

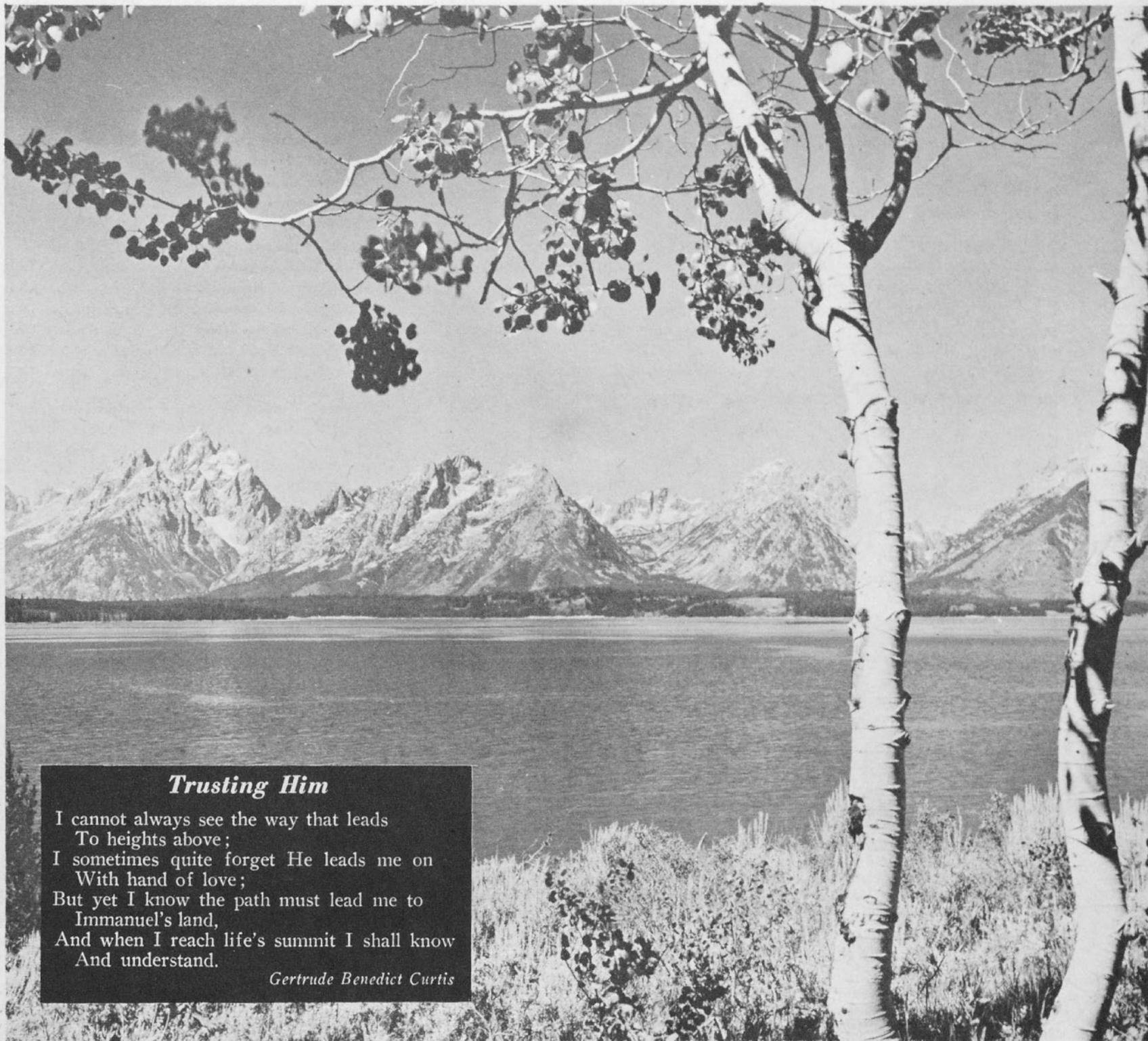
The Pentecostal

EVANGEL

10¢

JULY 20, 1958

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



Trusting Him

I cannot always see the way that leads
To heights above ;
I sometimes quite forget He leads me on
With hand of love ;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.

Gertrude Benedict Curtis

PHOTO BY JOSEF MUENCH

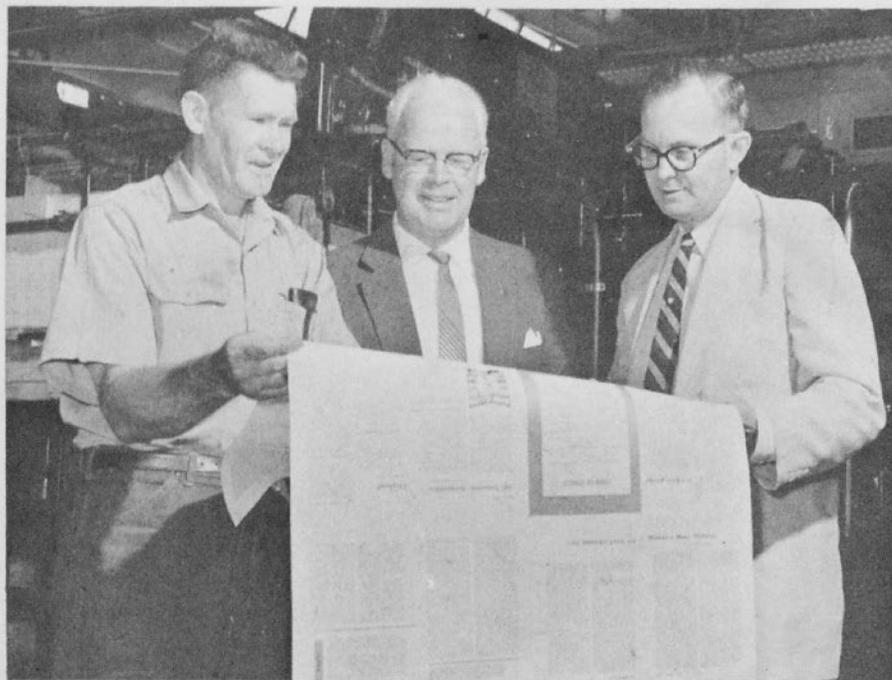
A Magazine Is Born

The Pentecostal Movement has given birth to a new magazine for ministers. It's a lively child named *Pulpit*. Its size: thirty-two pages plus cover. Colors: black and red. Ministers who have asked for such a magazine and who have seen the introductory issue may well give thanks to God in the words of Hannah, who said: "For this child I prayed; and the Lord hath given me my petition which I asked of Him."

We extend a hearty welcome to the new arrival and pray it will have a long and useful life. We particularly congratulate the Editor (C. W. H. Scott), the Managing Editor (Don Mallough), and the editorial staff on the excellence of the August issue. Its contents are both spiritual and practical. The articles are written by seasoned ministers whose experience and ability qualify them to help their fellow-ministers. There is no lack of variety in the magazine. Some articles are inspirational, others consist of sermon material or contain practical how-to-do-it guidance on a minister's everyday problems. One article is for ministers' wives.

Due to the nature of the magazine it will be restricted to ministers and theological students but we hope every one eligible will subscribe to it. By sending your three dollars* before August 31 you can get the September and October issues free. May God's richest blessing rest upon *Pulpit*, the youngest member of our family of Assemblies of God publications.

* Canadian and foreign addresses \$3.25 a year



Charles W. H. Scott (center), Editor of "Pulpit," the new magazine for ministers, looks over a press proof of the first issue. With him are Bonny Bartley (printer) and T. F. Zimmerman (executive director of Assemblies of God publications).

The Pentecostal

EVANGEL

WEEKLY VOICE OF THE ASSEMBLIES OF GOD

JULY 20, 1958

NUMBER 2306

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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 sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy 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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No Christian worker can be effective in God's hands without submitting to the grindstone of prayer and the whetstone of adversity

God's Dull Axes

THE WISE MAN SAID, "IF THE AXE is blunt and its edge unwhetted, more strength must be put into the blow" (Ecclesiastes 10:10, Moffatt). Nothing is quite so frustrating as an attempt to chop wood with a dull axe. It pays to spend some time and energy to sharpen the blade before trying to chop with it. Whatever the task, the need for good tools cannot be overemphasized.

The same is true in spiritual matters. Previous experience has taught us that our objectives can be achieved more effectively and with less exertion when we employ divine power. With the moving of God's Spirit we have all that is desired—conversions are many and are genuine; sinners are attracted to the place of worship; believers are made happy and are edified. If we fail to see this it is because we have been trying to do God's work with a dull implement and our energy is being squandered in a superfluity of mechanics.

Let us correct this condition. Let us renew our purpose to keep the axe in good condition. To be successful in this we must learn why it has become dull. Some of these reasons are obvious.

1. *The axe has come in contact with hardened hearts.*

The cutting ability of any good implement can be quickly destroyed when it is forced against materials that are adamant and unyielding. Parents who have committed the woodpile to Junior have often found that the axe they had so carefully sharpened has been used elsewhere than the chopping block, and that its keen edge is gone. The nails and stones were more than a match for its delicate edge.

Evangelists and pastors have frequently found that the sermon they had so diligently prepared, and concerning



PHOTO BY PHILIP GENDREAU

BY TED SILVA

Pastor, Gooding (Idaho) Assembly of God

which they had spent much time in prayer, had no effect because it fell on stony hearts. The saints had failed to prepare themselves and consequently had missed the blessing intended for them. Their indurate hearts prevented the cleavage that would have separated the evil from the good (2 Chronicles 12:14; 27:6).

One of the chief causes of this condition is unbelief (Hebrews 3:12, 13). This is vividly portrayed in the post-resurrection picture of the disciples (Mark 16:9-14). Mary Magdalene had come to them in the midst of their mourning and had heralded the joyful news that the Master was risen. But her glowing testimony was ignored; "they, when they had heard that he was alive, and had been seen of her, believed not." The Emmaus disciples soon afterward corroborated her story, but their word also was discredited. It

was not until Jesus Himself appeared that they accepted the miracle of the resurrection. Our Lord rebuked them for the unbelief that had resulted in the hardening of their hearts.

Our refusal to believe the witness of others can result in this kind of spiritual condition. We too can be guilty of discounting the faithful affirmations of those who have seen and heard and experienced.

2. *The axe becomes rusty because of inactivity.*

According to the apostle Peter every believer has been provided with some capacity for service (1 Peter 4:10), and we are told to "minister the same one to another, as good stewards of the manifold grace of God." Paul concurs with him in this, telling us that God has supplied every one of us with gifts and

(Continued on page twenty-three)

INESCAPABLY OUR LIVES FALL INTO certain patterns. Then the mold is set, and goes into an eternal record. Daily customs and practices determine the pattern of prayer, the depth of devotion, and the sincerity of our worship.

In His last free hours before the Cross our blessed Lord "went, as his custom was, unto the mount of Olives; and the disciples also followed him. And when he was at the place, he said unto them, Pray" (Luke 22:39, 40, ASV). How our hearts rejoice as we observe that Christ was following a well-established pattern of life. At His customary place of prayer He sought strength and victory so urgently required for what lay just ahead. "He went, as his custom was, unto the mount."

We, too, are daily forming habits of life; inescapably we are weaving a pattern which soon will be thoroughly set and unchangeable. Have we a "mount" to which we continually resort?

On the Mount of Transfiguration Christ was transfigured before the eyes of those who worshiped with Him. Moses came down from his mount of prayer with a countenance so illumined with God's glory that it was necessary for his face to be veiled.

At these altitudes one has a wider perspective. The air is rarer and purer. At the higher altitude there is a great calm, a blessed quietness; and strength, perception, and vision are given which cannot be obtained in the confusion far below. We receive confidence, authority, and power which we can carry back with us when we descend to the grievous needs and conflicts of the lands below.

Rare mountain-peak experiences may have been your portion and mine on some sacred occasions. These cast an aura of hallowed glory upon all our more common days. But these experiences of heavenly blessing need not be infrequent. Christ *continually* resorted to the mountain top to pray. It was not a once-in-a-lifetime episode. A regular place of prayer is not beyond one's grasp. But it does require faithfulness and purpose of heart.

Of Jesus it was known that while He taught in the Temple during the day, at night He regularly went out to the Mount of Olives, there to engage in prayer. No wonder He walked by day in assurance, in wisdom, in power.

Spiritual strength is due to secret prayer. Daniel's life fell into a regular pattern of prayer. "His windows being open in his chamber toward Jerusalem,

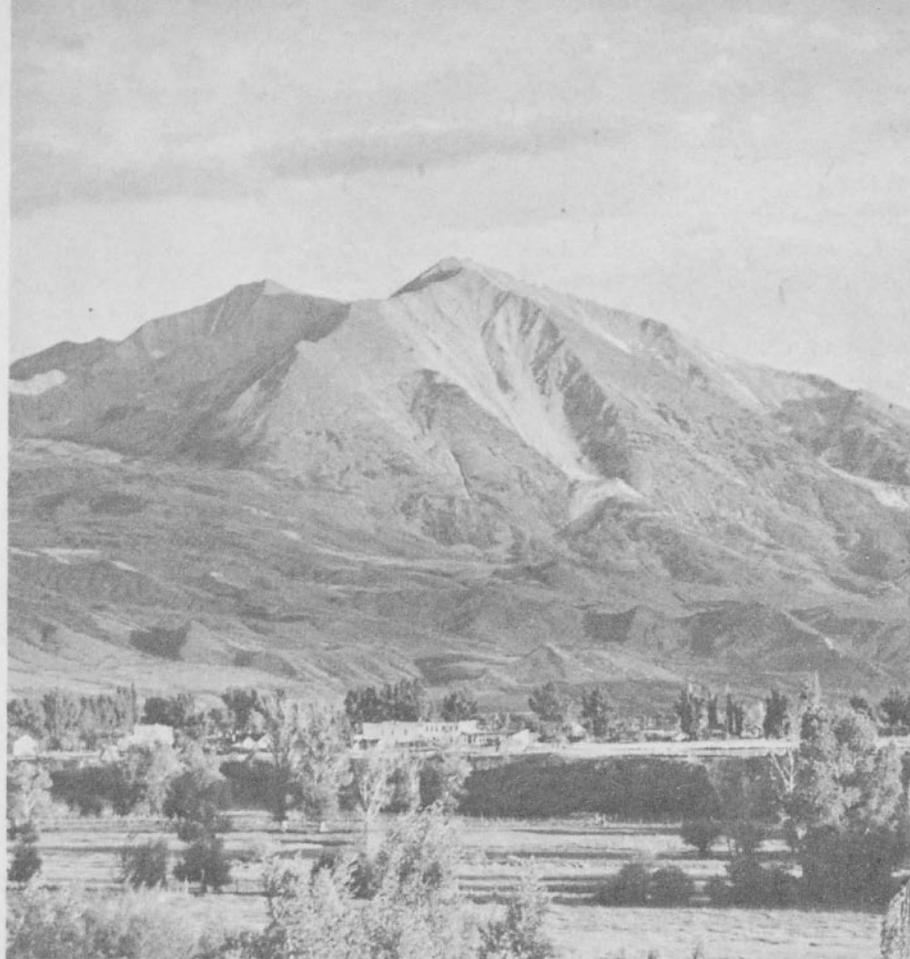


PHOTO BY ROBERT MITCHELL, DES MOINES, IOWA

Climbing the Mount with **CHRIST**

BY ZELMA ARGUE

he knelt upon his knees three times a day, and prayed, and gave thanks before His God." Thus when the spies assembled they "found Daniel praying."

David also followed a consistent practice of prayer. He especially liked to pray in the morning, but also at later intervals during the day. "My voice shalt thou hear in the morning, O Lord" (Psalm 5:3). "Evening, and morning, and at noon, will I pray" (Psalm 55:17).

