

FILE COPY

The Pentecostal
EVANGEL

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

10¢

September 15, 1957



JUNEAU, ALASKA



*Progress Report from
Southeastern Alaska*

—PAGE 24

ALSO IN THIS ISSUE:
*General Superintendent's
KEYNOTE ADDRESS
at Cleveland*

National Day of Prayer

President Eisenhower proclaimed Wednesday, October 2, as a national day of prayer. His proclamation said:

"WHEREAS, we are grateful for the faith in which our fathers found their strength, and for the hope which has guided our nation from the earliest days; and

"WHEREAS, it is a good thing for a people unitedly to remember their heritage of spirit, and to refresh themselves daily in the divine truth which is their most precious inheritance; and

"WHEREAS, in our steady drive for enduring peace among men we must always seek the aid of the Father of mankind; and

"WHEREAS, the Congress, by a Joint Resolution approved April 17, 1952, has provided that the President 'shall set aside and proclaim a suitable day each year, other than Sunday, as a national day of prayer, on which the people of the United States may turn to God in prayer;'

"Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, do hereby set aside Wednesday, the second day of October, 1957, as a national day of prayer; and I call upon our citizens, each according to his own faith, to unite in prayer and meditation on that day.

"In constant dependence upon our Creator for the spiritual gifts required in the conduct of our affairs as individuals and as a nation, let us now ask for wisdom and strength to fulfill the high purposes for which we are called, seeking the welfare of all peoples through a just and lasting peace across the face of the earth, bringing happiness to the home of the humblest family and to the courts of the Almighty. Let us pray with eager expectation that we may be inspired to sacrifice, at home and abroad, to achieve a life worthy of the children of God, for all men, everywhere."

Let Wednesday, October 2, therefore be a special day of prayer in all our Assemblies. Some can gather at the church early in the morning, before going to work. Others can gather at noon; or, if not working, at some other hour during the day. All can come together on Wednesday night for a great prayer meeting on behalf of America and the nations of the world.

The President has asked us to pray for peace. The Bible says that peace is the fruit of righteousness. God said there is no peace for the wicked. Let us therefore pray for a great visitation from heaven that will turn the hearts of all men back to God and righteous living.

Pray for rulers, and all that are in authority. Pray for all who lead the forces of Christ throughout the earth. Ask God to have mercy on our nation, and to pardon our sins, so that a spiritual awakening may be seen in every phase of American life. The land we love is polluted with pride, selfishness, and sin of every kind. We have wandered far from the path of holiness. Pray for an outpouring of the blessed Holy Spirit to save us from an outpouring of God's righteous wrath.

THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

SEPTEMBER 15, 1957

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

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

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BY R. M. RIGGS

General Superintendent of
the Assemblies of God

THE THEME OF THIS GENERAL Council is, "Not by might, nor by power, but by my Spirit, saith the Lord." It is not amiss that I take this verse as my text here tonight. The 1957 Yearbook of American Churches lists 268 denominations. In that list we find ten Churches of God and three Churches of Christ. There is not one named The Church of the Holy Ghost. But merely calling a church by a certain name does not make it what that name implies. The named Churches of God are surely not the only churches of God. The true Church of Christ is certainly not only a denomination which is called by that name. Neither would a church called "The Church of the Holy Ghost" necessarily be a church of the Holy Ghost simply by naming it such.

What would it mean if there really were a Church of the Holy Ghost? Let us see!

First of all, and of greatest importance, a Holy Ghost church is a *supernatural church*. The Holy Spirit is God, and His church would be a "God" church—a divine, supernatural church. The New Birth is the greatest of miracles. Only God the Holy Ghost can produce regeneration in the life of a repentant sinner. And miracles in the human body are consistent with miracles in the human soul. "Who forgiveth all thine iniquities, who healeth all thy diseases." "The prayer of faith shall save the sick, and the Lord shall raise him up. And if he have com-

mited sins, they shall be forgiven him." The practise of *divine healing* is a characteristic of a Holy Ghost Church.

The supernatural includes particularly the wonderful baptism in the Spirit. I do not refer to the place which this doctrine has in the four-fold gospel. I mean that each and every member of a Holy Ghost church shall be actually and personally filled with the Spirit. Such a church will believe and preach the Pentecostal baptism. And a Holy Ghost church will practise what it preaches. It will not stop short of the fullness of the Spirit for every full gospel believer. It will have tarrying and receiving meetings. Every member will have had the baptism, and every member will be currently filled with the Spirit.

The supernatural also includes the operation of the gifts of the Spirit. The possession of Scripturally-regulated gifts of the Spirit is the lawful inheritance of the people of God. Such are a regular characteristic of a church of the Holy Ghost.

It follows logically that a Holy Ghost church is an *evangelistic church*. The impulsive outreach of the Holy Spirit is toward sinners. It is the work of the Holy Spirit to convict of sin, leading toward conversion. "When He is come He will reprove the world of sin." It is the Spirit of God that witnesses with our spirit that we are the children of God. "No man can say that Jesus is the Lord, but by the Holy Ghost." Every Holy Ghost church is therefore essentially a church where people are convicted of sin by the dynamic power of God, and where old-fashioned conversions are effected by

the power of the Holy Spirit. God hates sin, but loves sinners. His holiness and His love mingle to bring sinners to the foot of the cross. This is the work of the blessed Holy Ghost.

Something is wrong or incomplete in the Pentecostal experience of a church where there are no conversions. Such a church has little claim to the title of being a church of the Holy Ghost. A Holy Ghost church will grow if it is healthy and virile. Success in effecting the true Biblical new birth in the lives of convicted sinners is a standard of measurement to determine whether a church can be called a Holy Ghost church. Measure your church by this Bible standard and see whether or not it is worthy of the title of a church of the Holy Ghost.

A church of the Holy Ghost is also a *home missions church*. Jesus said, "Ye shall receive power, the Holy Ghost coming upon you, and ye shall be witnesses unto me . . . at Jerusalem." "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." When the Holy Spirit fell on the day of Pentecost the disciples began to witness in their own home town. A rousing sermon from their own front porch, so to speak, sparked a mighty Holy Ghost revival. "The same day were added unto them about three thousand souls." And they kept on preaching.

Peter and John went up together into the temple at the hour of prayer, and

(Continued on page twenty-eight)



Gleanings from the Biennial Reports

1957 GENERAL COUNCIL — ASSEMBLIES OF GOD

FOR THE BENEFIT OF THOSE WHO were unable to go to Cleveland for the twenty-seventh General Council of the Assemblies of God, we present some gleanings from the biennial reports that were printed for presentation at that time.

* * *

There are now 471,115 people age sixteen and older enrolled as members of Assemblies of God churches in the U. S. "If we should think in terms of adherents, we would judge there are over three-fourths of a million persons in the Assemblies of God in the United States," the General Secretary stated. "This is based on the deduction that there are 824,096 persons (adults and children) enrolled in the Assemblies of God Sunday Schools."

There was a good gain in the two-year period, as shown by the following comparison:

	1955	1957
Church membership	400,047	471,115
Number of churches	7,320	7,929
Ordained ministers	8,650	8,878

* * *

There are now 7,358 Sunday Schools in the U. S. with a total enrollment of 824,096. This is an increase of 48,996 during the past two years. Average attendance has increased 36,578 during the same period. If all the Assemblies of God Sunday Schools could meet together on a given Sunday morning there would be 595,998 present—for that is the total average attendance of all our Sunday Schools. What a crowd that would be!

Even more significant than the total Sunday School attendance is the total number of conversions. The Sunday Schools reported there were 158,336

persons won to Christ during the past two years.

* * *

During the biennium the teachers and prospective teachers of our Sunday Schools earned 121,261 Workers' Training certificates for completing a prescribed course of study.

A.C.T.S., another project for training leaders, has had excellent results and the fifth annual session of this Advanced Christian Training School will be held at Springfield, Missouri, June 2-6, 1958.

* * *

A new training book entitled "Operation Sunday School" is being printed for use in the 1958 Training Month campaign. A number of our writers have collaborated in compiling this book.

* * *

The boys and girls raised \$95,281.73 during the past year to provide gospel literature in foreign lands. There are now 3,657 Sunday Schools taking part in this Boys and Girls Missionary Crusade (BGMC).

* * *

During the biennium the Child Evangelism Division originated and produced an excellent Junior Memory Course entitled, "We Believe." Based on a book written by R. M. Riggs, it is a three-year course and many are using it with excellent results.

* * *

There were 11,035 young people at the various Assemblies of God youth camps last year. The leaders reported that 1,615 were saved and 1,484 received the Baptism of the Holy Spirit at these camps.

* * *

The Christ's Ambassadors Department, through its Campus Ambassador

program ministered to 1,086 college students on 185 different campuses last year.

* * *

The new "Goal" plan for the young people is meeting with good success. It gives definite objectives for the local C. A. activities, and 1,485 local C. A. groups have achieved the degree of excellence necessary to receive the annual Award of Merit thus far.

* * *

The C. A.'s raised the amazing total of \$368,666.08 for their Speed-the-Light program during 1956.

* * *

The Foreign Missions Department reports there are now 758 missionaries, including 699 appointed by the Department and 59 other Assemblies of God ministers who are regularly ministering overseas. These missionaries, working in 69 different lands, have 8,005 national co-workers.

It is estimated that the Assemblies of God constituency in foreign lands now numbers 574,653.

* * *

The Women's Missionary Councils have given \$672,000 for foreign missions and \$1,330,000 for home missions in the past two years. In addition, they have given nearly \$113,000 toward the work of the Benevolence Department.

The grand total reported by the District WMC Presidents for the biennium was \$2,163,000 in cash, including offerings to pay for the national WMC office and \$80,600 collected in small coins for opening pioneer churches.

* * *

A new quarterly called "WMC Slant" is being introduced this month. It presents plans for a well-balanced WMC program for local groups, including a valuable study course concerning Assemblies of God missionary work.

* * *

Missionette clubs have been organized in over 500 assemblies and the total is increasing at the rate of one a day. This new program of missionary activities for teen-age girls is sponsored by the WMC.

* * *

There has been a 57% increase in the number of Men's Fellowship groups in the local churches since two years ago. The MF Department has the record of 1,150 organized men's groups and it is likely that there are others

that have not yet reported to Headquarters.

* * *

The eight Bible institutes and Bible colleges of the Assemblies of God had 2,331 theological students enrolled in 1955-56. In 1956-57 the enrollment was 2,181 which represented a decrease of 6.4%.

* * *

Our Bible schools are improving their physical facilities to meet present and future needs. Central Bible Institute has completed its new administration building. Bethany Bible College has dedicated its new chapel. South-Eastern Bible College is adding a second story to its administration building. Southern California Bible College has a new chapel and has done an extensive remodeling job on its campus. Southwestern Bible Institute has completed a new student center.

Northwest Bible College is now in a fund-raising campaign to acquire a beautiful piece of property at Houghton, Washington, and construct modern college buildings on the site.

* * *

Central Bible Institute is now offering a graduate program leading to a master's degree.

South-Eastern Bible College and North Central Bible College have added a fourth year to their programs.

* * *

Evangel College, our senior liberal arts college, founded two years ago, will offer the third year of study this

year and in 1958 the fourth year will be added. There were 229 enrolled at Evangel College last year.

* * *

South-Eastern Bible College will inaugurate its new two-year college transfer program this year. Two-year junior college programs are offered by Southwestern Bible Institute and Northwest Bible College.

Southern California Bible College now offers a four-year academic course in addition to its theological course.

* * *

Approximately 2,000 new students have enrolled in the Correspondence Bible School in the past two years. This total includes 790 inmates of penal institutions. Several inmates have completed all or nearly all of the eleven courses, and there is evidence of real spiritual growth in their lives.

A number of the courses have been translated into Spanish, Portuguese, Italian, French, German, and other foreign languages.

* * *

There are now 1,007 members of the Ministers Benefit Association, a savings plan for Assemblies of God ministers.

* * *

The Church Extension Fund now totals \$454,587.61, all of which is out on loan to 819 churches. There is always a list of struggling churches waiting for loans from this revolving fund. Friends who wish to invest in this good work are invited to make

five-year loans at a current interest rate of five per cent.

* * *

Regularly monthly assistance is being given to 259 individuals under the aged ministers plan. The total expenditure for the past year was \$73,989.89. The total receipts were \$66,066.37. It is evident that the offerings from our churches were not sufficient to pay the bills.

There was a deficit in the operation of the Pinellas Park Home for retired ministers and missionaries also. The expenses in the past two years amounted to \$46,477.38 and the total receipts were only \$38,082.80.

* * *

The changeover in accounting methods at General Headquarters is now complete. The accounting in all of the fifteen departments or divisions has been pooled into one general accounting operation. Receipt writing has been put on Remington Rand tabulating equipment which is both fast and accurate. The problems involved in the changeover have caused delays in the issuing of receipts, in some instances, but the difficulties have been overcome and the new system is now functioning smoothly.

* * *

The dollar volume of sales at the Gospel Publishing House increased fifty per cent in the two-year period.

The business office handled 387,004 orders in the biennium.

* * *

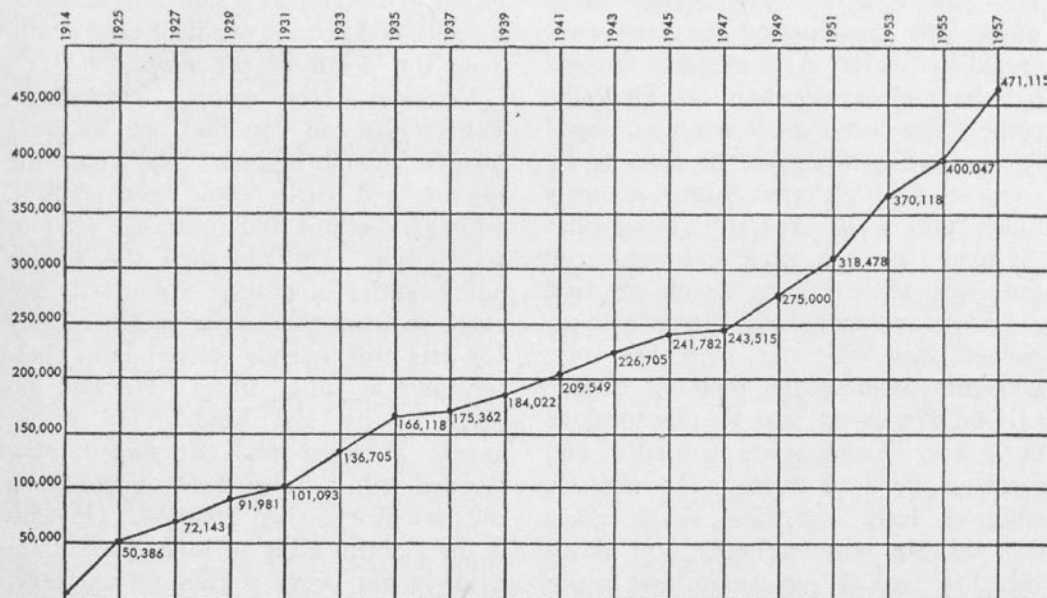
The past two years have been among the most eventful in the 44-year history of *The Pentecostal Evangel*, the official organ of the Assemblies of God. In January 1956 this weekly magazine, which has been published continuously since 1913, doubled its size. From a journal of 16 crowded pages it suddenly expanded into a 32-page magazine with "elbow room" to display its contents more effectively and with sufficient space for several additional features.

In December 1956 another forward step was taken when color was added to the pages of the *Evangel*.

These changes were greeted with a resounding volume of applause from all parts of the Fellowship. Judging from expressions received by the editorial staff the verdict was favorable and seemed to be almost unanimous. The

(Continued on page thirty)

Assemblies of God Church Membership in the U.S.A. 1914 - 1957



'That I May Know Him'

by O. M. KEENER

OUT OF THE OBSCURITY OF GALILEE there arose a Man who stirred the world in His day and has thrilled masses in each succeeding generation! Those who knew Him in His early years were not aware of His position between God and man. In Nazareth they did not realize that the hand which held the saw and axe was destined to hold the scepter of all power. They did not know that the brow bathed in perspiration at the carpenter shop was appointed to wear the diadem of all kingdoms. Little did they think that the heart that beat beneath His breast was so full of love that out of it would flow a stream of mercy, healing, and forgiveness great enough to save the world. They were not aware that this stream of redemption would flow through all nations and bring cleansing to all who would believe.

They sat in *darkness!* We walk in *light!* Like Paul, our first desire should be, "*That I may know him*" (Philippians 3:7-14). Only then can we go to a world that still sits in darkness and really declare Him! Consider Christ with me today.

