

The Pentecostal **EVANGEL**

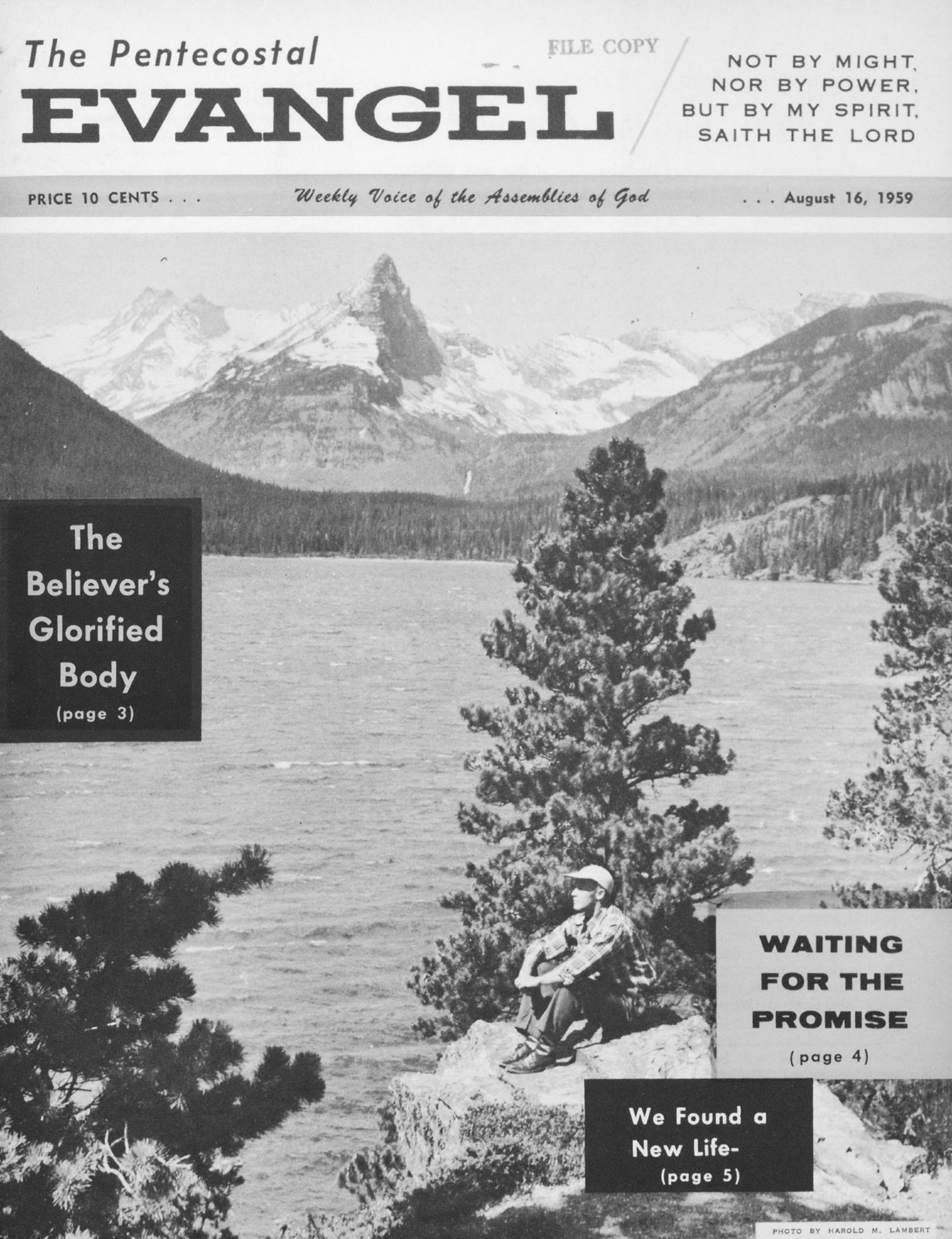
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NOT BY MIGHT,
NOR BY POWER,
BUT BY MY SPIRIT,
SAITH THE LORD

PRICE 10 CENTS . . .