Of the Early Church members we read, "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And they, continuing daily with one accord in the temple" observed a consistent pattern of worship.

It is most heartening to read reports from different parts of the world of ardent summons to intercession and of sweet movings of the refreshing Spirit of God. One Christian leader wrote recently: "We who are weary of forms and ceremonies without the accompanying power of the Holy Spirit, are stirred to press on and on! I know now what real intercession is, and the vast difference between prayer and intercession. You feel you could die unless the Lord answers. We did not eat. We did not leave the church. As Spurgeon once prayed, 'Lord, send us a season of glorious disorder.'"

A Presbyterian minister on the West Coast writes: "These are days when the servants of God must ask for the hard

things, nothing less than a double portion of the Holy Spirit! If Elisha in his generation must demand a mantle of divine boldness and power to fall upon him, how much greater is our need. The Spirit came upon Saul, the son of Kish, and he was 'turned into another man.' But after the Spirit's departing from Saul, he was simply another man." This is a remarkable spiritual perception.

Now let us consider the glorious sequel. When Christ went to the mount "the disciples also followed him." And they did not cease following Him to the place of prayer after this one glorious experience. After His passion and His resurrection they were still following His pattern. They were now ascending a mountain of prayer and praise in the Upper Room, where about a hundred and twenty of His closest followers gathered each day.

The shekinah glory that some of them had witnessed with Christ on the Mount of Transfiguration burst in upon them, clothing them all with tongues of fire; and a great multitude assembled together, inquiring, "What meaneth this?" Thousands were converted and added to their number.

It was not long, though, until persecution began. What did God's men do? They gathered together and lifted up their voice with one accord to God. As a result the house was shaken where they were assembled, and they were also enabled to speak the Word of God with boldness.

Jesus has left us a pattern. He often went into seclusion for communion with God. The Holy Spirit descended upon Him in the form of a dove. Others followed Him, and great was the harvest. We too may trace a course that follows His pattern, and likewise we shall reap bountiful harvests. To God be the glory. ◀ ◀

BIBLE VERSE



LUKE 18:1 Men
ought always to pray, and not to
faint.



The Every-Member CHURCH

BY WOUTER VAN GARRETT

THE CHURCH WAS STARTED ON THE "every-member" plan, but through the centuries it has lost momentum. In many quarters today efforts are being put forth to reinforce the Church's influence by enlisting the principles that were originally used in the every-member plan.

And just what is the every-member principle? Well, it is co-operation to produce unitedly a result, which none of us could produce by working alone. We employ the principle in many of our human projects. If each family had to provide a school in which to educate its children, it would be a tremendous undertaking. But because hundreds of families join together it is not a hardship for anyone. If you wanted to build your own automobile and had to absorb all the overhead yourself, it would be an impossible task. But through the every-member plan you can secure a good car at a price you can afford.

In the light of modern life, then, what is an every-member church?

An every-member church is a church in which every member *worships*. The person who takes his membership vows seriously will attend the services of his church regularly. He will realize that worship is not only important but *essential* if his spiritual life is to survive and grow.

I am thinking of the Barton family, who live near me. Worship, both public and private, is a very important factor in their Christian lives. They have a family altar in the home. Both parents and children enjoy God's Word and pray together in the family devotions every evening. When Sunday comes it is most natural for them to make their way to the house of the Lord; they would feel they were missing something precious if they had to be absent. Before a church can become an every-

member church every member must become a worshiping member.

In an every-member church every member *works*. There is work to be done in every church. There are special types of work which only the pastor can do, but there are other responsibilities that must be assumed by the laymen. There are classes to be taught in Sunday School. There are offices to be filled in the various subsidiary organizations, and there are duties that have to do with maintenance. But above all these, there are contacts to be made and kept alive in the community and on the fringes of the congregation. Even if you feel that you cannot undertake other duties, you can invite people to come to church. You can keep a friendly contact with those who may have become careless and indifferent.

It isn't enough just to give a person an indefinite invitation. Suppose a friend said to you, "Come and have dinner with us sometime." You would hardly accept an invitation like that. You wait for an invitation that is more specific, "Can you come to dinner on Saturday night?" In much the same way, an invitation to God's house should be specific; you make it so by adding, "I'll stop in for you next Sunday."

In an every-member church every member *prays*. We are so careless about the unlimited power of prayer, both in our individual lives and in the life of the congregation. There is nothing that cannot be accomplished if we learn to pray together. An every-member church has members who pray for one another, who pray for their pastor, who pray for themselves. They pray for the work of their church. They pray before they eat. They pray daily in family devotions. And when people pray like that,

(Continued on page seventeen)

*“Inasmuch as ye have
done it unto one of the
least of these . . .
Ye have done it
unto me” (Matt. 25:40)*

SINCE THE NATIONAL CHILDREN'S Home opened its doors at Hot Springs fourteen years ago to receive the first homeless family, it has grown steadily. At that time it was housed in a five-room cottage—the present home of the superintendent. By the end of the first year the family numbered seventeen. A neighboring buffbrick bungalow was secured early in 1945. After the dormi-



Aerial view of the National Children's Home showing boundaries of the present property with the newly-acquired addition in lower right corner. Insert shows the new Boys' Teen Cottage.

The National Children's Home

A Progress Report by **Ruth Nourse**

tory was completed and occupied in 1947, sixty boys and girls were cared for in the Home.

In 1954 we began to think in terms of family-size units to replace dormitory-style living. Houseparents can give children in smaller groups more individual attention which makes for more nearly normal family life. The teenage girls were first to move from the

dormitory to a cottage of their own. Last spring we were able to move the little boys, and later the little girls to the Primary Cottage. This large duplex houses twenty children with their houseparents.

Now, our family has grown to seventy-five, and we have all age groups housed separately except the teen-age boys. A year ago last February we announced plans to build a cottage for them. Many friends, by their liberality, indicated they shared our desire to build a Boys' Teen Cottage. However, we were not able to begin immediately because of inadequate monthly income for other needs.

In the meantime, a very fine home on property adjoining ours became available. After careful consideration in view of the long range plan for the Home, the Board of Directors agreed that we should purchase this property, if the owner would meet our terms. This he agreed to do, although we offered \$5,000 less than his asking price. A friend made us a loan without interest to cover the down payment and part of the cost of remodeling. The balance is to be paid in five

annual payments of \$4,000 plus interest.

The house is a well-built, family home matching the buff-brick construction of our other buildings. It is located only 200 feet from the Primary Cottage. While not large enough for all the big boys, it will take care of ten of them, meeting the emergency need for space until their Teen Cottage is built.

For a long time we have recognized the need for a larger house for the superintendent of the Home. Overnight guests have been accommodated in any room that might happen to be available for a night. Lately, however, Brother Bruhn has had to send official visitors as well as friends of his family to nearby motels. After the boys have their own cottage, the newly purchased house will make an ideal home for the superintendent, leaving the cottage in which he now lives for a much-needed visitors' lounge as well as office space for a casework staff.

The first move will be to provide bedrooms in the hillside basement of the house just bought. There are three bedrooms upstairs, and the plans call for three more downstairs. These will



Herbert Bruhn, superintendent, considers some of the pleas for admittance to the National Children's Home which is overcrowded.

accommodate ten boys with their house-parents. We have sixteen teen-age boys altogether, and six will remain in the dormitory until their cottage is completed as planned.

Plans for remodeling have been drawn up with the thought of future usefulness in mind. When the boys move, the rooms will be easily adapted to other purposes.

We are continually faced with new appeals to receive homeless children—far more than we possibly can make room for. We have come to see that our first responsibility is to give adequate care to those we can provide for comfortably. Then we must develop a qualified casework staff to help us find ways and means of helping more children through private home arrangements. This is a new field for our Department of Benevolences. We anticipate the great blessing such work can be to youngsters from broken families. But this is the subject of another article. We have spoken here of housing facilities and material needs. These are necessary, although we would prefer to talk about the progress of boys and girls.

We earnestly solicit your financial and spiritual support for this ministry



A teen-age boy leads the hymn singing at the Thursday night chapel service in the dining room of the National Children's Home, Hot Springs, Ark.

to youngsters who can be led to Christ through our practical demonstration of Christian love in their time of great need. Correspondence concerning the

National Children's Home should be addressed to the Department of Benevolences, 434 West Pacific Street, Springfield 1, Missouri. ◀◀

HEALING TESTIMONIES

BROKEN ARM HEALED

On November 16, 1957, as I was walking from my living room to the dining room, I somehow stumbled and fell to the floor. As I tried to rise I found that my left arm was broken. It hung limp at my side and I was unable to lift it up. I called to my husband, and he came and helped me to my feet.

I decided then and there that I would trust the Lord for the healing of my arm. We had had a number of experiences with broken bones in past years, and the Lord had always met us as we prayed and claimed the promises.

My husband immediately laid his hands on my arm and prayed, claiming the promises. We felt that the Lord set the bone. I didn't suffer pain, but was very weak, and the shock was great. We drew very near to the Lord during this time, and it seemed each day a new promise would be given us. Prayer continued for me from day to day.

At this time we were living in Cohoes, New York. Our son David Garlock, Pastor of Glad Tidings Assembly in Perth Amboy, New Jersey, came up to visit me, and he felt that we should move down with him as soon as I was able. Four weeks from the time my arm was broken I was able to ride by car nearly 200 miles to New Jersey.

The second Sunday night I attended his church and went to the altar for prayer. I was enabled to raise my arm a little, and from then on there was a decided improvement. Although the healing was not instantaneous I was soon able to do my own work and could raise my arm above my head and comb my own hair.

At the date of this writing my arm is almost as good as before. At my age of 82 years I can truly say, "Isn't God wonderful!"—Jessie M. Garlock, 465 Amboy Ave., Perth Amboy, N. J.

(Endorsed by David Garlock, Pastor, Glad Tidings Assembly, Perth Amboy, N. J.)

TWO HEALINGS

Many times in public I have told how the Lord healed me, and now I feel I should send my testimony to be published in the EVANGEL.

In the spring of 1955 I slipped and fell, breaking the large bone in my ankle. My pastor, Ortha Jones, was out of town; so I went to the doctor. The doctor X-rayed my ankle and put on a cast. The X ray showed the large bone to be broken clear around and sitting in the socket. When Sister Jones returned home I asked her to pray for it. In a day or so I cut off the cast and went to church in a pair of oxfords. My ankle has never bothered me from that day to this. Praise God.

Not many months afterwards my heart was bothering me. One Sunday evening during the service I became ill. Sister Jones came back where I was and prayed. Immediately I felt better, and my heart hasn't bothered me since. W. E. Selvester, Seal Rock, Oreg.

(Endorsed by Evangelist Ortha Jones Passmore, Oceanlake, Oreg.)

Buddy thought God hadn't played fair with him—till the day of the fishing trip. Then, in a moment of tragedy, he saw himself for what he was.

ILLUSTRATED BY JOHN WEIDMAN



THE FISHERMAN

BY RUTH SPEECE

BACK IN THE HILLS OF NORTH CAROLINA stood a little cabin beautified by the loving hands of a young bride. As she planted flowers she dreamed of a tiny swing hung from the limb of the old apple tree. She drew up plans for a playroom. But the years passed, and no children came. Then just when it seemed she must give up hope, she learned that a baby was on the way!

With delight she and her husband began to plan for the little fellow's arrival. Even when the doctor warned that there could be serious complications, saying that only a miracle could save the unborn baby's life, their faith did not waver.

On her knees in her closet Mrs. Lackey prayed, "Father, if You'll give me this child I'll train him for You. From his birth I'll dedicate him to Your service, praying that he may preach the gospel when he becomes a man."

And God answered her prayer. Little Buddy was a healthy, happy baby, and soon became the joy of their home. But his mother did not forget her vow to the Lord. As soon as he could form words she began teaching him to pray. In the evenings she would take down the big family Bible, find the pictures, and tell him stories of the creation, Old Testament heroes, and the Lord Jesus.

When he was small, the boy loved it,

but as he grew older he was told by other boys that the Bible was "Sunday School stuff for sissies." Following the crowd, he began gambling, smoking, then drinking. Sometimes he became so drunk he had to be carried home, there to be put to bed by a heartbroken mother. Sobering later he would hear her in the closet earnestly praying for him, but he deliberately closed his heart against his mother's God. A fellow had a right to some fun, didn't he? Why did she have to take it like *that*?

Then, almost overnight, his world was changed. War broke out in Korea and he was among the first to go. As his mother kissed him goodbye, she slipped into his bag a small Bible. "Keep it, and read it, Son," she begged, "and may God bring you safely back to me."

He didn't read it. In fact, through the months that followed, he often was tempted to throw it away, but somehow he couldn't quite bring himself to do it. In his hardened heart there still remained a certain respect for God's Word, so the little Book traveled with him to Korea.

One bitter winter day the soldiers had gathered for chow, when Buddy noticed the man beside him carefully putting aside a part of his food. "Not hungry, after all that guard duty?" he joked.

"Starved," the man grinned. "But if you'll come out back with me you'll see

a sight that will take your appetite."

Wondering, Buddy followed along. Stepping outside they were suddenly surrounded by a crowd of small children dressed in rags, shivering in sub-zero weather, as they stretched thin hands for the food. Buddy had set out to be tough, but he could hardly force back the tears as he watched. After that, he always saved a part of his own meal, along with any candy bars he could get, for the children. And as his heart was softened, God began to speak to him.

Not long afterward Buddy was assigned to the front lines. Through days and nights of terror he lay in his foxhole, shells whistling overhead and bursting around him. Other boys were dying nearby. Helplessly he waited, wondering if the next shell would take his own life. Home seemed far away. Nothing was real but the dreadful screaming shells. He couldn't stand it! He couldn't! Realizing that his mind was breaking, he turned in desperation to God. "Help me get out of here," he prayed, "and I'll make a new start. I'll live clean. When I get home I'll go to church with Mom."

God heard his plea. And when Buddy returned to the States, he stopped drinking and started going to church, much to the delight of his mother. But he had only cleaned up on the outside, and it was soon evident

that respectability could not fill the place of a deep personal experience with God. Hard times were ahead as more and more soldiers came home and began looking for jobs. Buddy moved to a neighboring town in search of employment.

Week after anxious week passed, and he was still walking the streets. Rebellion smoldered in the back of his mind. "All right, God," he decided, "I've tried to do right, and You've left me stranded. If I can't make an honest living, I'll turn to what I know best."

Once again alcohol became the master of his life. He set up a distillery in a thick grove of pines behind his home. When a run was ready he would pack the jars in his car and make a haul to his eager customers.

John, his brother-in-law, was an alcoholic. Buddy didn't like to sell to him, for he knew John would go home raging to a frightened wife and mother. However, when he walked in one afternoon with the money in his hand, Buddy could think of no way to refuse. After all, if *he* didn't sell to him someone else would. With the jar in his hand, John had turned to go, when he remembered something. "Say, Buddy, a bunch of us are going fishing this evening and we wondered if you'd like to go along."

"Sure thing! I'll meet you at the river."

It was a beautiful evening as with the others Buddy climbed into a small boat and rowed across to a favorite sandbar jutting out from the opposite shore of the river. It wasn't long before the big ones began to bite.

But John had brought the jar of liquor and passed it around after taking a generous drink himself. He was soon stretched out on the sand in a drunken sleep.

"Reckon we'd better go home," someone suggested at last, so they woke up John, piled in the fish, and scrambled aboard. The boat was riding low with the added weight of fish. Common sense told Buddy that some of them should walk down the bank and cross over on the bridge, but no one wanted to go. Foolishly they started across.