He was Divinity clothed with humanity! We must understand something of the mystery of His incarnation. Jesus Christ was God made manifest in the flesh. His friends did not hesitate to call Him divine. John the Baptist raised his voice one day and cried, "Behold the Lamb of God, which taketh away the sin of the world." He believed Christ to be the Lamb of God, who had come to carry the sin of a fallen race to the cross. John the Beloved raised his pen and wrote these

words concerning Christ, "In the beginning was the Word, and the Word was with God, and the Word was God... and the Word was made flesh, and dwelt among us..., full of grace and truth." He believed Christ to be the Eternal Word of God in the flesh. Peter spoke one day when many were undecided as to Christ's identity, and said, "Thou art the Christ, the Son of the living God." He believed Christ to be the Only Begotten of the Father. From these three examples we conclude that His friends did not doubt His divinity.

His Heavenly Father declared His divinity! To settle forever the question in a believer's mind God handed an incontestable decree from heaven's supreme court: "This is my beloved Son, in whom I am well pleased."

Christ constantly manifested His divinity! The authority with which He spake, the miracles He performed, the sinlessness of His life all testified of His deity. His life, death, and resurrection all confirmed the fact of His being divine.

He was not a man becoming God! He was *God becoming man!* This miraculous combination was not concealed by Christ. As a man He thirsted by the well at Sychar; as God He turned the water into wine at Cana! As man He hungered beneath a fig tree; as God He transformed a boy's lunch into a banquet for thousands! As man He slept, tired and weary, on the deck of a tossing boat; as God He arose and spoke, and the restless sea obeyed His will! As man He wept with compassion at the tomb of a friend; as God He called into the darkness of the grave, "Lazarus, come forth!" and restored the dead to life. As man He suffered, bled, and died on a cross; as God He who willingly laid down His life took it up again and arose from the grave!

Known as the son of Joseph, He was truly the Only Begotten of God! Known as the second Adam, but also as the second person of the Triune Godhead! Known as the Son of Man, but equally the Son of God! I do not wonder a star stooped over Bethlehem. I wonder that all the heavenly bodies did not bow to behold His birth. It was not just another baby born on earth! It was not just another prophet born in Israel! It was not just another teacher born among men! No! That night the eternal, everlasting, almighty Son of God was born in the flesh—*Divinity clothed with humanity!*

If we know of His coming to call us brethren, then we can know the promises of God whereby we can become "partakers of the divine nature." By His grace we are "sons of God"! By His power we "put on Christ" and "grow up in Him"! This mystery of God's love will climax in our beholding Christ and being eternally like Him!

He was nobility wrapped in humility! No one but Christ is referred to in Philippians 2:6-8—"Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Consider His willing abasement! Where else can you find one so great who became so humble? He whom the heaven and earth could not contain, willingly became the promised seed of redemption. He who had the wealth and bounties of heaven, voluntarily became so poor that cattle sacrificed hay for His crib, friends offered Him shelter, and at other times "He had no place to lay His head." He whom angels attended and worshiped now stooped with a towel and basin to wash the feet of His own creation. He who is the rightful King of kings rode upon a lowly ass, wore a robe of mockery, carried a cruel cross, and bore a crown

This article is the substance of an address given to the alumni and students at Central Bible Institute, Springfield, Missouri, during the recent Homecoming Rally. Brother Keener is pastor of Capitol Hill Tabernacle in Oklahoma City, Oklahoma.



Courtesy Standard Publishing Foundation

of thorns! Who can estimate the cost of His humility?

Who can number the steps from the white ivory palaces to the crimson top of Golgotha? Who can measure the miles from the top of His throne to the depths of hell? We as Spirit-filled children of light can know! "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9).

We know of a king of England who gave up the throne for a woman who loved him. But we must know Him who gave up the throne to love a world that did not love Him and that would not rest until it had crucified Him upon a cross. Here is *nobility wrapped in humility!* We must understand this to grasp the depths of Paul's prayer, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). Though by grace we are sons of God, heirs of God, kings and priests unto God, we must ever follow His example and be clothed with humility that we might do the will of God and serve a needy world.

He was tranquillity amidst hostility! Let us follow Him to the cross. Here we see peace personified in the midst of human hate. Christ in His earthly passion proved that the quiet power of God's righteousness is capable of conquering the noisy storm of sin. Isaiah with prophetic pen described the hours like this: "He was oppressed, and he was afflicted, yet he opened not his

mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

The Saviour stands as though dumb before the howling accusations of sinners. Once He spoke; now He stands in silence! When He spoke things happened. With His word the worlds came into existence. "All things were made by him; and without him was not anything made that was made." With His word nature would blush and respond by doing His bidding! At His word demons trembled, men were set free, and the works of the devil were destroyed! If by His Word He could accomplish so much, why should He now be silent?

There was divine planning, divine purpose, and divine power behind the Cross! Drawing near to that scene of sacrifice, the believer listens to the Holy Spirit as He makes Calvary real.

Stripped of His garments, Christ hung naked before men that we might be clothed eternally in righteousness before God. Shamed by His own creatures, Christ was abused physically, accused falsely, and condemned that we might be unashamed and without condemnation before the judgment of God. Striped was His back! Beaten and lacerated was the body of Christ that the fevers and pains of the world might be healed! Separated from His Father He cried, "My God, My God, why hast thou forsaken me!" Willingly He endured that hour that we might never have to utter that cry. Rather than endure separation forever we shall be united eternally with God. No wonder the sun hid its face! Little wonder the earth groaned and nature went into consternation. Here was the greatest conflict of the ages. All the peace, love, and mercy of God met and overcame all the storm, hate, and fury of sin. The Son of God died as the Son of man that we sons of men might become the sons of God!

In Christ Jesus were made manifest the mysteries of God's grace; and for us to understand the height and depth and the length and breadth of the love of God we must *know Him!* Paul was eager to count all things as loss "that I may know him, and the power of his resurrection, and the fellowship of his sufferings..." Only as we know Him can we go to a lost world and declare Him in the fullness of His humanity, the power of His divinity, and the authority of His grace. ◀◀

Healed of Accident Injuries

I am so grateful to the Lord for my wonderful healing that I find words inadequate to express just what it really means to me and my family. It was about noon on May 17, 1957, when God reached down His hand and spared my life for His glory.

I drive a milk delivery truck. I don't remember a thing that happened, but a farmer related to my wife that he came out of his house and saw a man lying in the middle of the road and a milk truck in the newly plowed field. He rushed to me, but I was unconscious. He summoned a neighbor and called an ambulance.

I had bruises and cuts, suffered from a brain concussion, and could not move my arm. I was still unconscious when my pastor, Melvin Planck, and our evangelist, John Higginbotham, arrived at my bedside—perhaps an hour and a half after I was hurt. But as they laid hands on me and prayed I regained consciousness, and the power of God came near in a mighty way. I just can't explain how wonderful it was. I'm glad for these godly men who believed God for my deliverance.

My bruises began to fade and were completely gone a couple of days later. The doctor had told us that they would be much worse. My arm had been so sore I could not bear to have the doctor touch it; the next day it was well. My eye which was swollen shut began to open.

The doctor said that if my head had turned just a fraction more it would have been the end for me. Oh, I realize that God had His hand on me. I know it is a miracle that my life was spared.

We have been in Pentecost less than two years. I often think where I could have been if it had not been for men who believe in miracles today. I shall always praise God for His goodness to me.—Victor H. Orr.

(Endorsed by Pastor Melvin Planck, Jonesboro, Ind.)

Love and kindness are to souls what beauty and fragrance are to flowers.

Ten Thousand

to

FIVE

WHY DID PAUL PREFER FIVE WORDS IN A TONGUE HE UNDERSTOOD TO TEN THOUSAND IN "OTHER TONGUES"? HERE IS A THOUGHTFUL STUDY OF 1 CORINTHIANS 14:18-19

by *Donald Gee*

PAUL CAME OUT WITH SOME EXTRAVAGANT statements at times. He could wish himself "accursed from Christ" for the sake of his kinsmen (Romans 9:3). He would "eat no flesh while the world standeth" if it would stumble a weaker brother (1 Corinthians 8:13). Here again, even after thanking God that he speaks with tongues more than they all, he affirms a preference for five words with his understanding to ten thousand in a "tongue" (1 Corinthians 14:18, 19).

Such inordinate language would repel serious consideration if it were not for the character of the man who uses it—Paul, an apostle of Jesus Christ, admired by all for his inspiration, his logic, his consecration, and his sheer achievement. In such a case the very extravagance of these outbursts only clothes them with a deeper significance. They reveal the Fire burning within.

Paul's personal attitude toward his own gift of tongues would have little interest for us today if it were not for the fact of the Pentecostal Movement. But when a Movement within the Church has touched, and is touching, many thousands of lives all over the world with some personal experience of speaking with tongues "as at the beginning" (Acts 11:15), the practical importance of understanding why Paul was moved to express such an

energetic choice for teaching becomes obvious and urgent.

1. PAUL AND "TONGUES"

First of all, it is clear that Paul deeply appreciated his personal experience of speaking in an unknown tongue as the Holy Spirit gave him utterance (Acts 2:4). He "thanks God" for it. This is emphatic and unqualified. Evidently he must have found much definite benefit from this mysterious spiritual phenomenon. The context in 1 Corinthians 14 helps us to glean the kind of thing he had in mind. He found the gift a unique means of communion with God (v. 2); he found it built up his own spiritual life (v. 4); it enabled the depth of his personality at times to find an outpouring in prayer that outstripped the limitations of seeking for intelligible language (v. 14).

All this is a fairly satisfying answer to those who continually and petulantly cry that they see "no use" in speaking with tongues. Paul did. And he would have no man forbidden to exercise such a gift, provided he kept it within the bounds of propriety directed by love (v. 39).

Apparently Paul's personal use of the gift of tongues was so large and constant that he dared to affirm, even to the Corinthians, of all people, that

he used it "more than they all." Moreover, the tense was PRESENT. He did not refer to some past phase of spiritual experience only, such as when Ananias laid hands upon him in Damascus three days after his conversion, in order that he might for the first time be filled with the Holy Spirit (Acts 9:17). Paul continued to speak exuberantly with tongues over twenty years after his individual "Pentecost." The boldness of this personal testimony is impressive. There is none of that apologetic concealment that unfortunately marks some today. He is not ashamed of this, any more than of any other, part of the gospel of Christ.

Indeed, the bold personal identification of the Apostle with the Corinthian Christians in the very "spirituals" (v. 1) that he is seeking to control, is an outstanding feature of his approach to the subject. Note the plain language of verses 6, 14, 15, 18, 19, etc. His personal testimony excludes the thought that his use of the first person singular was simply a matter of style. He really was in the middle of it all as a matter of experience.

This very fact gave him his authority to teach on the matter, and indeed was produced as an undeniable credential to command their respect. Paul was not bothered about any proverbial "sour grapes" when he expressed a preference for Teaching to Tongues in the assembly. He could have beaten every speaker in tongues at his own gift in the Church at Corinth had he so wished! He was no outsider where their favorite "spirituals" were concerned! No necessity, forced upon him through a deficiency in his own spiritual gifts, urged him to exalt a ministry through his understanding, rather than a manifestation of that which was more spectacular. The very superabundance of his ability to speak with tongues still makes his immense preference for teaching when in the church the more impressive. His words on this subject carry a weight of authority which, even in the Twentieth Century, can be neglected only with peril.

2. PAUL AND TEACHING

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (v. 19).

"IN THE CHURCH." Obviously these are the pivotal words for the correct application of the preference. Incidentally they immediately fix where

and when Paul spoke with tongues more than all of them! And they clear up any apparent contradiction contained in thankfulness for a gift which he promptly relegates to a greatly inferior place for public ministry. Paul could have spoken with tongues "more than they all" only when *not* in the church—that is, when alone with God. This exactly agrees with the devotional uses he consistently ascribes to the gift.

All the best and soundest teaching concerning the true purpose of the rather mysterious gift of tongues is that it is intended primarily for devotion. This principle is not disturbed even when the gift *is* exercised "in the church." The interpretation simply gives interpreted devotion; Paul describes it as "giving of thanks" (v. 16). The lack of interpreter simply necessitates "speaking to himself and to God" (v. 28)—which is still devotional. Doubtless the content is similar to the Psalms, or Mary's "Magnificat" (Luke 1:46-55). Exposition of 1 Corinthians 14 becomes consistent and logical if this principle is recognized.

It is easy to understand how personal devotion, however exalted and ecstatic, ought not to occupy too much time in a meeting for united Christian fellowship of a public nature. For this very good reason "two or at the most three" are all that, normally, can be allowed, even when the devotional utterances are interpreted (v. 27). Not individual, but public prayer and praise are the proper order for such gatherings. If the utterances Paul had in mind were genuine and serious "messages" from the Spirit of God it is unthinkable that he would dare to impose such a deliberate limitation.

Occasional outbursts of "tongues" in public may be used by the Lord as a sign to an unbeliever present (v. 22), and the inspiration of the Holy Spirit may even make them a clear voice of God Himself to the soul (v. 21). But this leaves undisturbed the abiding principle that it is the gift of prophecy, and not the gift of tongues, that is the normal channel for a "message" (vv. 2, 3, 22-25, 21).

The sovereignty of the Holy Spirit in the operation of spiritual gifts is fundamental (1 Corinthians 12:11), and the Pentecostal Movement has received a far too rich and undoubted experience of His grace through what have been called "messages in tongues" and interpretation, lightly to set them aside. Perhaps, however, much has

really been prophesying encouraged by the fullness of the Spirit manifested by "tongues." This certainly seems the truest explanation of much to which our spirits bear witness as being genuinely of God, though difficult of exact explanation from the letter of the Word. We can never, however, lose by coming closer to the procedure revealed in the Holy Scriptures; and the light of that Word shines more clearly upon our pathway the closer we stick to it.

When Paul says "in the church" it is plain that he means when the believers have "come together" (vv. 23, 26) for the definite purpose of edifying one another through the exercise of their various ministries given by the Spirit (1 Corinthians 12:4-11, 27-31). Also the meeting is public in some measure, for the presence of "those that are unlearned or unbelievers" (v. 23) is envisaged. The dominant purpose however is to edify the church. In all such gatherings Paul vastly prefers Teaching to Tongues.

The power of human choice expressed in the pregnant little phrase, "I had rather" contains a principle of



If I think of the world, I get the impress of the world; if I think of my failures, I get the impress of my failures; if I think of Christ, I get the impress of Christ.



great importance. This is consistent with the teaching of the whole chapter that in the exercise of spiritual gifts, even the most ecstatic of them, like "tongues," or the most impassioned, like prophecy, the believer is not carried away by impulses beyond his control. He retains his power to "keep silence" (v. 28), and to "hold his peace" (v. 30). This is in contrast to being driven by demonic inspiration as in chapter 12:2. False ideas of irresistible inspiration where the gifts of the Spirit are concerned make the teaching of 1 Corinthians 14 a futile absurdity, and actually place the responsibility for disorder upon the Spirit of God!

But Paul's words, "I had rather," carry the responsibility of the speaker an important step further. They reveal that the Apostle possessed a power of human choice as to the means of conveying to others the inspiration of the Holy Spirit surging within him. The dignity of being a worker together with God (2 Corinthians 6:1) is never more strikingly displayed.

That preference in type of ministry the Apostle vehemently expresses by a ratio of 10,000 to 5 for speaking "words with his understanding" rather than in a "tongue." Now this cannot possibly mean uninspired speaking from the human mind, as contrasted with inspired utterance from the Holy Spirit. In that case such a preference is unthinkable. This verse calls for a drastic revision of some prevalent, but very loose, ideas concerning spiritual gifts.

In the first place, it corrects the almost absurd reverence which some place upon speaking with tongues, as though it were God Himself speaking through human lips. This whole chapter (1 Corinthians 14) nowhere takes such a view, except perhaps in verse 21, which is a quotation from Isaiah 28:11, and plainly means, as the next verse shows, that God speaks to men by using this manifestation of the Spirit as a "sign." Tongues are an expression of the human spirit (v. 14) made possible by a gift of the Holy Spirit (1 Corinthians 12:10).

In the second place, it ought to awaken us to the fact that our "understanding" (i.e., our mind, our intelligence), can, and should be a vehicle for inspiration and enlightenment by the Spirit of God quite as much as, and indeed surpassingly above, the emotional and intuitive faculties of our spirit only.

The Corinthians were like those Christians in every generation, including our own, who adopt an entirely mistaken attitude toward the mind of man. It is true that they, like ourselves, were surrounded by carnal pride in human intellect, and therefore Paul when he first came to them particularly eschewed "excellency of speech or of wisdom" . . . that their "faith should not stand in the wisdom of men but in the power of God" (1 Corinthians 2:1-5). They went, however, to the other extreme and were indulging in such absurd fanaticism that visitors to their meetings were likely to brand them as insane (1 Corinthians 14:23). Paul pleaded with them to give up such childish notions—"Brethren, be not children in understanding: howbeit in malice be ye children" (v. 20). The Apostle found himself longing to "speak wisdom among them that are perfect," that is, mature, (1 Corinthians 2:6, 7), but they were mentally children.

