome the world; (5) have the witness of the Spirit.

Question Time: What is the love of God? (v. 3) How can a Christian overcome the world? (v. 4) What determines whether or not a person has eternal life? (v. 12) What are some characteristics of those who have Christ? (See above)

Wednesday, September 4

Read: 1 John 5:13-21

Learn: "All unrighteousness is sin" (1 John 5:17).

For the Parent: In these verses John (1) sums up his reason for writing this epistle, v. 13; (2) points out the assurance the Christian has, vv. 14, 15; (3) emphasizes the importance of keeping from sin; (4) shows how we can know the true God and eternal life, v. 20. Verse 21 may be taken as an exhortation to put God first in all things.

Question Time: Why did John write this epistle? (v. 13) What is the confidence the Christian has? (vv. 14, 15) How does John define sin? (v. 17) What is the meaning of verse 21 for us today? (See above)

Thursday, September 5

Read: Daniel 4:19-37

Learn: "God resisteth the proud, but giveth grace unto the humble" (James 4:6).

For the Parent: (Additional material on "A Proud King Humbled" will be found on Sunday's Lesson page.) Review the story of Nebuchadnezzar's dream, how Daniel interpreted it, and how it came to pass. Point out (1) all the power of men comes only as it is permitted by God; (2) exaltation of self results in spiritual loss.

Question Time: What was Nebuchadnezzar's dream? (vv. 4-18) What was the interpretation of it? (vv. 19-26) What was Daniel's advice to the king? (v. 27) How did the dream come to pass? (vv. 28-37)

Friday, September 6

Read: Jeremiah 38:1-13 (Sunday's Lesson for Juniors)

Learn: "She hath done what she could" (Mark 14:8).

For the Parent: Christians need to be ready to do small things for others—things that may often go unnoticed. Use the illustration from Jeremiah 38 of what Ebed-melech did for the prophet. Also, if time permits, use these illustrations: John 1:40-42; John 12:20-22; Acts 9:36-39; Acts 18:24-28. We should always do what God has given us the ability to do.

Question Time: What service did Ebed-melech perform for Jeremiah? (Jeremiah 38:7-13) What other illustration of service can you give?

Saturday, September 7

Read: Judges 7 (Sunday's Lesson for Primaries)

Learn: "Behold the Lord God will help me" (Isaiah 50:9).

For the Parent: Have the group review the story of Gideon's army, how it was cut down in size to 300 men, and how God used it to defeat Israel's enemies, the Midianites. When we are on God's side, we need never fear those who are against us.

Question Time: What test was given to determine who would be in Gideon's army? (vv. 4-7) Why did God want Gideon to have a small army? (v. 4) How did a dream encourage Gideon? (vv. 9-15) How were the Midianites, finally defeated? (vv. 16-25)

PRISON PROGRAM EXPANDING

by ELVA M. JOHNSON

IN 1948 THE NATIONAL HOME Missions Department paid for a Bible Correspondence Course for a prisoner in the East. Since that time the department has financed more than seven hundred regular Bible Correspondence Courses through offerings designated for that purpose.

Records in the Correspondence School office show that fifty-five per cent of the courses started by prisoners were completed, while only thirty-three per cent of the courses taken by non-prisoners were completed. This is especially remarkable since nonprisoners pay for their own courses while the prisoner without funds receives his free.

In June 1951 Arvid Ohrnell became National Prison Representative. He came to the Home Missions Department with a background of more than twenty-five years in prison work, sixteen of which were spent as full-time chaplain in Washington State penal institutions.

Because of his close and constant contact with prisoners, and as a result of thousands of personal interviews, Brother Ohrnell knew that most prisoners have very little religious background. In order to help them to begin their Bible studies, he prepared a simple Basic Bible Study Course. Over five thousand of these basic courses have been sent to prisoners since this program began in 1953. All prisoners requesting Bible courses now receive this basic course first. If it is satisfactorily completed, they may go on to other courses.

Two additional basic-type courses have also been prepared by Brother Ohrnell. One is on the Pentateuch, and the other on the four Gospels. During the past eighteen months a total

of 8,094 prisoners have received at least one of the three courses.

Hundreds of these courses are sent out individually to prisoners who specifically request them. Brother Ohrnell grades and returns the books to the prisoners with an encouraging letter and a certificate which many of them like to frame in prison woodwork shops.

Prison chaplains who co-operate with Brother Ohrnell in distribution of the courses express deep appreciation for the type of material offered. One chap-

How Can a Prisoner Say 'Thanks'?

A prisoner who is studying the correspondence courses provided by the Home Missions Department wrote recently:

"In my [former] letter of thanks to you I realized that I was failing to say all that was in my heart. But, Chaplain, *how can one say 'thanks'*—I mean, the way one really feels when his heart is so full of gratitude? I want to say that all the good advice you gave me in the past has been the very largest contribution to my present good standing in this institution. I know my life is much closer to our Lord too. I am simply stating that you have led me there. For all this I am ever grateful to you. I don't have as much time to study now as before, but I am doing my best. My wife writes that her course is completed and will be in the mail to you the latter part of this week. We both owe you so much. . . ."

A prisoner who has been an inmate of Alabama prisons for the past five

years wrote recently, "I believe your course is of a high caliber, and the men receive real spiritual blessings from your studies. We certainly appreciate the letter and small book, 'You May Have Freedom', which you send each man who enrolls in the course. . . ."

These Bible correspondence courses take the Word of God even into prisons where there is a very strong Catholic influence, and where a Pentecostal minister might not be permitted to preach.

At present our supply of the Basic Bible Study Courses is exhausted, and a reprint of 3,000 has been ordered. However, the fund for prison correspondence courses is "in the red."

Your offering of five dollars will pay for printing and handling at least four of these Basic Courses. But whether it is more or less than this amount, it will be deeply appreciated, both by the National Home Missions Department and by the prisoners who will benefit for the study of God's Word.

Please designate your offering for PRISON BIBLE COURSES, and send it to—

HOME MISSIONS DEPARTMENT
434 WEST PACIFIC STREET
Springfield 1, Missouri

years writes, "Enclosed is the Basic Bible Study Course, which I have completed. Should the grade be of a passable standard, I would deeply appreciate a certificate.

"Brother R. S. Watson, who is the chaplain here, has been gracious enough to give this course to the ones of us who desire to become more acquainted with the Bible. I have been blessed as I read the chapters and sought the answers to the many questions. Many more are taking the course here, but most of them have other duties to perform and are not as fortunate as I have been, for I have devoted many full days and evenings.

"As I began the course, the feeling of His love grew stronger, and *as I worked, I missed my meals*, but that was gladly given for the peace and happiness which I have found in Christ Jesus. . . . I pray God's richest blessings upon you and upon the God-loving people who have made these courses possible. . . ."



A PROUD KING HUMBLED

Sunday School Lesson for September 8, 1957

DANIEL 4:24-34

The story of Nebuchadnezzar's dream has a threefold value. (1) *It has a typical value*, in that Nebuchadnezzar personifies the departure from God of Gentile nations, their consequent degeneration culminating in the seven years, more or less, of bestiality known as the Great Tribulation, and their final subjugation to God when Christ shall return from heaven and all nations shall bow before Him.

(2) *It has a distinct missionary value*. In a profoundly moving way it reveals that the great heart of God is interested in the salvation of godless nations.

(3) *The story has a practical value*, for it contains a striking warning against pride, and a glowing encouragement to remember that God is still on His throne and still controls the affairs of kings and nations!

The King's Dream (Daniel 4:19-27). "The tree that thou sawest . . . is thou, O king." The king had dreamed a dream which none of his astrologers could interpret. Daniel was then called and bidden to interpret the dream. Though the interpretation was not pleasant, Daniel, as usual, did not hesitate to be truthful and courageous. The king had seen a tree which grew to great height and strength; its fruit was plentiful; its shelter a haven for fowls and beasts—certainly a vivid picture of the growth, power, wealth, and nature of the empire built by Nebuchadnezzar. Yet the prosperity was only temporary. An angelic being pronounced the destruction of the tree. It was to be cut down, with only a stump remaining. For seven years the king must roam the fields like a beast, until he learned to give praise to God.

In view of the impending judgment, Daniel warned the king to repent, realizing that judgment was not inevitable and might be averted by repentance.

The King's Downfall (Daniel 4:28-33). As vivid as the dream was, as earnest as was Daniel's plea, the king ignored both. A year passed, a year of grace was granted the king. Then "at the end of twelve months he walked in the palace . . . and said, Is not this great Babylon, that I have built . . . ?" Let us beware of the devilish pride of accomplishment! Have we been saying, "Is not this the great church which I have built? Is not this the great Sunday School which I, as superintendent, have built? Is not this the fine Sunday School class which I, as teacher, have built? Is not this a great service which I, as a member of my church, have performed?" And so, on and on, it may go! Our refuge is the attitude of Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Galatians 6:14).