Suddenly in midstream the boat sank and Buddy found himself struggling in the water. Faintly he heard the cry for help, "Buddy! Buddy! Help me!" But he was battling to keep his own head above water. Frantically he kicked off one shoe, then the other. His wet clothing clung to his body, hampering movement as he tried to swim. In the dark-

ness he could only guess which way to go. How long had he been swimming? It seemed like hours. His muscles ached and his whole body was so tired that each move was a great effort. He couldn't make it. He was going to drown! Once again he cried out to the Lord! "Help me! God, this time I'll keep my promise. Hear me and save my life once again!" Even as he prayed he felt the bib of his overalls catch on the limb of an old tree. Desperately he clung to it until he had rested enough to swim on to shore.

Pulling himself up the bank he found the others there before him. "Are we all safe?" he asked. Quickly a count was made. One was missing! Searching the faces, suddenly Buddy knew who had called his name. His brother-in-law was gone!

Up and down the shore they walked, searching, calling, but in vain. With the coming of dawn someone brought a net and they began to drag the river. At last they found him.

That day was like a horrible nightmare for Buddy. Never would he forget the sight of the body as they pulled it from the river. Nor could his ears shut out the anguished screams of John's young wife and his mother. Bitterly he blamed himself. His brother-in-law had died drunk on whiskey which he had sold to him! Toward evening he became so miserable that he felt he must have help. Not far away lived a minister who had tried to be his friend. He would find that minister and talk to him.

A little girl answered the door. "Daddy's not here."

Disappointed, Buddy returned to his lonely vigil in the shadows outside the house, where the body of his brother-in-law lay. As he sat there, sadly listening to the weeping of the women, suddenly he felt a hand on his shoulder. It was the minister!

"You wanted me, Buddy?"

"Yes, I had to see you." He began

pouring out the entire story of his life, telling of his broken promise to God, and ending with the terrible night on the river. "I killed him," he concluded, "just as surely as though I'd done it with my own hands. I'm a murderer, not fit to live, and too sinful to die."

The minister took out his Bible. "God loves you, Buddy," he said.

"Not me. I'm too wicked. He has no use for a guy like me."

"But look here. Jesus says He came to call *sinners* to repentance. He was known as a Friend of *sinners*. He came into the world to save *sinners*. Buddy, too long you've been trying to change yourself. Take the Lord Jesus and let Him do the changing for you. Will you do it? Will you pray with me?"

Slowly Buddy went to his knees. With an old log for an altar the two began to pray. Buddy's prayer was halting at first as he confessed to the Lord his sins, but suddenly the joy of forgiveness burst into his heart and he leaped to his feet shouting. Down through the grove of pines he raced, breaking jars of whiskey right and left.

Buddy lost no time in telling others what God had done for him. Within a short time he was holding cottage prayer meetings, preaching on street corners, and witnessing in the jails and prison camps. I met him one day as we ministered at the city jail, and from the first I was struck by his consuming love for the Lord Jesus and his earnest desire to win others from sin. It was a joy to work with him in the services. Nothing ever thrilled him like the sight of people kneeling to pray for salvation. Then I left North Carolina to do missionary work on the Indian reservation in Idaho. I often thought of Buddy and wondered how he was doing. "Lord, keep him," I would pray. "Don't let him ever give up."

But I needn't have worried. Last summer I went home on a vacation, and way up in the hills I found Buddy preaching to the mountain people gathered in a little gospel tent. As he spoke of Jesus' love, it seemed I could almost see Him suffering on the cross in my place, and my heart was stirred anew. Searching the faces of those around me, I knew that they, too, had seen the Lord. Down these aisles they would go to kneel in the sawdust around the simple altar and give their hearts to Him.

Buddy still loves to fish, but now he finds his greatest pleasure in fishing for men. ◀ ◀

WORLD CONFERENCE of Pentecostal Churches

TORONTO, CANADA
September 14-21, 1958

For information on housing, etc., write to James Montgomery, Local Conference Secretary, 50 Euston Avenue, Toronto, Canada



THIS PRESENT WORLD

Press

BIBLE CIRCULATION INCREASING

Total world circulation of the Bible—including the Old and New Testaments and portions of each—reached 26,379,142 in December 1956. This is almost one million more than the year before and over three million more than in 1954.

LIQUOR ADVERTISING BANNED IN GEORGIA NEWSPAPERS

A new regulation banning liquor advertising in Atlanta and Macon (Georgia) newspapers has been announced. No newspaper in Georgia may carry liquor advertisements if one-third or more of its circulation is in dry counties.

OKLAHOMA BUSINESSMEN SPONSOR GOSPEL NEWSPAPER ADS

Businessmen in Oklahoma City have launched an advertising campaign to contend for the evangelical faith. They prepared a series of three ads to refute the newspaper ads published by the Knights of Columbus.

The first ad, appearing in the magazine section of *The Sunday Oklahoman*, defended the Bible as the sole guide for the Christian faith. Titled "Religious Leaders Crucified Christ," it emphasized the error of the priests and scribes in rejecting their Messiah, while common people guided solely by the Old Testament identified Him and took their stand for Him. Other ads are entitled "Dead or Alive?" and "Saints in Jail."

Anyone wishing to reprint the ads is invited to write to Oliver W. Price, Box 9081, Oklahoma City 15, Okla.

Ministers

METHODIST DISPUTE OVER USE OF TOBACCO BY MINISTERIAL CANDIDATES

A dispute has arisen as to whether Methodist candidates for the ministry who break a promise not to smoke can be rejected by a conference board of ministerial training. Bishop William T.

Watkins of Louisville has ruled that they can't. He says the Jurisdictional Council will uphold him. But members of the Memphis Annual Conference of The Methodist Church are calling for some kind of action against ministerial candidates who break their pledge to abstain from tobacco while ministering on a trial basis prior to ordination.

GOVERNOR MAKES PLEA FOR GOSPEL PREACHING

Governor Theodore R. McKeldin, of Maryland, told the Methodist Ministers Fellowship in Baltimore the kind of minister he would like his son to become.

First, "I would not want my son to get his sermons from newspapers... but from the Bible and from the experiences with his members."

Second, "I would not want my son to lead peace parades, or to preach sermons on prohibition."

Third, "I would not want my son to preach on economic problems, but to preach Christ." (There were seven other points in his address also.)

He was taken to task by Charles Hutchinson of the International Reform Federation, who interpreted the governor as saying that the gospel is not relevant to social issues.

Healing

PRESBYTERIANS CONTINUE STUDY OF SPIRITUAL HEALING MINISTRY

The growing prominence of spiritual healing in American Protestantism was highlighted at Pittsburgh, Pa., when the General Assembly of the new United Presbyterian Church in the U. S. A. voted to continue a special committee studying the relationship of Christian faith to physical health.

The committee, headed by Dr. Paul C. Warren, reported that "there is the danger in the tense emotional atmosphere of large healing missions of a concentration on the individual healer, rather than on God, as the source of wholeness." It also cautioned against the "danger of rejecting or neglecting

the resources of medical science."

However, the report said, there is a "greater danger of limiting the power of God by our fear and timidity, and of our failing to fulfill our Lord's own concern for the well-being and harmony of the whole personality when brought into obedience to the will and purpose of God."

Morals

COURT HEARS APPEAL TO UPHOLD LAST COMMANDMENT

Several weeks ago in Cook County (Chicago) circuit court a jury awarded \$490,000 to a 47-year-old doctor as a result of charges against another doctor that he alienated the affections of the other man's wife. The successful lawyer in winning the case concluded his pleas before the jury with, "I ask you members of the jury to serve notice to the world that the commandment, 'Thou shalt not covet thy neighbor's wife,' is a commandment to be kept."

The losing doctor was ordered to pay the large sum of money—but unless such sinning is repented of a much worse sentence will be handed down by the Judge of all the earth.

POLICE HALT RAFFLE AT CATHOLIC SCHOOL

Police halted a \$2,500 prize drawing at a bazaar on the grounds of a Catholic parochial school in Hamilton, Ontario, Canada. The questionable affair was sponsored by St. Patrick's Roman Catholic church.

Morality Inspector Arthur Robson warned that all raffles in which the prize is valued at more than \$50 are illegal, and that anyone involved is open to prosecution under the criminal code. However, no charges were made in connection with the lottery.

TELEVISION TORTURE INCREASING

American children are being exposed to more and more crime and violence on television. That's the finding of a recent survey by the National Association for Better Radio and Television. In a single week in May, the survey

found on early evening programs from seven TV stations: 161 murders, 60 "justifiable" homicides, 2 suicides, 192 attempted murders, 83 robberies, 15 kidnappings, 7 attempted lynchings, 6 dynamitings, 2 cases of arson, and 2 of torture.

Foreign

U. S. NAVY RESCUES MISSION VESSEL

A Congregational Christian mission vessel is afloat again in the Pacific, thanks to the U. S. Navy.

Miss Eleanor Wilson of Boston wrote that her floating church, Morning Star VII, had been tossed high on an island by a typhoon that swept Micronesia last winter.

For a while it appeared the Morning Star would be a total loss, as it was high and dry on land behind a solid wall of coral.

However, U. S. Navy visitors arrived on the island, saw the mission ship's plight, and called in a Navy bulldozer and other equipment. The Navy dragged the vessel over 350 feet and put it in the water intact.

Mission accomplished, mission afloat!

COMMUNIST LEADER ASKS THAT WEDDINGS BE MORE DIGNIFIED

Aleksandor N. Shelepin, a top Communist youth leader, complained at Moscow that civil marriages in Russia have "become too simplified." He said the ceremony "should be made more beautiful," and asked what would be wrong with making the marriage vows in civil rites. He also said it would be "a good idea to wear wedding rings," since he saw nothing religious in this custom. (In the same speech he demanded an all-out, well-organized anti-religious campaign aimed at young people who still go to church.)

CHINA MISSIONS DOOR MAY SOON SLAM ON MOSLEMS

It appears that the door that closed in the face of Christian missions may soon slam shut for Moslems, too, barring them from further missionary activity in China. The *People's Daily* in Peiping has charged Moslems with subversive attitudes and planning, declaring that Moslem leaders are "spreading absurd reactionary talk about Moslems of the world being one family." The paper hit particularly the Moslems' attitude that "they would fight for their religion but not for their country." Radio Moscow also has turned on the Moslems, labeling their religion "a remnant of the past."

EVANGEL DEADLINE

... LATE NEWS AT PRESS TIME

SALVATION ARMY LEADERS, in a special 16-day session held near London, England, made plans to modernize the Army's approach to winning souls while maintaining the same goals and standards. General Wilfred Kitching said that "antiquated methods must be set aside, unproductive activities abandoned, and new strategies examined." In future, the training period for Army officers will be increased from nine months' schooling plus a year's probation to two years' training and a year's probation. Greater emphasis will be placed on spiritual counseling and instruction. Increased use will be made of literature, radio and television.

FOUR PACIFISTS GAVE UP THEIR EFFORT to sail the 30-foot ketch, "Golden Rule," into the Enitwetok nuclear testing area. They put their vessel up for sale. Although their efforts to enter the forbidden waters ended in a 60-day jail term, they felt their cruise was a success for it aroused public interest in the moral issue that is involved in the nuclear tests.

NO SOONER HAD UN GENERAL SECRETARY DAG HAMMARSKJOLD left for New York with "an attitude of optimism" about his peace-making efforts in the Lebanese crisis than the Lebanese rebels descended on the American Presbyterian Hospital at Tripoli and threatened to destroy it. This was the first attack on U. S.-held property since two U. S. Information Agency libraries were attacked and burned in the early stages of the uprising. On June 25 rebels handed guards at the institution an ultimatum to "get out or we'll blow it up." The hospital's American staff was moved to Beirut several weeks before the threat came.

DELEGATES TO THE EVANGELICAL LUTHERAN CHURCH CONVENTION in Minneapolis last month decided they didn't want the word "American" in the name of the new church into which their denomination plans to merge in 1960. They voted in favor of the name "United Evangelical Lutheran Church," rather than "The American Lutheran Church." They said the word "American" would be too nationalistic and might hinder missionary work in some areas of the world.

A "FUN HOUSE" OPERATOR AT CLEVELAND, OHIO, was sentenced to a one-to-seven-year prison term for showing obscene films to her customers. The judge said he hoped the prison sentence would serve as an "example" to others who might make the mistake of thinking the average citizen wants "any part of this kind of filth."

MORE THAN 1,200 RECORD PLAYERS have been distributed among the Navajo Indians in Arizona, Colorado, and New Mexico by the American Bible Society, which also provides sets of records on which Scripture portions are given. The simple plastic phonograph is run by finger-power and costs about \$1.15 to manufacture.

A SHORTAGE OF PRIESTS IN SOUTH AMERICA was cited as the most serious problem facing the Roman Catholic Church on that continent. A Peruvian archbishop, addressing 2,000 delegates from various lands at a Chicago convention last month, said there are less priests in South America today--in proportion to the population--than there were in 1925, in spite of a recruitment campaign that has boosted the number from 19,000 up to approximately 30,000.



Mr. Sim, center of bottom row, stands with a group of Christian young people.

SIGNS FOLLOW IN A NATIONAL'S MINISTRY

—BY

EVELYN HATCHETT, MALAYA

MR. SIM WAS ONE OF THE FIRST TO start coming to the English section of the work in Penang, after it was opened on Kinta Lane. He is an employee of the government. Because of his work with the young people at the Chinese Swimming Club, and his many

contacts with the young men who come to Penang as boarding students in the Chinese schools, he has been instrumental in bringing many to our services.

However, at one time, because of outside religious pressure, Mr. Sim decided not to come to the Kinta Lane services any more. For several months we did not see him. Then early one morning his nephew brought a note to the mission house. It was from Mr. Sim; it stated that he had been ill for about six weeks and requested that we come and pray for him. He said he knew he had disobeyed God.

We went to pray for him, as he requested; and with tears rolling down his cheeks he prayed, made his confession, and received the reviving touch of God upon his life.

A letter has just been received from Mr. Sim bearing witness to another marvelous work of God in his life. This is what he says:

"Something wonderful has happened, and I want you to know about it. Praise the Lord!

"I had not been feeling well since the Chinese New Year suffering with coughs and colds. Last fortnight my coughing was getting worse, and I went to consult a local practitioner who is quite famous in local medical circles. He gave me a thorough examination and an X ray, which revealed that there was something wrong with my right lung. The impression that he gave was that I had T.B. He gave me an injection and some medicine and pills and asked me to return for further injections once every

two days. In six weeks he would take another X ray of my chest.

"That was on the 16th of April. On the 22nd I went to see Brother Szeto from Hong Kong, who is conducting a series of prayer meetings for our church, in Chinese as well as English. He has been blessed with the gift of healing from God. I asked Brother Szeto to pray for me and beseech the good God to heal my lungs. He prayed fervently for me for quite some time, laying his hands on my chest, calling on God to have mercy and heal me in Christ's name. Mr. Gunaratnam, who took me to Mr. Szeto, also joined in our prayers.

"After prayer I felt a peace and serenity which I had seldom experienced before, and my whole body felt fine and light.

"The following day I went to the General Hospital, where we government servants get free treatment, to have a separate X ray taken. I was convinced everything would be all right.

"Thank God, when on Saturday morning I went for the results the doctor in charge told me my lungs are perfectly all right. There is no cause to worry.

"Can you imagine the rapture I experienced! I am sure you will join me in shouting Hallelujah!"

We rejoice in this wonderful testimony of healing and feel happy also that God is using the national brethren and laymen in a ministry of faith, whereby God confirms His Word with signs following. Pray for our national brethren.



Siu Wai Pan prays at a baptismal service. Mr. Sim is one of the number here.

EXPANSION IN GERMANY

BY J. P. KOLENDA

The greatest spiritual need for Germany is the training of young men for the ministry. Five years ago there was no Pentecostal Bible School in Germany. At that time one was started and the results have been gratifying. However, the accommodation has been limited. Even at present the facilities allow only twenty-five students.