It would seem impossible to escape the logical conclusion, were it not that

(Continued on page twenty-six)

HIROSHIMA

Calls for Spiritual Aid

by PAUL A. BERG

Kyoto, Japan

HISTORY WAS MADE ON AUGUST 6, 1945. At 8:15 a.m. three United States B-29's appeared in the cloudless sky high above the city of Hiroshima. One of the planes slowed, and as it glided over the central part of the city it dropped a single atomic bomb, then made an abrupt right-angle turn and darted away at full speed. The bomb fell rapidly with a trail of thick, red flame in its wake; and one and one-half minutes later, at the height of about 570 meters it exploded with a terrific detonation.

Thus civilization was grimly introduced to the age of nuclear energy.

The cold reality of the new era came suddenly over us as we gazed out upon the desolation which marks the epicenter of the first atomic bomb to fall upon a city.

Twelve years have passed since that fateful morning. These industrious people have rebuilt their city even better than before, but an area of about one square mile of desolation remains, a monument to man's "great achievement"—the unleashing of the power of the atom. The soil in that square mile refuses to give life to vegetation. The shrubbery so carefully tended is dwarfed and sick. The stillness of death shrouds these grounds where a quarter of a million souls were sent into eternity by a single bomb. The voice of the coming judgment is clearly heard in the heart of the Christian. A new desperation grips the missionary to get the gospel to as many as possible before the Day of Grace is ended. Our opportunities will then be over, whether or not the work is finished.

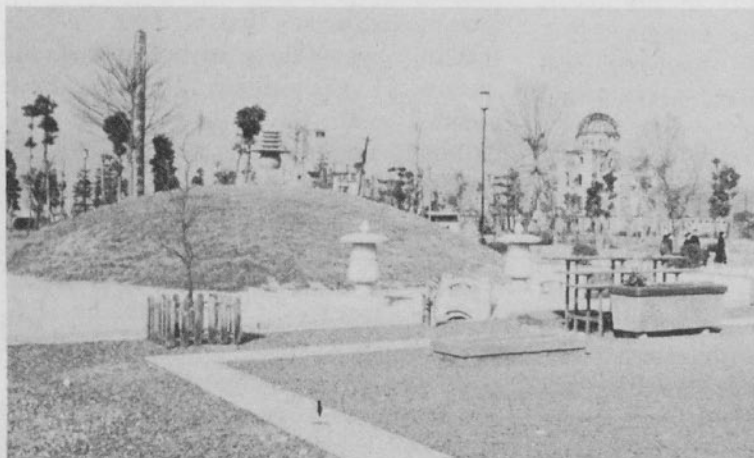
In the Peace Park is a memorial stone chest sheltered by a stone arch. It is symbolically set so that as it is viewed from one side a lone gutted

building, which has been preserved as a monument to the past, is framed; and when viewed from the other side, the new modern Japan is represented in the fine ultramodern architecture of the Peace Museum. Inside the chest are the names of all the known victims who perished in the bombing. It bears the following significant inscription, "Repose ye in peace, for the error shall never be repeated."

Hiroshima has been rebuilt, but she stands as desolate, spiritually, as the day she lay crushed and smouldering from the bomb. Every imaginable cult and religion has made, and is making, its bid for her souls. A tremendous "Cathedral of Peace" towers majestically above the city; its famous "Bells of Peace" and great pipe organ sound forth the Catholic invitation. Buddhist priests and temples and relics are everywhere one looks. A number of modern, liberal groups have become established. Religions have mushroomed in this city.

Over on the southeastern edge of the city is a small factory which manufactures kerosene stoves. In the building there is a modest apartment, which is the pioneer landmark of Pentecost in Hiroshima. A year ago one of our fine Bible School graduates went to Hiroshima with the burden on his heart to establish a Citadel of Truth in the midst of idolatry and false religions. After many a battle God has established a group of believers. They have followed the Lord in water baptism. Some have burned their shrines and idol shelves, and many have been filled with the Holy Spirit. They need a suitable place of worship, for they are still meeting in the very inadequate stove factory. Pray for them, and help them if possible.

Grave in Hiroshima which contains an estimated 200,000 victims of the atomic blast



Memorial stone arch and stone chest containing names of known atomic bomb victims



CHURCH BUILDING NEEDED AT HIROSHIMA

by MAYNARD L. KETCHAM, Field Secretary for Asia

THERE ARE MANY, MANY NEEDS FOR financial assistance in the world-wide missionary program of the Assemblies of God. However, at the conclusion of my round-the-world trip in the interest of Foreign Missions I can state very definitely that one of the most urgent needs is for a church building in the "atom-bombed" city of Hiroshima!

Poor Hiroshima has suffered more than any other spot on the face of the earth! It was the first guinea pig of the atomic age! One hundred and twenty-five thousand people were sent into eternity in a moment of time. Another 125,000 died within a few months from the aftereffects of the blast. And many of those who survived fell prey to cataracts, lung diseases, skin diseases, and so forth. While I was in Hiroshima, years after the dropping of the bomb, I prayed for many who are still suf-

fering terrible aftereffects of the bombing.

Here in this city we have a fine Pentecostal congregation—brought into being partly through the activities of a family who were terribly injured by the bombing. The father and one son were killed; the others of the family survived. Later on the church was developed and brought to its present state through the activities of Brother Kitano—one of the brightest and most promising of the young Japanese men who have been recently graduated from our Tokyo Bible school.

At the moment, the congregation is worshipping in one of the rooms of a stove factory, the room being the living quarters of the pastor. The thriving group of believers has completely outgrown this room and must have a suitable church building. We have located a desirable lot and have all the necessary plans to go ahead with the construction of a church. The local people are laying aside funds to the best of their ability. However, they urgently need \$8,000 to finish paying for the lot and to help put up the building. Here is a chance for America

to show that she will do more for Japan than dropping atom bombs! Here is a chance to show that the country which can destroy life can also point to the Saviour of the world. Will you please help us give this wonderful gift from the Christians of America to needy Japan?

Send your offerings marked for Hiroshima Church Building to the Foreign Missions Department, 434 West Pacific Street, Springfield, Missouri.

When We Are Not Ourselves

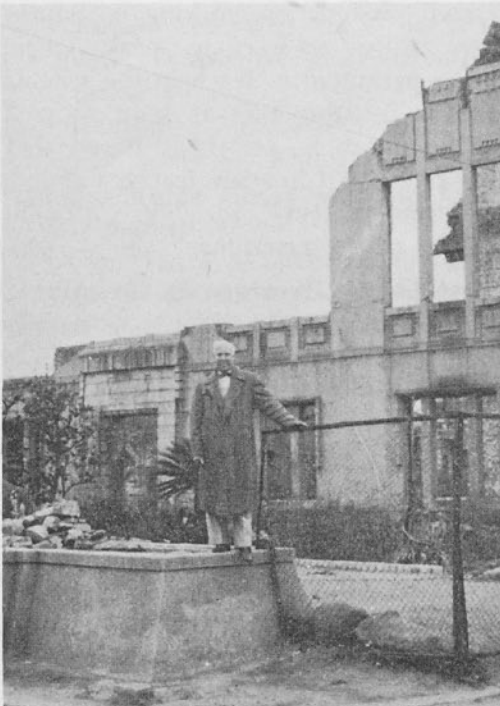
It is one thing to be little in our own eyes, it is another to be out of our own sight altogether. True humility is not thinking meanly of ourselves, it is not thinking of ourselves at all. What we need is not so much self-denial as self-crucifixion and utter self-forgetfulness. The perfect child is just as void of self-consciousness in the highest place as in the lowest, and the true spirit of Christ in us recognizes ourselves as no longer ourselves, but as one with the Lord Jesus, that we can truly say: "Not I but Christ liveth in me."

—A. B. Simpson

Gospel services are held in one room of this stove factory

Pastor Kitano recently graduated from our Bible school in Tokyo

Mr. Ketcham stands in front of an atom-bombed building



THIS PRESENT WORLD

Extend Social Security Deadline

The House Ways and Means Committee approved a bill to extend for two years the period in which ministers, missionaries, and members of religious orders may elect social security coverage. The new deadline for the clergy ordained prior to April 15, 1957, to elect social security coverage will be April 15, 1959.

German President Plans Visit to the Pope

President Theodor Heuss of West Germany will pay a state visit to Pope Pius XII in November. Dr. Heuss, 73, is a Protestant. It will mark the first time in 54 years that a German chief of state has paid an official visit to the Vatican. The last to do so was Kaiser Wilhelm II, in 1903.

Few Eastern German Pastors Co-operate with Reds

A "progressive" Protestant publication in East Germany has admitted editorially that only a small number of Protestant pastors are actively co-operating with the Soviet Zone political parties and even this number is steadily decreasing. The Protestant faith predominates in East Germany, in contrast to West Germany where Roman Catholics are in the majority. (The periodical quoted is *Faith and Conscience*, a monthly launched in 1955 by a small group of clergymen and theologians who have tried to rally East German Christians behind the Communist regime. One of the group is Professor Emil Fuchs, of Leipzig University, father of Klaus Fuchs, convicted atom spy now serving a prison term in England.)

PHILIP ARTHUR GAGLARDI TO SPEAK AT TWIN NATIONAL SUNDAY SCHOOL CONVENTIONS



Philip Arthur Gaglardi, minister for Christ and minister for British Columbia, Canada, will be the closing night speaker at the Twin National Sunday School Conventions at Los Angeles, California, October 11, and Grand Rapids, Michigan, November 1. The conventions are sponsored by the National Sunday School Association, an affiliate of the National Association of Evangelicals.

Mr. Gaglardi pastors Calvary Temple, Kamloops, British Columbia, and has built one of Western Canada's largest Sunday Schools. It has an enrollment of 810. The church is affiliated with the Pentecostal Assemblies of Canada, sister

communion of the Assemblies of God in the U.S.A.

As a pastor, Brother Gaglardi has led his church in organizing a hobby shop where boys of all faiths are taught to work with wood and metals.

Mr. Gaglardi has also been elected to serve as Minister of Highways for British Columbia.

In addition to his many other duties, Pastor Gaglardi has his own religious radio broadcast, heard seven days a week over six stations.

Hungarian Church Leaders Arrested by Reds

Several leaders of the Hungarian Reformed Church have been arrested, supposedly in retaliation for the part they played in the ousting of pro-Communist church officials during the revolt last October.

Communist's "Youth Dedication" Ceremonies Not Popular

Communist efforts in East Germany to undermine the influence of the church by pushing atheistic "youth dedication" services as a replacement for church confirmation have resulted in only a four per cent response in Saxony, the official news bulletin of the Evangelical Church in Germany reported. The Communist ceremonies have been condemned by Protestants and Catholics as being incompatible with the Christian faith.

Britain Retains Hanging as Death Penalty

A Government bill to restrict the death penalty in Britain to types of murder likely to endanger public order, was passed by the House of Lords late in March. Already approved by Commons, the bill required only formal royal assent to become law. The types of murder that will still carry the death penalty include murder committed in the course of theft; in resisting, avoiding, or escaping from arrest; or by shooting or causing explosions. Those who kill a second time, or murder a policeman or prison officer, also will be liable to the death penalty. Other murders will result in life imprisonment.

(The Government's bill was introduced as a compromise after a private bill for abolition of hanging had been passed by Commons but was rejected by the House of Lords.)

Mission Teachers in Sudan Must Learn Arabic

Protestant teachers and missionaries working in Southern Sudan are being encouraged to learn to speak Arabic in order that they may be permitted to teach in the schools there. The government is insisting that as soon as possible all teaching will be in Arabic, and it is feared that Moslems will be substituted for Christian teachers unless Christians learn the language very speedily. Mission schools are being taken over by the government.

Tougher Policy Against Lewd Literature in Georgia

The Georgia Literature Commission, headed by a Baptist minister, has announced a new "get tough" policy against lewd literature. It has recommended prosecution of persons selling any of 36 issues of 22 specified magazines of the "girlie" type. The chairman said the recent U. S. Supreme Court decision upholding federal and state laws against lewd literature left the group no choice but to end its policy of co-operating with the dealers and to demand that they remove certain objectionable publications. One downtown newsstand in Atlanta was raided and the operator is being indicted by the County Solicitor General for selling obscene literature.

Bulganin's Remark Focuses Attention on Ezekiel's Prophecy

Current trends are clearly leading to the battle against Israel predicted by Ezekiel more than 2,500 years ago. A recent statement by Russian Premier Bulganin shows a reversal from Russia's former position of friendship to Israel, now disavowed to curry the favor of the Arab world.

Said Bulganin, "Israel's present policy, directed at fanning hostility toward the Arab governments and at crushing them, is in fact dangerous to the cause of universal peace and fatal for Israel. Israel is sowing hatred of the State of Israel among the Eastern peoples, such as cannot but leave its mark on the future of Israel and places in question the very existence of Israel as a state."

Ezekiel 38 and 39 predict a battle in which Russia and her allies will come against Israel and will suffer utter defeat.

Women Prominent in United Church of Christ

Women will play a prominent role in the new United Church of Christ, a body recently formed by the merger of the Congregation Christian Churches and the Evangelical and Reformed Church. The "basis of union" for the new denomination not only provides that men and women shall "enjoy the same rights and privileges" in the church, but also stipulates that "at least one-third of the members of the national administrative bodies be women." This is believed to be the first time any church has made the requirement that a stipulated portion of its national officials be women.

Minister Objects to Term, "Old-Fashioned Gospel"

Kenneth Copeland, Methodist pastor from San Antonio, Texas, told a Methodist evangelism meeting at Fayetteville, Arkansas, that he objects to the term "Old-fashioned Gospel." He said, "The Gospel does not belong to the day of the surrey with the fringe on top. It served that day, but the Gospel is as much at home in a B-52 as it was in a horse-drawn carriage."

Nashville Newspaper Publishes Church Directory

A Nashville newspaper, in co-operation with the local Association of Churches, has published a directory of churches and synagogues in that city. The 46-page directory, published by the *Nashville Tennessean*, includes the names of individual churches, their pastors, location, and phone number. It also gives some statistics about the denominations at large.

According to the directory there are 557 places of worship in Nashville, with 198,078 members.

House Votes Funds to Build Modernistic Chapel at Air Academy

The House of Representatives has approved a three-million-dollar appropriation for the construction of an ultra-modern chapel at the Air Force Academy near Colorado Springs, Colorado. Previously, the Representatives voted tentatively to withhold funds for the chapel after critics had called it a "monstrosity." One legislator said the nineteen-spined design looked like "a rectangular accordion stretched out on the floor." Others declared that the new structure should be in keeping with the natural grandeur of its site in the foothills of the Rocky Mountains. The Representatives decided to subdue their architectural tastes, however, when told that unless the chapel was approved the academy would open next year "without a place of worship."

WORLD-WIDE TRAVEL SERVICE NOW OFFERED BY ASSEMBLIES OF GOD

A new service is being made available to the members and friends of the Assemblies of God. The Springfield Book Store, owned and operated by the General Council, has opened a travel service and is prepared to arrange bookings for all types of travel, both in the U.S.A. and overseas.

While the Springfield Book Store and Travel Service is a separate corporation, all profits from the operation will be invested in the work of the Lord. W. Neil McDaniel, who has been an ordained minister in our Fellowship for a number of years, is Manager of the Springfield Book Store and Travel Service.

Brother McDaniel will be pleased to receive inquiries from all who contemplate vacation or business trips, particularly by air and ocean travel. He can offer special conveniences for ministers or laymen who wish to visit foreign lands as tourists. With the help of the Foreign Missions Department he is prepared to route travelers to centers where there are Assemblies of God missionaries. Not only will travelers have the convenience of being met by missionaries at their points of destination, but they will get an insight into foreign missionary work which will be of great spiritual blessing to them and to their future ministry.

The address of the Springfield Book Store and Travel Service is 320 College Street, Springfield, Missouri. Phone 5-2622. All orders will receive prompt attention and efficient handling.

Italian Court Rules for Religious Liberty

Umberto Lasco, a Protestant pastor, was cleared of a police charge in Rome recently. He had been sentenced to 15 days in jail for holding a religious service in Italy without notifying the police, but a higher court quashed the sentence on grounds the minister committed no crime. The court held that Italian Protestants have the right to perform religious ceremonies without giving advance notice to the police. We rejoice with our Italian brethren in this new victory in their long struggle toward religious liberty.

Southern Baptists to Seek 475,000 Converts Next Year

Southern Baptists will attempt to win 475,000 converts next year, to meet a goal approved by their evangelism officials. The first Sunday of 1958 has been set as a day of commitment to soul winning. On that day, members of more than 30,000 Southern Baptist churches will be asked to sign cards pledging a personal attempt "to win non-Christians to Christ during 1958."