Weekly Voice of the Assemblies of God

. . . August 16, 1959



**The
Believer's
Glorified
Body**
(page 3)

**WAITING
FOR THE
PROMISE**

(page 4)

**We Found a
New Life-**
(page 5)

Pray for the Council

The executive presbyters of the Assemblies of God have asked all our Assemblies to set aside a period of time this Sunday, August 16, to pray for the General Council which is to open in San Antonio on August 26. Let us pray that God's blessing may rest on all the proceedings at this great national convention of our church.

Even though you may not be able to attend in person, you can have an important share in it by praying. The General Council meets biennially and it has a threefold purpose. It is a time for many people individually to meet with God; a time for ministers and delegates to meet old friends; and a time in which all shall meet as a spiritual body of believers to seek God's guidance and blessing for our collective efforts as a full-gospel denomination.

The importance of the latter purpose cannot be over-emphasized. It is imperative that we be led by the Holy Spirit in transacting our Father's business. The manner in which our gospel work shall advance across the country and around the world depends largely upon the decisions made at General Council and the leaders chosen to serve our fellowship. We *must* have the mind of the Lord in these matters. Therefore we must pray.

With regard to the first-mentioned purpose, individuals will have many opportunities to meet with God during the six Council days. There will be daily prayer meetings, outstanding Bible preaching, and great evangelistic rallies. Will you pray for all who will be leading and ministering in these meetings? Also ask the Lord to place a great spiritual hunger in the hearts of the people so that souls will be saved, sick people will be healed, many shall be baptized with the Holy Ghost, and all shall be brought into a place of fuller consecration to God.

Thousands will be gathering from every state of the union and from foreign lands as well, eagerly anticipating the privilege of meeting old friends and new. Fellowship with people of like precious faith will inspire new hope and courage in many a weary life. From every indication this promises to be the largest General Council in the history of the Assemblies of God. Please pray that all may have a safe journey to and from San Antonio. Ask God to spare His people from any eventuality that might mar the joy of this blessed occasion.

We need revival. The Church needs a new endowment with power from on High, and the path to power is through prayer. J. C. Ryle, that man of God who lived a century ago, made the statement: "I have studied the Bible and history with extreme care, and wherever I have found a man of power I have found a man of prayer." Prayer and power are inseparably connected. Without more prayer we cannot have more power. It is in prayer meetings we touch the hidden spring that opens the windows of heaven. It is here we plead for the rushing mighty wind. We need to cry out with all our might, "O Lord, send us a new revival of old-time blessing, and let it begin at the General Council."

The Pentecostal EVANGEL

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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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THE BELIEVER'S *Glorified Body*

By

HARRY J. STEIL, South Gate, California

The Bible draws a marvelous contrast between the "frail tent" of our earthly habitation and the "house not made with hands" in which we shall dwell eternally.

THE TWELFTH CHAPTER OF ECCLESIASTES contains the most beautiful and poetic description of death to be found in any literature. The gradual failure and breakdown of the human mechanism is graphically described.

"The day when the keepers of the house shall tremble," refers to the great muscular structure of our bodies trembling with the palsy of old age.

"The strong men shall bow themselves" describes the bowing and shrinking of the large bones of the body, frequently seen in the aged, bowed beneath the weight of years.

"The grinders shall cease because they are few." Many of us are on our third set of teeth, thanks to modern dental skill, and our second set of eyes, thanks to the opticians. The fading sight of old age is described as the time when "those that look out of the windows be darkened."

Verse 6 proceeds to describe four ways in which death often knocks at humanity's door: (1) Diseases affecting the spinal cord ("or ever the silver cord be loosed"). (2) Strokes, affecting the brain or central nervous system ("or the golden bowl be broken"). (3) Heart disease ("or the pitcher be broken at the fountain"). (4) Arterial and circulatory failure ("or the wheel broken at the cistern").

Unbelieving men mock at the Bible as being outmoded, outdated. How mistaken they are! Dr. William Harvey discovered the mechanism of blood circulation only three hundred years ago, but Solomon mentioned it in this passage three thousand years ago!