As the demand for trained workers is far greater than can be met at the present rate, it is imperative to enlarge the school. The present building is 55 feet by 145 feet without the chapel. Two stories added on (as shown in the accompanying drawing) would triple the capacity so that seventy-five students could be cared for. (The third story, served by dormer windows, would allow ninety per cent of the floor space to be used and would give twenty-seven additional rooms plus two apartments.)

The three stories will be completely utilized. The personnel of the Publishing House plus the office staff and faculty members will occupy part of the structure.

Financial help is needed. The addition of the building will cost in the neighborhood of \$25,000. The costs will be kept down to the minimum. Spiritual results from this expansion will be invaluable. Offerings should be designated "Germany Bible School Building" and sent c/o Foreign Missions Department, Assemblies of God, Springfield 1, Missouri.



Artist's conception of completed building



Mexican Congregation assemble outside new church

Our new Mexican Assemblies of God church at Nuevo Guerrero, Tamps, Mexico, was started by two of our Spanish ministers from the U.S., Josue Cruz and Diego Gonzales, both from San Antonio, Texas. Several of the members of the Templo Cristiano of San Antonio, of which Josue Cruz is pastor, co-operated in the establishment of the new church.

The work is progressing rapidly; about seventy-five attend Sunday School, and very good crowds attend the evangelistic services on Sunday nights.

Diego Gonzales not only preached

strenuously while establishing the church but, with the help of other brethren, did all the carpentry work. And once when the funds were low he donated \$500 of his savings in order to complete the building, for he knew that to leave the building unfinished would be disastrous.

The entire cost of building was about \$1620, not including the labor, and the brethren still owe about \$800. Please pray that God may supply every need and that this beautiful church edifice which seats or accommodates about 200 people may become the spiritual home of many.

NEW ASSEMBLY IN MEXICO

TRANSLATED BY
JOSE GIRON,
DISTRICT SECRETARY

MISSIONARY News Notes



ELDERLY MISSIONARY DIES

Mae Field Mayo, 90 for many years a missionary in China, passed on to be with the Lord on Saturday, June 14, in Los Angeles, California. She was born in Farmingdale, Maine, on July 15, 1867.

Miss Mayo gave her heart to the Lord when still a young woman and offered herself for foreign service. She first went to China in 1912, and it was during her first furlough to the United States in 1920 that she received missionary appointment by the Foreign Missions Department of the Assemblies of God. In 1930 she was compelled by ill health to leave China.

Miss Mayo was for many years a faithful member of Bethel Temple in Los Angeles, California, and there the funeral service was held on Tuesday, June 17.

In the June 15 issue an announcement was made concerning the arrival of Susan Joy at the home of the Sterling Stewarts of San Salvador. It has been called to our attention that Susan has a twin brother, Samuel Jon.

* * *

A wire from De Etta Butler tells of her safe arrival at Monrovia, Liberia, on June 8.

* * *

The Paul Weidman family arrived in New York on June 9 from Ghana. They proceeded directly to Springfield, Missouri and are now at home at 2727 North Grant.

* * *

Evelyn Hatchett is home on furlough from Malaya. Her address is 4920 Austin Drive, Galveston, Texas.

Send Foreign Missionary offerings to

NOEL PERKIN

**EXECUTIVE DIRECTOR
FOREIGN MISSIONS
DEPARTMENT**

434 W. Pacific St., Springfield 1, Mo.



PHOTO BY PHILIP GENDREAU

Hopi dancers at Indian Lodge at the Grand Canyon

The Mission Field at Our Front Door

BY RUTH LYON

IT IS NOT NECESSARY TO VISIT A foreign country to find heathen practices and worship. Many of our own neighbors—the American Indians—live in rank heathenism and have never been told the good news of Christ. Their medicine men are very wicked and give themselves wholly to Satanic powers. Many Indian people are full of the fears and superstitions that have been instilled within them.

Assemblies of God missionaries have found peyote worship well established on various reservations. Peyote, which the Indians use in this pagan religious ritual, is a dope which looks something

like a dried peach. It is derived from the narcotic Peitol cactus plant. Those who eat the peyote become very ill and often vomit. The "Peyote God" is (they say) "swallowed" and thus makes Satan come out (vomiting). Indians attribute the resultant shaking to Holy Ghost power. Medical men declare the drug is a slow but sure death to all who use it and eventually paralyzes its victims.

This small green cactus, which had been used ritually in Mexico for centuries, was first introduced to this country in 1870. Its use spread rapidly among the Indian tribes.

"According to a pamphlet published by the Home Missions Council of North America, peyote was not always used in connection with religious ceremonies. The pamphlet, written by Niles Carpenter and G. E. Lindquist,

states that in 1918 an ethnologist studying about the Indians in Oklahoma told the Indians that if they called their peyote gathering a religion, the law could not prevent their getting together to eat it. This they did, and the Native American Church was chartered by the Oklahoma State Legislature. . . . Since no membership rolls are kept, there is no accurate information as to the strength of the cult."

In this "church," peyote is used as the sacrament in ceremonies compounded of Christian and native Indian elements.

"Peyote's ancient value as a restorer of health is highly esteemed in the ceremony. As a panacea for spiritual and physical ills *Father Peyote* is regarded as far transcending 'white man's medicine.'" The peyote drug produces a strange intoxication in the user, which varies with the amount consumed and the individual's reaction to the drug.

"The findings of all scientific investigators agree that peyote intoxication is a disturbance, characterized by an incessant flow of visions of infinite beauty, of both color and form, often followed after a time by the seeing of monsters, grotesque faces, and gruesome shapes." The user may have hallucinations of Jesus, angels, snakes, enemies, etc.

The two mental states of the Indian user must be understood by the missionary before he can expect to help him break the chains that bind him and find a new life in God: (1) a state of anxiety produced by a feeling of body change with fear of dissolution; (2) a feeling akin to religious peace and contentment.

"Indian myths reflect among other things the defenses erected against the ever-present threats to the Indian—death, starvation, and powerlessness against nature. . . . In the peyote religion 'powers' (formerly ascribed only to medicine men or 'shamans') are conferred by *Father Peyote* on all its adherents." Thus, the *individual* has power he would not otherwise possess. This is the reason that Indians accept peyote as an "Indian religion."

"A third and powerful force is that of suggestion: the religious atmosphere, the air of peace and fraternity, the borrowings from the Christian service and ideology, the drama of the Peyote Way conceived as a road leading into the sky, are all operative on the devotee during the ceremony.

Sources for quoted parts of this article are the book "Mission U.S.A." by Elva Johnson (Gospel Publishing House), and a pamphlet on "Peyote Intoxication" by Walter Bromberg, M.D. and Charles L. Tranter, M.D., Reno, Nevada.

"The fourth factor is the exclusivistic form of the peyote religion with its accent on the aboriginal notion of supernaturalism as the source of human power. . . . Peyotism is a *technique to attain inner security* in grappling with a new culture, of whose benefits they are not yet convinced."

There are other forms of heathenism on the reservations as well. For instance, in the little village of Guadalupi in Arizona at Easter time, the usual festivities, which are a mixture of Catholicism and paganism, took place. If you could have accompanied the missionaries and observed the activities, you would have felt as they did: *Can a thing like this take place here in America?*

The missionaries saw the shrine the Indians had built, the images, the head-dresses (which were as hideous as those worn in the African jungles), and heard the wail of their chants.

An area about the size of two ordinary city lots was turned over for dances—if they can be called "dances." It was impossible to tell who was taking part, for they were all disguised. There

was much drinking. They had made an image of Christ and painted it black. Kissing its feet, they danced or kept time with the drum-drum of the sticks and drums they had made for music. All week before Easter this took place through the nights and most of the days. The Fiesta was exciting to them. It was an annual event! (Many of the *palefaces* came to see.) Then the night before Easter the Indians made a stuffed dummy for Judas which they put in the bushes. Then they danced, chanted and drank. Finally they shot the dummy full of holes and burned it.

In spite of all this, God is working on the reservations our missionaries have been able to reach thus far. There have been many souls saved and healed. For instance, an old man, who used to be the leading dancer in the ceremonies mentioned above, has been converted and never misses an opportunity to come and pray. He became afflicted with paralysis and through it turned to Christ. As the missionaries teach the Word of God, his face lights up with hunger and desire to know more about the Lord.

Yes, God is working, but He must work through us and through the missionaries whom He calls. Those who cannot go as missionaries can pray and support this Home Missions work financially. Even clothing and food which are sent to the missionaries for distribution play their important part, for such expressions of goodwill often open the Indians' hearts to the gospel. *Our Indian Missions Fund is \$5,000 in the red.* Since salaries of some of the home missionaries are paid from this fund every month, there is no chance to build it up unless there is *concerted action from the districts.* There is no reserve for emergencies. Some of the missionaries have put their own meager funds into building projects, so great is their desire to see the work of God progress. How great is your desire?

As God lays it on your heart, don't delay sending your offering (clearly marked for the INDIAN MISSIONS FUND) to:

HOME MISSIONS DEPARTMENT
434 W. PACIFIC
Springfield 1, Missouri

Northwest District WMC's HELP ARIZONA INDIANS

IN RESPONSE TO A CALL FOR ASSISTANCE for the Arizona Indian works, the WMC's of the Northwest District rallied heartily. Brother and Sister Walter Rose of the Assembly of God at Mossyrock graciously offered to take their pickup and transport the supplies direct to Sister D. E. Gribling, WMC president of the Arizona District.



The All Tribes Indian Assembly in Phoenix, Arizona. Alta Washburn is pastor.

Supplies came in from all over the Northwest District, so that when Brother Rose was ready to begin the trip on December 27 the pickup was loaded to capacity.

The following quotations from letters of appreciation will indicate something of the need these supplies helped to meet:

"The things you sent to our mission were such a blessing to the Indians, especially the quilts. We tried to give them to the families who had the greatest need; that indeed is hard to figure out, for you know that many of them sleep on the ground. Their little mud houses do not have floors. If there is a bed in the house, the parents sleep on it and the children lie on the ground. So we gave the heaviest dark covers to them. We are trying to keep a few single washable covers for the new Indian school this fall. The Indians have great faith, and these things are coming in answer to their prayers. So

you can see that the work of the WMC ladies is a fulfillment of their prayers. I do not know all of these wonderful women, but I am asking you to thank every one of them for their help to the All Tribes Indian Mission in Phoenix." —Alta Washburn.

"Each week as we packed our station wagon to go to the Indian reservation, a prayer went up to the Lord for equipment. You see, we have been conducting open-air services in the little village of Guadalupe, Arizona. Our equipment consisted of six chairs, an accordion, and portable phonograph. As the Indians were gathering, we often thought: *If only we had something to use for adequate seats.* Our hearts overflowed with gratitude when the Lord sent you along, Sister Gribling, with some mats made especially to be placed on the floor. I wish you would please relay this message to our dear WMC's who so faithfully have labored to make these mats. Of course, now they are being used on the ground. The Yaquis squat on them crosslegged, and all have a place to sit during the service. By faith I'm looking forward to the time when they may be used in the church for prayer mats." —Mary A. Booher

The Whip of Hurry

BY DOROTHY C. HASKIN

TEARS FILLED MARTHA MADISON'S eyes as she watched her daughter Doris take her marriage vows. Doris was a radiant bride, in her long full gown of Chantilly lace and the dainty fingertip veil. And Martha felt sure that Harry would make Doris a good husband. Only Martha felt so suddenly lonesome. As if something precious were going out of her life forever.

Too quickly the ceremony was over, and the minister uttered the final prayer. The organist started the recessional. The bride and groom turned and hurried down the aisle, and out of the church. Martha wept. Doris was gone. She had hurried away.

Martha thought with regret of all the times through the years when she had hurried Doris. Like many other mothers, she had hurried her children all through their childhood days. She had never really taken the time to enjoy the always too-short childhood.

The whip of the modern home is the word *hurry*. Like a lash, mother insists on hurry, hurry, hurry. This business of hurry starts with the little fellow. He's geared more slowly than the rest of the family. The world is all new to him; there's so much to see, so much to do. He is interested only in this very minute, and whatever has caught his immediate attention. A bent pin, a torn scrap of paper, or a bright plastic toy can keep him completely fascinated for half an hour.

So "hurry" jumps to the mouth of mother. "Hurry and eat your cereal." There are dishes to wash, beds to make, clothes to be ironed and a cake to bake. She is hurrying the precious moments of childhood out of the way to do the ordinary.

Then one day she watches her teenage son in his T-shirt and jeans eating like "all get-out" and she nags, "John, stop bolting your food." But it is too

late. She herself has formed the habit of the years with "Hurry, hurry, hurry."

Often too when Josie was a little girl, she would come home at night full of talk of the day. To Josie it was important that, "We played hopscotch today, and Daisy has a new dress, and Mary is moving, and—"

"Tell me tomorrow. Hurry now and go to bed."

But the day came when Josie didn't go to her mother with her secrets. And mother would lament, "Josie doesn't tell me a thing." How gladly she would have listened to some talk about her boy friends, but Josie's confidences had been hurried too often. While still too young, she hurried into marriage with a boy who had but one good quality. He had time for Josie.

The spirit of *hurry* has permeated every area of our lives, even our devotional time. It was true, the Carlburgs always had devotions before the children went to school. Mrs. Carlburg read the Bible while the others ate



PHOTO BY HAROLD M. LAMBERT

their breakfast and she waited on them. It was a combination of "Jesus said" and, "Mom, I want some more butter." Then Mr. Carlburg would pray—a short and snappy prayer, so they could all get away on time.

If the obvious solution of getting up early enough to give the children a peaceful start for the day ever occurred to the Carlburgs, it was dismissed. Or they could have set aside a portion of time after the evening meal. Instead, they hurried, hurried, *hurried* family worship until when the oldest boy Tom was married he decided not to bother about family prayers. After all, they had represented the most hurried time of day in his father's home. They must not be very important.

God, who knew so well our tendency to hurry, admonished, "He that believ-

FOR THE JUNIOR READER

Multiple Choice Quiz

Underscore your answers. Then use a Bible concordance to see how many you did correctly.

1. The wife of Aquila was (Deborah, Priscilla, Sapphira).
2. The man who asked Pilate for the privilege of burying the body of Christ was (Saul of Tarsus, Andrew, Joseph of Arimathea, Stephen).
3. The baby Jesus was taken to (Egypt, Syria, Lybia, Cyrene) to escape the wrath of King Herod.
4. The first Christian martyr was (James, Nero, Cornelius, Stephen).
5. "Potiphar" was the name of (the father of Moses, a servant of Elisha, an

Egyptian captain and officer of Pharaoh).

6. Jesus ascended into heaven from a mountain named (Gilboa, Olivet, Moriah, Carmel).

7. Paul was shipwrecked on the island named (Melita, Cyprus, Sicily).

8. The Beatitudes are found in a sermon preached by (John the Baptist, Jesus, Philip).

9. Lazarus, the brother of Mary and Martha, was (healed of leprosy, called to be an apostle, raised from the dead).

10. Paul was converted (in a synagogue, on the Damascus road, as he listened to Jesus).

eth shall not make haste" (Isaiah 28:16). Unfortunately the modern tendency is to hurry the child out of the home, out of the parents' confidence, and even out of the ability to live a quiet, Christ-centered life. The advice to motorists to "slow down and live" might well be heeded by many Christian families today.



Family Altar

DAILY BIBLE READINGS BY R. G. CHAMPION

The Every-Member Church

(Continued from page five)

great things happen in the church and the community.

In an every-member church each person *pays his tithe*. The Old Testament rule was that one must give one tenth of his income to the Lord; the New Testament mentions the tenth as a minimum. But in many cases only a small part of this amount is contributed to the work of the church. It is true that man has built up a world in which money is far too important; but so long as we live in this kind of world we will need money, and so does the church. It needs much more than it usually has at its disposal.