Dr. Leonard Sanderson, secretary of the denomination's Home Mission Board, said that Southern Baptist churches registered 384,627 baptisms last year, an average of one convert for every 27 church members.

Doctors Criticized for Prescribing Beverage Alcohol

Physicians don't need to prescribe beverage alcohol for ailments, a Pennsylvania doctor told a Methodist youth conference at Adrian, Michigan. "For every possible medicinal use of beverage alcohol, better and safer drugs are now available," Dr. F. E. Murdock of DuBois, Pennsylvania, said in an address to the fifth national Youth School of Alcohol Studies and Christian Action. Ninety-three youth leaders and adult counselors from thirty states attended the school. Besides listening to lectures, they participated in workshops and discussion groups dealing with alcohol education and the problem of overcoming social pressures that lead to drinking.

OUR SERVICEMEN



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

We are ministering to Servicemen stationed at—

Arizona—Fort Haachuca
California—Mather Air Force Base
McClellan Field
Delaware—Dover Air Force Base
Japan—Atsugi Air Station
Camp McGill
Fuchinobe
Fuchu Air Station
Johnson Air Base
Kamiseya
Oppama
Pershing Heights
Sagamihara
Showa Air Station
Tokorozawa
Tokyo International Airport
Tokyo QM Center
Yokohama
Texas—Biggs Air Force Base
Brook Army Hospital, San Antonio
Carswell Air Force Base
Chase Field, Beeville
Del Rio Air Force Base
Ellington Air Force Base, Houston
Fort Bliss
Fort Hood
Fort Sam Houston
Kelly Air Force Base
Lackland Air Force Base
Laredo Air Force Base
Laughlin Air Force Base
Red River Arsenal, Texarkana
Reese Air Base, Lubbock
William Beaumont Army Hospital
Vermont—Ethan Allen AFB, Burlington
Virginia—Chincoteague Navy Base
Fort Belvoir
Quantico Marine Base
Washington—Fairchild AFB, Spokane
Fort Lewis
Geiger Field
McChord Field

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

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

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



Come Before Winter

by WALTER E. McALISTER, Toronto, Canada

THE APOSTLE PAUL WAS IN PRISON, and was being brought before Nero for the second time. He was writing to Timothy, whom he called his son in the faith. He wanted Timothy to bring a few things for his comfort. One of these was a cloke which he had left at Troas, and also a few books, and especially some parchments. Finally he said, "Do thy diligence to come before winter."

Winter was coming on, and no doubt his prison cell was cold and uncomfortable. To us, the cloke which he had left at Troas might not seem very important; but to Paul, under those circumstances, it was priceless. Possibly he was already in great need of that cloke, and so he was urging Timothy to come before winter.

However, there is another reason. When Paul suffered shipwreck, he had bitter personal experience of what the winter storms could do to a little sailing vessel, and how impossible it might be for Timothy to come, unless he made an early start. If he did not come before winter, he might not be able to come.

I would like to give this a spiritual significance. The Lord's invitation to men and women everywhere is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "All things are now ready: Come." To all of these other invitations, I would like to add these words of the apostle Paul, "Do thy diligence to come before winter."

We may take the seasons of the year to represent our life here upon this earth. The springtime speaks to us of childhood and of youth. Growth begins in the springtime. The buds and blossoms come out on the trees. The flowers begin to burst forth from the ground. It is springtime.

When we think of summer, we think of maturity—not maturity of age but, shall we say, the creative years of life, when our physical powers are at their best—young manhood and young womanhood, when we go out to accomplish things, to make our contribution in life. That is the summertime.

The autumn, or the harvest days, speak to us of the sunset years of life. The bloom is fading, and the days are getting shorter. These years are rich in blessing, for we can see the result of our labors, and just as harvest days bring satisfaction for the work that has been done through the heat of summer, so the sunset years of life can bring

satisfaction as we look back upon our labors of other days.

What about winter? Yes, the winter speaks of death. The leaves have fallen, the trees are bare and all bloom of nature seems to be lying in the stillness of death.

I am thinking of those words of Jeremiah, "The harvest is past, the summer is ended; and we are not saved,"—we are lost. Surely this will be the lament of many who have neglected their salvation. The springtime of youth has come and gone, the summer days of the prime of life are also gone and even in the sunset years salvation has been neglected; and now there comes that pitiful cry, "The harvest is past, the summer is ended; and we are not saved."

"How shall we escape, if we neglect so great salvation?" It is dangerous to neglect, or to delay, the surrender of your life to Christ. It may well be fatal.

Why should we make sure of salvation as early in life as possible? My first answer is this—we should give our hearts to Christ while we are young so we will have an opportunity to serve Him and give Him the best we have. Christ died upon the cross to redeem us. The apostle Paul expressed a great truth when he said, "Ye are not your own, ye are bought with a price." When we think of what Christ has done for us and the price He paid for our salvation, we owe Him our youth and the prime of life. Don't give Satan the best days of your life, and deprive the Lord of valuable service you could render to Him.

If you have made the great mistake of neglecting salvation and you have nothing left but a burnt-out life, I would urge you, for your own sake and for Jesus' sake, to come to Him even now, because there is mercy with the Lord. But if I were speaking to young people, this is what I would say: "Give your heart to Christ while you are young, give your life in service to Him, give Him your best; and some day, when you come to the end of the road, you will thank God for the most important decision you ever made."

*Must I go and, empty-handed,
Must I meet my Saviour so?
Not one soul with which to greet Him,
Must I empty-handed go?*

Let us make up our minds right now, that by the grace of God we will not stand before Him empty handed, but

we will serve Him and will do our best to win some precious souls for the Master.

And let us not forget that we must always face the fact of hell. Apart from the joy of serving Christ we have a soul to save. There is a hell to shun, and a heaven to gain. Death may occur at any time. We don't like to think of that, do we? I don't believe anybody should be continually thinking about death, but we should always be prepared for it. It pays to be ready.

A number of years ago I bought a secondhand automobile. When I bought that car there was an insurance policy which had not expired. The premium for the remaining month or two wasn't worth a great deal, so the owner threw in the insurance policy and had it transferred to my name. Of course, it didn't mean very much to me, one way or the other. But a short time later when I walked down to the garage where some work was being done on my car, I found that the Fire Department had just left. In spite of their good efforts my car was a total loss. I'll tell you, that insurance policy was very important to me then.

Possibly you have not given serious

thought to your salvation, but if you are called upon to leave this world before another week has gone—or even before the close of this day—and suddenly you realize that you are face to face with death and eternity, salvation will be more important to you than anything else in all the world.

The summertime and harvest days speak to us of opportunities to prepare for the coming of winter. These days will soon be past, and it will not be long until those who are now rejecting Christ will be crying, "The harvest is past, the summer is ended, and we are not saved." Jesus said, "Except ye repent, ye shall all likewise perish." Let us face the facts—it is either repent or perish—and thank God we do not have to perish.

Jesus said, "Come unto me." That wonderful invitation is ringing out this very day. And the Bible says, "Whosoever will may come." If you have not yet come to the Lord, I invite you to come today. Come now, for the Scriptures have told us that now is the accepted time, and that now is the day of salvation. Come while you have the opportunity. Come before winter.

—Pentecostal Testimony

★



"A few years ago, Mom,
I'd have been a HERO!"

★ Bob was reporting his reaction. It was his first time at church since returning from overseas. "Oh, everybody was swell, but—well, it isn't exactly what I thought it would be. Why, back during the war they'd have treated me like I was really important probably."

Back during the war, Bob was just a youngster, and he was impressed by the obvious regard and concern constantly expressed for the "boys overseas." But having been a "boy overseas" during peacetime, he's a bit disillusioned. Of course, everyone is glad to forget the war with all its pressures and problems. But from our correspondence with young men in the service today, we know their needs are as desperate as in wartime. While different from those of the man at war, their problems are just as immediate and complex. *And a peacetime soul is worth no less than a wartime soul.*

Our Servicemen's Division has been maintained, not as a shadowy monument to another era, but as a vital ministry for today. We may not hail them as heroes, but we're still demanding a lot from our boys these days. They deserve every assistance our church can give. Your liberal support of this ministry is needed. Give today.

★

SERVICEMEN'S DIVISION ★

434 WEST PACIFIC STREET —★— SPRINGFIELD 1, MISSOURI



IS PRAYER *Fundamental or Supplemental?*

by VIOLET SCHOONMAKER

THE ABOVE QUESTION WAS THE title of a tract sent to us by our missions secretary some years ago when we were serving in India. It is a question each of us must answer honestly and thoughtfully before God—*Is prayer fundamental or supplemental?* What place does prayer hold in my life, and what place should it hold in the life of one who would do service for God?

Of course, we all pray. Every Christian prays. We all believe, although it may be rather vaguely, that God answers prayer. We pray when we are in trouble or when some loved one is sick. We begin and end the day in a few minutes of prayer. Our church services begin and end in prayer. We pray when we find time to pray, but there seems to be little time for it.

We feel that our *real* work, of course, is done in the pulpit, in the Sunday School, in visitation, tract distribution, etc. But are we right? Is prayer a secondary or a primary work? Should it be fundamental or supplemental?

What place did prayer hold in our Lord's life? In a tract on "Intercessory Prayer—Our Greatest Need" one missionary said:

"The life of Jesus was one long prayer. His first public act was an act of prayer. As He stood on Jordan's banks and prayed, the heaven opened. He lived under open heavens, because that Jordan scene was typical of how He always began things with God. His last public act was an act of prayer.

"Between those two acts, His thoughts and deeds were saturated with prayer. He prayed His way through forty days of fierce temptation and came out strong enough to save a tempted race.

"He prayed at the time of great success (Luke 5:16). How often do we fail there! When the tide turned, His answers to the madness of the synagogue crowd was a night spent in prayer (Luke 6:11, 12). He prayed until He created hunger in His disciples to imitate Him (Luke 11:1). He was transfigured through prayer (Luke 9:29). He prayed at the tomb of Lazarus, and death obeyed Him (John 11:41).

"He prayed in the garden and on the cross, and His business today is to make intercession."

What place did prayer have in the lives of the apostles? We need to meditate on the words found in Acts 6:4, "But we will give ourselves continually to prayer, and to the ministry of the word." First prayer, and then the ministry of the Word, *continually*. To what are we giving ourselves today? What occupies the major part of our daily program?

What place did prayer have in the Early Church? It was when they continued in prayer and supplication that the Holy Spirit came with the sound of a rushing, mighty wind and filled all the house where they were sitting. The three thousand who were added to the Church that day "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

Peter and John went up into the temple at the hour of prayer, and the lame man was healed.

It was when they had prayed that the place where they were assembled together was shaken and they were again filled with the Holy Ghost (Acts 4:31).

It was when the Church prayed without ceasing for Peter that he was delivered out of the hands of Herod.



TO THE HARVEST

"BUT WHEN THE FRUIT IS BROUGHT FORTH, IMMEDIATELY HE PUTTETH IN THE SICKLE, BECAUSE THE HARVEST IS COME" (MARK 4:29).

ER

plemental?

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It was when the church at Antioch prayed and fasted that the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." "And when they had fasted and prayed, and laid their hands on them, they sent them away." We cannot deny the fact that *prayer held a fundamental place in the Early Church.*

What place did prayer hold in the lives of the saints down through the ages? What made men saints? What made some stand out from among their fellow men, unique for their holy lives and successful soul winning? It was prayer.

Look at John Fletcher. He has been called "the holiest man since Saint Paul." Wesley, who lived with Fletcher forty years and saw him tried in every conceivable way, said he had never known him to "say a word or do a thing or be in any frame of mind" that he, Wesley, would not like to be true of himself when he died. Yet Fletcher at one time had an uncontrollable temper. He came into the life of victory through prayer. Kneeling in prayer, he wore smooth the boards of his bedroom floor. His salutation was always, "Do I meet you praying?"

Listen to the testimony of David

Brainard in the woods of America—"God enabled me to so agonize in prayer that I was quite wet with perspiration, though in the shade and the cool wind. My soul was drawn out very much from the world for a multitude of souls."

William Bramwell declared, "I find it necessary to begin at five in the morning and pray at all opportunities till ten or eleven at night."

Thomas Collins—"I went to my lonely retreat among the rocks. I wept much as I besought the Lord to give me souls."

Charles Finney—"It loaded me down with great agony. I felt almost as if I should stagger under the burden that was on my mind. I struggled, groaned, and agonized but could not frame to present my case before God in words, but only in groans and tears."

Martin Luther testified, "If I do neglect prayer but a single day I should lose a great deal of the fire of faith." Luther once said that he had so much work to do that he could not possibly do it all without spending two or three hours daily in prayer. We seem to have so much work to do that we cannot pray at all. Is this why we have no "fire of faith"?

Oh, that the soul of each of us may be set afire with the flame of God! It has been said that God can do more with prayerful nothingness than with prayerless competency. When we are too busy to pray, we are like men who use hand looms and forget electricity, or men who use oars and despise the power of steam. We are like the Arab in Mesopotamia who was burning a tallow dip when the British soldiers discovered oil beneath his house.

Paul exhorted Timothy that "first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (1 Timothy 2:1). Samuel M.

Zwemer in his book, *Thinking Missions with Christ*, wrote, "Our first duty always and everywhere is to pray. If we do this, all other duties become easier. It is far easier to give of our substance to the missionary cause or to go in person than it is to pray truly for the Kingdom. The real work of missions must be accomplished on our knees. The present situation at home and abroad is first of all a summons to prayer. In many lands we have no other means to enter than on our knees in prayer."

Evans Roberts once said, "Secret intercessors make it possible for public laborers to do their work and win. Those who intercede like Moses on the mount do as much for the Lord's cause as those who fight like Joshua in the thick of battle. Prayer based on God's Word is the greatest weapon man can use today to touch the invisible foe."

Prayer must not have a secondary place in our lives or ministry. We must revise our estimate of the values of spiritual forces and make prayer our chief work. Moffat translates Ephesians 6:18, "Praying at all times in the Spirit with all manner of prayer and entreaty—be alive to that, attend to it unceasingly. Weymouth's translation of the same verse reads, "Pray with unceasing prayer . . . and be always on the alert to seize opportunities for doing so."

We shall never see a great spiritual awakening in our land or on our mission fields until we "attend to prayer unceasingly" and are "always on the alert to seize opportunities for doing so." We must be "alive to that." There is a German hymn that goes like this—

*"Light of eternity, Light divine,
Into my darkness shine
That the small may appear small
And the great, greatest of all.
O Light of eternity, shine."*

THE HARVEST IS COME! IMMEDIATELY PUT IN THE SICKLE! We cannot sit in lethargy now—not after all the hours of toil and anxiety in anticipation of this day! How foolish the son who sleeps in time of harvest! To fail now would be to waste the days of diligent labor at sowing time; the weeks of watching, of praying for rain and sunshine to bring the crop to fruition. There must be IMMEDIATE action—action to save men from destruction. IMMEDIATELY let us rally the workers of our Sunday Schools as a great team to harvest souls! Put in the sickle **now!** With other Assemblies of God Sunday Schools all over the nation,

set aside October as Enlargement Month—a time to reach men, women, boys and girls for God. Contact new families in your community by setting up a systematic canvassing and visitation program. The National Sunday School Department will assist you in planning your campaign. Upon request you may receive the free *Enlargement Handbook*. Obtain your copies of the skit, "The Law of the Harvest" (2 for 25c), to use at the Harvest Time Rally on the last Sunday of October. Make this autumn a time of great rejoicing in your church. Do it by "putting in the sickle" and reaping for the Lord.

NATIONAL SUNDAY SCHOOL DEPARTMENT

434 WEST PACIFIC STREET, SPRINGFIELD 1, MISSOURI



Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



DANIEL DELIVERED FROM LIONS

Sunday School Lesson for September 22, 1957

DANIEL 6:10, 13, 16-24

Daniel's Disposition (Daniel 6:1-3). Darius the Mede succeeded Belshazzar as king. He at once appointed Daniel as first of three presidents who ruled under him. "This Daniel was preferred above the presidents and princes, because an excellent spirit was in him." *Excellent* here means "something that excels, goes beyond, predominates." Not *flesh* but *spirit* was chief thing in Daniel.

Daniel's Devoutness (vv. 4, 5). "Then the presidents and princes sought to find occasion against Daniel." Here we see:

(1) Envy manifested. These men were envious of Daniel because of his superior goodness. How often virtue in one person becomes the occasion of vice in another! How strange that there are Christians who cannot stand to see their fellow Christians prosper! Envy is very energetic in its search to discover sin in others.

(2) Integrity exhibited. "But they could find none occasion nor fault." What a testimony! Even his enemies could find no fault with the way he handled the affairs of his office! If our Christian experience is as deep and real as it ought to be it will affect every area of our lives. If we are not straight in our dealings with men, neither are we straight with God, no matter how loud we shout! But what a grand thing to live for Christ in such a way that every nook and corner of our lives will bear the scrutiny of the Holy Spirit!