While the king was speaking, the predicted judgment fell. It had tarried a year; then it struck like lightning. So it often is. Germany, Italy, Japan—militant and mighty empires—had their day and fell. Hitler, Mussolini, and

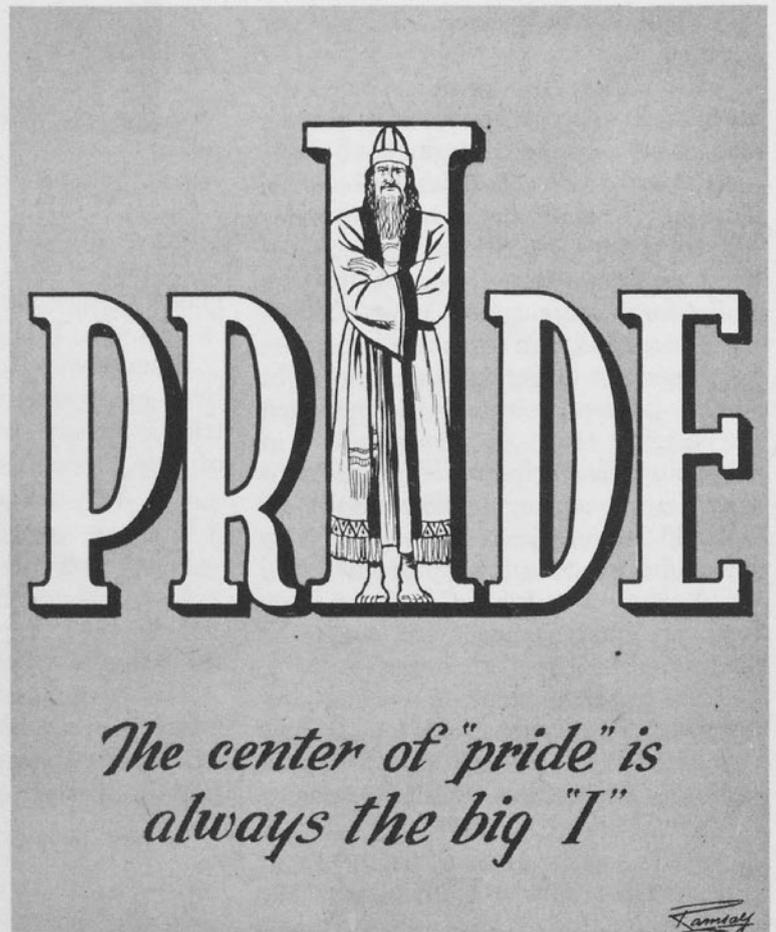
Hirohito rose in power, then just as suddenly were humbled to the dust. So Antichrist, the Man of Sin, who is foreshadowed by Nebuchadnezzar and these latter-day rulers, shall some day at the height of his power be destroyed by the King of kings and Lord of Lords!

The King's Restoration (Daniel 4:34-37). "At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven." After seven years of living like an animal the king, who evidently had rational moments, prayed unto Jehovah and was restored to sanity and also to the throne. What hope the king's experience throws out to those who are driven, tempest-tossed, and suffering from mental or spiritual darkness! "Who is among you . . . that walketh in darkness, and hath no light? let him trust in the name of the Lord" (Isaiah 50:10). See Micah 6:8, 9.

The King's Testimony (Daniel 4:1-3, 34-37). Out of the time of great darkness came the greatest revelation of the king's life! And this may be true in the case of any child of God! This chapter starts with the words, "I thought it good to show the signs and wonders that the high God hath wrought toward me." Thus the entire chapter is the king's testimony, an expression of deep gratitude to God and fervent desire that others might know of His power and might—a very worthy occupation for every child of God! Nebuchadnezzar knew now what all men must one day learn, that enthroned above the earth is the Most High God who controls the affairs of men, whether they are conscious of it or not, and who makes all men contribute, willingly or unwillingly, toward the fulfillment of His eternal purposes. Blessed are those who gladly and freely acknowledge and trust in His sovereignty and salvation!

—J. Bashford Bishop

NEBUCHADNEZZAR'S DOOM



From 19 Prisons—

INMATES WRITE TO *Revivaltime*

AN IMPORTANT PHASE OF THE MINISTRY of REVIVALTIME is to bring Life and Light to those in prison. Letters have come from inmates of at least 19 different prisons which have aired REVIVALTIME over the prison radio system. This is a real challenge and opportunity to spread the gospel of Christ to those who are really in need of a Saviour, and encouragement to those who have found Christ.

JEFFERSON CITY, MISSOURI: "I listen to your broadcast when possible, and I enjoy it very much. I have talked to many men here with me who all enjoy your program as I do."

MONROE, WASHINGTON: "Brother Ward, there are quite a few fellows here who listen to your sermons on REVIVALTIME every Sunday night over KVI Seattle. I have been praying for something to cause these men to have a hunger come into their hearts, that they would start seeking God and asking our Saviour for forgiveness for their sins and turn their lives over to Him. If you could preach a sermon some Sunday night to prisoners and let them know what God can really do for us no matter how far we have drifted in sin, I believe it would be a wonderful blessing."

PITTSBURGH, PENNSYLVANIA: "I am having all the boys here at the institution—whoever is interested—listen to REVIVALTIME each Sunday night, because your work in the ministry is to be commended. I pray always for your radio ministry."

RICHMOND, VIRGINIA: "My heartfelt thanks and appreciation for the great news I receive every Sunday on REVIVALTIME. I have been here six years and hope to go home next Christmas if the Lord wills. I am a professional artist and sign painter. I have painted 30 or 40 sacred pictures here

for religious people and it seems I just can't paint enough of them. I would love to have some of the readings you mentioned on your broadcast—or should I say *our* broadcast, as I look forward to hearing you every Sunday night."

RAWLINS, WYOMING: "I would like to let you know that I appreciate your radio ministry, for which I give the Lord much praise. Your programs have helped me very much. Although I've been saved for only about two years, God has called me to the ministry. Unfortunately, a mistake I made has put me in the Wyoming Penitentiary for a year. But being here has given me much time for studying God's Word. Your radio program has blessed my soul. Having heard you for many weeks, I regard you as a close friend."

HUNTSVILLE, TEXAS: "I was privileged to hear your anointed message, and I know God has used it to

REVIVALTIME SPEAKER'S ENGAGEMENTS

REVIVALTIME Evangelist C. M. Ward may be heard in person during September at the following places:

SEPTEMBER 10-11—SAPULPA, OKLAHOMA, First Assembly, 202 S. Maple St., REVIVALTIME RALLY.

SEPTEMBER 12—HETTINGER, N. DAK. REVIVALTIME RALLY.

SEPTEMBER 17—CAPE GIRARDEAU, MO., First Assembly of God, 1202 S. Sprigg, REVIVALTIME RALLY.

SEPTEMBER 18—EL DORADO, ARK., First Assembly of God, 1217 Ross Ave., REVIVALTIME RALLY.

SEPTEMBER 19—PINE BLUFF, ARK., First Assembly of God, 115 W. 14th St., REVIVALTIME RALLY.

SEPTEMBER 20—TRUMANN, ARK., Assembly of God, 719 W. Speedway, REVIVALTIME RALLY.

SEPTEMBER 23-27—VICTORIA, B. C. CANADA, Glad Tidings Tabernacle, 842 N. Park, C. A. EVANGELISTIC CAMPAIGN.

His glory. I pray that I may have an opportunity to listen regularly to your programs over the prison radio."

SOLEDAD, CALIFORNIA: "We have about 100 men in each barrack here, and most of them have their own radio and can hear anything they want. It was last Sunday that I asked my buddy if I could listen to his radio again at 10:30, as I wanted to hear my favorite program, REVIVALTIME. I didn't have the earphones on two minutes when he said, 'Let me hear too.' I said, 'You go ahead and listen tonight and I will hear it next week.' After you had finished, he asked me, 'How do I get that which is good, I want it now.' I told him all he had to do was accept Christ as his personal Saviour and believe on Him. We prayed about the matter and asked God to give him guidance and to help him as the days go by."

There is no way of knowing how many other prisons are "airing" REVIVALTIME's Full Gospel message. This is a very effective way of reaching those behind bars. REVIVALTIME needs YOU to help keep this most timely message going to these in desperate spiritual need. YOU can have a real ministry for God in reaching those in prison through the facilities of REVIVALTIME, so send your letter telling us of your interest in this ministry today to:

REVIVALTIME
BOX 70
SPRINGFIELD, MISSOURI

RADIO NEWS FLASH

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

YARMOUTH, NOVA SCOTIA, CANADA (CJLS)

1340 Kc.—250 watts
Wednesday, 7:30 p.m.

HILO, HAWAII (KIPA)

1110 Kc.—1,000 watts
Sundays, 4:00 p.m.

How to Deal With a Trial

There are two ways of getting out of a trial. One is simply to try to get rid of the trial and be thankful when it is over. The other is to recognize the trial as a challenge from God to claim a larger blessing than we have ever had, and to hail it with delight as an opportunity of obtaining a larger measure of divine grace. Thus even the adversary becomes an auxiliary, and the things that seem to be against us turn out to be for the furtherance of our way. Surely this is to be more than conquerors through Him who loved us.

—A. B. Simpson

There Is Beauty in Holiness

(Continued from page seven)

by a few tactful but firm words, was able to effect the removal of their make-up. Did not the Head of the Church Himself teach us to follow just such a procedure (Matthew 18:15)?

3. Charitably

A young Methodist woman once caused offense by the wearing of a ring (if you think Pentecost is narrow,

you should have lived under the old-time Methodist discipline). A preacher seized her hand, and brought her to John Wesley, exclaiming, "What do you think of that for a Methodist's hand?" Wesley was a stern disciplinarian, but he observed the painful embarrassment of the young lady and kindly said, "I think that it is a beautiful Methodist's hand." Is it any wonder that his compassion melted her heart and caused her to measure up to the standard? Remember this, you will never cause any woman to desire to remove the lipstick from her lips unless "the law of kindness" is in your own lips!

4. Meekly

A proper perspective will help to prevent a harsh, condemnatory tone. Make-up may be a symbol of worldliness, but it is not the sum and substance of all worldliness. Not every woman who paints is a Jezebel, and not every Jezebel paints! It would be a good idea, therefore, to employ meekness in instructing those who may offend in this one point, "for in many things we offend all."

5. Prayerfully

There are quite a number of fine women who are active in our Assemblies—in the Sunday School, C.A.'s, W.M.C.'s, and social activities—who are not fully Pentecostal. The center of their church activities is not the altar, where Pentecostal saints from the beginning of the Movement have wept and prayed for hours for themselves and others.

"Effectual fervent prayer" that would bring from heaven an old-fashioned revival, giving them a great love for the altar and melting them to tears, would reveal to them one practical reason why *Pentecostal* women do not use paint. It is too messy! Tears play havoc with make-up, and worrying about "spoiling their face" would interfere too much with the main business of their lives. One woman evangelist used to say to a new convert, ruefully surveying the damage wrought to her face, "Honey, the Lord has washed

most of that off. Now you go home and finish the job!"