It requires money to send missionaries to foreign fields; it requires funds to plant new churches at home; it requires dollars to care for the aged and the orphaned. Finances are needed for all the other activities that are undertaken in the name of Christ.

Few things thwart the work of the Spirit of Christ in our hearts as do stinginess and niggardliness. And there are few things that bring such rich inner dividends as the feeling that we have shared adequately with the Lord—that we have returned to Him a proper share of what He has given us.

When we reach the place in our spiritual growth that our church is an every-member church in its worship, its work, its praying, and its paying, then we will have a church in which every member is also a *witnessing* member. Every Christian should go forth and live his religion. Then those who do business with us, or have social intercourse with us, or work beside us will know that we have been with Jesus. Even if we do not say a word, the kind of life we live will be its own witness.

Thus we will have become a vital part of an every-member church, and our conduct will be our witness to the great gift of salvation in Christ Jesus our Lord. ◀◀

Monday, July 21

Read: Psalm 119:161-176

Learn: "Great peace have they which love thy law; and nothing shall offend them" (Psalm 119:165).

For the Parent: This passage concludes the study of the Word of God found in Psalm 119. Point out that God's Word brings: (1) joy, v. 162; (2) a hatred of evil, v. 163; (3) a praise to God, v. 164; (4) great peace, v. 165. As we meditate on God's Word, it brings us a love for and a knowledge of God's ways. God's Word is a source of much help to us if we will only avail ourselves of it.

Question Time: What are some of the things God's Word brings to us? (See above) What does v. 176 mean to you?

Tuesday, July 22

Read: Psalms 121, 123, 124

Learn: "My help cometh from the Lord, which made heaven and earth. . . . He that keepeth thee will not slumber" (Psalm 121:2, 3).

For the Parent: These three psalms each emphasize how God is our help in all things. Psalm 121 points out that God watches over us at all times. Psalm 123 stresses God's mercy toward us in sending help. Psalm 124 shows how helpless we are without the Lord. Point out the importance of relying on God completely, knowing that He will preserve and help us as we trust Him.

Question Time: From whom does our help come? (121:2) What phase of God's help do each of these psalms stress? (See above) How can we depend on God more?

Wednesday, July 23

Read: Psalms 122, 125

Learn: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever" (Psalm 125:2).

For the Parent: The central theme of these two psalms is the city of Jerusalem and the temple of God there. Lessons for us include: (1) we should be glad for the privilege we have of going to God's house; (2) we should remember to pray for the Jews, God's chosen people; (3) those who trust in God have a great security—God Himself is their protection.

Question Time: What is the central theme of these two psalms? (See above) What lessons do they have for us?

Thursday, July 24

Read: Amos 5:3-15

Learn: "Seek the Lord, and ye shall live" (Amos 5:6).

For the Parent: (Additional material on "Amos, the Prophet of Justice" will be found on Sunday's Lesson page.) Throughout this passage, Amos is emphasizing the theme: Seek the Lord. Have the group go over these verses, noting the number of times reference is made to seeking God. Stress the importance of seeking God's help in every phase of life. Also stress that we should hate evil and love good—otherwise God's judgment will come upon us.

Question Time: What seems to be the single theme of this passage? (See above) What sins does Amos mention? (vv. 7, 11, 12)

Friday, July 25

Read: 1 Samuel 18:1-4; 20:11-17 (Sunday's Lesson for Juniors)

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

For the Parent: These scriptures refer to the outstanding friendship between David and Jonathan. Discuss this friendship. Discuss the meaning of the word, "friend." (Have someone look it up in the dictionary.) Then point out: (1) the value of having friends and of being a friend; (2) how to choose friends; (3) how to make friendships count for Christ.

Question Time: Who were two well-known friends in the Bible? (See above) What is a friend? What are some ways in which we can make friendships count for Christ?

Saturday, July 26

Read: Daniel 6 (Sunday's Lesson for Primaries)

Learn: "Behold, God is my salvation; I will trust, and not be afraid" (Isaiah 12:2).

For the Parent: Review the familiar story of Daniel in the lions' den, pointing out: (1) why he was thrown into the lions' den, vv. 4-16; (2) the king's pride, v. 7, got him into a difficult position, v. 14; (3) that Daniel did not compromise his spiritual standards even though he knew the consequences, v. 10; (4) God's deliverance, vv. 16-24; (5) God was glorified, vv. 25-28.

Question Time: What was the real reason Daniel was thrown into the lions' den? (v. 4) How did God deliver him? (v. 22)

Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



AMOS, THE PROPHET OF JUSTICE

Sunday School Lesson for July 27, 1958

AMOS 5:3-15

Amos preached during the reigns of Jeroboam II and Uzziah, both of whom had greatly strengthened Israel's economic and political situation. Under Jeroboam II Israel reached its greatest height since the time of Solomon. It had grown rich—but rotten! As the nation advanced in wealth and power it degenerated morally and spiritually.

God chooses one man to emphasize one aspect of truth, and another man to stress some other equally important aspect. Hosea had preached God's mercy and loving kindness until it was heartbreaking. But some hearts won't be broken that way. So it was that Amos was the rugged champion and proclaimer of God's righteousness, justice, and judgment.

Amos was not a preacher either by birth or by schooling. He was a country preacher, a farmer. His language throughout the Book speaks of the open field, the farm, the cattle, the crops. Yet he was as surely called of God and anointed from heaven as any man who ever lived. Courageously he delivered an unpopular message, in absolute indifference to what it would cost him. The approval of God meant more to him than prosperity, position, or even life itself. The message of his Book may be summed up as follows:

I. SINS DENOUNCED. What Amos said to Israel can be said to America today, for conditions are amazingly similar!

(1) *There was love of ease and luxury.* "Woe to them that are at ease in Zion, . . . that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, . . . that chant to the sound of the viol, . . . that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph." What a picture of ease-loving, pleasure-seeking, drinking, dining, dancing America! What extravagance, sensuality, and utter indifference to the needs (both spiritual and material) of others less fortunate! Let us take heed to ourselves, lest we become self-indulgent and worldly.

(2) *There was the oppression of the poor.* The luxuries enjoyed by this class of idle rich in Israel had been obtained by means which Amos denounced. The poor and needy were being sold as slaves by heartless creditors. There was dishonest trading, cheating, bribery—all at the expense of the poor. "They sold the righteous for silver, and the poor for a pair of shoes" (Amos 2:6). "They . . . store up violence and robbery in their palaces" (3:10). "When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?" (8:5, 6).

(3) *There was unrestrained immorality.* "A man and his father will go in unto the same maid, to profane my holy name" (2:8). A mad obsession with sex has gripped so-called "Christian" America too!

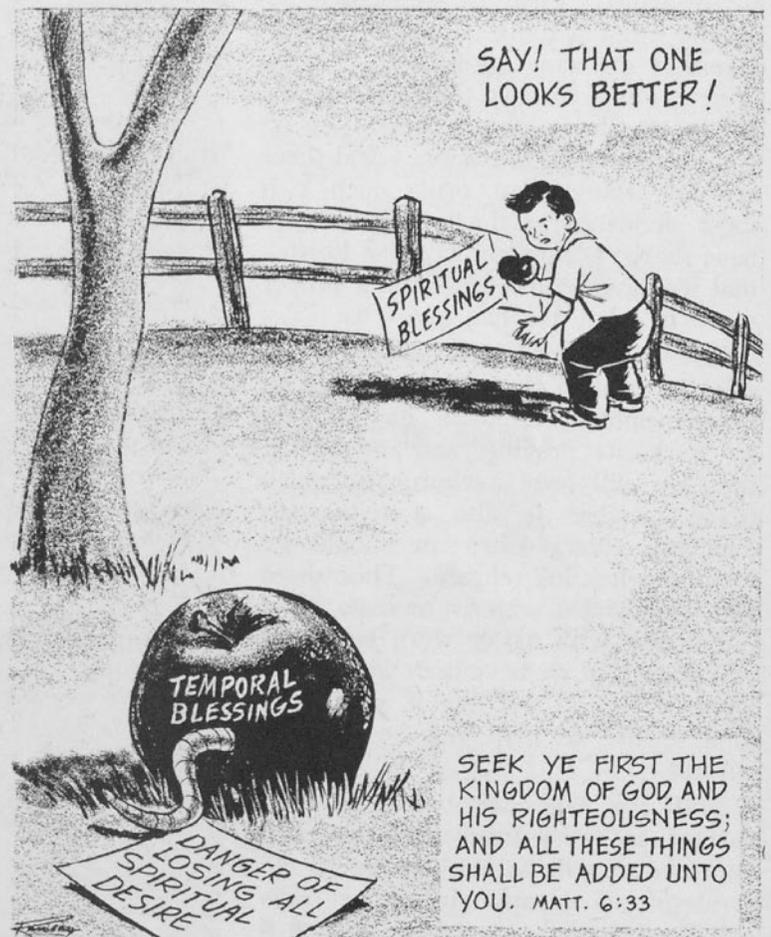
(4) *There was religious formality and hypocrisy.* "I hate, I despise your feast days, and I will not smell in your solemn assemblies. . . . Take thou away from me the noise of thy songs" (Ch. 5:21-25). With arrogant presumption the nation carried on its ordinances of worship, observed its feast days, brought their various offerings in abundance. They deluded themselves into thinking that God would overlook their sins.

II. SALVATION OFFERED. Israel had strayed far from God, yet not so far that they might not return. Amos not only pointed out their sins but also pointed out the way of salvation. "Prepare to meet thy God! O Israel!" (4:12). "Seek the Lord, and ye shall live. . . . Seek good, and not evil . . . and establish judgment . . . : it may be that the Lord God of hosts will be gracious" (5:6, 14, 15). How reasonable are God's demands! How simple is the way to His heart and His blessings!

III. JUDGMENT PRONOUNCED. "Then Amaziah the priest . . . sent to Jeroboam . . . saying, Amos hath conspired against thee . . . : the land is not able to bear his words." Here was a false prophet, the court preacher who objected to Amos' "negative preaching," who sought to discredit God's messenger and rid the land of him. Israel must choose between Amos' and Amaziah's message—and so must we! Israel chose Amaziah and brought upon herself the judgment predicted by Amos—the land was destroyed and the people were taken captive. How will it be with us? The time has come when men will not endure sound doctrine, but, having ears which itch for self-pleasing sermons, have turned away from the truth. But God still waits to be gracious to those who fully turn to Him!

—J. Bashford Bishop

THERE'S A WORM HE DOESN'T SEE



THE HOUSE ACROSS THE STREET

By Elva Johnson

I WAS JUST A BABY SITTER AND NOT on a social level with the people in whose lovely homes I worked while going to school. Maybe that's the reason the mother of the Merrian twins felt free to ask me the question she did. There was a wistful, haunted look in her usually gay eyes as she asked, "Are the people in the house across the street happier than we are?"

She searched my face for the answer. I had worked in both homes and had seen both families under many circumstances. I thought of the wild joy I had seen in the house across the street when "daddy" hit a home run, for he was a major league ball player and home runs were important.

And I remembered the intense questioning and uncertainty I had seen in their faces on those rare occasions when

they had discussed "religion." Such discussions usually ended with the mother saying, "Well, I'm every bit as good as Mrs. Jackson down the street. If she makes it, I will, even if I don't go to church every Sunday."

The husband and father would then mention his attainments in his favorite lodge. More than once the lady had confided to me, "He isn't religious, but I'm so glad he has the lodge. Everyone needs something to hold onto."

But I was aware that Mrs. Merrian was waiting for my answer. "No," I had to admit. "I can't say they are happier than you are."

She seemed puzzled, and a little embarrassed at having brought up the subject at all. "I thought that since they have more money, they would be happier. They don't have to worry

about a thing," she said as she pulled on her gloves. She kissed the children goodbye and was gone for the afternoon.

Too many people are like Mrs. Merrian, looking wistfully at the house across the street or the job in the next town or the couple at the next table, and thinking that if their own circumstances were only different they would be happier.

But a man called David proved long ago that true happiness does not spring from pleasant outward circumstances but from the right relationship with God. Driven into a wilderness, forced to hide in a cave to preserve his life, David could have visualized the palace of King Saul and said, "I would be happy if I could only be in that lovely place tonight instead of this damp and chilly cave." But he didn't. His circumstances were poor, but he actually rejoiced, and in the fifty-seventh Psalm (which he wrote at that time) we read that he even wanted to awaken early to sing praises to God!

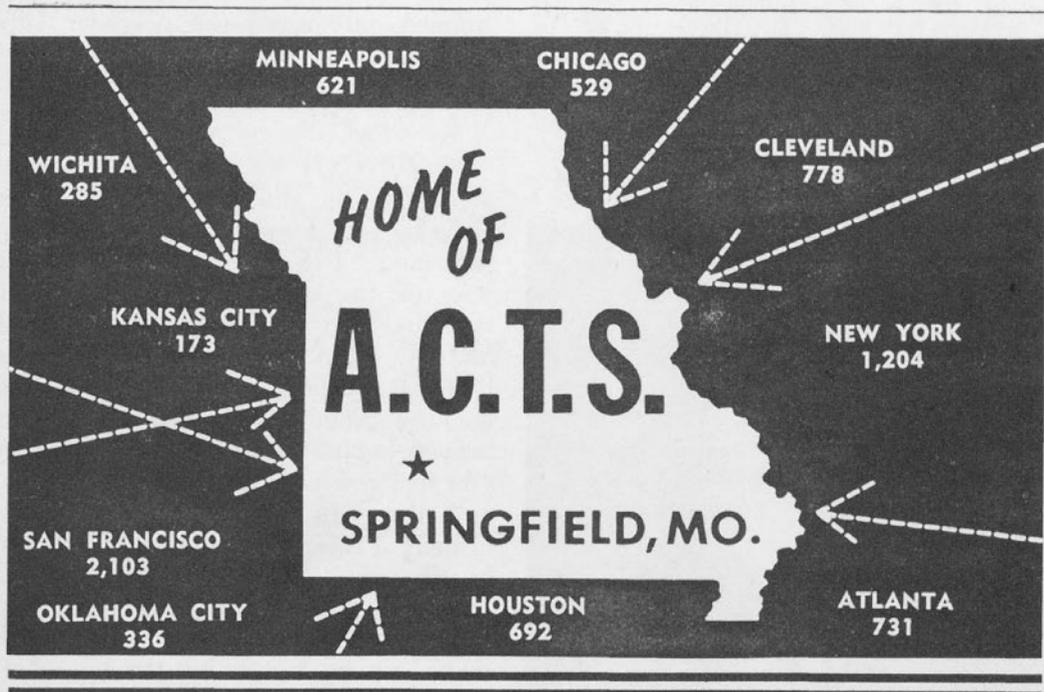
Saul's circumstances were infinitely better than his from a natural point of view, but David's God had lifted him above his situation and made him happy in spite of them.

Paul and Silas in the Philippian jail certainly were not in comfortable circumstances. Having been severely beaten and jailed, their feet placed in stocks, they still could sing praises to God at midnight.

This kind of joy does not spring from natural sources. It comes from God. David put it into very simple language when he said, "Happy is that people, whose God is the Lord" (Psalm 144:15).

Is the Lord *your* God? He wants to be, and all heaven waits to rejoice with you when you find true happiness in surrendering your life to Him.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7). ◀ ◀



Sunday School leaders across the nation agree that A.C.T.S. . . . provides information on new Sunday School methods and ideas. . . . offers an outstanding faculty—each instructor is a leader in his field and Pentecostal in his experience. . . . furnishes pleasant surroundings for relaxation and Christian fellowship.

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REVIVALTIME NEWS FLASH!