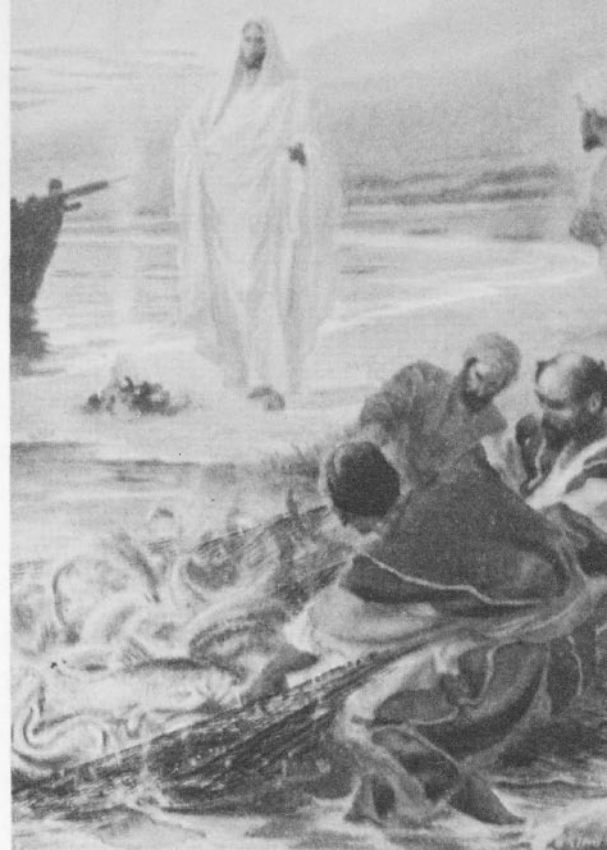
One day the Angel of Death lightly taps man on the "golden bowl" and he dies of stroke. Or he gently touches the spinal cord and man's fragile life-line, "the silver cord," is loosed.

*"Some day the silver cord will break
And I no more as now shall sing,
But, oh, the joy when I shall wake
Within the palace of the King!"*

The human heart is the greatest pressure pump in the world! Every twenty-four hours your heart pumps 16,000 quarts of blood, and the energy used to do this is equal to that required to lift a medium-weight adult to the top of the Empire State Building daily! If we live to be seventy years old, our hearts will have pumped three and a half million barrels of blood, each two and a half billion pulsations having pumped six ounces. One day this pitcher goes to the well for the last time and the Dark Angel shatters it. Heart disease has claimed another victim!

Now let us compare this fourfold, poetically beautiful description of death with another fourfold statement on the same subject in 1 Corinthians 15:42. Here Paul uses no flowing poetry to soften death's grim aspect. He is blunt and outspoken.

He says (1) Death results from corruption of and in the body ("it is sown in corruption"). (2) Death results from our "body of humiliation" failing us ("sown in dishonor"). (3) Death results from the degeneration and debilitation of our natural forces ("sown in weakness"). (4) Death results from



Jesus appears to the disciples after His resurrection and says, "Come and dine."

"nature." It is sown a "natural" body. How often we preachers read on the death certificate that death was due to "natural causes." What does Paul mean by *natural* here? He is referring to the Adamic curse ("as in Adam all die").

There is a very great difference between Solomon's fourfold reference to death and that of Paul's. Solomon had no vision of the resurrection, of life beyond death; he could not say with Paul, "O death, where is thy sting? O grave, where is thy victory?... Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (Vv. 55-57). "For as in Adam all die, even so in Christ shall all be made alive" (V. 22).

In Paul's fourfold description of the death process he contrasts it with the four glorious statements concerning the nature of our resurrected body. It shall be *incorruptible, glorified, powerful, and Spirit-energized!*

In a later treatment of this same great theme (2 Corinthians 5:1-4), Paul likens our present earthly body to a tent, or tabernacle. It "dissolves," disintegrates, falls apart, says the Apostle. The fabric wears thin and becomes rent and torn with the infirmities of age. Or the sudden storm of a smiting sickness can cause our "frail tent" to suddenly collapse.

"And when my frail tent here is

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"And, behold, I send the promise of my Father upon you: but tarry ye . . . until ye be endued with power from on high" (Luke 24:49).
 "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father" (Acts 1:4).

Waiting for the PROMISE

By Violet Schoonmaker

consecration of their lives to the great task before them. I believe the disciples needed this time of waiting; and if they did, so do we.