6. Beseechingly

Paul, though a bachelor, was wise enough in the ways of women to "beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Philippians 4:2). It might be well for us to follow his inspired example, and "beseech" our sisters today "that they be of the same mind in the Lord" with their sisters in ancient Israel.

Not only did those devoted women "as many as were willing hearted," bring as offerings their "bracelets, and earrings, and rings, and tablets, all jewels of gold" (Exodus 35:22); but their devotion to the God of Israel carried them far beyond the call of duty. They sacrificed to the cause their most precious possession, "*The looking glasses*" (Exodus 38:8). What woman wants to be without her mirror! Surely, this was a "triumph of female piety over female vanity."

We are persuaded that the godly women in our Pentecostal assemblies today are motivated by the same spirit of sacrificial love. It is to that constraining love that the fundamental appeal to abstain from make-up and other forms of worldliness must be made. If for no other reason, *for Jesus' sake* they will deny themselves this vanity, seeking only to please Him, desiring that their entire influence will strengthen their fellow Christians, and welcoming the opportunities that the absence of make-up gives to them to witness for their Lord.

7. Positively

It is reassuring to observe that the rejection of worldliness in appearance does not necessitate the sacrifice of good taste in appearance. Wholesome, natural beauty can be supplemented in accordance with Biblical standards in such a way that even the world must express its admiration. A few years ago our lady delegates at a Sunday School Convention were applauded by a metropolitan daily for their unpainted yet *chic* appearance!

Pentecostal women need not be ashamed of their symbol of separation. Rather, let them trust the God of Daniel to make "their countenances fairer" than all the children of the world, and prove the truth of God's Word which proclaims that there is beauty in holiness. ◀ ◀



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434 W. PACIFIC, SPRINGFIELD 1, MO.

Remove Not the ANCIENT LANDMARKS

by M. A. GROFF, Refugio, Texas

THE SUMMER FOLLOWING MY GRADUATION from high school twelve years ago, I served as pianist for a revival in the local church of one of our nation's largest denominations. The song leader was a friend of mine some years older than I. As we left the meeting one evening we talked concerning basic differences in his church and mine. With real pathos in his voice he told me that it had not been so very many years since members of his church would not have been seen painting their faces or doing many other worldly things—but that now it was all taken for granted, with never a voice raised against it.

I knew all this, of course, but I was somewhat startled that he should openly confess it. However, I was even more astonished by his following statement, in which he declared that in my generation I would see my own church following in the footsteps of his group. Such a thing was beyond my comprehension, and I violently disagreed that such would ever be the case. But to my distress and amazement I see an increasingly large number of people in our local assemblies beginning to look and act like the world.

I realize that we live in an age when people declare their own capability of deciding what will or won't hurt them or their church and its influence. I know, too, that in Pentecost we have learned to live without some of the excesses which characterized our meetings a few short years ago.

I suppose that most persons in our Movement today would agree that we ought to have a new generation of "holiness preachers" among us if we are not to evolve into another denomination, like so many now gone before us—a people who have traded our peculiarity for popularity! It is no secret that many of our people have taken on the look, actions, speech, and practices of the world, while yet maintaining to represent our Movement.

Let ministry and laity alike be warned that if we ever remove the old landmarks of holiness and separated lives, as preached and taught by our fathers, we will certainly be inviting complete annihilation to a message and movement anointed and blessed of God to proclaim power and truth in the last days!

It should be realized that we must take positive measures against the infiltration of a lowered standard of conduct and appearance. The need is urgent and immediate, lest such practices gain prominence in the majority of assemblies. And let us be mindful that once they're with us they'll never be gotten out! None of us has reason to



GIVE HEED

Give heed, O Soul, the Master calls for thee
To leave thy sin and seek His blessed face;
From every burden He will set thee free,
Believe His word, accept His proffered grace.

There's death upon the road that thou dost tread
With untold woe and everlasting night,
But for thy sins our Christ, the Saviour, bled
To give thee life, abundant joy and light.

Give heed, O Soul, for now He calls thy name,
Wilt thou not heed His tender pleading voice,
And leave the self-willed path that ends in shame
To make eternal happiness thy choice?

True, if thou wilt thou canst reject His love
Or spurn His grace and lightly turn aside
To meet thy fate, although from heav'n above
He came and for thy sins was crucified.

Give heed, O Soul, He calls thee still:
"Come home."
Why wilt thou in thy sin and darkness die?
Why wilt thou still the death-doomed pathway roam
When there is safety offered thee nearby?

Turn now and enter Mercy's widespread gate,
Beneath the shelter of His wings abide;
Turn now before forever 'tis too late,
And shut the door thou standest still outside.

—Louise Jeter Walker



feel ashamed that we are radical in our faith; rather should we pray God to keep us, as a body, propagators of "old-time religion."

Let history remind us in clarion tones that the very reason God raised up a holiness people, of which our Movement is a part, was to counteract the influence of the many religious bodies which began removing old landmarks. And may God further grant us the wisdom to see that if we ever become part of an apostate church—a church which feels it is asking too much to remain divided from the world—in that day our distinction and glory will be taken, and a new church will be raised up to replace us. How terrible it would be to know that we were no longer looked to as a voice crying in the wilderness to make straight the paths of the Christian life—to know that our ministers could no longer raise their voices on a scriptural issue without entire congregations objecting.

As a young minister, I feel very keenly a profound respect and admiration for our fathers, who experienced real persecution and bore the brunt of devilish antagonism so that succeeding generations might be able to proclaim that holiness is part and parcel of a Spirit-filled people. And I pray that the message and practice they preached will never be tainted!

Let us consider it a duty and a privilege to be among the "fanatics" of the past, maintaining without compromise in both pulpit and pew those old-fashioned, Bible-based landmarks of our fathers. We must do it, or that miserable company of "has beens" in a world of denominationalism will scornfully hoot as they open arms of welcome for us to join their ranks!

We must not disregard the Word of the Lord—"Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance . . ." (Deuteronomy 19:14). ◀◀

The Pentecostal Church of Christ



Chester I. Miller
General Overseer

The Pentecostal Church of Christ has equipped seven missionaries and sent them to Brazil. Today there are 1,409 members in Brazil, compared with 1,080 in the U.S.A.

Special emphasis is being placed on Sunday School work. This has resulted in an enrollment that is more than double the church membership.

The youth organization is called "Pentecostal Ambassadors." It supports national workers in Brazil and helps carry out various Home Missions projects.

Three of the main goals of the Pentecostal Church of Christ at present are (1) to build a Home for the Aged, (2) to increase Sunday School attendance, and (3) to promote a more vigorous Home Missions program. This body has been participating in the activities of the Pentecostal Fellowship of North America for the past five years.

From week to week the EVANGEL is featuring historical sketches of the various church bodies which comprise the membership of the Pentecostal Fellowship of North America. The accompanying article was written by Thomas L. Dooley, Publicity Secretary of the Pentecostal Church of Christ, which has temporary headquarters in Ashland, Kentucky.

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

TWO YEARS AFTER THE OUTPOURING of the Holy Spirit in Los Angeles in 1906, a 54-year-old Wesleyan Methodist evangelist named John Stroup, of South Solon, Ohio, received his Baptism. He immediately began testifying to his new experience wherever opportunity was afforded.

Some time later he received an invitation from a minister of Ironton, Ohio, who was holding a tent meeting, to come and speak to them about this Pentecostal blessing. Brother Stroup gladly accepted the invitation and was instrumental in leading many in that section into the light of the full gospel. This was in 1913.

After the tent meeting Brother Stroup received invitations to other places along the Ohio river, which he visited, pioneering this message. Four years later

he invited the groups who had accepted this doctrine to meet with him to form an organization for their mutual fellowship and encouragement.

The meeting was held at Flatwoods, Kentucky, on May 10, 1917. They chose the name "The Pentecostal Church of Christ" for their organization, elected John Stroup as bishop, prepared a manual for their guidance, and made provisions for a yearly meeting of their ministers which they denominated "Annual Conference."

From that humble beginning the work continued. In the meantime the organization has been incorporated, a missionary work organized, and other activities carried out. There are now 39 organized churches in Ohio, West Virginia, Kentucky, Virginia, and Maryland.

HUSBAND FINDS CHRIST DURING REVIVAL

In September our pastor, Robert J. Ferguson, announced a forthcoming revival with Evangelists Bob Bryson and Kenny Foreman in October and November. He asked the people to pray for the salvation of souls and a real time of refreshing for the Christians.

As I began praying for the revival I was again reminding God how wonderful it would be to have my husband saved. God impressed on me the value of fasting. The more I prayed and read my Bible, the more God impressed me to fast and pray for my husband's salvation. I promised God I would fast and pray for two weeks that he would be saved during the revival. As I prayed on the first day of my fast I received the assurance from God that he would be saved.

Oh, what a glorious revival that was! Souls were saved almost every night. My husband went two or three times, but was not stirred at all. He went with me on Saturday before the closing Sunday of the revival. Several tried to get him to go to the altar, but he wouldn't. As we were talking later at home he said, "If I felt the need to go to the altar I would go, but I don't. And I refuse to pretend something I don't feel."

I had already promised I wouldn't ask him to go again. I began to cry out to God for help. God impressed on me these words, "Why are you worrying? Just rest at ease and see the glory of God."

My husband is an amateur photogra-

pher, and I felt impressed to ask him to take pictures.

Sunday night I was so interested in the message, that until the altar call was made I almost forgot my husband was with me. Then before I had time to ask God for anything on his behalf he was going down the aisle and at the altar crying out to God.

His was the most beautiful conversion I have ever seen. It was miraculous. I had been asking God to reveal the truth of the Bible to him at the time of his conversion, for until I was saved we had known nothing of Pentecost. When he got up from the altar, I could see in his face that God had more than answered my prayers. At the time of salvation God had given him a revelation of the great truths of His Word—salvation, healing, and the wonderful Gift of the Holy Spirit.—Janelle Hicks, Montgomery, Ala.

(Endorsed by R. J. Ferguson, First Assembly, Montgomery, Ala.)