The following station has been added to the REVIVALTIME radio log:

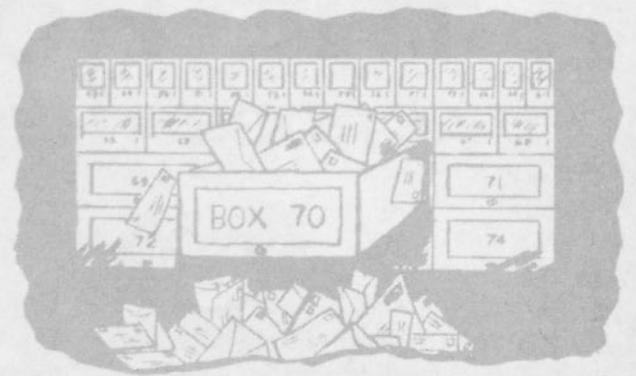
PAINESVILLE, OHIO (WPVL)
1460 kc.—500 watts

Check local newspaper for time.

The following station has a new release time for REVIVALTIME:

GREENWOOD, MISS. (WABG)
Wednesday, 7:30 p.m.

Testimonies From Revivaltime— Post Office Box 70



A LADY IN INDUSTRY, ILLINOIS, recently wrote: "I want to thank you so much for the prayers offered for my daughter who was having mental trouble. Now she seems entirely cured. She does her own work and takes care of her baby with great pleasure. I am sure it was the earnest prayers that brought God's healing to her. Many, many thanks to you for all you did in her behalf."

Hundreds of letters like this pour in continually to give witness of the spiritual ministry of REVIVALTIME. It is thrilling indeed to read of the work that God is doing in the hearts and lives of people everywhere as they listen to the anointed singing and preaching on the broadcast. The Spirit of the Lord is working, and new people are being reached every week.

May the following testimonies inspire you not only to place your trust in One who is able to meet your need, but also to pray for this world-wide ministry.

MOUNT VERNON, N. Y.—"I would like to thank you for your prayers. Some time ago I wrote, asking you to pray for me concerning my husband. He had served me divorce papers, and I was worried, not knowing what to do. You sent me advice, which I followed. He withdrew proceedings, but never returned home. Now that I am here, he writes regularly that he misses me and wants us to be together again. May God bless you in your wonderful work."

FORT WALTON BEACH, FLA.—"I received your letter and was so glad to hear from you. I want to break the good news to you. My husband came back to God last Sunday. I'm so happy. I know my Redeemer lives! I am healed, and I am still working for God. I want to thank you for your prayers."

WANATAH, INDIANA—"You asked for all to join hands while you prayed for those who were ill. My husband and I called our son into the room and prayed with you. We asked God to relieve him from his suffering of asthma and hay fever. He spent a terrible night, but at five o'clock in the morning he went to sleep and wasn't bothered any more. He did not have to take tablets or any shots the whole season. We thank our Lord for ministers like you."

FORT WALTON BEACH, FLA.—"While reading your testimonies in the EVANGEL, God so stirred my soul that I just had to write and tell you how God gloriously answered prayer for me. In the summer of 1956 I wrote to you requesting prayer for my husband and me. My husband was overseas; I was backslidden and had so indulged in sin there was very

little chance that he and I would ever be reunited. But, praise God, he is home now and God brought us together once again, saved our souls, delivered me from the forces of the devil, and put a burning determination in my soul to dedicate my whole life to Him. I thank God for men like you and for your prayers. May God richly bless you in your great work for Him!"

CHEWELAH, WASH.—"Recently I stopped our daily paper, so that I might put that money in God's work. And just tonight I felt your program would be the one I would send it to. I'm so thankful for this Pentecostal way of living, but would like to see others reached for God. After I had stopped our paper, the neighbor lady offered to let me read hers each day. Surely God does provide when we put His work first."

THREE RIVERS, MICH.—"I want to thank you and my Lord for your prayers last Sunday night for us in radioland. Before you offered prayer you told us to lay our hands on one near us. No one was with me so I laid my hand on the left side of the back of my neck, which had bothered me and ached for some time. I had prayed but no relief came. Well, after you had prayed I took my hand down and the pain was all gone. I was healed! Praise God forever! The pain is still gone."

You, too, can share in this spiritual ministry. You may not be able to reach these persons personally, but by standing behind the ministry of REVIVALTIME you can help reach them through the means of radio. Send us your letters of encouragement. Your prayers will be effective and souls will be reached as you write to—

REVIVALTIME
BOX 70
SPRINGFIELD, MO.



C. M. Ward as he appears on Sunday night Revivaltime broadcast



Home of the Assembly of God in Irwin, Pa.



First Assembly in Norwalk, Calif.

Four Assemblies of God Dedicated

IRWIN, PA.

The present facilities of the Irwin, Pa., Assembly of God are the result of a continuous program of enlargement made necessary by the growth of the church since its beginning some 27 years ago.

The brick church is 48 by 90 feet with a full basement. The basement auditorium seats 130 and is surrounded by 14 classrooms.

The main sanctuary seats 400 and is completely air-conditioned. Walls are finished in light rose and the carpeting is deep wine.

Other facilities include a nursery, pastor's study, prayer room, and an apartment for evangelists.

A Pentecostal contractor supervised the newest phase of construction and some labor was donated by men of the congregation.

Pastor J. L. Pittman has served the church since 1951. He writes that during the construction period, the church enjoyed an outpouring of the Spirit which lasted for months. Souls were saved, believers filled with the Spirit, and the supernatural was in evidence in every service.

NORWALK, CALIF.

Pastor Dale Hunsdoerfer and the congregation of First Assembly in Norwalk, California, are rejoicing in the completion of their new church, pictured here. Dedication services were held last October in connection with the eleventh anniversary of the opening of the work.

The building was contracted by the pastor

and construction was supervised by Virgil Atkins, a member of the congregation. Interior finishing was done by members of the church. Three floors in the back provide nine Sunday School classrooms, while the balcony houses the Sunday School office and college classroom. Pastor's study, crib, and nursery rooms are located in the front part of the building.

Over-all size of the building is 54 by 110 feet, and seating capacity is 500.

The church is adjacent to buildings previously used for services, but now converted into Norwalk Christian (day) School. Total worth of all the church property is in excess of \$178,000.

Pastor Hunsdoerfer, who has served the congregation for ten years, says, "Surely God has blessed us with a wonderful increase in souls saved and filled with His Holy Spirit. It is impossible to tell of all the showers of blessings He has poured out upon us. We give all the glory to Jesus."

GREENVILLE, TEXAS

The new home of the First Assembly of God in Greenville, Texas, is located in the newest and fastest growing area of the city.

The auditorium of the buff brick building seats 300 and is finished in green pastels with knotty pine and white oak paneling.

The new church has eleven Sunday School rooms, a nursery, junior auditorium, baptistry, and pastor's study.

Dedication services on March 30 this year were the high points of a glorious three-week revival conducted by Martin Luther David-

son, brother of the pastor, Paul Davidson. Bert Webb, Assistant General Superintendent, was the dedicatory speaker.

During the past year since Brother Davidson came to be pastor, the all-time Sunday School record has been broken, and there has been a good increase in the average monthly attendance.

LEBANON, PA.

The new First Assembly of God in Lebanon, Pa., is located in an area designated as "The Valley of Planned Progress." Of brick construction, the new building is 50 by 80 feet and is valued at \$95,000.

The front lobby features an 18-foot-long planter which can be seen from the outside through the plate glass front, and is automatically lighted each evening by time clocks.

The main auditorium has massive draped windows, and is furnished with Endicott Cushion-Eze seating. There are now a total of 17 classrooms to accommodate the growing Sunday School.

The new church was dedicated in services with A. N. Chase, Eastern District Superintendent, and Andrew Stirling, North Carolina Superintendent. Five weeks of glorious revival followed the dedication of the church. Andrew Stirling, David Owens, and Jim Collins ministered during this time.

Pastor Jack Ferguson says, "The Light in the Valley of Planned Progress" is intensifying in its glow as the Holy Spirit continues to work here in the heart of the Pennsylvania Dutch Country."

New home of First Assembly, Greenville, Texas.



Night photo of the new church in Lebanon, Pa.





COURTESY STANDARD PUBLISHING FOUNDATION

Look on Us!

THE WORLD IS LOOKING FOR PEOPLE WHO WILL SHOW FORTH THE GLORY OF GOD; AND ONLY AS WE KEEP IN VITAL CONTACT WITH CHRIST, CAN WE SAY, "LOOK ON US."

BY DAENA CARGNEL

Newcomerstown, Ohio

WHEN PETER AND JOHN WENT UP to the temple to pray after Pentecost, and the lame man at the gate asked for an alms, Peter dared to say to him, "Look on us." He could give this authoritative command because he had access to an unlimited source of power, and the Spirit of the Lord was upon him, setting his heart aflame with boundless faith and courage. When the lame man looked into the eyes of Peter and John, that courage and faith sprang up in his own heart also.

Some time ago my husband and I were traveling over a country road. A huge tractor approached with what appeared to be only a small child at the wheel. Alarmed, I cried, "Watch out! Here comes a tractor driven by a child!"

As the tractor came closer my hus-

band said, "Don't you see it is an illusion? Can't you see who is behind the child?" To my relief, as the tractor passed by, I saw that the small boy did have his little hands on the wheel, as he sat on his father's lap. The father had one strong hand on the wheel, but the lad did not see it and his little face beamed as he believed he was doing the driving. I thought, "That's just the way it is with us. With Christ behind us and His mighty hand on the wheel, we can do all things. We can, like the little boy, have radiant countenances and say with confidence, 'Look on us.'" What a glorious revelation! And as the world looks, it will see Jesus, for we will reflect His glory.

In 2 Kings 4:8, 9 we read about a

great woman who "looked upon Elisha" and said, "Behold now, I perceive that this is an holy man of God, which passeth by us continually." It can only be said of us that we are holy men and women of God as we maintain communion with Christ.

Paul was able to live such a life. Hear him as he declares: "Be ye followers of me, even as I also am of Christ" (1 Corinthians 11:1). Here is the secret of such a bold statement—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20).

Wesley, that great preacher of old, was able to live a triumphant life by the power of God. The story is told that one day as he was preaching to a large crowd in a downtrodden section of London, two ruffians appeared at the edge of the crowd. One said to the other, "Who is this preacher? We'll show him. What right has he to come here and spoil our fun?" They picked up stones, and belligerently elbowed their way through the crowd until they came within hailing distance of the preacher. They were ready to hurl the stones in his face, when, as Wesley was talking about the power of Christ to change the lives of sinful men, a transforming beauty spread over his face. The ruffians stood transfixed, their arms poised in air. One turned to the other with a note of awe in his voice and said, "He ain't a man, Bill. He ain't a man."

The stones fell from their hands to the ground and as they continued to listen, their hearts were softened. When the sermon was finished, the great preacher made his way through the crowd. One of the ruffians reached out his hand to touch the hem of his garment and as he did so the attention of Wesley was drawn to him and his companion. He placed his hands on their heads and said, "God bless you, my boys," and passed on. As he did so, one of the ruffians turned to the other and with awe in his voice said, "He is a man, Bill; he is a man. He is a man like God."

This world is looking for a people who will show forth the glory of God. It has looked upon the Assemblies of God and marvelled at our growth and spirituality. But the secret of our growth, spirituality, and strength is Christ and His Spirit in us and with us. Only as we keep our vital contact with Him can we continue to say effectively, "Look on us." ◀◀

GOD'S DULL AXES

(Continued from page three)

the measure of faith necessary to use them (Romans 12:3-8).

Faced with these facts, we should never seek to be discharged from duty simply because our talents do not excel (Matthew 25:15-28). To present a rusted axe at the Judgment Seat of Christ can result only in our being led to a heap of wood, hay, and stubble, cheap materials, instead of the more costly gold, silver, and precious stones we would have had if we had used the implement of divine service when the opportunity was afforded.

An axe may be neglected and become rusty because the owner has rheumatism, arthritis, or some other devitalizing disease. When one is crippled and bedfast he can hardly be expected to keep busy at the woodpile. Likewise, disabled and enfeebled believers cannot maintain steady and fruitful service for Christ. Love for the world and its pleasures can produce spiritual incapacity that will leave us powerless to assist others. An axe left to itself becomes rusted, pitted, useless.

3. *The axe has been neglected in the tool shed.* A grindstone is an indispensable part of a woodsman's equipment. All cutting tools must be subjected to its abrasive surface at intervals. If the hone or emery wheel were not rough it would not achieve its purpose.

Trials are the believers' whetstone, and are the design of a wise and understanding God. They are not unreasonable, for they are said to be "common to man" (1 Corinthians 10:13). They are not unbearable, for they are but "light affliction" and are brief in duration (2 Corinthians 4:17). They are not a hindrance but are working for us and in our behalf. Adversity serves to keep the axe of Christian service in a workable condition.

To fail in the time of testing is disastrous, for to do so is to come short of the divine aim. The crown of life is promised not to those who are tried, but to those who *endure* temptation (James 1:12). We can "count it all joy" (James 1:2) only when we are victorious in the test, and our trial will be "found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:7) only if our faith has

remained as gold that has survived the refiner's fire. When we complain and murmur during the processes which are intended for our perfection, we are but refusing the abrasive whetstone that God has designed to sharpen our axe. See Acts 5:40-42.

Prayer is another means of keeping the edge on the axe. Faithfulness in this type of devotion cannot be over-emphasized. It was the loyalty of two preachers in attending a prayer meeting that resulted in the miracle at the Beautiful Gate of the temple (Acts 3:1-10). It was the early Christians' petition for boldness that resulted in the spiritual earthquake that shook the place where they were gathered and which produced the subsequent display of great power and witnessing (Acts 4:23-33). A simple cottage prayer meeting caused God to dispatch a heavenly messenger to rescue Peter from imprisonment and death at the hands of Herod (Acts 12:1-17).

We cry because the iron is blunt, but we are simply reaping the harvest of our own negligence. The lack of prayer in our lives is a mute testimony of our apathy. The decreasing num-

ber of seekers at our altars and in our prayer rooms is concrete evidence that we are indifferent to our need.

We find time to stand in the back of the auditorium to laugh and talk, but we cannot spare a few moments to wait upon the Lord! The sight of a penitent sinner calling on God for mercy does not stir us any longer. While angels rejoice, some Christians frivolously chat and gossip.

The reason why believers tire so easily and quickly these days is that their strength is spent while using a dull implement. Programs are fine, but if they are used as a substitute for divine power their weakness is apparent. A little promotion is advantageous, but if it becomes our sole means of survival we can expect only shipwreck on the shores of spiritual impotence.

A return to the principles of 1 Corinthians 2:1-5 is our only solution. When the crucified and risen Christ is our whole theme, then we can expect to wield an axe that will have the proper effect on that which it contacts. When our approach to our fellow men is one of humility, fear, and trembling, then we can anticipate the divine assistance that we so sorely need.

Blunt iron can cut but little wood. A powerless life cannot build the kingdom of God. Only as we keep the axe sharp can we fulfill our mission in enlarging the temple not made with hands (Ephesians 2:21, 22). ◀◀



1958 GRADUATES OF LATIN AMERICAN BIBLE INSTITUTE

Twelve students graduated this year from the Latin American Bible Institute of California. They came from Peru, Nicaragua, Mexico, Puerto Rico, and the United States. The superintendent of the school, Theodore Bueno, is pictured here with this year's graduating class.

The address of this fine Spanish-speaking Bible Institute (founded by Alice E. Luce) is 14209 E. Lomitas Avenue, La Puente, California. The next term will begin September 29.

From God's viewpoint, old Hans was in possession of more wealth than a man could count. And he claimed it too.