Daniel's Difficulty (vv. 6-9). The unscrupulous officers of the kingdom told a bold-faced lie to appeal to the king's ego and to persuade him to pass an unalterable law forbidding the subjects of his kingdom to pray to anyone but himself for a period of thirty days. Thus Daniel faced a real predicament. What would you have done?

Daniel's Decision (v. 10). Quite early in life Daniel had made an entire and permanent consecration to God. Thus, in the face of the king's decree, he had no difficulty in deciding what to do. As had always been the case, loyalty to God came before loyalty to an earthly king. So Daniel went right on with his praying. (1) He went "into his house" to pray, where he would be free from distraction and disturbance. (2) He was in the habit of praying three times a day. Though he was now eighty years old, though he held a very responsible position and was a busy man, he was not too busy nor too lazy to pray thrice daily. How is it that so many of us feel so self-sufficient that we can lightly neglect the most vital part of our spiritual lives—personal private fellowship with Christ? (3) He prayed with his window open toward Jerusalem. See 1 Kings 8:44-50. Though he was a captive in Babylon, Daniel's heart was still in the beloved city which to every Jew remained the habitation of the Most High and the symbol of all their spiritual hopes. So do we, pilgrims in a strange

land, pray with our eyes fixed on Jesus, "the author and finisher of our faith," who is even now preparing us an eternal habitation. (4) When Daniel prayed, he also "gave thanks." Prayer and praise go together. Neither can be quite as effectual when separated from the other.

Daniel's Danger (vv. 11-17). Because of his faithfulness Daniel was thrown into the den of lions. Does this seem strange? Nowhere in the Bible are we told that if we are faithful to God we shall escape trials, tests, and afflictions. Neither does the Bible teach that faithfulness will save us from bodily harm. But we are assured that God will be with us in trouble, that His grace and power will sweeten what is bitter, enabling us to have inner peace and poise which will lift us above our circumstances. See Psalms 27:5; 37:39; 46:1; 91:15; 138:7; Isaiah 43:2; 1 Cor. 10:39.

Daniel's Deliverance (vv. 18-28). Darius spent a sleepless night in his palace, while Daniel spent a peaceful night in a lions' den! Does it make sense? To the Christian, yes! Better to have a clear conscience in a lions' den than a guilty conscience in a palace. Daniel had a record of past purity and present faithfulness and could trust God for future security.

In the morning his report to an anxious king was, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." And our God has not changed! When we find ourselves in the "lions' den" of adverse circumstances, when unbelief would say, "Is thy God able to deliver thee?" then, if we have been faithful to Christ and look to Him in living faith, we shall be able to reply, "The Lord stood with me, and strengthened me . . . and I was delivered out of the mouth of the lion" (2 Timothy 4:17).

—J. Bashford Bishop

WHERE THE ROAD SOMETIMES LEADS



BLESSINGS FROM REVIVALTIME

LETTERS OF APPRECIATION FOR THE ministry of REVIVALTIME are numerous and come from all parts of the world, as well as from all types of people. Business men and women, government officials, professional people, ordinary workmen, common laborers, rich, poor, Christians and unsaved, Catholics, and Jews all have written in response to the anointed ministry on the REVIVALTIME broadcast. Certainly God is moving and blessing this Pentecostal radio program now reaching around the world.

Share with us some of the encouraging letters that have arrived recently:

GREENSBURG, IND.: "It was a happy day for me, Brother Ward, when a few weeks ago I found your program on the radio. I can't express the joy and spiritual food I get from it. I am enclosing a gift to help you keep on the air."—Mrs. R.W.

NEW YORK, N. Y.: "I listen to your sermon each Sunday night; I have given up my television programs just to hear your message. It is really touching and it fills my heart. Your preaching has changed me quite a bit. I am a sinner in need of your prayers. Please say a special prayer for me for I wish to be saved for Christ."—Mr. C. B.

MANILA, PHILIPPINES: "Last year the student body of Bethel Bible Institute had always an opportunity to listen to your program each Sunday. You can be sure that we enjoyed much your program and we are always blessed. PRAISE GOD!"—Mr. A. G.

BAHAMAS: "I and my family are enjoying your broadcast very much. My mother always makes my other sister and brothers sit down and listen to your service."—W. T. (a child).

KERMAN, CALIF.: "I must not fail to mention one thing which I'm sure will inspire you—and that is the inspiration and the soul food and blessing your messages and the spiritual singing are to ministers like me who

are constantly 'pouring out' with little opportunity to sit back and drink in."—H. D. (a minister).

PLENTYWOOD, MONT.: "I listened to your broadcast, REVIVALTIME, from a hospital bed. Believe me, it did my heart good."—Mrs. H. K.

ST LOUIS, MO.: "I'm so excited! I just tuned in your program by accident. I used to listen to it all the time until they took it off the regular station here. I sure did miss it. I'm glad I found it again."—N. F.

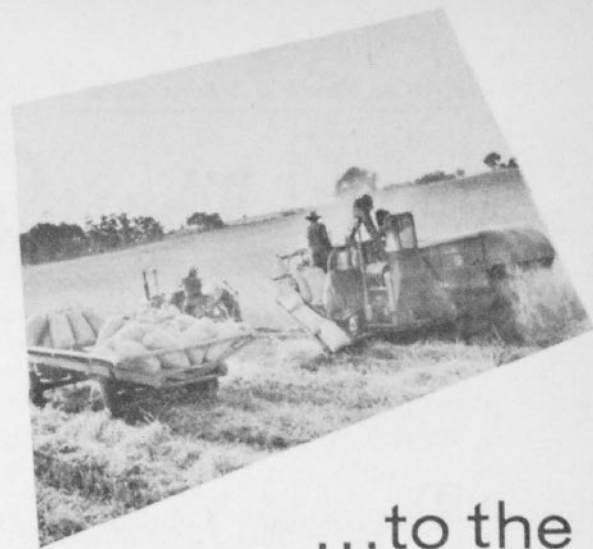
NEW YORK, N. Y.: "Words fail me to express the thrill of hearing your messages from week to week, and the days seem so long as I look forward so eagerly to another Sunday night."—Mrs. K. M.

CINCINNATI, OHIO: "Last winter I was led to turn my radio up loud in the hopes that the people who live downstairs would listen. Several months later I learned that the father sat at the closed door and listened whenever my radio was turned up loud. God is working, and now the man is listening to his own radio. (His family would not listen, so he had been trying his best to get the Word of God from my radio.)—H. C.

ST. LOUIS, MO.: "I have been listening to REVIVALTIME for approximately six months now. I'd rather miss a meal than to miss REVIVALTIME."—E. F.

REVIVALTIME's ministry means so much to many people as they wait for its message each week. For some it means the only source of spiritual inspiration, while to others the broadcast has been a real blessing and help. We would urge you to join with us in this ministry of taking the gospel to those in need. We would be glad to hear from you this week telling of your interest in helping REVIVALTIME "stay on the air."

REVIVALTIME
Box 70, Springfield, Mo.



...to the HARVEST

● Assemblies of God churches are again cooperating in the annual Enlargement Campaign—a concentrated effort to reach communities for Christ during October. Theme for this year's campaign is "To the Harvest." For your Enlargement Campaign here is . . .

An Indispensable Implement . . .



**1957
CAMPAIGN
ISSUE**

of The Pentecostal Evangel

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(Director, Federal Bureau of Investigation)
- ▶ feature article by C. M. Ward
(Revivaltime Speaker)
- ▶ photo feature—"Sunday School Is For Everyone"

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The Pentecostal Evangel
Springfield 1, Missouri

The Assemblies of God

THE GENERAL COUNCIL OF THE Assemblies of God had its beginning in a revival of Apostolic teaching and power which swept around the world early in the twentieth century. Following this spiritual move many churches and missions found a common interest in their Pentecostal emphasis.

There was, in the beginning of the Pentecostal movement, a widespread opposition to any form of organization. However, it soon became evident that some form of organization was imperative for the establishment of doctrinal and moral standards and the providing of more effective methods to promote missionary work. Because of this need, a group of Pentecostal ministers decided to issue a call for a General Council, patterned after the council described in the fifteenth chapter of Acts.

This call appeared in an independent Pentecostal paper known as "Word and Witness," published by E. N. Bell at Malvern, Arkansas. In response to this call, about three hundred ministers and delegates from all parts of the country assembled in Hot Springs, Arkansas, April 2-12, 1914.

A constitutional declaration was made based on the principle of voluntary co-operation in gospel work and guaranteeing the rights of sovereignty to each local affiliated church. Definite principles of co-operative fellowship for ministers and churches were also set forth. The organization was incorporated as The General Council of the Assemblies of God.

The origin of the Assemblies of God cannot be credited to any one man,

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. This week we present an article about our own organization, written by Curtis W. Ringness, Assistant to the General Secretary of the Assemblies of God.

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

as many became a part of the movement who had participated in Pentecostal outpourings which took place almost simultaneously in widely separated places. However, the nucleus of the Assemblies of God, for the most part, came out of the original Apostolic Faith movement of which Charles F. Parham had been the leader. It was in his school (Bethel Bible College, Topeka, Kansas) that the Holy Spirit was outpoured in January, 1901. The influence of this revival spread throughout Kansas, Oklahoma, Arkansas, Missouri and Texas. Another group developing in the southeastern states also had a definite part in the founding of the Assemblies of God.

The first officers of the Assemblies of God were: Endorus N. Bell, Chairman; J. Roswell Flower, Secretary; and an Executive Presbytery of twelve members.

It was at the fourth General Council in 1916 in St. Louis, Missouri, that the Statement of Fundamental Truths was adopted. This had an immediate effect; many churches asked for and received official recognition upon reading this statement. By 1917 there were 517 ordained ministers and 56 foreign missionaries in the fellowship of the Assemblies of God. There has been a steady growth each year since then, making a total as of July 1, 1957, of 7,929 Assemblies of God churches in the United States with an enrolled membership of 471,115. There are 8,878 ordained ministers and 4,914 licensed ministers besides exhorters and Christian workers. 878,080 are enrolled in Assemblies of God Sunday Schools in the U.S.

From its inception, the Assemblies of God has been intensely missionary-minded. Some Pentecostal missionaries were laboring in foreign lands prior to the constitutional convention of 1914, independent of any church organization. Many of these missionaries were received into the fellowship of the As-

semblies of God and the General Council became responsible for their support. By the year 1918, there were 91 affiliated foreign missionaries and their support had grown to \$29,630.51 for the year. Today there are 756 missionaries under appointment serving in 69 different countries of the world. In addition, there are 8,005 National Ministers and 62 foreign Bible schools. The annual budget for Foreign Missions alone is over three million dollars, and offerings for World Missions, which includes home and foreign work, totals more than four million dollars annually. Foreign membership, based on converts, now numbers 574,653 so that the total adult membership of the Assemblies of God in the U.S. and abroad is 1,045,768.

The official organ of the Assemblies of God is the thirty-two page weekly, THE PENTECOSTAL EVANGEL. In 1914, two independent Pentecostal papers were absorbed by the new fellowship: *Word and Witness*, a monthly edited by E. N. Bell of Malvern, Arkansas; and *The Christian Evangel*, edited by J. Roswell Flower of Plainfield, Indiana. The two papers were continued for some months. Soon the publishing interests were concentrated in *The Christian Evangel* and the name was changed to THE PENTECOSTAL EVANGEL, which now has a circulation of 163,000 weekly.

In 1918 the headquarters offices and publishing plant were moved from St. Louis, Missouri to Springfield, Missouri. With the increase of publications and the growth of the church it became necessary to enlarge the plant on five different occasions. A new million-dollar printing plant was built in 1948, providing 100,000 square feet of floor space. The old building was retained for the administrative offices of the departments of the church. Over five tons of literature are printed daily and the combined circulation of periodicals per issue is well over the two million mark.

The work of the Assemblies of God in the United States is divided into forty-four districts, largely following State border lines. Each district has a Superintendent, Secretary, Treasurer and presbytery chosen by its membership. These officers are entrusted with the full responsibility of ordaining and licensing ministers and of extending the Fellowship through home missions effort. The district superintendents with two ministers elected by the constituency

of each district constitute a General Presbytery.

The interests of the Fellowship are managed by the Executive Presbytery, a board consisting of eight resident executives and four non-resident executives. The eight resident executives actively direct the fifteen headquarters departments.

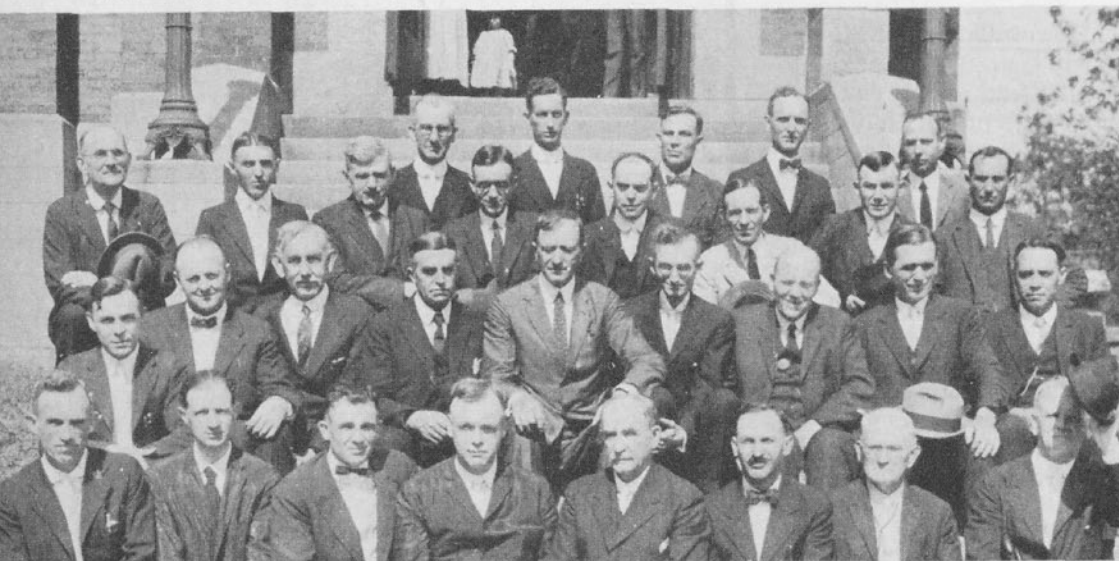
There are ten Assemblies of God Bible Institutes and Colleges in the United States with a combined enrollment of more than 2,500 students. Two of the schools, Central Bible Institute and Evangel College, are located in the headquarters city of Springfield, Missouri.

Other ministries are also enjoying the blessing of the Lord, such as the National Children's Home at Hot Springs, Arkansas, and the home for retired ministers and missionaries at Pinellas Park, Florida.

Revivaltime, the radio voice of the Assemblies of God, is heard every Sunday night on the American Broadcasting Company network and many independent stations. ◀◀

It is not necessary to make long prayers, but it is essential to be much alone with God, waiting on His will, hearkening for His voice, lingering in the garden of Scripture for the coming of the Lord God in the cool of the day. No number of meetings, no fellowship with Christian friends, no amount of Christian activity, can compensate for the neglect of the quiet hour.—*F. B. Myer.*

LOOKING BACK TO 1923—A number of friends have sent us photos of the early days of the Pentecostal Movement and of the Assemblies of God. These are being preserved in the archives of our national headquarters at Springfield, Missouri. It is interesting to study these pictures and to recall the faces and events of bygone years. Here is one that was taken at Salem Church in St. Louis, Missouri, in 1923. It shows the General Presbyters of that day. How many can you identify? (See list on page 26.)



Your Questions

ANSWERED BY ERNEST S. WILLIAMS

Who are the other sheep Jesus had in mind when He said, "And other sheep I have, which are not of this fold" (John 10:16)?

I believe Jesus had in mind the Gentiles who would believe in Him at a later date.

* * *

How could Jesus commend the unjust steward for his crookedness (Luke 16: 8, 9)?

Jesus did not commend the crookedness, but made the unfaithful steward an example to us in turning to account one's stewardship. The Lord would have us make use of that which we have (which includes more than money) in such a way that when we go to meet God we will have laid up treasures in heaven.

* * *

Did Jesus descend into hell?

Jesus evidently descended into hell, but it was not into the place of eternal torment. Peter quoted from the Psalms concerning Christ, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption"

(Acts 2:27). This "hell" was *hades*, the place to which the soul went at death. It is the Greek equivalent to the Hebrew *sheol*. Josephus, the great Hebrew historian, tells us that the Jews regarded *sheol* as consisting of two compartments. One was the place into which the wicked went; the other was Paradise, or Abraham's bosom, the place to which the righteous went.

* * *

How could the devil take Jesus up into a high mountain, and why did Jesus obey him?