The Meaning of the Cross

(Continued from page three)

it brings us to that victorious life where, regardless of feelings, we yield ourselves completely to God.

Youth looks around and says, "What is there for me? We're living in a world that is so uncertain. We don't know if there is any future for us." So the attitude of youth today is reckless, hopeless. But for every Christian there is a glorious future. There is something to live for and something to die for; and it's not naked materialism but something that spans time and reaches over to eternity. It is the Cross that raises us from earth to heaven. It is the Christ who died for us. There is something to die for.

It would be painful for us to die as martyrs physically, but it is just as painful for us to die little by little as we live the crucified life. A living sacrifice is just as real a martyrdom as a literal bodily death. So the Lord here is not setting before us a low standard, not something that is crossless and Christless. He offers us a salvation that entails a crucifying. It has a cross. It does cost the flesh and friends. It is costing us more to live for Jesus today than when we gave our hearts to the Lord years ago. There's a price for me to pay daily, there's something I must put on the altar daily for God. We sometimes grit our teeth and say, "Lord, that's a hard price, but I'll pay it." Every advance we make spiritually costs on the flesh.

This Christian life is not for those who want to be just playing around the edges. It is not for folk who just want to have a profession. It is for those who have said, "Lord, I intend to go all the way with you. I'm willing to die; I'm willing not only to think of Your cross, but of my own cross. I'm willing to die daily, enduring the crucifixion of self and the suffering that may come. Let it come, Jesus. I'll drink Thy cup. I'll be baptized with Thy baptism, Lord." That's what it's going to take to go through with God in these days.

"I live by the faith of the Son of God," said Paul, "who loved me and gave himself for me." He loved me when I was unlovely, when I was a wretch, a sinner, one who deserved hell

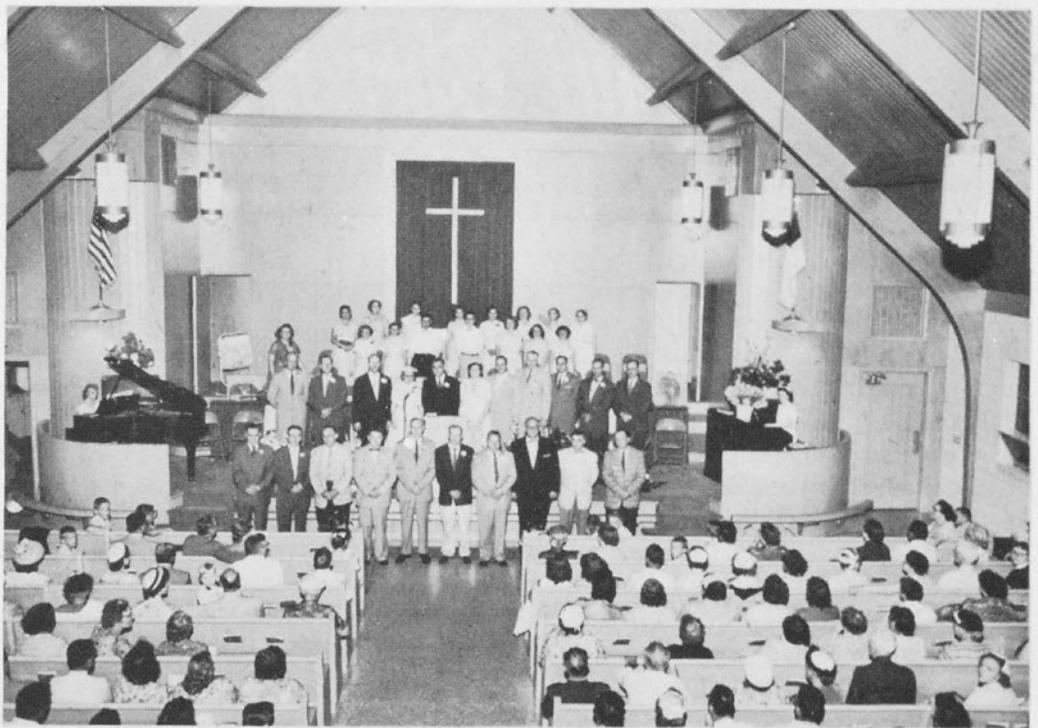
and all that follows it. And He "gave himself for me." He gave His all. He emptied Himself. He gave His back to the stripes as they beat Him, His hands to the nails as they crucified Him, His face to those who spit upon Him and plucked out His beard. He gave His side to the spear, His life for sinners. He gave up His glory for shame, and He went to the cross and finally to the grave. Shall I do less for Him? Shall I just say, "Thank you, Lord, for your Cross, but don't give me any, Lord"? Shall I say, "I will not yield if it hurts the flesh. I will not sacrifice any comfort"? No, friends, it behooves us to say, "Lord, no matter what happens I'll bear my cross for Thee."

If God could have millions in the

Church that took this attitude, we could turn the tide and see revival across America and around the world. We could beat back the forces of communism and all these other things that beset us today. But it is not an army of weaklings who are going to do it. It's going to take the cross in our lives, a paying of the price no matter what it is.

Perhaps you were once entirely consecrated to God but have begun to take things off the altar. God says, "I'll not bless empty altars. I'll bless the altars with the sacrifice on them." If we expect the blessing of God on our altars, there must be sacrifice.

Shall we as a church move closer to the cross? Shall we as a people hear the Saviour's voice and then look upon Him who loved us and gave Himself for us? If we do, I know that God will bless us and enrich our souls as never before. The person who sacrifices and gives for God will receive from the Lord a double blessing. ◀ ◀



NEW CHURCH DEDICATED IN OSHKOSH, WISCONSIN

First Assembly of God in Oshkosh, Wisconsin, recently moved out of the old building in which they had worshiped for 36 years. A new \$130,000 building was officially dedicated to the Lord on June 21, 1957, with Robert Spencer, Superintendent of the Wisconsin-Northern Michigan District, officiating.

C. M. Ward, Revivaltime speaker, preached the dedicational sermon. A view of the service is shown above. Elmer G. Bilton is the pastor. Former pastors were recognized during the dedication service.

The seating capacity of the auditorium,

with balcony and platform, is approximately 500, and the basement assembly room will accommodate about 350. Space has been provided for extended organ facilities, and a complete intercommunication sound system has been installed. Adequate Sunday School facilities have been provided for use until a Sunday School annex can be built. The building is 88 feet long and 52 feet wide. The walls are constructed of waylite block with Norman brick veneer.

The pastor and congregation rejoice together for this fine new structure and give thanks to God for all His blessings.



The only reason our newsstands are filled with smut is that Christians tolerate it.

served as slaves, there to worship their Lord. Even as late as the middle of the second Christian century a famous Roman writer jeered at the Christians because their numbers were small and their meetinghouses were so humble.

In the course of time, however, those nobodies began to make their influence felt. Finally Pliny, one of the Roman governors, penned a bitter complaint, saying that the ancient gladiatorial games were fast being deserted. "The Christians won't tolerate these things," he said.

In time those intolerant Christians created a climate in which the brutal games could no longer survive!

Much superb writing and no little idealism is devoted to the task of popularizing tolerance today, and for all the true virtue involved in the effort let us give thanks to God. At the same time it should be said that there is a desperate need for a revival of intolerance among Christians—that kind of intolerance which refuses to concede anything to the forces which would debauch or debase men and women who have been made in the image of God.

Very early in its history the State of Kansas wrote into its legal system a law prohibiting the manufacture and sale of intoxicants. Then, as now, there were those who put the gratification of their appetites above their citizenship, with the result that about the turn of the century the law was flouted in city after city and the youth of the State were being taken captive by the liquor sellers.

About that time there occurred a circumstance in a certain small town, which had the effect of arousing the Christian citizens. Three days later 400 fathers of the community formed in line of march, four abreast, and paraded down the main street, the American flag flying at the head of their columns.

When the leaders of the community came abreast of any place that had come under suspicion, the 400 stopped, and a little squad of spokesmen entered the place to notify the proprietor that "the fathers of this town do not propose to tolerate the sale of liquor to their sons." For many years thereafter the city was almost completely free from the evil.

Intolerant Christians

by ROY L. SMITH

THROUGHOUT A PERIOD OF AT LEAST five hundred years the one form of entertainment most popular in the Roman Empire was the gladiatorial combats, in which slaves especially trained in the fine art of killing were matched to the death. The crowds which jammed the stadia went into frenzies of delight at the sight of men dying in pools of their own blood, just as modern multitudes go mad at the sight of a fleet halfback going across the goal line for a touchdown. Loiterers in the market place regaled one another with the stories of killings, somewhat as baseball fans of today recite the scores of the world series games.

On one occasion Julius Caesar furnished a spectacle for the Roman audience with 320 gladiators fighting until 160 of them were dead. On another occasion Emperor Titus provided a show which lasted for 100 days, during which time men fought with wild beasts. Trapan, the emperor whose

tomb is today a famous landmark alongside the Tiber, entertained the Roman public through 123 days, during which 2,000 men fought to their death. In the reign of Domitian, nearly a hundred years after the death of Jesus, Christian women were stripped nude and compelled to fight with short swords against dwarfs.

Very early in its history the Christian church took a determined stand against the whole bloody business. Records which have come down to us from some of the early congregations tell of Christians who, unable to withstand the seductive temptations of the gladiatorial shows, were expelled from membership in the Church because they attended the combats.

The little congregations which launched their opposition to the brutal spectacles were no more than tiny cells of believers who, because they had no other meeting place, gathered in the kitchens of the big houses where they



Fagots From the Torch of Evangelism

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

► **MINDEN, LA.**—The First Assembly of God here enjoyed a good revival with Evangelist Jack Pruitt of Tulsa, Okla. The Lord's blessing was present each night. Ten were saved, one was baptized in the Holy Spirit, and several testified of definite healing. The church was blessed, and the Sunday School attendance went higher than it has for a long while. Brother Pruitt's anointed preaching was a blessing to all.