The Richest Man in the Valley

BY EWALD SONNERIK

A WEALTHY NORWEGIAN FARMER stood on the porch of his fine home, gazing out over his broad acres. He had travelled in foreign lands, and had seen many wonderful landscapes, but never had feasted his eyes upon scenery that appeared so beautiful to him as his own land on this fair summer's day.

"All this is mine!" he exclaimed.

As he stood gloating over his land, a servant appeared with his favorite horse. He jumped into the saddle and galloped away for his daily ride. Up the lane a little distance old Hans, the farm hand, was working. The landlord stopped for a chat. Hans had just unpacked his lunch, removed his hat, and, with folded hands, was returning thanks to the Giver of all good gifts.

"Well, Hans, how are you today?" The farmer's voice broke in upon his meditation.

"Oh, is it you, sir?" responded the old man, looking up. "I did not hear you coming. I have grown somewhat deaf lately; and my sight is failing too."

"But you look very happy, Hans."

"Happy? Yes, indeed, I am happy; and I have many reasons to be. My heavenly Father gives me raiment and daily bread. I have a roof over my head, and a good bed to sleep in; and that is more than my precious Saviour had while He sojourned here below. I was just thanking God for all these mercies, when you appeared.

"May I tell you a dream I had last night, sir?"

"Of course, Hans; tell your dream; I would like to hear it."

"As I was falling asleep, my mind was much taken up with the happy land above, and the many mansions prepared for those who truly love the Lord. Suddenly I felt myself transferred to the heavenly portals; they were wide

open, so I could look into the blessed city. Oh, sir, the glory and beauty I saw no tongue could describe! Of course it was just a dream; but there was one thing I particularly want to tell you."

The landlord began to be uneasy, and would have left, but Hans, not noticing, continued, "I heard a voice, saying, 'The richest man in the valley will die tonight.' After that the most wonderful music—a real hallelujah chorus—burst upon my ears. Then I awoke.

"Sir, those solemn words were spoken so plainly. I have not since been able to forget them. I felt I ought to tell you; perhaps it is a warning."

The landlord's face turned pale, but he tried to hide the fears that rushed in upon him.

"Nonsense! You may believe in dreams, if you like, but I do not. Good-bye."

He galloped away in great haste. Old Hans, looking after him, prayed, "O Lord, have mercy on his soul, if he is to die so soon."

A couple of hours later the farmer rode in through his own gate, and his servant took care of the horse. Hurrying into the parlor, he threw himself down on the sofa, feeling quite exhausted.

"What a fool I am, for letting the silly talk of an ignorant old man disturb me! The richest man in the valley; of course that is myself. But, the idea of dying tonight! I never have been so well in my life as I am at present. At least, this morning I felt fine; but right now I do have a peculiar headache, and my heart does not seem to beat normally. Perhaps I should send for the doctor."

Toward evening the doctor came in answer to his summons, and the farmer,

though somewhat feverish because of his agitation, was at a loss to explain his disability.

Finally he repeated the strange remarks of old Hans. "And really, Doctor," he concluded, "I have not felt well since. Do you believe in dreams?"

"Dreams. Humbug! I thought you knew better than to believe in such stuff. You die tonight? Nonsense!" And the doctor laughed heartily.

"I am glad you came, Doctor. You seem to be the right man to give me courage. I hope you will stay for supper."

The doctor lingered for several hours, employing all his ingenuity to entertain the farmer and drive away his serious thoughts.

It was nearing ten o'clock when the doctor decided to leave. Just then, the doorbell rang and its shrill sound startled everyone in the house.

"Who can be calling at this time of night?" the farmer inquired anxiously.

"Sorry to disturb you, sir," said the messenger. "I just came to tell you that old Hans died suddenly this evening, and to ask if you will please make arrangements for the funeral tomorrow."

So the old man's dream had come true! It was not the possessor of broad and fertile acres, but the poor servant who lived in a shack, and heartily thanked his Heavenly Father for his coarse daily fare who was the richest man in the valley. His ransomed soul had gone "sweeping through the gates, washed in the blood of the Lamb."

And reader, how is it with you? Are you rich in the *real* treasures, as Hans was, and is his Saviour yours?

Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

—Redemption Tidings

DADDY'S SLEEVE

The Bible says, "... the greatest of these is love." Greater than faith, which will turn into sight. Greater than hope, which will terminate in reality. Greater because it will outlast all else. Human love can only faintly approximate to illustrate God's love which is "shed abroad in our hearts by the Holy Ghost" (Romans 5:5).

One time when an evangelist was away his little six-year-old daughter was secretly lonely. Sensing that her mother might feel the same way, she said, "Mother, I'll tell you what to do: just go to the closet and put the sleeve of one of daddy's coats around your neck a little while. That is what I do."

The everlasting arms which are "underneath" (Deuteronomy 33:27) are actually more realistic and far more dependable than any daddy's sleeve or even his arms. —A. Reid Jepson

New Recognition for Speed-the-Light

The Christ's Ambassadors Department has announced a new plan for recognizing the young people's achievement in giving to Speed-the-Light. It will be known as the TOP TWENTY-TWO. Each month the C. A. groups which excel in either total or per capita giving will be listed in *The Pentecostal Evangel*.

The TOP TWENTY-TWO in the nation in each category will make up the list, allowing the possibility of one church from each of our forty-four districts. Of course, it is also possible that all the churches might be from the same district. Watch for the list in next week's *Evangel*. The list will carry the name of the church, together with the total amount given or the amount given per capita through the month of May. Per capita giving is based on the total amount given divided by the reported membership of the C. A. group.

In addition to the listing in the *Evangel*, the top five groups in each category will be listed monthly in the *C. A. Herald*. The five groups which lead in each category at the end of the year will be awarded a beautiful walnut plaque. Listings each month will be on the basis of accumulative giving since the beginning of the calendar year.

The publication of a quarterly report listing all churches whose giving rated \$1 per member or more has been discontinued as an economy measure.

Among the Districts

Recent Changes in Official Leadership

ARKANSAS DISTRICT

H. E. Shaw resigned as Secretary-Treasurer and Henry W. Culbreth was named to succeed him. Mail should be sent to P. O. Box 2580, Little Rock, Arkansas.

INDIANA DISTRICT

Glenn Horst of Fort Wayne was elected to succeed Bill Thorton as Secretary of the district. All mail is to be addressed to Box 55244, Uptown Station, Indianapolis 5, Indiana.

MICHIGAN DISTRICT

Orie L. Robinson, 6053 Chase Road, Dearborn 1, follows Brother Malachi R. Cook as District Secretary-Treasurer.

MINNESOTA DISTRICT

Ivan O. Miller resigned as Assistant Superintendent because of ill health and Stanley H. Clarke was elected to fill the position. Brother Miller reportedly is improved and is able to take care of NCBI business from a wheel chair.

MISSISSIPPI DISTRICT

J. F. Ballard resigned as Superintendent and J. C. Burks was called to fill this position.

NEW JERSEY DISTRICT

Norman J. Kirk replaces the former Secretary-Treasurer, William J. Belbin, but handles only the Treasurer's duties.

NORTH DAKOTA DISTRICT

K. E. Olson, formerly Assistant Superintendent, was named District Superintendent when R. L. Brandt resigned that office to become National Home Missions Secretary. The vacant office of Assistant Superintendent has been filled by C. L. Strom, Box 86, Tioga. Peter Walker is now Secretary-Treasurer.

NORTHWEST DISTRICT

The District Superintendent, Dwight H. McLaughlin, accepted a call to become pastor of the Full Gospel Tabernacle in Bakersfield, California. Reuben J. Carlson was chosen to serve as District Superintendent in his place.

OHIO DISTRICT

Paul J. Emery now serves as Secretary-Treasurer in the place of T. E. Hartshorn who resigned to pastor at Lima, Ohio.

OKLAHOMA DISTRICT

Floyd L. Poag resigned, after serving four and a half years as District Secretary-Treasurer, to be the pastor of Evangel Assembly of God in Oklahoma City. His new address is Box 5177, Oklahoma City, Okla. Leonard H. Arnold now fills the vacated office.

OREGON DISTRICT

The office of Assistant Superintendent has been discontinued and Levi A. Larson is now the District Secretary. (Formerly George J. Davis was Assistant Superintendent and Secretary.)

SOUTH DAKOTA DISTRICT

David J. Geist has resigned as Assistant Superintendent and S. H. Peterson has been selected to fill the office.

SOUTH FLORIDA DISTRICT

Harold E. Bullock now has the combined office of Secretary-Treasurer. Formerly the offices were separate and were filled by J. Fay Johnson and Evelyn A. Bush respectively.

SOUTHERN CALIFORNIA DISTRICT

Floyd Woodworth was forced to resign as District Superintendent because of his health and L. E. Halvorson was elected to fill the office. The office of Assistant Superintendent, formerly held by Brother Halvorson, is now filled by T. C. Cunningham. (It is reported that Brother Woodworth is now back in limited service for the Lord.)

SOUTHERN IDAHO DISTRICT

Paul A. Fleming was elected to the office of Superintendent, formerly held by C. A. Slaughter. C. Gerald Roberts is the new Treasurer. He succeeds H. B. Walkup who is the Assistant Superintendent. Brother Walkup formerly held both offices.

SOUTHERN MISSOURI DISTRICT

N. Cleo Tapp has been elected Superintendent after serving as Secretary-Treasurer for a number of years. D. A. Hastie, former Superintendent, resigned to be pastor at Bethel Temple in St. Louis, Missouri. Bartlett Peterson, former C. B. I. President and Revivaltime announcer, was elected to serve as District Secretary-Treasurer.

TENNESSEE DISTRICT

C. C. Crace, who resigned as Superintendent to pastor the Crichton Assembly of God in Mobile, Alabama, reconsidered and remains as Superintendent of the Tennessee District.

WYOMING DISTRICT

Superintendent R. G. McAllister's new address is 132 W. 12th, Casper, Wyoming. E. Dwight Beard, 1614 E. 2nd, Casper, Wyo., was elected Secretary-Treasurer to succeed Murray W. McLees.

Why Must Good People Suffer?

BY F. HELEN JARVIS

ONE OF THE INTRIGUING PROBLEMS of the centuries has been that of suffering and pain, and much has been spoken and written concerning the purposes thereof. A Joblike soul announces, "Man is born unto trouble." Another dogmatically asserts that it is God's judgment for sin. Again, someone with little knowledge of God and His Word exclaims, "God is too good to permit affliction."

Some vigorously affirm, "Suffering is of the devil." Others, fearful and despairing, ask over and over, "Why, oh why? To what purpose?"

Thank God, the Book does not leave uncertainties, but provides complete answers. Although the *original* cause is plainly described in Genesis as sin, suffering brings various benefits to the child of God. The Word shows us that there are particular blessings which trials can impart to the life and character of an individual. All who have truly loved God have experienced chastening. The assurance of sonship (Heb. 12:6-8) by a loving Heavenly Father is evidence through His faithfulness in correcting us. Often our thoughtless foolishness leads into doing things contrary to His will. This makes it necessary for Him in His own wise way to apply the corrective rod.

If Jesus, the perfect One, learned obedience through the things which He suffered, how much more must we stumbling humans be taught obedience to His commands. David declared, "Before I was afflicted I went astray: but now I have kept thy word. . . . It is good for me that I have been afflicted; that I might learn thy statutes. . . . I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me" (Psa. 119:67, 71, 75).

Suffering is a means of becoming fruitful in spiritual attainments; it is one of the best avenues to Christian graces. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit," said the Master. He Himself became "perfect" (or *complete*) through suffering (Heb. 2:10). The "corn of wheat" *must die* to become fruitful. Patience is the offspring of trouble (Rom. 5:3, 4), and no one can appreciate the "way of the cross"

until he has done some "cross-bearing" himself. It has been said of great geniuses that they do not produce their best creative work until they have experienced pain.

Frequently suffering is the "golden key" that unlocks the treasure house of spiritual power. Just as surely as an athlete must daily observe rigid training and practice overcoming obstacles in order to develop natural strength and prowess, so must the child of God develop his spiritual "muscles." No one can be an overcomer for Jesus without a battle, and triumphant reigning is promised to those who suffer with Him.



PHOTO BY CALIFORNIA MISSION TRAILS ASSOC.

Walking With God

"Yea, though I walk through the valley . . . thou art with me" (Psalm 23)

Through the dark vale of sin and fear
I walk with God.
No light I see, no voice I hear,
Though I have trod—my hand in His—
For many a year.
But this I know:
Some day the darkness shall be gone,
The silence broken by His welcome voice;
So until then—when I shall see His face—
Come gain or loss,
Or pain of heavy cross,
With His strong hand on mine I shall rejoice,
And journey on,
Content to trust in His unfailing grace.

—Leslie Smith

If we will permit it, suffering can be self-revealing. Our strength is an unknown quantity until we start "weightlifting." Someone has said, "It is a mistake to suppose that men succeed through success; they much oftener succeed through failure." Realizing our weaknesses and frailties, we lose conceit and proud assurance and cling more closely to Him for His strength and sufficiency. In our own strength we would advance our own desires, but suffering—a thorn in the flesh—has a way of clipping those endeavors and teaching the meaning of the promise, "My grace is sufficient."

Tested faith is one of the glories of heaven. Refined by sorrow, it is of eternal value. When the heavens melt with wrathful heat this world's glamorous gold will disintegrate and vanish, but the graces and faith which have been born in the furnace of affliction will stand for eternity (1 Peter 1:7).

To some rare souls there is given a specific *ministry of suffering*. Paul refers to such in Philippians 1:29 and mentions it in other scriptures. He explains in 1 Timothy 1:16 that he regarded his sufferings for Christ as a "pattern" to others. Throughout the centuries this has been fulfilled as afflicted and persecuted men and women, remembering the apostle's experiences, have found in them inspiration for victorious faith and courage.

The way we react to trouble can be either a blessing or a curse to *others*. No one appreciates a depressed, defeated, and disconsolate spirit, but we all have precious memories of those who in the midst of trial have remained joyously trusting. Their bouyancy of hope has been an uplift to their fellow travelers.

Paul reminds us in 2 Corinthians 1:4 that the comfort which we have received in the time of distress enables us to impart comfort to others in sorrow. For, as we experience grief and pain, we acquire heartfelt sympathy and compassion for the sorrowing, and understand better how to help lift the burden. An understanding heart is a rare possession, and one that is acquired in none-too-pleasant ways. When Je-

sus was suffering upon the cross, He was desperately concerned about others, and the entire purpose of His agonies was the eternal worth of *others!* May our eyes be opened to the value of suffering in enabling us to fulfill our obligations to those about us!

In the midst of suffering we learn to *know* God as never before. Frequently God chooses affliction to demonstrate His divine will and infinite wisdom, and we can cry with Joseph of long ago, "Ye thought evil against me: but God meant it unto good." In the *valley*, as we sense His presence, the tears wash the dust from our eyes, and we are able to see Him as He really is; and His power, His faithfulness, His mercies, and His gracious goodness become vivid realities.

However, our attitudes toward suffering and our reception of it determine its worth to us. The unspiritual soul may seek to ignore the existence of suffering, or to obliterate it with pleasure, or even to endure it with a kind of philosophic resignation. Psychology offers various approaches, but the Bible exhorts the Christian to take a different course.

We should first humbly and honestly conduct a self-searching inventory of ourselves. If the real cause lies *within* us, then we should admit our error, and in deep humility seek God's face for forgiveness. If not, then we should regard it as something *positive* in the purpose of God, and accept His crucible of affliction by committing our souls unto Him in well-doing (1 Peter 4:19). No matter how severe the test, and how inexplicable to our human mind, by His grace let us fearlessly face our problems, recognizing that we miss God's best if we fail to find a challenge and a blessing in our sorrows. May God enable us to accept His purpose and staunchly ride the gale, for it is possible in Him to turn even miserable defeat into a glorious victory—benefiting ourselves, blessing others, and glorifying Him!