Some feel that since we do not read of anyone waiting for the Spirit after Pentecost, it is wrong to wait for Him today. One reason they had no need to wait for the Promise after Pentecost was that the Church had men so filled and empowered by the Holy Spirit that they could lay hands on believers and impart the Holy Spirit to them. We find not many such men today, and they are certainly not found in such numbers that hungry hearts everywhere can contact them.

Another reason the early Christians did not have to wait for the Promise was that they were taught and led into the experience of receiving the Holy Spirit as soon as possible after they believed. For instance, when the church at Jerusalem heard that the Samaritans had received the Word of God, they sent Peter and John to pray for them that they might receive the Holy Ghost, "for as yet he was fallen on none of them." When Paul came to Ephesus and found certain disciples there, he immediately asked if they had received the Holy Ghost. We read of the churches throughout all Judea and Galilee and Samaria being "edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost" (Acts 9:31).

There are indications that every one of Paul's epistles was written to Spirit-baptized believers. Christian teaching concerning the *baptism* of the Holy Spirit and how to receive it is all too scarce today. In fact, the president of Wheaton College, Dr. V. R. Edman, calls the Holy Spirit "the Stranger standing in our midst." Where this is true, churches are filled with members of ten, twenty, and thirty years' standing who have never received the Promise of the Father, and who are not ready to receive Him until a deep work is done in their hearts.

One of India's missionary leaders calls the teaching concerning the Spirit "the undeveloped country of Christianity, the dark continent of the Christian life, the land where our spiritual resources lie undeveloped." He says

Spirit. However, we have seen little if any teaching as to how to receive Him.

One of my sons, when but a teenager in a leading Christian college in America, wrote, "Mother, the minister (a leading preacher of the day) gave us a beautiful message on the Holy Spirit, but he did not tell us how to receive Him. We were led right up in sight of the sparkling Fountain, but were not told how to reach it."

How did the disciples receive the Promise? They were told to wait for it, and they did, but many object to waiting for the Holy Spirit today. One of the chief arguments is that our Lord only told His disciples to wait because the Day of Pentecost had not fully come. And since the Father had purposed to pour out of His Spirit on that particular day, they had to wait. However, if that were the only reason for their waiting, it would seem that Jesus might have stayed a few days longer before He left them and saved them the ten days of waiting. God always has a reason for what He does.

We are told that the disciples spent those ten days "praising and blessing God" and "in prayer and supplication" (Luke 24:53; Acts 1:14). This was well-spent time. There may have been hours of heartsearching, confession, and



OUR LORD COMMANDED HIS DISCIPLES to wait for the "promise of the Father," about which He had already told them. It was the promise of the Holy Spirit, the Comforter, whom the Father was to send to indwell them, to abide with them forever, to teach them, to guide them, and to empower them for Christian life and service.

Why did He call this "*the promise*?" We believe it was because this Promise transcends all others. The new birth, justification, and sanctification are stepping stones to the glorious experience of becoming a temple of God, when the Father, Søn, and Holy Ghost enter to abide forever.

Is this Promise for us today? Peter said so in Acts 2:39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Must we wait for it? There has been a notable increase of teaching, preaching, and writing concerning the Holy Spirit during the past few years. Prominent Christian leaders speak of Him in great conventions. Christian magazines carry many articles about the Holy

further, "The Church is living between Easter and Pentecost. . . . If it would move up to Pentecost, nothing could stop it—nothing."

Certain Christian teachers believe that we receive the Promise at the time of our conversion and that no subsequent experience can be expected. While it is true that every person who is born again has received the Holy Spirit in a measure, there is a vast difference between the new birth and the baptism of the Spirit. Some quote Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," as proof that the Promise is always to be received at the time of water baptism. If this is so, why did not the Samaritans receive when they were baptized? Why did Paul ask the disciples in Ephesus if they had received the Holy Ghost? And why did they not receive as soon as they were baptized? Why did Paul lay his hands upon them before the Holy Ghost came upon them? (Acts 19:1-6).