—Leslie Hunter, Pastor

► **JOLIET, ILL.**—The First Assembly here has just concluded three weeks of wonderful revival with Evangelist Tommy Barnett and Don Brassfield. The Church was blessed in every department. The young people, especially, received real touches from God. About 30 persons came to the altar seeking salvation. The revival spirit has not subsided since the departure of the evangelists. On the Wednesday evening following the close of the meetings a young couple found

Christ. Rich blessings continue to be poured out upon the congregation.

—L. H. Bottroff, Pastor

► **SPENARD, ALASKA**—The Assembly here has been greatly blessed in special meetings with Evangelists John Burnham and Bud Smith. Three were saved, three were filled with the Holy Spirit, and a number were healed by the power of God. The revival is continuing under the ministry of Evangelist Cletus Freeman of Oregon.

—Cecil Perkins, Pastor

► **CHATTAROY, W. VA.**—The church here recently enjoyed a Fellowship Revival in which a different minister spoke each night. Ten persons were saved, and one received the baptism of the Holy Spirit. Some were baptized in water and added to the church. The interior of the church has been remodeled and stained glass windows put in.

—William Tate, Pastor

► **CALERA, ALA.**—The 12 nights of revival with Edna Mercer, Frances Hill, and H. H. Wheeler were an outstanding success. Eighteen were saved, several backsliders were reclaimed, and six received the baptism of the Holy Ghost. Two of the six were aged people—one 76 years of age and the other 86. The congregation praises God for the mighty things that were done in His name.

—J. C. Castleberry, Pastor

► **KEOKUK, IOWA**—Evangelist Lela Haycock recently conducted revival meetings here. God moved in a real way. Some 20 people received their Pentecostal experience of the infilling of the Holy Ghost. Many were refilled, and God came down and met His people. The entire church was blessed, and the spiritual tide is still high. Thanks be to God.

—A. L. Ullestad, Pastor

► **COLUMBUS, GA.**—The East Highland Assembly of God recently received a very profitable revival with Evangelist Quentin D. Edwards of Garland, Tex. About 20 believers were baptized in the Holy Spirit, 50 or more made a profession of faith in the Lord Jesus, 31 joined the church, and the healing power of God was manifested in the services. The crowds were unusually good, and in this revival the church was able to reach many new people.

—Jesse E. Smith, Pastor

► **SAN PEDRO, CALIF.**—One of the most successful revival meetings in many years was conducted here recently by Evangelist Watson Argue. Although the meetings were held in the middle of the summer, record crowds attended every night and the interest and enthusiasm remained high through the last service. Many sought the Lord for salvation through the meetings, and one night there were 16 at the altar seeking God. The church was greatly thrilled and encouraged. To God be the glory.

—Ralph I. Salzman, Pastor

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Phenix City	Girard	Sept. 3-15	C. E. Simms & wife	Emory Andrews
Ark.	Arkadelphia	First	Sept. 8—	Willis C. Myers	G. C. Woods
	Fayetteville	Central	Sept. 3—	Lee Krupnick	James Cheshier
	Texarkana	Central	Sept. 8-22	Reid Party	A. C. McGaugh
Calif.	Hanford	Glad Tidings	Sept. 8—	Arthur Arnold	Gene Forrest
	Sonora	A of G	Sept. 1-15	Ethel MacPherson	D. W. Throne
Illinois	E. Alton	A of G	Sept. 4—	Jerry Fry & wife	G. W. Dewlen
	Granite City	Bellemore	Sept. 8—	Billy Wolfe	Glenn Utley
	Monmouth	A of G	Sept. 8-22	Clifton Wilkins	Donald E. Porter
	Mt. Carmel	A of G	Aug. 20-Sept. 1	R. W. Hastie & wife	James Eastman
	Rock Island	A of G	Sept. 3-22	Carl & Edna Goodwin	F. H. Toliver
Ind.	Springfield	Glad Tidings	Aug. 27—	Moses Copeland	E. F. Weber
	Fort Wayne	A of G	Sept. 8-22	Busse Evang. Team	Glenn M. Horst
Kans.	Osawatomic	* First	Sept. 8-29	Barnett-Brassfield	I. D. Rayborn
	Wichita	Parklane	Sept. 8-22	R. Alan Davis	J. E. Tucker
	Williamstown	A of G	Aug. 25-Sept. 8	F. R. McAdams	K. G. Swenson
Mich.	Detroit	Revival Tab.	Sept. 8-22	H. Syvelle Philipps	Orie L. Robinson
	St. Clair Shores	A of G	Sept. 3—	Donald Skaggs	Everett Linville
Mo.	Branson	A of G	Sept. 2—	J. Ward Campbell	Frank C. Goss
	St. Louis	Landmark	Sept. 3-15	CarlONEY & wife	J. C. Newman
Mont.	Butte	A of G	Sept. 8-29	Wesley W. Fleming	J. O. McGahey
Nebr.	Big Springs	A of G	Sept. 1—	N. B. Rayburn & wife	Ivan West
N. Mex.	Eunice	A of G	Sept. 3—	Don George & wife	Clarence Otts
N. Y.	Geneva	A of G	Sept. 4-8	Donnell-Holler	George Hubbard
	Rochester	Bethel	Sept. 8—	Joseph Wannemacher	P. Wannemacher
	Utica	First	Sept. 8-22	John & Olive Kellner	Wm. Douglas
Ohio	Akron	Bethel Temple	Sept. 4-8	Tanner Team	L. Derfer
	Conneaut	A of G	Sept. 4-8	Musical Vanderploegs	Earl E. Hart
	Dayton	Bethel Temple	Sept. 8-29	Gene Martin & wife	Paul J. Emery
Okla.	Meeker	A of G	Sept. 1—	Warren-Marsh	Chas. W. Decker
	Stigler	A of G	Sept. 8-22	Bobby C. Brock	Dale Starling
	Weatherford	** A of G	Aug. 25-Sept. 8	Jimmy Phillips	Olen Cassey, Chm.
	Wewoka	A of G	Sept. 1-15	Jack Pruitt	R. S. Strange
					Silas Jones
Oreg.	Klamath Falls	First	Sept. 8-22	Quentin Edwards	A. H. Barton
	Sweet Home	First	Sept. 3—	Jimmie Mayo, Jr.	Charles Shaffer
Pa.	Freeport	A of G	Sept. 1-15	Oran & Audrey Duncan	Elwood Bell, Sr.
	York	Taxville FGC	Sept. 8-29	Paul B. Franklin	A. T. Hickman
S. C.	Georgetown	A of G	Sept. 5—	Calvin Melton	E. C. Allen
	Freeport	First	Sept. 5—	W. A. Covington	A. J. Mercer
Tex.	Henderson	First	Sept. 3—	Ken & Patsy George	Vernon W. Skaggs
	Raymond	A of G	Sept. 8-29	Warren D. Combs	T. M. Waldron
Wash.	Beckley	First	Sept. 8-29	McCull-Gerard Trio	D. H. Heuser
Wis.	La Crosse	First	Sept. 8-22	Joel Palmer & wife	G. Greatorex
Canada	Kitchener, Ont.	Pent. Tab.	Sept. 3-22	R. S. Peterson	

* Tent Revival

** Union Tent Revival

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

► GREENVILLE, S. C.—Evangelist Sam Hayes recently conducted a meeting at the Bethel Assembly of God. Six souls were saved, seven received the baptism of the Holy Spirit, and the entire church was blessed and drawn closer to God.

—J. L. Johnson, Chairman
M. T. Vaught, Pastor

► SEYMOUR, IND.—Six knelt at the altar for salvation, and three were filled with the Holy Spirit during the three weeks of revival with Evangelist and Mrs. J. Haskell Wooldridge of Durant, Fla. The meetings were the first to be held in the new church here. Visitors attended from almost all churches in the city. One Seventh Day Adventist gave her heart to God, while many Catholics attended their first Protestant service. All previous Sunday School records were broken.

—Duard Baldwin, Pastor

CHURCH PLANS TO BUILD

BELLEVUE, WASH.—The church here has called B. P. Birkeland to be our pastor. Brother Birkeland comes to Bellevue from Ellensburg, Wash. where he served for the past four years. Under his direction the Ellensburg congregation built a new \$150,000 church and had a remarkable growth.

The Bellevue church plans to build a new house of worship and Brother Birkeland's experience will be of great value. We are expecting great things from God.—by M. Leslie Andrews, church secretary.

UKRAINIAN BRANCH ELECTS OFFICERS

NEW YORK, N. Y.—We of the Ukrainian Branch thank God for His blessing upon another council session, which convened July 18-20 at Lanesville, New York. The following brethren were elected to office: Joseph J. Matolina, Superintendent; John Kiszenik, Assistant Superintendent; Bartholomew Hatzaluk, Secretary; John Kiszenik, Treasurer. The presbyters elected were Samuel P. Maruszczak, Karol Smolchuck, Andrew Dawidiuk, and Jack W. Hunka.

The editor of the Ukrainian Branch magazine, "Evanhelski Palomnyk," is Joseph J. Matolina. The Ukrainian paper is now in its eighteenth year; it has been a blessing to many, not only in America, but also across the sea. We are trusting God to give us a rich year in Him.—by Joseph J. Matolina, Superintendent.

MISSIONARY RALLY

FORT WORTH, TEX.—The Riverside Assembly concluded a very good Missionary Rally on Sunday, August 4, with Daniel C. Marocco from Calcutta, India. The entire response in attendance, spirituality, and enthusiasm set a new record. The unique and highly interesting program presented by the Marocco family attracted every age group. An international "youth parade," portraying peoples of various countries in native costume, was outstanding. All offerings went toward the establishment of a new Evangelistic Center in Calcutta. Both services were marked with a mighty manifestation of the Holy Spirit, and will have a lasting effect on this church and community. This was also the thirteenth anniversary of the pastor at Riverside Assembly.—by Elbert Wilkinson, Pastor.