Though I desire no controversy with any who may feel that the experiences of Jesus were literal when He was taken to the pinnacle of the Temple and up into a high mountain, I am inclined to believe that these experiences of Jesus were in the form of visions. I know of no mountain from which Jesus could be shown all the kingdoms of the world and the glory of them, literally.

* * *

What did Jesus mean when He said, "Follow me; and let the dead bury their dead" (Matthew 8:22)?

The Jews would understand what Jesus meant. If I am correctly informed, when a man's parents were very old, he was relieved of other duties that he might devote himself to them, caring for them until their bodies were laid away. Furthermore, a Jew was considered dead who had forsaken the law; so Jesus said "Follow me; and let the dead bury their dead." In other words, there were others of the family (persons dead in a spiritual sense) who could care for the aged parents; let this man, if he wished to be Christ's disciple, commit to them the care of the aged parents, but let him follow Jesus. It reveals that in all things we must put the Lord first.

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).

Happy Family Life

by MALCOLM R. CRONK

THE HOLY SCRIPTURES MAKE IT VERY plain that the Christian home is the practical center for the propagation of true religion. The influences of home are first and foremost in the life of the child. It is there that he is most loved and best understood. Christian parents have in their home opportunity for worship, for education, for discipline, for loving example and leadership—thus the home is a miniature church, and it is so pictured in the fifth and sixth chapters of Ephesians. The husband and wife love each other, delight in each other, and bless each other even as Christ and His church. Fathers are exhorted to nurture their children in the admonition of the Lord. Life's basic concepts are thus determined by the clear teaching of the Bible, by the example of godly parents, and in the loving atmosphere of trust and encouragement.

As a major aid to the home in the carrying out of its high function, God has established and ordained the church, where the family meets with other families and is ministered to by God's servant in the Word. A great example of this in the Old Testament is to be found in Joshua, chapter 8, verse 35, "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them." This standard is maintained throughout the Word of God and is greatly confirmed in the New Testament—entire families being brought under the ministry of God's Word; for example, the household of the nobleman, John 4:53; Lydia and her

household, Acts 16:15; the Philippian jailer and his family, Acts 16:33.

It seems very clear that the intent of the New Testament writings is this: what is clearly set forth in the Holy Scriptures and proclaimed in the public assembly is to be faithfully taught and practiced in the home. Thus the relationship between the local church and its homes should be a very close and co-operative one. Family worship and church worship, family life and church life, family testimony and church testimony, family problems and church problems are all very much alike. As the homes are strong, so the church will be strong; as the church is strong, so will it minister to the homes; as both are strong, the impact in the community will be great, and the contribution to the extension of the gospel will be generous.

As the center and symbol of these happy and holy relationships, stands the family altar. There the Word is reverently read and explained. Family problems and needs are discussed in the light of its teachings. Family life is thus charted and challenged by the living Word of God.

—Courtesy Nat. S. S. Assoc.

by E. E. SHELHAMER

The Right

THE RIGHT KIND OF HUSBAND

"In all things showing thyself a pattern of good works" (Titus 2:7).

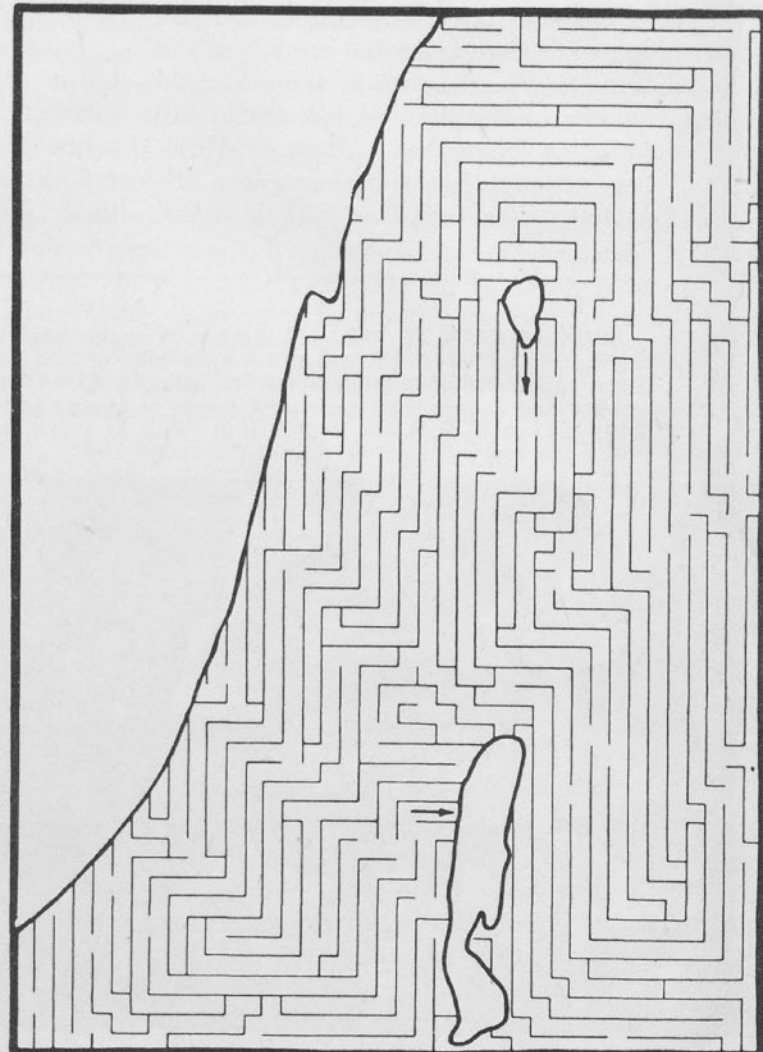
1. One who is kind and considerate.
2. One who studies how to please.
3. One who can easily apologize.
4. One who graciously keeps his promise.
5. One who cannot say a cutting word.
6. One who is careful around women.
7. One who is not too big to wash dishes.
8. One who is often found upon his knees in prayer.
9. One who loves the Bible more than newspapers.
10. One who is conscientious about paying his tithe to God.
11. One who gladly shares his pay with his wife.
12. One who loves to romp and play with children.
13. One who is too big to hold a grudge.

For Junior Readers

A Journey in the Holy Land

by Reuben S. DeLong

How would you like to take a trip from the Sea of Galilee to the Dead Sea? If you know your map of the Holy Land, you realize that all you would have to do is to follow the Jordan River as it flows southward. But this trip is not that simple. You must take a pencil, begin at the top arrow, and find your way to the bottom arrow without crossing any lines. It's fun. You will find plenty of "detours" and "dead ends" to slow you down.



Kind of Mate

14. One who is courteous toward the aged and infirm.
15. One who takes an active interest in Sunday School.
16. One who can forgive when not asked.
17. One whose appearance is tidy and clean.
18. One who can say to his son, "Follow my example."
19. One who is kind to dumb animals.
20. One who is as considerate at home with his family, as when strangers are there.

THE RIGHT KIND OF WIFE

"Be thou an example of the believers" (1 Timothy 4:12).

1. One who tries to understand her husband.
2. One who talks too little, rather than too much.
3. One who does not joke with men.
4. One who is not the least bit jealous.
5. One who does not let her husband get in debt.
6. One who can make a tasty dish with left-overs.
7. One whose attire is not worldly, yet neat and in good taste.
8. One whose voice is not loud, but well controlled.
9. One who does not correct children in anger.
10. One who sets an example of prayer.
11. One who inspires her children to read the Bible.
12. One who never pouts, nor holds a grudge.
13. One who never answers back except with silent tears.
14. One who redeems the time.
15. One who does not listen to gossip, nor repeat what she may hear.
16. One who is not wasteful and extravagant.
17. One who does not exaggerate when relating an incident.
18. One who does not nag, nor insist on her opinion.
19. One who is too dignified to argue.
20. One who fits Solomon's description. See Proverbs 31:10, 15, 28, 30.

HOW DO YOU MEASURE UP?

Mark an "X" where you fall short, and pray that God will strengthen you in each weak point. With His help you can be the right kind of mate.



Our Family Altar

Monday, September 16

Read: Psalm 62

Learn: "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us" (Psalm 62:8).

For the Parent: In this psalm David pictures God as a strong Protector who is all-powerful and in whom His children can safely trust. To have refuge in God we must (1) wait upon Him (prayerful meditation), vv. 1, 5; (2) trust in Him, v. 8; (3) pour out our hearts before Him (take all our burdens to Him), v. 8.

Question Time: To whom does true power belong? (v. 11) What else belongs to God? (v. 12) What three things must the Christian do to have refuge in God? (See above) When should we trust God? (v. 8)

Tuesday, September 17

Read: Psalm 63

Learn: "My lips shall praise thee... I will lift up my hands in thy name" (Psalm 63:3, 4).

For the Parent: Some characteristics of the Christian's relationship to the Lord are prominent in this psalm. The true believer will (1) seek God early—in life and in each day; (2) long for more of God in his life; (3) praise God with his lips—and his heart; (4) lift up his hands in praise to God; (5) meditate upon what God has done for him; (6) follow the Lord; (7) rejoice in God.

Question Time: What are some of the ways in which the psalmist says he will praise the Lord? (vv. 3, 4, 5)

Wednesday, September 18

Read: Psalm 64

Learn: "The tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8).

For the Parent: Probably one of the most difficult things for most Christians to overcome is the tongue. How easy it is for many of them to gossip, slander, or even lie. Point out that God hates these things, and that those who sin with their tongues shall be their own victims because God is displeased with them, vv. 7, 8.

Question Time: What is the chief characteristic of the "workers of iniquity" mentioned in this psalm? (v. 3) What shall be their end? (vv. 7-10) Why is it necessary to control our tongues?

Thursday, September 19

Read: Daniel 6

Learn: "The Lord knoweth how to deliver the godly out of temptation" (2 Peter 2:9).

For the Parent: (Additional material on "Daniel Delivered from Lions" will be found on Sunday's Lesson page.) Have the group review this familiar story, then point out: (1) the jealousy of the presidents and princes against Daniel; (2) Daniel was faithful to his convictions even though he knew he would be persecuted; (3) God turned seeming defeat into victory and a glorious testimony of his power.

Question Time: Why was Daniel thrown into the lions' den? (vv. 10-15) What happened to him? (vv. 2-25)

Friday, September 20

Read: Acts 11:19-26; 13:1-13 (Sunday's Lesson for Juniors)

Learn: "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves" (Philippians 2:3).

For the Parent: Playing "second fiddle" may not seem to be important enough for most people, but subordinate places are needed to contribute to the success of God's overall plan. Using the lives of Barnabas and Saul as examples, point out how Barnabas was mentioned first; later Paul was.

Question Time: What is meant by playing "second fiddle"? How do the lives of Barnabas and Paul illustrate this lesson?

Saturday, September 21

Read: 1 Samuel 1:20-28; 3:1-10 (Sunday's Lesson for Primaries)

Learn: "Speak, Lord; for thy servant heareth" (1 Samuel 3:9).

For the Parent: Have the group review the story of the birth of Samuel and how his mother brought him to serve in the temple. Discuss how God spoke to Samuel in the night and how Samuel answered God. We need to let God speak to us, too. We may not hear an audible voice, but we can hear God speaking to us in our hearts.

Question Time: Why did Samuel's mother bring him to live in the temple? (1:27, 28) How did Samuel answer God when He spoke to him during the night? (3:10).

The Assemblies of God in Southeastern Alaska

by *H. I. Maley*

Presbyter for Southeastern Alaska

ON MY FIRST TRIP TO ALASKA I came out on the deck of the ship very early one morning. We were just coming into port, and as I looked at the darkened village I saw a red neon cross shining on the hillside. I thrilled with the knowledge that the Church was here even in this faraway place. As the Territory reaches for statehood, so our churches reach out to the many who are lost.

Southeast Alaska consists of a narrow strip of land that clings to the mountains and ice cap of British Columbia, and a group of islands lying along this strip. It is approximately 300 miles long. The islands are mountainous and heavily timbered. The waters of the Pacific combine with this setting to make the fiords and scenic beauty second to none. The temperature is seldom below zero. The mean temperature of Juneau is 42 degrees (as compared to Denver, Colorado, with a mean temperature of 50 degrees).

Travel must be done by boat or plane and is expensive, so each community is partially isolated. The Assemblies of God churches in Southeastern Alaska are doing their best to bring the Full Gospel message to this area. They need your prayers. There are no camp or fellowship meetings for their inspiration, but God is faithful to bless.

KETCHIKAN

Ketchikan is Alaska's first city, and chief port of entry. Both salmon and halibut fishing are done extensively, and this, along with the canning and freezing of the fish, provides a major industry for the community. A large modern plant for the making of wood pulp has recently been put into opera-

tion. This has caused a good increase in population and also strengthened the economy of the community.

The Assemblies of God Church has served Ketchikan for many years. Brother and Sister Cornelius Rientjes came to pastor the church about a year and a half ago, and since that time the Sunday School and church attendance has grown rapidly. The church has caught a new vision and they are looking forward to the near future when they will have to enlarge their present church building. They are meeting the challenge of a growing community.

WRANGELL

Brother and Sister Lewis Welker went to Wrangell last spring and are the present pastors of the church. Now arrangements are being made to build a new church edifice. Lots have been purchased and they are waiting for some preliminary work on the grounds to be completed so building can start. Brother Welker reports that recently souls have been saved and God is blessing the work there.

PETERSBURG

Petersburg is the home of one of Alaska's largest fishing fleets. It is very neat in appearance and inhabited almost entirely by fishermen and their families. The church there was pioneered by Brother Charles Hirschy, who built a nice church and living quarters.

Brother and Sister Eddie Hughes have pastored the church for the last

three years. To make room for an expanding Sunday School they have added a wing to the old church, remodeled the entire structure, and installed a hot water heating system. The church continues to increase its influence in this community.

SKAGWAY

Skagway is the northernmost city in Alaska's panhandle. It is the end of the steamship lines, and of Alaska's inside passage. It is an important shipping port for White Horse, British Columbia and other places in the Canadian interior. The city is rich in history of the Gold Rush days. Many disembarked here for the treacherous trails that led to the Yukon gold fields.

The Episcopal church in Skagway which was recently purchased for the Assembly there.



A portion of Juneau with Mount Juneau in the background



THE PENTECOSTAL EVANGEL

Brother and Sister John Phillips came to Skagway to establish a church and are the present pastors of this growing congregation. A great forward move has been recently accomplished with the purchase of the Episcopal church building. The congregation has moved into these more commodious quarters, and plans for a fall dedication service are in the making.

JUNEAU

Juneau is Alaska's capital city. Government workers, both federal and territorial, along with office personnel, make the greatest contribution to its economy. Fishing and lumbering are major industries.

What is now Bethel Assembly of God was started in 1917 by C. C. Personeus. He was our first missionary to the Territory, and the church at Juneau was the first church. Ralph Baker followed Brother Personeus as pastor and he was succeeded in 1951 by the writer, who is the present pastor. Two church buildings have been built by the congregation. The present church edifice, which more than doubles the former in capacity, is two years old.

Already the Sunday School is taxing the present facilities. Among over 20 churches in this community, Bethel has the largest Sunday School. Three gospel teams go out each Sunday. One visits the men's division of the Federal Prison, one visits the women's division, and another ministers to patients in the Government Hospital. The church provides teachers for after-school Bible classes for the Child Evangelism Fellowship; its local president is also from this church.

The choir, under the leadership of

Mrs. Norman Sommers, has been a blessing to the church. The musicales presented to the public have been well attended and appreciated. The choir has also appeared, by request of the management, on the local television station. The ladies trio frequently furnishes music for community gatherings and was the only vocal group to sing at the inauguration of the new governor. Other active departments that have proved their worth are Men's Fellowship, Women's Missionary Council, Christ's Ambassadors, Missionettes, and Boys' Club. The past year has brought a real Pentecostal revival to the church, and they are looking forward to greater victories in the Lord.

HAINES

Four years ago the Leonard Olsons went to Haines to pioneer an Assemblies of God work there. Haines is the terminal in Southeastern Alaska for the Alaska Highway. Its industries are fishing, lumbering, mining; and the pumping station for the government pipeline is located here.

The Olsons began by renting a hall and holding Vacation Bible School; then Sunday School and church services were begun. That fall, construction began on the new church building. In December 1956 the dedication service was held. The auditorium was finished at that time. There are three classrooms which are being used but are not fully completed. There is also an apartment for the pastor, in the church structure which still is to be completed. The Marshall Higginbothams are assisting the Olsons in the work.

Besides the work in Haines, weekly

services are held at Klukwan, about 22 miles away. During the summer weekly services are held at a fish cannery six miles from town. Both of these outstations are entirely native in population.