One of the arguments against waiting for the Promise is that waiting is opposed to faith. The disciples received by faith, but they waited, too, and their waiting was proof of their faith. It was faith that enabled them to return to Jerusalem with "great joy" after their Lord had ascended to heaven (Luke 24:32). And it was faith that kept them waiting those ten days. Faith grips a promise and waits until it is fulfilled.

The disciples were not told how many days they were to wait. The Lord had simply said they would receive the Promise "not many days hence." Neither had they been told how the

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We Found a New Life

By Flois Reeves Hite



TEN YEARS AGO MY HUSBAND WAS a hopeless alcoholic and our home was about to break up, but God saved us both and released him from the powerful urge to drink. We have hesitated to tell our story, for the memory of those soul-destroying years is painful, but perhaps we can help some person bound by alcoholism by pointing out that there is a way to overcome.

Yes, thank God, there is a way—a sure cure, the only real cure we know about—and it is the healing touch of God.

During the first few years of our marriage we did not attend any church, though we both had been reared in Christian homes. Like so many today, we had drifted away from Christian friends and the influence of the gospel. When it became apparent that Bill had a real drinking problem and would not stop—indeed, could not—I just didn't know what to do or where to turn. He said he really wanted to break the habit, but finally admitted he couldn't.

We both realized that this meant the breaking up of our marriage. The situation had become so bad that living together was impossible. There was too much worry and nervous strain involved. Life just wasn't worth living. Bitterly, I considered our marriage an utter failure, and was toying with the idea of a divorce. The lost jobs, the broken promises, and all the usual misery which went with the drinking problem made me feel defeated, disillusioned. I had done everything I knew to help, and all to no avail.

Then one day my niece, Martine Allred, who was a faithful Christian, urged us to accompany her to a small Pentecostal church in the piney woods of east Texas. Of course, she knew our problem and had been praying much for us.

"Bill won't go," I told her. I appreciated her interest, but had no hope.

"Yes, he will," Martine replied firm-

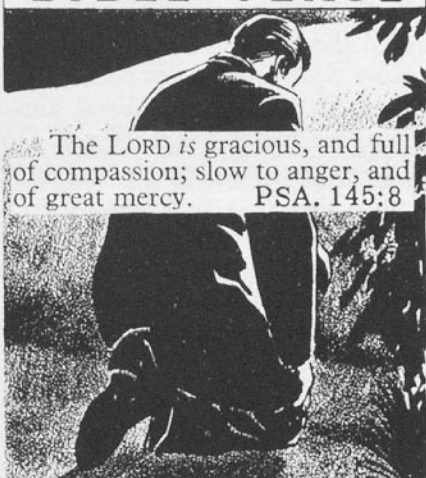
ly. "I serve a God who answers my prayers, and He will deliver Bill and save you both. I know He will!"

That night we went to church for the first time in several years. I still didn't have much hope, but I felt church couldn't do any harm. At the end of the sermon the minister gave an old-fashioned altar call. He urged all who didn't know the Lord Jesus as Saviour, or who had any unsolved problems, to come forward and kneel at the altar. My husband stood and I looked up, expecting him to leave the church—in fact, I half rose to follow—then I realized my husband was walking down the aisle to the altar! I stared in disbelief as he knelt and began to pray.

In a daze I turned to my niece, unable to speak. Was it true? Her smile and shining eyes confirmed what I saw. I bowed my head and wept, but this time they were tears of gratitude and thankfulness. My faith returned, and God saved our souls. Bill was delivered from alcoholism that night and has never craved a drink since. Our problem was solved. Bill was once more able to live a normal life—one filled with joy and contentment—which is the way God meant His children to live. To Him we give our humble thanks.

If you are one of the unfortunate thousands bound by this habit, remember—*there is hope*. You too can be delivered through the power of Almighty God. We urge you—even beg you—to turn to God and ask His help. He will free you, and you can live in faith instead of fear. It is truly a return from the land of the living dead. Start now. Throw yourself on the mercy of Jesus. He will not fail you. You will find a new life when you accept Jesus Christ, the Fountain of Life, the Giver of Life, as your Lord and Master. The minute you kneel and pray in faith, "God, have mercy on me, a sinner," you will be well on your way to complete deliverance. ◀◀

BIBLE VERSE



The LORD is gracious, and full of compassion; slow to anger, and of great mercy. PSA. 145:8



Seeking, Finding, and Saving the Lost

BY M. B. NETZEL

General Treasurer of the Assemblies of God

"For the Son of man is come to save that which was lost" (Matthew 18:11).