GOOD ATTENDANCE AT GEORGIA DISTRICT CAMP

ATLANTA, GA.—The annual Georgia District Camp Meeting was held recently at the State Camp Grounds in Jenkinsburg, Georgia. By popular demand Pastor Hansel Vibbert of Evansville, Indiana, was the morning and evening speaker at the camp. Brother Vibbert was also the camp speaker last year. His ministry blessed the heart of everyone.

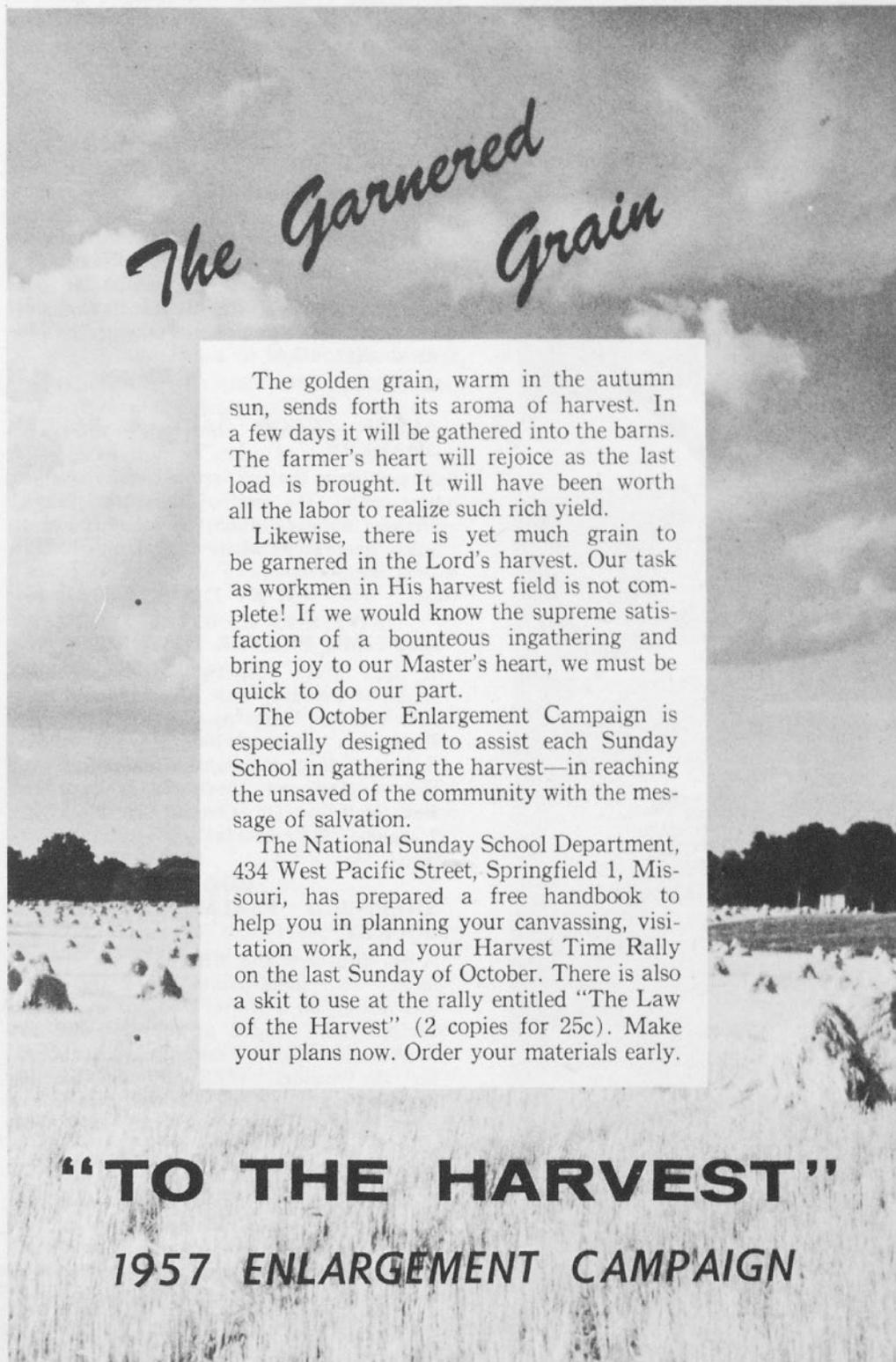
The camp meeting this year was the greatest in the history of Georgia camps. The attendance was very good, and the spirituality was the best ever. Many sought the Lord for salvation and the baptism of the Holy Spirit. The power of the Lord was present

to heal. Those who attended the camp witnessed new revival fires burning in their souls.—by Ernest Pruett, District Superintendent.

ANNOUNCEMENTS

HOMEcomings DAY at Central Assembly of God, Wichita, Kans., Sept. 15. C. C. Burnett, Vice-President of C.B.I., speaker. Former pastors and friends invited.—by J. Boyd Wolverton, Pastor.

30TH ANNIVERSARY of the Full Gospel Assembly at Maywood, Calif. and of the pastor and founder, A. W. Erickson, Aug. 25-Sept. 1. Services nightly except Monday and Saturday.—by Frank Georgianni, Chairman of the Board.



The Garnered Grain

The golden grain, warm in the autumn sun, sends forth its aroma of harvest. In a few days it will be gathered into the barns. The farmer's heart will rejoice as the last load is brought. It will have been worth all the labor to realize such rich yield.

Likewise, there is yet much grain to be garnered in the Lord's harvest. Our task as workmen in His harvest field is not complete! If we would know the supreme satisfaction of a bounteous ingathering and bring joy to our Master's heart, we must be quick to do our part.

The October Enlargement Campaign is especially designed to assist each Sunday School in gathering the harvest—in reaching the unsaved of the community with the message of salvation.

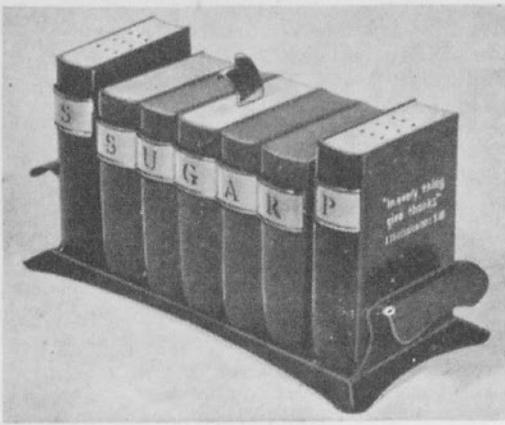
The National Sunday School Department, 434 West Pacific Street, Springfield 1, Missouri, has prepared a free handbook to help you in planning your canvassing, visitation work, and your Harvest Time Rally on the last Sunday of October. There is also a skit to use at the rally entitled "The Law of the Harvest" (2 copies for 25c). Make your plans now. Order your materials early.

"TO THE HARVEST"

1957 ENLARGEMENT CAMPAIGN

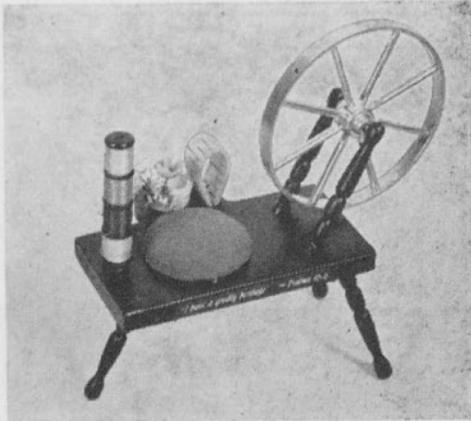
Always too few shopping
days 'til Christmas

Keep These Gifts in Mind



BOOK RACK, Salt, Pepper, and Sugar Set

This will really gladden the collector's heart—especially if she loves books. The miniature book rack is actually a salt and pepper shaker, and the center books form a sugar container. Scripture texts on salt and pepper shakers. Over-all size 6 x 3 inches. Gift boxed. **17 EV 7233 \$1.25**



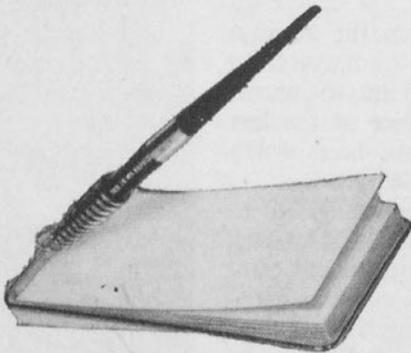
"ANTIQUE" SPINNING-WHEEL SEWING SET

A beautiful miniature of a collector's item. The spindle holds several colors of thread. The wheel itself actually turns. Authentic in every detail. A gift which will be highly appreciated, and at such a reasonable price too! Scripture text "I have a goodly heritage," is stamped on the side. Individually packed in a gift box. **17 EV 7242 \$1.25**

ALDER WOOD SALT & PEPPER SHAKERS

These little shakers are a prize to adorn any table. On one of them the "Lord's Prayer" appears while the other is beautifully decorated with a replica of "The Last Supper."