PELICAN

Pelican is a small town on Lisianski Inlet near the Gulf of Alaska, surrounded by mountains and beautiful scenery. The church, pastored by Mr. and Mrs. Charles C. Personeus, was started in 1947. When the Speed-the-Light gospel boat, with Captain and Mrs. Byron Personeus and Mr. and Mrs. C. C. Personeus, arrived at this town they found there was not a church in the town, although there were several places selling liquor.

They accepted the challenge and went to work, clearing the land of stumps and fallen trees and building the little church which stands today as a lighthouse on the hill. The Lord blessed their efforts and supplied the funds so that it was built free of debt. Today it stands as a testimony to the faithfulness of God, where the fishermen and townfolk find a cordial welcome and the full gospel.

Pelican has no high school. The population is frequently changing, but souls have been saved. Pelican needs much prayer, for many of the people are "lovers of pleasure more than lovers of God." Pray for revival in this fishermen's town.

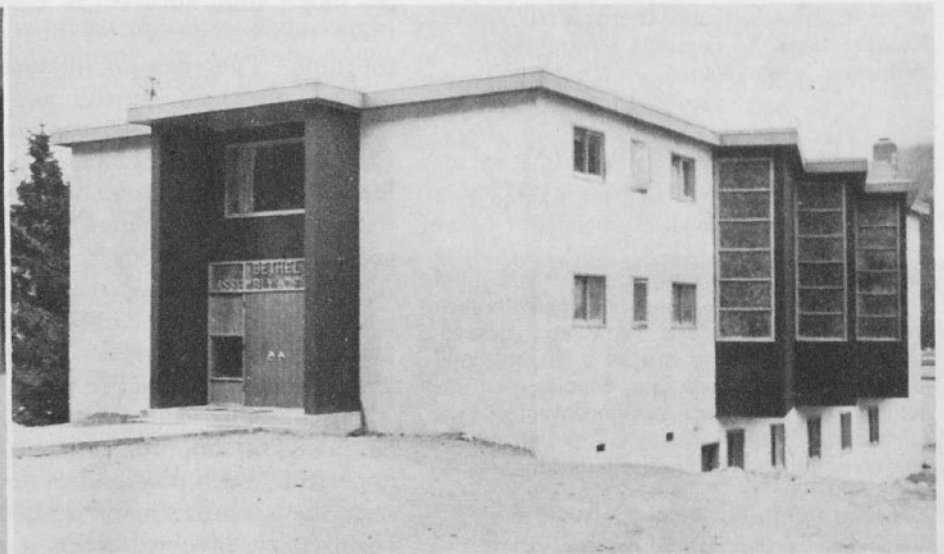
SITKA

Sitka is Alaska's oldest city, having been occupied by the Russians long before the purchase of the Territory by the United States.

(Continued on page twenty-seven)

Mr. and Mrs. C. C. Personeus (inset) and the church at Pelican

Bethel Assembly of God in Juneau, pastored by H. I. Maley. This church was started in 1917 by C. C. Personeus, our first missionary to Alaska



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FAST DELIVERY ALL SIZES GOSPEL TENTS from thirty by fifty to sixty by one-hundred. Manufacturer of world's largest gospel tent. Worth Supply Company, telephone 510, Elba, Alabama.

General Presbyters—1923

If you have studied the photograph on page 21 and have written down the names of the brethren you can identify, you may check your list against the following. The states that are mentioned were the home states of the men at the time.

BOTTOM ROW, left to right: Roy E. Scott, Iowa; Stanley H. Frodsham, Missouri; Hugh M. Cadwalder, Alberta, Canada; Robert A. Brown, New York; J. W. Welch, General Chairman; J. Roswell Flower, Missionary Treasurer; W. J. Walthall, Arkansas; Joseph Tunmore, Pennsylvania.

SECOND ROW: David H. McDowell, Missouri; J. E. Kistler, Pennsylvania; W. M. Faux, Missionary Secretary; T. K. Leonard, Ohio; A. H. Argue, Manitoba, Canada; J. Narver Gortner, Ohio; S. A. Jamieson, Illinois; R. J. Craig, California; E. R. Fitzgerald, Arkansas.

THIRD ROW: A. H. Wendt, German Branch; J. O. Savell, Mississippi; J. R. Evans, General Secretary; Frank M. Boyd, Missouri; Frank Gray, Washington; T. Arthur Lewis, Massachusetts; R. E. McAlister, Ontario, Canada; Oscar Jones, Okla.

FOURTH ROW: H. L. Harvey, Missouri; W. F. Hardwick, Southeastern; Fred Vogler, Kansas; Louis F. Turnbull, California; E. S. Williams, Pennsylvania.

Going Out of the Way

"You came miles out of your way to visit me! Why?" exclaimed an isolated country woman who was ill. "I felt that you needed me," was the simple reply of her friend, "and I was glad to come." Soon she had the sick woman comfortable and her house cleaned.

Most of us are glad to lend a helping hand if the need lies along our regular path of activity, or if it does not inconvenience us too much. But how many of us "go out of our way" to do it? "Second-mile kindness"—the willingness to do more than what is expected of us, in work, in sacrifice for others—this brings the richest reward in joy.

Ten Thousand to Five

(Continued from page nine)

some have taught otherwise, that in this "wisdom" which Paul desired to speak among the Corinthian believers, and in his passionate desire to teach them with words from his understanding, he is referring to the spiritual gifts which he himself places first on the list (1 Corinthians 12:8-10)—the "word of wisdom" and the "word of knowledge." We ought not allow our necessity to maintain the supernatural nature of *all* the gifts of the Spirit to lead us into almost whimsical definitions of the greatest of them all. The context in these chapters in 1 Corinthians (and the context is always our safest guide) leads us to conclude that their appointed sphere of manifestation and usefulness is in guiding and instructing the church of God. Through them the Spirit of God operates by means of our God-given mental faculties, and they therefore call for a deep consecration of the entire man to be filled with God.

The only alternative interpretation of 1 Corinthians 14:19 is that Paul had in mind the gift of prophecy; but he distinctly mentions *teaching*, and the functions of teaching and prophesying are always distinct (Acts 13:1; 1 Corinthians 12:29; Ephesians 4:11).

The only valid objection to such an obvious and consistent definition of the "word of wisdom" and the "word of knowledge" is that it implies that all exercise of the ministry of teaching in the Church would thus involve the manifestation of a spiritual gift, and that such an exalted claim is untenable.

The simple answer to this is that no more, and no less, is claimed for these two gifts than for any other of the nine. They can *all* fluctuate in the degree of their purity and power. Tongues can become "sounding brass" (1 Corinthians 13:1); prophecy calls for continual discrimination (1 Corinthians 14:29); healings and miracles are liable to counterfeit (Matthew 7:22, 23). Consequently the Church must continually "prove all things" and hold fast to only that which is good (1 Thessalonians 5:19-21).

Teaching, like any other ministry, can be false, or impure, or mistaken, or imperfect. Such possibilities do not disturb the essential manifestation of the Holy Spirit involved when it operates

in the full purity of grace and truth. It is to the Spirit of truth that our Lord definitely commits the continuation of His own ministry of teaching (John 14:16; 16:13). Surely this embraces public ministry as well as private revelation. We must beware lest, while rightly contending for the supernatural, we actually are merely straining after the spectacular.

Taking all these things together, we find ourselves now in a position to appreciate Paul's tremendous preference for five words with his understanding that he might teach others also, to ten thousand in an unknown tongue. In making such a choice the Apostle is only acting upon his own injunction to "covet earnestly the best gifts" (1 Corinthians 12:31). Therein he seeks the fulfillment of one of his own great prayers that believers might be blessed through "the spirit of wisdom and revelation in the knowledge of him; the eyes of their understanding being enlightened; that they might know" (Ephesians 1:17, 18).

The unspeakable value of such mental and spiritual enlightenment completely vindicates Paul's vehement language in 1 Corinthians 14:19. To teach others "not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth" (1 Corinthians 2:3) must ever be the deepest longing of all who have first been instructed themselves. It transcends all the joy of personal ecstasy in "tongues," except in hours of private devotion. An intelligent sharing of divine truth is the very nature of the Spirit of Christ, who came that we might *know*, and declared that in that knowledge there existed eternal life (John 17:3).

One of the sure marks of growth toward maturity is the power to appreciate relative values, and choose the better. In spiritual matters it becomes shameful to remain childish when "for the time ye ought to be teachers" (Hebrews 5:12). Those who have an experience of the gifts of the Spirit extending over a period of years ought to be "men" in understanding these things.

God raised up the Pentecostal Movement for a special witness that will fail of its unique purpose if it ceases

to speak with tongues freely, abundantly, and thankfully to the Giver of all grace. But only by an intelligent preference in public ministry for words with the understanding, to "teach others also," because they contain an exercise of the better gifts of the Spirit, will the Pentecostal Movement contribute anything of true value to the upbuilding of the whole Body of Christ, and incidentally preserve itself from death.

Southeastern Alaska

(Continued from page twenty-five)

Brother and Sister Wesley Hansen moved to Sitka in July to pastor the church. During recent months, under the leadership of Brother and Sister James M. Reb, the church has made forward strides to meet the need of a growing community. The church building has been completed, Sunday School rooms added, and comfortable living quarters installed.

A pulp mill is to be built soon, which will add materially to the population of Sitka. The church ministers to the pioneer home and also to the sanatorium at Mt. Edgecombe. A spirit of revival prevails in the church.

JUNEAU CHILDREN'S HOME

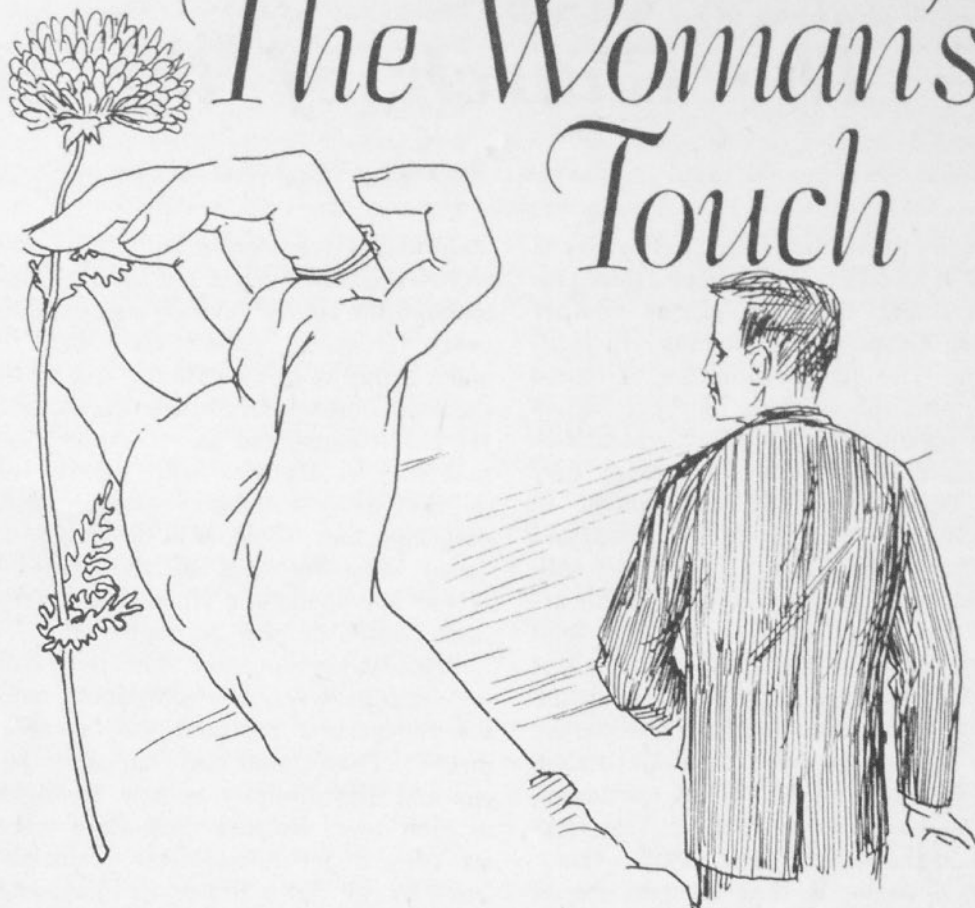
Mr. and Mrs. Lyle Johnson have operated the Juneau Children's Home for about 28 years. Broken homes and drunkenness have made the problem of child welfare very acute in Alaska. This Home is designed for children who otherwise would never have a chance to enjoy the better things in life. Here about forty children are given loving care, security, and most of all, Christian training. The children are sent to the public schools and regularly attend church. Upon leaving the Home, boys and girls are ready and able to take their place in the community as adult Christians. Mr. and Mrs. Johnson are aided in this work by a faithful staff who have come to Alaska with the burden for this work upon their hearts.

* * *

Your offerings toward the support of our home missionary work in Alaska should be designated ALASKA MISSIONS, and sent to—

HOME MISSIONS DEPARTMENT
434 WEST PACIFIC STREET
Springfield 1, Missouri

The Woman's Touch



I'm a man—and I'll tell you right now, I appreciate the woman's touch in this old world.

It's the touch of brightness and warmth, of gentleness and sympathy. A sweet "illogic" that goes directly to the truth. A patience that is perhaps a part of the special equipment for motherhood.

A gentle touch that has turned many a boy and man toward better things.

I appreciate the woman's touch in the church. The flowers that grace the platform. The voice lifted in song and in prayer. And the silent service of the Women's Missionary Council.

I appreciate the woman's touch.

I'm man enough to understand that the great recent development of women's activity in our Assemblies of God churches could not have been accomplished without the ministry of our National WMC Department. Such things don't "just happen." From its beginning the Department has done its work with a budget-consciousness worthy of the most thrifty home meal-planner.

Men, I have a suggestion. Our wives do well to save enough from

the grocery money these days to carry on their local WMC work. Why not each of us slip a dollar bill in an envelope and send it along to the WMC's—to give them a boost with the expense of their national department? (Just address it WMC, 434 W. Pacific St., Springfield 1, Mo.)

After all, the woman's touch is a fragile flower in today's world, and I'm for doing all possible to preserve it!

The Church of the Holy Ghost

(Continued from page three)

through them the Lord performed a mighty miracle. The people came together, and this gave Peter another chance to preach a sermon in Jerusalem. The police came and arrested them and threw them into jail. They were specifically forbidden to preach in Jerusalem by the devil's agents; they had been specifically commanded to preach in Jerusalem by the Lord and His Agent, the Holy Spirit. After subsequent preaching and a subsequent arrest, they stood again before the high priest. The high priest asked them, saying, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine." What an admission and what a testimony! It is forever on the record, their enemies themselves declaring it. The disciples obeyed Christ's command and preached the gospel, beginning at Jerusalem. Every true Holy Ghost church will strive earnestly to fill its Jerusalem with the doctrine.

But Jerusalem is merely a beginning. The term "home missions" applies to more than the local church. "Ye shall be witnesses unto me *both* in Jerusalem *and* in all Judea." This is not a case of either/or; rather it is both/and. We need not choose between Jerusalem and Judea. The Lord has commanded us to operate in both fields. We can fill Jerusalem with this doctrine and at the same time permeate Judea with this wonderful message. For us Judea represents our county, our state, our home district. To be a Holy Ghost church we must combine and unite with our fellow workers in carrying this Pentecostal message all over town and all over our county, our district, and our nation.

"And it came to pass afterward that he went *throughout* every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with Him." Here is a thorough, systematic canvass: a big map on the wall; bright pin points for gospel centers, and blackheaded pins for every city and village in which the gospel was not yet preached. Push those black pins off the map. Spread those bright-headed pins to every city

and village. Jesus did it, and the twelve were with Him. When He left He commanded the twelve to do it again, from every Jerusalem center. They were to make converts of all nations, and teach them to observe all things whatsoever He had commanded them. And Jesus said that as He was with the twelve in the first systematic canvass and preaching tour, so He will be with you, "even unto the end of the world." Home Missions is a Holy Ghost venture. Don't despise or neglect it.

What about Samaria? The Jews had no dealings with the Samaritans, and the Samaritans returned the "compliment!" They would not even allow Jesus and His disciples to stay all night in their town because their faces were set toward Jerusalem. But Jesus refused to call down fire upon them, and He made Samaria one of His stops on a trip from Jerusalem to Galilee. He later sent His servant Philip, and there was a mighty revival in Samaria. And He included Samaria in the Great Commission.

Who are our Samaritans? The strangers, the social outcasts. You do not have to go far to find them. America is full of social outcasts, with whom certain people have no dealings. There must be no boundary lines for gospel preaching. He commands us to go to Samaria. The Holy Ghost propels us toward Samaria. A Holy Ghost church will preach the gospel to Samaria too.