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

"As my Father hath sent me, even so send I you" (John 20:21).

IN THE FIRST TWO VERSES QUOTED above, Christ summed up the very heart and core of the purpose of His first coming to earth. In the third, He directed His followers to continue the work for which He came.

All too often Christians feel they have fully discharged their duties to God without assuming the responsibility of personal soul winning. The Scriptures teach that although some are called to special public ministry, every disciple of Christ is to be a witness. Whatever phases of Christian activity one may engage in, active soul winning is a Christian requirement.

It often happens that one who was quite satisfied with his Christian service during an active life takes a different view when faced with infirmity or death and feels that he has done very little for Christ.

Mrs. Netzel and I knelt together by the bedside of Mrs. Luster Hayes, the mother of Evangelist George Hayes, just a few hours before her departure. Knowing that our friend was very near the gates of eternity, we tried to offer a few words of comfort.

"You have been a great blessing and an inspiration to many," we said.

But she replied, "I have done so little for God."

This woman had been a Christian for over half a century, and was filled with the Spirit for more than forty years. When she was past seventy she broke her hip in a fall, but she went on to establish a little church where she could minister the Word of Life to lost souls. Still, as she faced eternity

she felt she had done so little for God!

I have come to the conclusion that we will recognize even the very best of faithful Christian service to be very little when considered in the light of eternity. Only that which is done directly or indirectly on behalf of winning souls, will really be worthy of reward in eternity.

In the parable of the Lost Sheep, as recorded in Luke 15:3-7, *Seeking, finding and saving the lost* are distinctly set forth.

SEEKING THE LOST

In Matthew 18:12 Christ speaks of the faithful shepherd as one that "goeth into the mountains and seeketh that which is gone astray." If the lost are to be saved, they must be found; and if the lost are to be found, they must be sought. In poetic language the psalmist David speaks of Christ as coming "out of the ivory palaces." In order to search for the lost and to die for them, *Christ left the hallowed courts of heaven* where He was surrounded by holy angels. *If the Church is to save the lost it must sacrifice some of the desired time of excess fellowship of the saintly* in its own ranks in order to mingle with and save the lost. In its mingling with the lost, it must not compromise but it must be as Christ was, of whom it was said, "Thou hast loved righteousness and hated iniquity." Yet, it was also said of Him that He "eateth with publicans and sinners." *The Church must get off the beaten path in search for the lost.*

It was doubtless a satanic appeal to carnality that prompted Peter's request that three tabernacles be built on the Mount of Transfiguration. This was a temptation to rest and revel in the holy presence of God; but its ultimate end would have been to prevent the search for the lost. Temptations of this sort are as real a deterrent to seek-

ing the lost as the attempt by Herod to slay the Christ Child, or the temptations in the wilderness after Christ's baptism, or the various attempts to trap Him in controversy concerning divorce, taxes, the resurrection, etc. May the vision of the Church ever remain clear that we must *seek* the lost.

FINDING THE LOST

According to Luke 15:4, Christ indicated that the shepherd must "go after that which is lost, until he find it." This indicates the need of perseverance in seeking the lost. The thought may arise in the mind of the reader that he is surrounded by persons who are lost and that he knows many of them; however, the writer would counter by asking if the reader knows anyone who is lost and who readily acknowledges it. Fortunate indeed is the Christian who knows someone who is lost with whom he can discuss that person's lost condition! There are so many who are lost but will not acknowledge it.

The Holy Spirit not only will anoint the believer to bear witness to Christ's death and resurrection, but will also guide him to lost souls who will be receptive to the gospel. On one occasion Paul and Silas were "forbidden of the Holy Ghost to preach the word in Asia." On another occasion when they wanted to go into Bithynia "the Spirit suffered them not." Strange indeed for the Holy Spirit on one occasion to forbid them to preach the Word and on another occasion to restrain them. However, when the complete account is read one finds that they were guided by the Holy Spirit to minister in Philippi. There God confirmed His Word with signs and wonders and there they heard one cry out the welcome words, "What must I do to be saved?" It is only through the guidance of the Holy Spirit that the Church can successfully *find* the lost.