FELLOWSHIP NEWS

NEW WORK IN WYOMING

Pastor and Mrs. John E. Gerrard opened a new work in Big Piney, Wyoming, in April. On May 4 the Sunday School began with 20 in attendance. Meetings are being held in the Legion Hall temporarily.

If you have loved ones in this area, the Gerrards will be glad to contact them.

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ark.	Cedarville	A of G	July 14—	Charles Ogdon	Ray Wood
	Lake City	A of G	July 28-Aug. 10	Bob Swain & wife	S. S. Dean
Calif.	Tulare	* First	July 23-28	Virgil & Edythe Warens	Clyde S. O'Shields
	Turlock	Bethel Temple	July 22—	Don George	Robert Carrington
Ill.	Pecatonica	A of G	July 29-Aug. 10	Joel R. Palmer & wife	Dwain Grell
Ind.	Fort Wayne	A of G	July 16-Aug. 10	William H. Kautz	Glenn M. Horst
Iowa	Eldora	A of G	July 22-Aug. 3	Arnold Segesman & wife	Leroy Whiteman
Kans.	Havana	A of G	July 27—	J. E. Hansen	J. A. Botts
Minn.	Owatonna	A of G	July 22-Aug. 3	R. W. Hastie & family	S. A. Hallblade
Miss.	Caledonia	A of G	July 20—	Bob Slaton	John Griffith
Mo.	Republic	A of G	July 22-Aug. 3	Jim Collins	Ray Hundley
	Springfield	East Side	July 27—	Fred & Gladys Voight	Albert Pyle
N. Y.	Poughkeepsie	** Poughkeepsie	July 27—	Jimmy Adams Party	Ira Elliot
Okla.	Catoosa	A of G	July 27-Aug. 10	E. C. Lagmay & wife	J. Walter Leppke
Tenn.	Bristol	Glad Tidings	July 20-Aug. 10	C. W. Shumway	Donald N. Cooke
	Savannah	First	July 20—	E. C. Davis	E. T. Echols
Tex.	Bascom	* Calvary	July 21-25	Lucelia Lanz	James E. Parsons
	Dallas	Lancaster Road	July 7-20	Leon Morrow	Wayne Long
	Frankston	First	July 16-27	Norman Jones	Marvin Capelhart
	Houston	Greens Bayou	July 27-Aug. 3	Don Norville	Lester P. Summers
	Lubbock	Central	July 28-Aug. 3	Morris Lefkowitz	Kenneth D. Barney
	Azle	Jay Bird	July 13-20	Fred Carrington & wife	W. F. Mercer
	Baytown	Trinity Tab.	July 22—	Ken George	W. S. Graham
	Mt. Pleasant	First	July 13—	M. C. Allen Party	B. L. Manning
Wisc.	Marinette	A of G	July 22-27	Christian Hild & wife	Morris E. Hayes
Wyo.	Cheyenne	First	July 29-Aug. 10	The Tanner Team	Harold Keener
Canada	Morden, Man.	Pentecostal	July 18—	Eskelin Family	R. L. Donnelly
Bahamas	Eleuthera	A of G	July 20—	Lula Ware & Barbara Stephens	Talmage F. Bulter

*Children's Revival

** Tent Revival

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

Their address is Box 82, Big Piney, Wyoming.

INDIANA DISTRICT HOLDS SUCCESSFUL COUNCIL

INDIANAPOLIS, IND.—The 13th annual District Council for Indiana convened here May 5 to 7. A. A. Wilson of Kansas City, Missouri, was guest speaker. This was Indiana's greatest District Council, and there are indications of a banner year for progress in the District.

The following officers were elected: Roy H. Wead, Superintendent; Paul A. Evans, Assistant Superintendent; Glenn M. Horst, Secretary; and William Van Winkle, Treasurer and State Sunday School Director.

—Roy. H. Wead

NEW CHURCH DEDICATED

ADRIAN, MO.—The newly enlarged and remodeled church home of the Adrian Assembly of God was dedicated on Sunday, June 1. The dedicatory speaker was Bartlett Peterson, president of Central Bible Institute for the past ten years and recently elected to the office of secretary-treasurer of the Southern Missouri District.

Leon L. Martin and his wife went to Adrian in August 1957 and two months later the construction work began. Additions were made to the front and both sides of the former frame building. The old walls on both sides were replaced by steel posts and the auditorium was made 40½ by 44 feet in size. The new walls are of concrete block construction;

the front is Norman brick. A vestibule, rest rooms, nursery, and three classrooms were added. The basement also was remodeled. It has a large assembly room and six classrooms.

Brother and Sister Martin resigned in May. Their new address is Box 248, Erick, Oklahoma. Brother and Sister J. W. Whitlock are the new pastors at Adrian.

CHANGE OF PASTORS

L. H. Sheets has resigned as pastor of the First Assembly of God in Gardena, Calif. to do evangelistic work. He had pastored at Gardena for nine years during which time the old building was paid off and a new one erected with a present indebtedness of only \$5,000. W. M. Lamar was called by the church to be the new pastor.

WITH CHRIST

MARION EUGENE DODDS, 50, Cotati, Calif. went to be with the Lord June 7, 1958. Brother Dodds was ordained in 1945. Since then he has pastored in a number of states and was serving as pastor of Calvary Mission, Santa Rosa, California, until the time of his death.

DAVID LUKE SAMFORD, 65, Houston, Texas, went to be with the Lord June 3, 1958 following a heart attack. Brother Samford was ordained in the Texas District June 5, 1952. His ministry was confined to the Texas District as pastor and evangelist.



Your Questions

ANSWERED BY ERNEST S. WILLIAMS

The Bible says, "The soul that sinneth, it shall die" (Ezekiel 18:4). I thought the soul lived forever.

The term *soul* is often used to refer to the whole being. The meaning is, "The person who sins shall die." See also Leviticus 4:2; 5:1, 2, 4, 15, 17.

* * *

What did Paul mean when he said, "I robbed other churches"? (2 Corinthians 11:8)

The J. B. Phillips translation says, "... It was what [other churches] paid me that made it possible to minister to you free of charge." Paul meant that he accepted support from other churches, which received no service from him, that he might minister to the Corinthians.

* * *

I have been listening to a teaching that the place of Paradise was changed when Jesus rose from the dead. If this is so, where is David? The Scripture says, "David is not ascended into the heavens" (Acts 2:34).

It is a common belief that, when Jesus ascended up on high, Paradise was transferred from a part of *sheol* (Hebrew), or *hades* (Greek), to the third heaven (2 Corinthians 12:4). In Acts 2, Peter was seeking to prove the resurrection of Christ. Although David was not yet resurrected bodily, Jesus was.

* * *

Why was Peter carrying a sword when it was against the teaching of Christ to resort to carnal weapons?

I think Peter had not been carrying a sword earlier than when he accompanied Jesus to Gethsemane. At the Last Supper Jesus had said, "He that hath no sword, let him sell his garment, and buy one" (Luke 22:36). To this the disciples said, "Lord, behold, here are two swords." These were evidently in the place where they had eaten. Impulsive Peter then laid hold on one of the swords, believing he was obeying Jesus in doing so. Jesus had no thought of using the sword, as is shown in

Matthew 26:51, 52. The reason Jesus wished them to have a sword was that the prophecy of Isaiah 53:12 might be fulfilled, "He was numbered with the transgressors."

* * *

I have read that the apostle John was cast into a caldron of boiling oil. The Thompson Chain Reference Bible says he died a natural death. The Educator Encyclopedia says he died at the hands of Jews. Which is right?

It is generally accepted that John wrote the Book of Revelation about A.D. 93. That being so, he lived to a very old age and probably died a natural death. The story that he was cast into a caldron of boiling oil is only a legend. If this actually took place, he was so protected by God that he did not die from this. I think it is also legendary that he died as a martyr at the hands of Jews.

* * *

I have been bothered through reading that while all saved people are ready to die, only those filled with the Spirit are ready for translation. Can you help me?

In my opinion, if a person is ready to meet the Lord at death, he is ready to meet the Lord at His second coming. The Bible makes no distinction. It says, "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thessalonians 4:16, 17). "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1 Corinthians 15:51-54).

* * *

Why do some reject baptism and say that in communion we do not literally partake of the body and blood of the Lord Jesus?

We believe that all who accept the Lord Jesus as their Saviour ought to accept baptism. In baptism we acknowledge our faith, showing that we are "buried with him by baptism into death." This means death to sin. We

rise from the waters of baptism to "walk in newness of life" (Romans 6:4). None who are born-again Christians continue to live in sin.

I can hardly believe that we literally partake of the body and blood of Christ in communion. In baptism we certify that we have died to sin through our Lord Jesus Christ. Similarly, in the Lord's Supper we affirm our faith as partakers of the graces provided in His salvation.

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 a personal letter (if you send a stamped self-addressed envelope).

"All that I want is in Jesus,
He satisfies, joy He supplies;
Life would be worthless without Him—
All things in Jesus I find."

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NOTICE TO PARENTS: Invest in youth's religious security by placing them in a Christian environment for the continuation of their educational program. Write: Southwestern Bible Institute, Waxahachie, Texas.

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"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

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The outstanding phenomenon on the first Day of Pentecost was that Hebrew Christians "began to speak with other tongues as the Spirit gave them utterance." It caused the spectators to ask in amazement, "What meaneth this?" A repetition of the same phenomenon in the world-wide Pentecostal Movement of this Twentieth Century has brought questions once more concerning the miracle of utterance. Theories of centuries have been supplemented in our day by arguments directed against the Pentecostal Movement. The author of "What Meaneth This?" has made an exhaustive study of the explanations of both the New Testament and current manifestations of tongues, and in this book deals thoroughly with every view of any importance, examining each from the standpoint of the Scriptures and logical reasoning. A book much praised by reviewers, and recognized as the most comprehensive of all volumes concerning "speaking in tongues."

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to the editor



Scotch Reader Enjoys Evangel

I wish to thank you for so kindly sending me the Evangel. I get it regularly and enjoy reading it. I get much blessing from it.

T. HAINSTOCK
Edinburgh, Scotland

Methodists Enjoy Evangel

I want to tell you that we enjoyed your magazine which came to us through a subscription paid for by my brother. I really believe the Assemblies of God have a sound religion.

I also believe in your views of the missile program. Truly the end must be nearing.

We are undertaking to read the Bible through this year, according to the way your paper suggested. We are Methodists.

MRS. ROSA DANZ
Chapman, Kansas

Honoring Mother and Father

Please accept enclosed check for twenty dollars for your "Free Evangel Fund," in honor of my mother and father who will never accept a gift from me (feeling I need the money more than they). They love the Lord and would be happy to know that their Mother's and Father's Day money is being used for His work.

MRS. L. CHANESKE
Milwaukee, Wisconsin

Evangels for Dutch Soldiers

Thank you very much for the packages of Evangels which arrived a few days ago. As I wrote you, we plan to distribute them among the boys of the armed forces. Although many of the boys may be interested in the gospel, they sometimes feel ashamed to be seen reading spiritual literature. But if their comrades see them reading English, that makes a difference! It places them on a higher intellectual level to be able to read a foreign language.

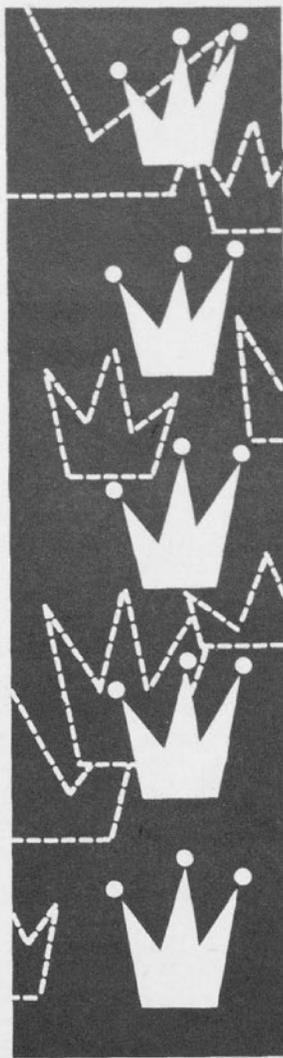
EVERT VAN DER MOLEN
Surhuizum, Holland

● Evangels were provided for distribution by Brother van der Molen through the Free Evangel Fund, thanks to the generosity of readers who contribute to this Fund.

Like Evangel Features

The Pentecostal Evangel has been a source of spiritual strength and encouragement to me. "Your Questions," answered by Ernest S. Williams reveal thorough and conscientious research to bring to the readers a clearer understanding of the Truth. Thanks for your help.

BRAND NEW!



Assemblies of God Sunday Schools are growing! They are alive and active—moving forward for the Lord. To encourage continued growth, the National Sunday School Department has initiated several new programs, the latest of which is the Gold Crown Workers Fellowship.

THE GOLD CROWN WORKERS FELLOWSHIP "honors those to whom honor is due." Its purpose is to recognize faithful Sunday School workers on the local level. Personnel are divided into four divisions: Sunday School superintendents, departmental superintendents, teachers and secretaries. Workers are graded on such items as Sunday School and church attendance, personal evangelism, and attendance at workers' conferences.

The efficiency of Sunday School workers largely determines the effectiveness of the entire School. This "brand new" program acknowledges deserving workers and motivates each worker to faithful service to his Sunday School.

Give your workers due recognition for their service to the Sunday School—adopt the **GOLD CROWN WORKERS FELLOWSHIP** program.



Write to the:
NATIONAL SUNDAY SCHOOL DEPARTMENT
434 WEST PACIFIC STREET, SPRINGFIELD 1, MISSOURI

I would also like to say a word of thanks for the "Family Altar." This page contains wisdom and guidance and some of the spiritual strength we need.

God bless your ministry in winning souls to Christ.
MRS. FORREST BEAMS
Lincoln, Nebraska

I have been reading your wonderful Pentecostal Evangel magazine for several years now. It has been a great blessing to me. Many of the articles within its pages have inspired me to live closer to my Lord and Saviour. I am a Methodist and I receive your paper from a relative of mine. Please keep up the good work. God bless you.

ROY EUGENE CLARK
East Hartford, Conn.

I want to say that I greatly enjoy reading "This Present World" each week in the Evangel. It is a wonderful digest of news and notes on our times.

I also enjoy the poems in the Evangel.
MRS. FRANK A. KINSEY
Westwego, La.

We have been readers of the Evangel for over thirty years. We enjoy the articles on prophecy so very much. We have often wondered why we Pentecostals hear less on these subjects than some other Evangelicals. We surely would like to read more about the Second Coming of our Lord.

We are only Sunday School teachers, but we would like to learn more about Revelation and Daniel, so please keep the prophetic articles coming.

MR. AND MRS. GEORGE KRAUSE
Mt. Clemens, Michigan

Enjoys Recent Issues

Of all the Evangels I have read in the few years I have been in Pentecost, I believe I appreciate the last few more than any of them. We appreciate the articles upholding a standard of holiness. Most of all, I enjoy the articles by Brother E. S. Williams and the editorials. Please keep more "Pentecostal" articles coming our way.

MRS. C. V. SPILMAN
Plainview, Texas

Smaller Size Paper?

In the interest of efficiency I would like to see the size of the Evangel reduced to about six by nine inches. This would make it so very easy to place it in the book case for future reference, or to pass on to another. You may have noticed some of the internationally known magazines are following this trend.

I have been a subscriber for many years, since the paper was called the Weekly Evangel in 1917.

A READER
Millbrae, California

● While it is true that a few magazines have switched to pocket size, the main trend is in opposite direction. The larger page size is more economical and permits greater versatility in layout.

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