A Holy Ghost church is a *foreign missions* church. We have not reached the limits of the geographical area in which the Holy Ghost bids us to preach the gospel. Go and go again, and keep on going, until you come to the uttermost part of the earth. If He is to be with us to the end of the world, *we* must go to the end of the world with Him. He would not go alone. He has chosen us as His fellow workers. He must have redeemed men, Holy Ghost men, through whom to preach His gospel on foreign shores.

There are absolutely no boundaries between men as far as the love of God is concerned. God so loved the world that He gave His Son to save it in

its entirety, and the Holy Ghost is come to reprove the whole world. God has made all nations, and He also loves all nations. "Go ye therefore, and teach all nations." "Preach the gospel to every creature." High and low, rich and poor, black and white, yellow and brown, home and foreign, all are equally precious in His sight.

If you and I are going to lay claim to being a Holy Ghost church, we must be a *foreign missions* church. We must fill our Jerusalem with our doctrine; we must be active in pressing our frontiers out into the full home missions area, not neglecting the Samaritans; but woe be unto the church that stops at the nation's boundaries. "Lift up your eyes, and look upon the fields [the world is the field] for they are white unto harvest." The Holy Ghost is not satisfied with thoroughly-beaten home trails. How beautiful are the feet upon the mountains and plains of foreign mission fields of those who carry the full gospel there, and to the ends of the earth. The Holy Ghost is not glorified and is not fully satisfied until He reaches the earth's remotest bounds.

As we approach the end of this age, we read with fresh interest the story of the scene in heaven immediately after the translation of the bride of the Lamb. In heaven they sing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." "He hath made of one blood all nations of men that dwell on the face of the earth"—and from these various nations He will redeem His wonderful bride. Has the Holy Ghost completed His work? A Holy Ghost church is intensely busy carrying His gospel to the ends of the earth.

Could it be that a Holy Ghost church can be anything less than a *holy church*? To the degree that its members are not holy, to that degree is a Holy Ghost church hurt and hindered. How incongruous that a Holy Ghost church should be in any degree unholy! The Holy

Ghost is the "Spirit of Holiness," the *very Spirit* of holiness. Where He is, holiness is. And anything else is a contradiction of terms and glaring hypocrisy. "Denying ungodliness and worldliness, we should live soberly, righteously, and godly in this present world." We must be diligent to be found of Him in peace, without spot and blameless. *We must resist all encroaching tendencies to conform to the world, its customs and its styles, and maintain our pilgrim purity as we travel through this wilderness land.* The Holy Ghost will reprove sin wherever He finds it, and especially in His church, for this is the purpose for which He came.

A Holy Ghost church is also a *teaching* church. It cannot be less. "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." "When he the Spirit of truth is come, he will guide you into all truth." Even in the full stride of His world-wide evangelistic program Christ demands us to go and teach. "Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you." Holy Ghost teaching is warm and vibrant. Jesus Himself was primarily a teacher, for He was called Rabbi more often than any other title. Seeing the multitudes, He went up into the mountain, and when He was set His disciples came unto Him; and He opened His mouth and taught them, saying, "Blessed are the poor, the meek, and the persecuted for righteousness' sake." The so-called Sermon on the Mount was a sample of His marvelous teaching.

A Holy Ghost church will have its educational program in careful operation and in effective function. The Word of God is the very life of the children of God. How can evangelizing Christians build new converts into a church of the Holy Ghost and not feed them daily upon the sustaining life-giving Word of God? Let us preserve our balance here. We proclaim the gospel by teaching just as effectively as we do by preaching, and the Great Commission likewise commands both functions. I dare declare a Pentecostal church is not a well-rounded, complete, full gospel church until it carefully teaches and trains all of its members, young and old, by Spirit-filled teachers ministering under the anointing of the blessed Holy Spirit.

A church of the Holy Ghost is a

joyous church. "These things have I spoken unto you, that my *joy* might remain in you, and that your *joy* might be full." "Be filled with the Spirit, speaking unto yourselves in psalms and hymns and spiritual songs, *singing* and making melody in your heart unto the Lord." "And when the burnt offering began, the song of the Lord began also." "By the last words of David, the Levites were numbered from twenty years old and above, and their office was . . . to stand every morning to thank and praise, and likewise at evening." "There were also those who should prophesy with harps, with psalteries, and with cymbals, to give thanks and to praise the Lord." "With them 120 priests sounding with trumpets; also the Levites, being arrayed in white linens, with cymbals and harps stood at the east end of the altar. And it came to pass, as the trumpeters and cymbalers were as one to make one sound, to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord, saying, For he is good, and his mercy endureth forever, that then the house was filled with the cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God."

But our singing and music must be in the Spirit, and to the glory of the Lord. It is Scriptural to play skillfully, and it is also Scriptural to sing in the Spirit. Let our hearts ring with praise and all our music redound to His glory. It is a *distinct characteristic of a church of the Holy Ghost to sing*, and to shout, and to fill the air with heavenly music.

It is equally true that a Holy Ghost church is *divinely administered and directed*. To the nucleus of the twelve

apostles as the organized church, the Holy Ghost added deacons in Acts 6, and elders in Acts 14. He presided over the first great General Council in Acts 15, and personally sent forth and guided the first missionaries in Acts 13 and 16. God has definitely set in the church apostles and "governments." He has provided the gift of wisdom and the gift of ruling. How marvelous to know that the Holy Spirit Himself is at the helm. He stands ready to preside over our business meetings, and to inspire and direct us in all our procedures. Pray God this General Council particularly will be led by the Holy Spirit. The work of the church is His work. The objectives of a Holy Ghost church are His objectives. Why should not He personally guide and direct in all church activities? It will be so, it must be so, in a Holy Ghost church.

Finally, a church of the Holy Ghost is a *triumphant* church. By faith she conquers all her foes. She marches under His victorious banner. The blessed Holy Spirit knows what He is about. He goes, panoplied in the gifts and power of God, into all the world to give a witness to Calvary's gift and also to take out of it a people for His name. He is not defeated, nor is He deflected from His course. He has a goal and, I think, is very near its attainment. He and His church are approaching the hour of triumph—the completion of their task. He enjoins His people to look up and lift up their heads, for their redemption draweth nigh. They live and love and labor in the light of Christ's soon return. "Behold the bridegroom cometh. Go ye out to meet Him." Day by day and hour by hour His people are "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." This is the beacon star and the shining hope of the church of the Holy Ghost.

My friends, is ours the church of the Holy Ghost? We do not ask that it be such in name, but we plead that it be such in deed and in truth. The world awaits the church of the Holy Ghost. A world-wide task awaits such a church. There is no reason why we cannot be such a church in the fullest sense. The Holy Spirit broods over us. He stands now ready to take full charge. With whatever authority is given to me as your representative, I now give and dedicate the Assemblies of God to become in truth the "church of the Holy Ghost." ◀ ◀

RADIO NEWS FLASH

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

ALBUQUERQUE, NEW MEXICO

(KLOS)

1450 Kc.—250 watts

Sundays, 10:30 p.m.

BELMONT, NORTH CAROLINA

(WCGC)

1270 Kc.—500 watts

Sundays, 10:00 p.m.

WASCO, CALIFORNIA (KWSO)

1050 Kc.—1000 watts

Sundays. Check local paper for time.

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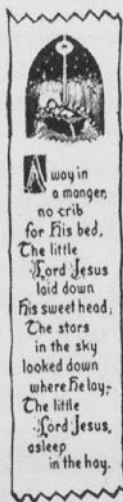
- 13 EV 6771 Silent Night
- 13 EV 6767 On Earth Peace (Luke 2:14)
- 13 EV 6775 Away in a Manger
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STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Ashford	First	Sept. 24-Oct. 6	Joel Palmer & wife	George Walters
Ark.	Siloam Springs	First	Sept. 24-Oct. 6	Lee Krupnick & wife	Robert Voight
Calif.	Concord	Calvary Temple	Sept. 17-29	Jimmie Mayo, Jr.	R. A. Work
	Corona	Home Gardens	Sept. 4-22	L. B. Lewis	Leonard Hicks
	El Monte	A of G	Sept. 24-Oct. 6	L. B. Lewis	Harold Skoog
	Highland	* A of G	Sept. 8—	William Devereaux	George D. Scott
	Nucla	A of G	Sept. 22—	Dewey Heath	E. E. Weiszbrod
Fla.	Crestview	First	Sept. 17-29	C. E. Simms & wife	Sam Breland
Ill.	Clinton	A of G	Sept. 17-29	R. D. Hastie & wife	C. R. DePrenger
	Litchfield	A of G	Sept. 10—	Walter D. Lascelle	Earl Cornelison
Ind.	Michigan City	First	Sept. 17-29	R. W. Hastie & wife	Stewart Robinson
	Terre Haute	First	Sept. 17-29	Watson Argue	Allan G. Snider
Iowa	Eldora	A of G	Sept. 22-Oct. 6	N. B. Rayburn	Leroy Whiteman
	Marshalltown	First	Sept. 24-Oct. 6	George R. Wood	Mirko E. Parlotz
Kans.	Ottawa	First	Sept. 22-Oct. 6	F. R. McAdams	Bennie R. Harris
	Topeka	Highland	Sept. 17-29	Hugh Rosenberg & wife	A. M. Selness
Mass.	Springfield	Bethany	Sept. 22—	J. F. Pepper & wife	David W. Flower
Minn.	Minneapolis	Full Gospel	Sept. 22-29	Louise Nankivell	J. M. Strand
Mo.	Farmington	A of G	Sept. 8-22	D. Ogden	J. W. Allen
	St. Joseph	Wyatt Park	Sept. 18-29	Oran & Audrey Duncan	Hilton Griswold
Ohio	Litchfield	A of G	Sept. 24-Oct. 6	R. S. Peterson	Chester F. Roig
	Tipp City	Bethel Tab.	Sept. 8-29	John C. Poteet	E. P. Cooper
	Barnsdall	A of G	Sept. 22—	Billy Guthrie & wife	George Clements
Okla.	Fairfax	A of G	Sept. 15—	J. B. Essary & wife	David Essary
	McAlester	First	Sept. 17-29	John Everett & wife	L. H. Arnold
	Talihina	A of G	Sept. 8—	E. H. Sherratt & wife	H. D. Warren
	Weston	A of G	Sept. 17-29	Denny Davis	Donald Triplett
	Chambersburg	Bethel Pent.	Sept. 25-Oct. 6	Ronald Ripley	Samuel Weidler
Pa.	Scranton	A of G	Sept. 22-Oct. 6	Byron D. Jones	Carl Halvorsen
	Shamokin	Gospel Tab.	Sept. 10-15	Rob & Lil Watters	Peter Bedzyk
	Amarillo	** A of G	Sept. 4-30	Richard E. Jeffrey	J. W. Nash
Tex.	Corpus Christi	Ridgecrest	Sept. 17—	Don George & wife	E. M. Yeats
	Houston	Magnolia Park	Sept. 18—	Edward Willis & wife	H. M. Sheats
	Lubbock	First	Sept. 15	Glen Shinn	B. B. Hankins
	W. Columbia	A of G	Sept. 19—	Jim Anderson	Peter Pilot
	Salt Lake City	A of G	Sept. 22-Oct. 13	O. E. Gaddis & wife	Don Emmons
Canada	Brantford, Ont.	Evangel Pent.	Sept. 24-Oct. 6	Tanner Team	A. C. Edmunds
	Gananoque, Ont.	Calvary Pent.	Sept. 24-Oct. 6	John & Nancy Briner	

* Salvation-Healing

** Union Tent

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

Gleanings From the Biennial Reports

(Continued from page five)

increase in price that inevitably accompanied the increase in size dealt a blow to circulation from which the magazine has not entirely recovered. However, progress has been made and the number of copies printed each week is within three per cent of the highest peak in its circulation history.

Among all the weekly journals being published by Protestant denominations today, only two magazines have a larger circulation than the *Evangel*.

* * *

Some excellent new equipment has been installed at the Gospel Publishing House, including a roll-fed Webendorfer Press which is considerably larger than any other machine in the

plant. It was bought primarily to produce the enlarged *Evangel*.

A new Comet Linotype and two Teletypesetter machines have also been added. Engraving equipment for making photographic offset printing plates has been purchased. The printing plant is now producing over five tons of literature a day.

* * *

A number of additions have been made to the long list of Sunday School materials being produced by the Assemblies of God. These include a new Junior Course, a new Teen Course, and a full-color quarterly chart for Adults.

A large-type quarterly will appear

for the first time in the fourth quarter of this year.

Improvements have been made in various quarterlies, particularly the Adult Teacher, the Adult Student, and the Superintendent's Assistant. HiCall story paper has received a new format, and Live (formerly Gospel Gleaners) has been given a larger type and new features.

Circulation totals of the various periodicals at the end of the fiscal year (June 21, 1957) were as follows:

Pentecostal Evangel	163,000
Sunday School Counsellor	33,600
World Challenge	15,500
C. A. Herald	18,900
C. A. Guide	7,000
Team	5,000
Live	193,000
HiCall	130,000
Junior Trails	132,000
Adult Teacher	100,000
Adult Student	293,500
Youth Teacher	10,500
Youth Student	75,000
Intermediate Teacher	13,000
Intermediate Student	78,000
Search	20,000
Intermediate Visual Aid	4,000
Teen Instructor	7,000
Teen Student	46,000
Junior Teacher	21,000
Junior Pupil	141,000
Bible Explorer	64,300
Junior Visual Aid	10,725
Primary Teacher	21,000
Primary Pupil	106,000
Primary Visual Aid	12,575
Primary Picture Cards	30,000
Primary Picture Rolls	5,400
My Picture Paper	135,000
Beginner Teacher	15,250
Beginner Visual Aid	9,400
Beginner Lesson Pictures	5,000
Little Folk's Friend	133,000
Nursery Teacher	5,150
Nursery Picture Aids	2,900
Nursery Remembering Pictures	21,000
Lesson Leaves	117,000
Cartoon Posters	620
Superintendent's Assistant	11,750
Family Altar Guide	11,000
Quarterly Chart	2,000

(Watch the September 29th issue for reports on the Home Missions, Foreign Missions, and Radio Departments.)

ANNOUNCEMENTS

ARKANSAS DISTRICT COUNCIL—Sept. 23-26 at Ozark-Lithia Camp Ground, 9 miles from Hot Springs, Ark. on Highway 7.—H. E. Shaw, District Secretary.

MISSIONARY CONVENTION—Sept. 20-22 at Bethel Pentecostal Church, Chambersburg, Pa. Speakers: Mr. and Mrs. George Hemminger, Victorine Check, and Dorothy Whitner.—by Samuel Weidler, Pastor.

MORTGAGE BURNING and dedication of new organ, Sept. 29 at Douglas Avenue Assembly of God, Wichita, Kansas. Morning speaker, Paul Samuelson, District Secretary-Treasurer; evening speaker, Claude J. Utley, District Superintendent.—by C. W. Shumway, Pastor.

Beautiful . . . Cherrywood Wall Plaques



These beautiful new cherry-wood wall plaques will add charm to any room. They are also useful as bread plates, etc. Verses are both inspirational and appealing. Plaques are distinctively hand-decorated with a high gloss laquer finish.

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21 EV 8586 God bless our home.
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21 EV 8589 Just the thing to make any guest feel at home. "Guest, you are welcome here, be at your ease. . ."
12" Size—\$3.50

21 EV 8587 As for me and my house we will serve the Lord. Josh. 24:15.

21 EV 8588 God always gives His best to those who leave the choice with Him.
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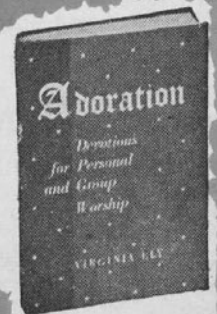
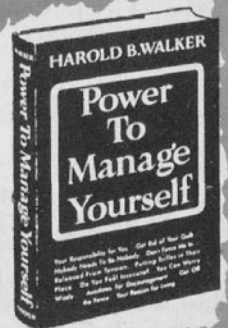
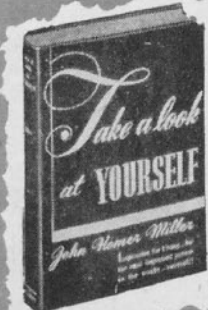
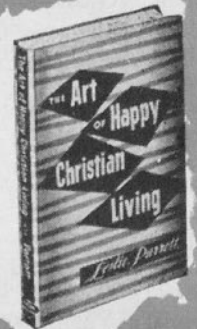
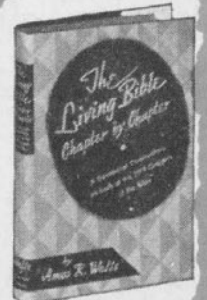
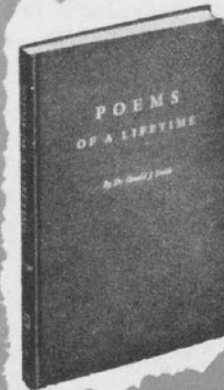
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