17 EV 7244 \$1.25 per pair



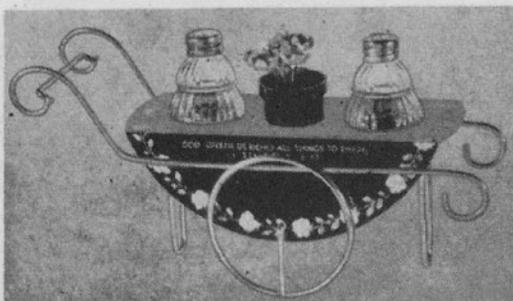
BEDTIME PRAYER NITE LITE

A light that's just right for the child's room, or nursery. Safe, durable, nonbreakable plastic. Hand painted—in ten colors. Hangs on the wall like a picture. Six-foot electric cord, push-button switch, and bulb socket are Underwriters approved. Beautifully boxed. Overall size 7½ x 8½ x 2 inches. A wonderful gift—a treasure to own! **21 EV 8215 \$3.95**



SHEPHERD PSALM SWINGING LOCKET

A beautiful new and different style Sterling locket with hand-painted rose and green leaf design on a white, transparent enamel background. Hinged at the top, the two halves slide apart. Psalm 23:1 is embossed on the inside. With 18-inch Sterling rhodium-plated chain. In blue plastic gift box. **17 EV 7366 \$2.50**



GENTLEMEN'S ART-WOOD TIE RACK

Designed with but one thought—to help keep ties in order. Molded from durable mahogany-colored Art-Wood. Eight stainless steel brackets swing freely to make easy selections. Sallman's Head of Christ picture. A beautiful and appropriate gift. **17 EV 7266 \$1.75**

"BLESS THIS HOUSE" ART-WOOD PLAQUE

Because of popular demand we now offer the full text of the poem "Bless This House" in the Art-Wood series. A full-color reproduction of Sallman's masterpiece "Follow Thou Me" is tipped on. An ideal gift at any time. Size 8 x 10 inches. Gift boxed. **21 EV 8549 \$3.50**

PRECIOUS PROMISE BOX

This gift box contains approximately 200 verses of God's wonderful promises. Folks everywhere have found great Spiritual uplift from these well-chosen promise-texts. Here is a gift which is appropriate at any time. **17 EV 7257 65c**

"ART-WOOD" BOOK ENDS

Each ivory colored ship is set on a base of deep mahogany. The motto text "Jesus Saviour, Pilot Me" is lettered in gold on the base. Metal support firmly screwed into the base. Velour paper covering this metal support protects fine surfaces. Beautifully boxed. Ideal for desk or mantel-piece. Size 4½ x 5½ inches. **17 EV 7186 \$2.95**

PEN 'N PAD

Everyone loves this practical gift. Pen 'n Pad will always be handy for jotting down notes. Includes a handsome 3 x 5 inch golden metal pad holder, filled with a generous amount of note paper. Slender, modern ball-point desk pen with Scripture text. Attractively gift-boxed. **17 EV 7223 \$1.00**

CAR-MAC, Automatic Coupling Key Chain

Leave ignition key in car—take personal keys with you! Nothing else like it, can't be duplicated. Uncouples and couples with finger-tip ease—enables keys on larger chain to be separated from keys on smaller chain quick as a flash. Emblem features the Cross with words "Christ My Guide" superimposed upon it. 22K gold-plated. Comes in attractive gift box with clear plastic top. **17 EV 7382 \$1.00**

MINIATURE FLOWER CART, With Salt and Pepper Shakers and Floral Bouquet

You'll love giving this dainty little flower cart, with wheels that actually turn. Appropriate scripture (1 Tim. 6:17) is imprinted in gold on the side. Beautifully decorated black metal with highly polished finish. In colorful gift box. **17 EV 7245 \$1.25**

Someone YOU know would love a BOOK

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by Theodore L. Handrich

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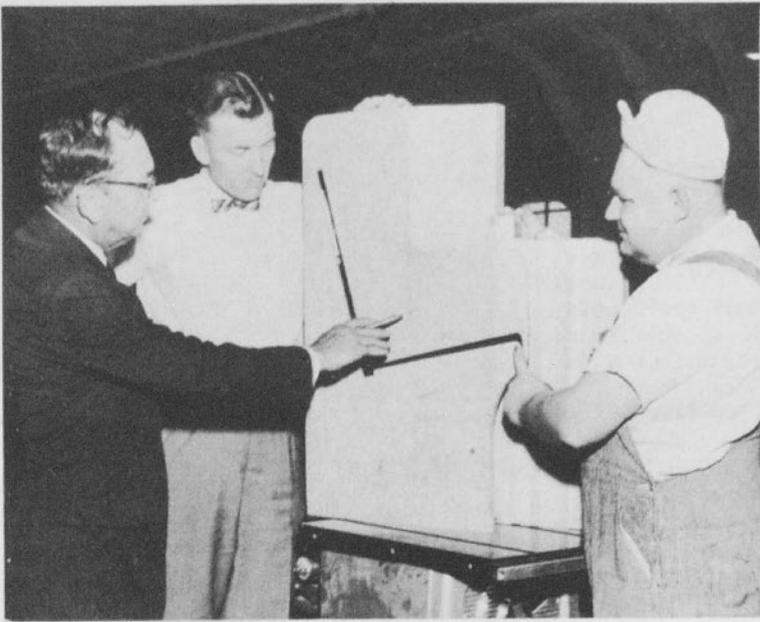
"I am convinced that there is a great hunger of mind and thirst of soul on the part of the average man for Peace with God. This book has been written for the man in the street. My purpose is to give him a clear understanding of a new way of life that was presented by an unknown Galilean two thousand years ago, and my daily prayer will be that in this hour of crisis, confusion, perplexity, and bewilderment, this book will be used to bring you to Peace with God."—From the Preface, by Billy Graham. Cloth bound.

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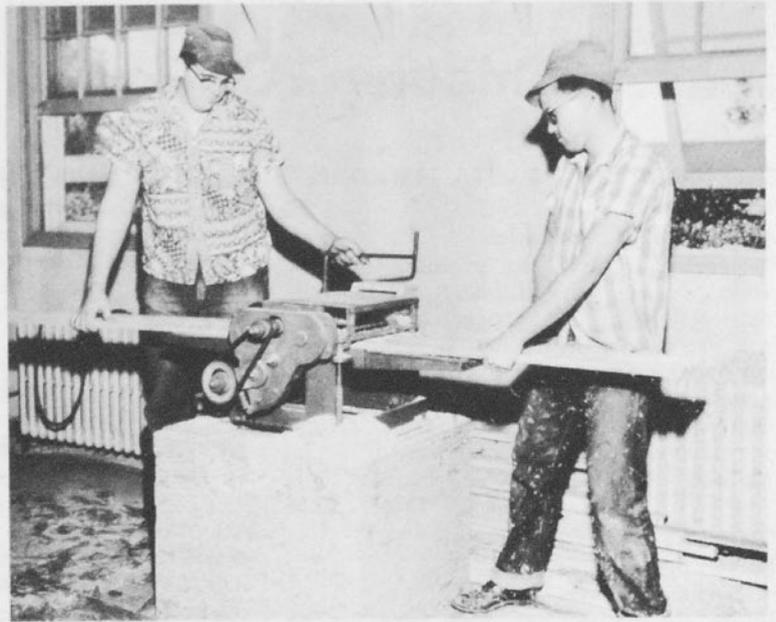


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Checking form for pew end; left to right: Roy W. Ditto, Business Manager of Evangel College; Klaude Kendrick, President of the college; Jack M. Nicodem, head of Evangel Industries.



Students operate woodworking machine in new enterprise at Evangel College; left to right: Dean Griffin, Central Bible Institute student; David Lawrence, Evangel College student.

Church Furniture to be Made by Students at Evangel College

Evangel Industries, a college-centered enterprise, has been established on the Campus of Evangel College to offer part-time employment and training for students, according to President Klaude Kendrick.

The first in what is hoped will be a number of small industries has already located on the campus and is in operation. It is a woodwork shop specializing in the production of oak church furniture, executive and student desks, kitchen cabinets, and similar items.

In addition to the shop already in operation, the college is interested in obtaining other light industry on the campus. Housing, electricity, water, and other facilities are available on the campus for an expanded program.

Directing the college's first industry is Jack M. Nicodem, son of the Frank Nicodems, veteran missionaries to India. Nicodem was born in India where he lived until he was eighteen years of age. While in the Far East he learned the woodwork business. On returning to the U.S. he was employed in various capacities as a supervisor in the work before going in business for himself. For the past two years he maintained his own shop at Willard, Mo. Before that, he was employed in a shop at Muncie, Ind.

The purpose of the industrial program at Evangel College is twofold—to keep more students in school by offering part-time employment, and to increase the training program offered. Nicodem has indicated that at least four students will be employed at the beginning of the school year with possibility for increasing the number as orders come in.

The shop is equipped to handle orders for church furniture in a twelve-state area, including Missouri, Nebraska, Oklahoma, Kansas, Arkansas, Iowa, Illinois, Kentucky, Tennessee, Indiana, Ohio, and Michigan. Besides commercial jobs, the shop also expects to construct some furniture for Evangel College. Persons interested in quotations on pews, pulpits, communion tables, altar rails, or other church furniture should write to: Evangel Industries, 1660 East Division Street, Springfield, Missouri.

The great need of our age is the preaching of the gospel. Not the social, literary, cold, and formal gospel of our modern churches, but the powerful, lively, Spirit-filled message, unconventional and un mutilated. Such a preaching brings salvation to the hearers, and the salvation of a soul is worth more than all the created worlds.

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EAR DRUM RESTORED

I want to thank the Lord first of all for saving my soul, for that is the greatest miracle that has taken place in my life.

I had no hearing in my left ear, as the ear drum had completely deteriorated. The doctor at the hospital where I am a nurse examined my ear and said my ear drum was gone.

During a revival in Coos Bay, Oregon, in December 1956 I attended the services with my sister and family. One night the evangelist, Don Gossett, called me from the audience to pray for the healing of my deaf ear.

The thought came to me as I was going to the platform, "I wonder if I will really receive my hearing." But when Brother Gossett prayed for me in Jesus' name, the Lord instantly restored my hearing, and it has been normal ever since.

Recently one of our physicians was giving me a physical checkup. After he had checked my ears I asked him to examine my left ear again. He did, and pronounced it perfect.

I surely thank God for what He has done for me, and give Him all the glory for making me whole.—Mrs. Effie Koonce, 301 N. Fifth St., Coos Bay, Oreg.

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The Value of Hard Places

Hard places help us to know the resources of God. It is only under difficult circumstances that we know His all-sufficiency. Israel must first stand still, and next, behold the salvation of the Lord. When they ceased from their acting, God revealed His power. So He tells them that the reason He led them through the wilderness, and exposed them to a situation where there were no natural supplies of any kind, was to teach them that He was adequate for every need, and that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God can only become real to us up to the measure of our actual needs, and every difficult situation is just a vessel for Him to fill, and an occasion for Him to show Himself in His infinite wisdom, power and grace.