SAVING THE LOST

Christ reminds us in Luke 15:5 of the shepherd's care for the lost sheep, that "when he hath found it, he layeth it on his shoulders, rejoicing." This implies that the wounded and distraught sheep cannot be *driven* but must be borne to the fold on the strong shoulders of the shepherd. May not these shoulders represent prayer and witnessing?

Prayer without witnessing will not accomplish the desired end. Neither will witnessing without prayer get the job done. Let it be noted that when Christ

recognized that "the harvest truly is plenteous, but the laborers are few," He exhorted the disciples, saying, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (Matthew 9:37, 38). Following the exhortation to pray, Christ sent them as witnesses.

Let no one say, "I will pray and leave the witnessing to others," and let no one say, "I will do the witnessing and leave the praying to others." *If effectual witnessing is to be done it must be preceded by, and interspersed with*

prayer; and if the full blessing of prayerful soul travail is to be realized it must be followed by witnessing.

In conclusion, let us remember that Christ did not come by accident into the world, nor did He live His life by chance. Let us recognize the God-ordained purpose of our existence, salvation, and Baptism, and let us not be defeated by the passing circumstances of life. Let us be concerned with soul winning, the primary purpose of our Christian existence. We must be about our Father's business. ◀◀

A Scriptural exhortation to pray for the leaders of the Church

A YOUNG MINISTER HAD JUST SETTLED in his first pastorate in Philadelphia when he was visited by one of the laymen of the church. The man said to him, "You do not seem to be a strong preacher. In the usual order of things you would fail here, but a little group of us have agreed to gather every Sunday morning to pray for you."

The young man saw that group of people grow to more than 1,000 persons, all praying for their pastor. He was J. Wilbur Chapman, who became one of America's greatest preachers.

This good layman surely must have been reading the writings of Paul in Romans 15:30, "Now I beg you, brothers, for the sake of our Lord Jesus Christ and by the love that the Spirit inspires, to wrestle with me in prayers to God on my behalf" (Williams Translation).

The Church is dependent upon its leaders to a large degree. A non-spiritual leader can change the spiritual direction of any church or movement for the worse if given enough time, or that same man, filled with the Holy Spirit, can lead the Church forward in victory.

Paul did not ask prayer for himself that he might be personally exalted, but rather that he might be able to fulfill the responsibilities of leadership. As we follow his writings to the other churches we notice that he asked prayer for his ministry several times. Each time he singled out some phase which needed special help. "That I may be delivered from those...who are disobedient" (Romans 15:31). "That a message may be given me when I open my lips so that I may boldly make

"Now I Beg You, Brothers"

BY A. L. SHELL, JR.

Clearwater, Florida

known the open secret of the good news" (Ephesians 6:19). "That the message of the Lord may continue to spread" (2 Thessalonians 3:1).

It is obvious that the Church recognizes that its human leaders are subject to faults, for she has been locating and advertising these faults for generations. But has she remembered that these men, faults and all, were chosen of God as leaders, and that they are largely responsible for the progress of the Church? The salvation of each member of the Church is the result of God's use of human instruments to preach the gospel and to staff the organization of the Church.

Jesus saw Simon Peter as merely "a reed," and He said, "You will deny me, but I have prayed for you that your faith might not fail." Even after Pentecost, Paul was forced to rebuke Peter for his failings. Yet I believe that almost any church today would give Peter a unanimous call—or he might be elected to an official position. We have men today with just as much natural ability as Simon Peter, and the Church has a responsibility to pray

with them that God will give them spiritual ability as well.

Paul and Barnabas did not agree on the conduct of John Mark, and many other problems not recorded plagued the Early Church. Yet it was a church that prayed for its leaders, and that same church filled all Jerusalem and the surrounding area with the gospel of Jesus Christ. Paul was not ashamed to ask for prayer that he might be strengthened, and neither should ministers and other leaders today be reluctant to do so. The Church would be better off to pray for its leaders instead of voting them out (or starving them out!) or otherwise causing them to leave in discouragement. Many good men are lost to the kingdom of God, and many churches miss having another Chapman or Peter or Paul for a pastor, all because they fail to wrestle together in prayer for their leaders.