The apostle Paul tells us that he was exposed to every sort of difficulty in order that the power of Christ might rest upon him according to his needs. Therefore he welcomed each new situation as another vessel for God to fill and another occasion for Him to say, "My grace is sufficient for thee."

Beloved, are we thus proving and finding Him equal to all the conditions of our lives, and glorifying in being able to tell the world that our God shall supply all our need according to His riches in glory by Christ Jesus?

—A. B. Simpson



Your Questions

ANSWERED BY ERNEST S. WILLIAMS

Why does the Church object to our going to theaters and to movies?

One of the reasons is that the Bible teaches us to "come out from among them, and be . . . separate." See 1 Corinthians 6:14 to 7:1. When we go to the theaters and movies we identify ourselves with the worldly element. I think also that the theater and movies feed the carnal nature, rather than our spiritual life.

* * *

Is there any wrong in bowling?

In itself bowling might be a pleasant means of recreation. The trouble is the *association*. Have you observed those who are present at a bowling alley? They do not represent our Lord Jesus, but the world. The Bible says, "Come out from among them, and be ye separate." The child of God has to deny himself many things which the world enjoys—some things which in themselves might be harmless—simply because of association and purposes to which the world puts them.

* * *

I am confused about lipstick, rouge, and jewelry. Did not Solomon commend lipstick when he said, "Thy lips are like threads of scarlet"? (Song of Solomon 4:3.)

There is no thought of lipstick in this verse. It was an expression of admiration for natural beauty and good health. Concerning our mode of dress Christians ought not to be artificial, but real, and surely the wearing of rouge and lipstick is not an expression of reality.

Christians are not to be "conformed to this world: but . . . transformed [changed] by the renewing of [their minds]" (Romans 12:2). This means that their thoughts and desires ought to be changed from a love for the world and its admiration to a love for Christ and His admiration.

The Bible commends modest apparel. Every girl has a right to desire to look well, but this does not require her to be artificial. If God is in our hearts and shining through our lives this provides the best attraction we can have. Why hide your real beauty under a coat

of paint? I recommend that you prayerfully read First Timothy 2:9, 10 and First Peter 3:1-5 and then ask the Lord to lead you. If you desire His will above worldly desires I believe He will guide you.

* * *

Why is it wrong for Christians to play bingo and bunco, and to shake dice at bridal showers and other meetings?

While I am not personally acquainted with these games, some of our States have made bingo unlawful. The Roman Catholic Church uses bingo as a means of making money for the church, but that is no reason why the followers of Christ should take it up.

As for dice, we often read of men put under arrest for gambling with dice. Are we who identify ourselves with the Lord Jesus to engage in those things which result in evil? Christians who abstain from games which are used for gambling will be less tempted to gamble and will be setting a good example before others.

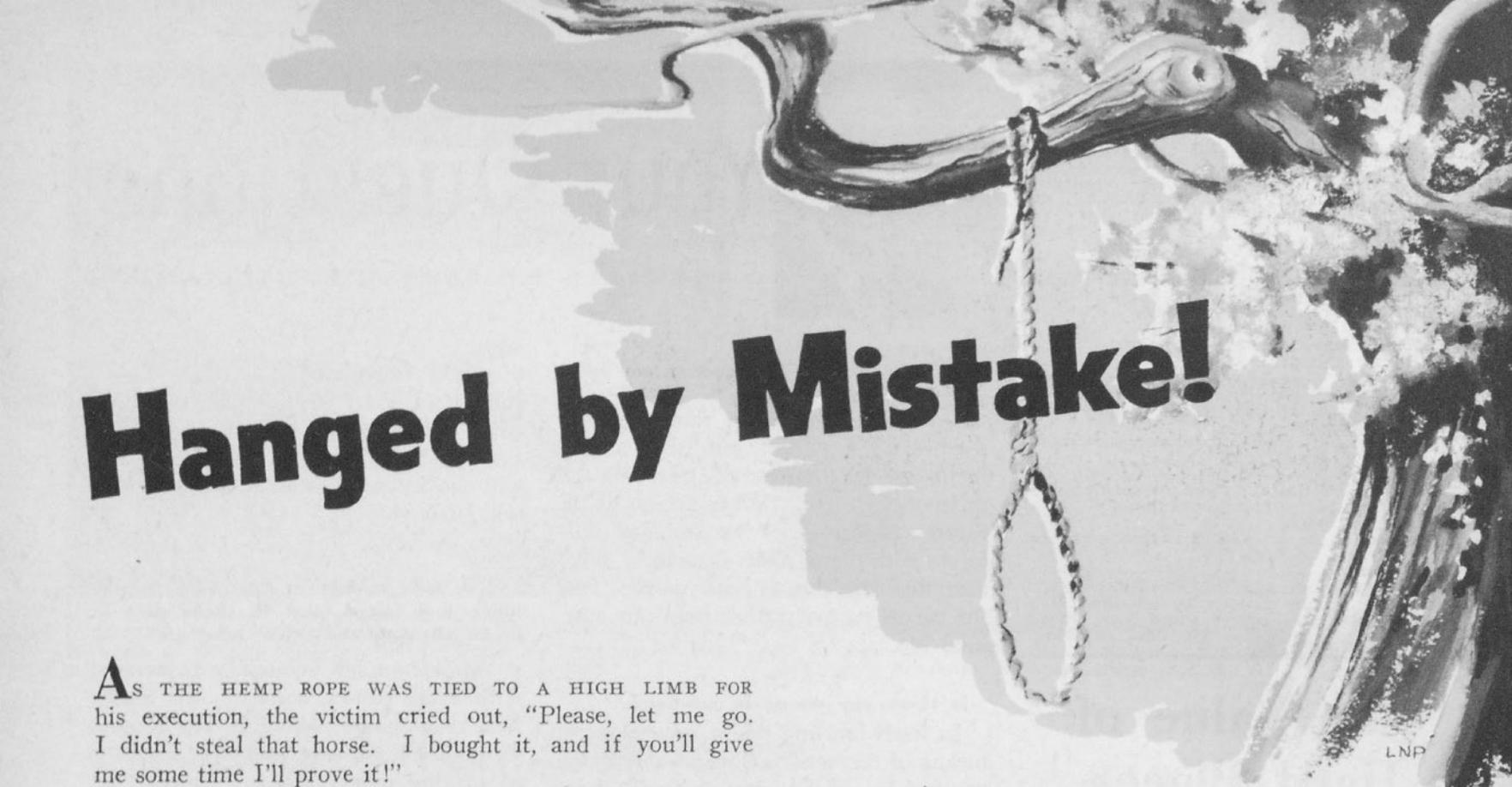
* * *

Why should the church keep a young convert outside the membership because he uses tobacco? Does the Bible not say we are to accept the weaker brother?

The church ought to do all it can to encourage one who has not yet found deliverance from tobacco. But if the church were to open the doors for membership to those who use tobacco, the minister would soon find it hard to preach against its use.

Let the weaker brother know that he is loved and that his faith in our Lord Jesus is appreciated. Assure him that you wish him to be one who feels at home, but let him know in kindness why it is thought better that he remain out of membership until he has victory over the habit.

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).



Hanged by Mistake!

AS THE HEMP ROPE WAS TIED TO A HIGH LIMB FOR his execution, the victim cried out, "Please, let me go. I didn't steal that horse. I bought it, and if you'll give me some time I'll prove it!"

"Listen to him plead!" sneered one of the mob. "Well, we ain't gonna let him go. Anyone who steals horses around Tombstone is gonna get their neck broke!"

In a few minutes the accused was swinging by the neck, and the members of the hastily assembled lynching party were swaggering home, broad smiles of satisfaction on their sunburned faces.

The smiles, however, didn't last long, for it was soon discovered that the dead man was indeed innocent. He had merely, through ignorance, purchased a stolen horse. Although everyone who had taken part in the hanging was sorry, nothing could be done to undo their mistake. The victim was dead.

Those who visit Tombstone, Arizona, will be shown this man's grave in the famous Boothill Cemetery. His last resting place is near that of many of Arizona's worst criminals who were murdered or hanged in the 1880's. Over each grave, in the carefully preserved cemetery, there is the original marker on which is chalked in crude letters the cause of the man's death. One of the markers bears the word, MURDERED; another, LEGALLY HANGED; another, FOUND DEAD ON THE STREETS. The marker at the foot of the grave of the man accused of stealing a horse carries the grim sentence, HANGED BY MISTAKE.

A poem was written about the unfortunate man, and today it is reprinted on some of the curios in Tombstone. This is the way it reads:

Here lies Pepper Tate
Hanged by mistake
He was right
We was wrong
But we strung him up
And now he's gone.

Well, the days of old Tombstone are history. People don't go around with shootin' irons at their hips anymore, and there are few lynching parties. Nevertheless, there

are still many who are hanged by mistake by means of idle talk.

More than one of God's workers has been hurt because of someone's foolish tongue. There are souls who will miss heaven because of some gossip that has been passed on by professed Christians. Would it not be a terrible thing to know that you had caused some soul to be lost? How can we guard against such a tragedy?

In the first place, we should leave all judgment to God. He does not make mistakes. If the mob in Tombstone had left the hanging to the authorities, the man would have had a trial.

In the second place, we should not go around saying evil things of anyone. If you cannot speak well of an individual do not speak of him at all.

In the third place, discount all rumor. Sometimes in idle conversation one plus nothing equals ten. Rumors, if harbored, frequently become roomers and they never pay any rent. Instead they cause a lot of damage. I once heard an African preacher speak on this subject to his congregation. "When you hear a bad story about someone," he advised, "don't let it go in one ear and out the other, for if you do it will cause serious trouble by going through your head!" He then took hold of the big hole that had been stretched in his ear in his heathen days and said, "I try an' let all rumors go through this hole in my ear."

Most of us are not equipped with big holes in our ears for the rumors to pass through. We can't help hearing them. But we can refuse to repeat them. A good brake to help one keep from harming others in this fashion is to remember that it is hard to bring a man back to life after he has been hanged!

—*Gospel Herald*