God has ordained that the Church of Jesus Christ go forward as a team. Paul says in Romans 1:9, "I never fail to mention you every time I pray." And it is only fair that he should expect them to pray for him. "Now, I beg you, brothers...to wrestle with me in prayers to God on my behalf," he pleads. This is teamwork that will succeed.

Two apostles were thrown into prison. The Church perhaps failed to pray and James was killed. This awakened them, and they prayed Peter out of prison and enjoyed this ministry for years afterward.

If God were to choose you to fill some position of leadership, you would immediately be faced with the problem of living a faultless life and making perfect decisions; you would greatly covet the prayers of others. Will you follow the golden rule and pray for your leaders the way you would want them to pray for you? ◀◀



New Churches Established in Missile City and Racing Center

BY RUTH LYON



Stafford Anderson, pastor of Bethel Assembly in Melbourne, Fla., with Howard Bush, South Florida district superintendent (center), and Ralph Francis, presbyter (right) at church dedication

HAROLD BULLOCK, Home Missions Director of South Florida District, reports that new churches have been established in two South Florida cities.

MELBOURNE, FLORIDA

The city of Melbourne is located in South Brevard County, Florida. Due to the government's expanding missile program, thousands of people have moved into this area. Melbourne has grown from a population of 4,223 to 17,000 in eight years. Greater Melbourne has 50,000 people.

D. A. Worley conducted the first Assemblies of God meetings in a Melbourne home during 1956 and 1957. These services were discontinued, and the Stafford Andersons began services in the Melbourne Women's Club on March 2, 1958. An offering for missions was received in the first meeting, and several prayed for salvation.

Brother Bullock, district Home Missions director, encouraged the pioneer church to secure lots. Prices were ex-

orbitant; but after much praying, searching, and negotiating, the group purchased lots in a very good location. Loans were secured from the South Florida District Revolving Fund and from the National Home Missions Department. An Assemblies of God architect in Miami provided plans, and ground was broken in August, 1958.

The attractive first-unit structure, which will later be used for educational purposes, is 40 by 60 feet, of block construction. It contains an auditorium seating about 200, Sunday school rooms, and other facilities.

Several of the district brethren helped to construct the building which cost approximately \$15,000. Members of the Men's Fellowship of Vero Beach, led by their president, Jimmie Walker, a mason contractor, erected the walls and did the masonry work.

District Superintendent Howard Bush preached the dedicatory message on March 2, 1959, to a capacity audi-

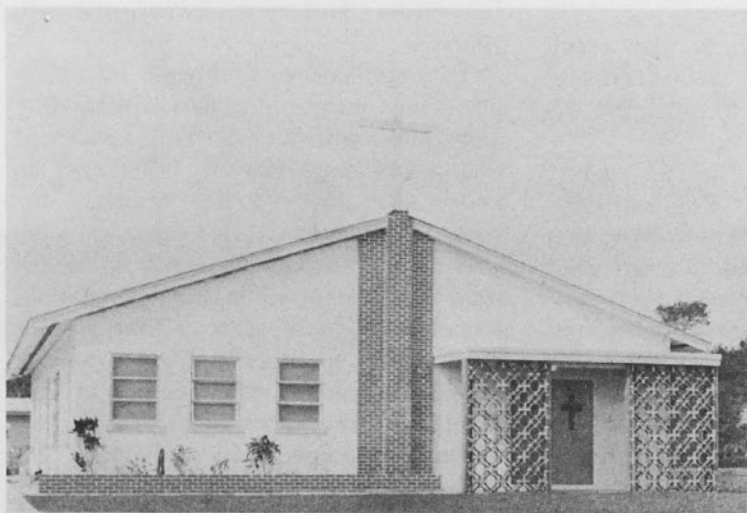
ence—exactly one year after the first service in the Women's Club.

Brother Anderson says, "Pray for us, brethren, in this missile city, that our launching might be effective for God."

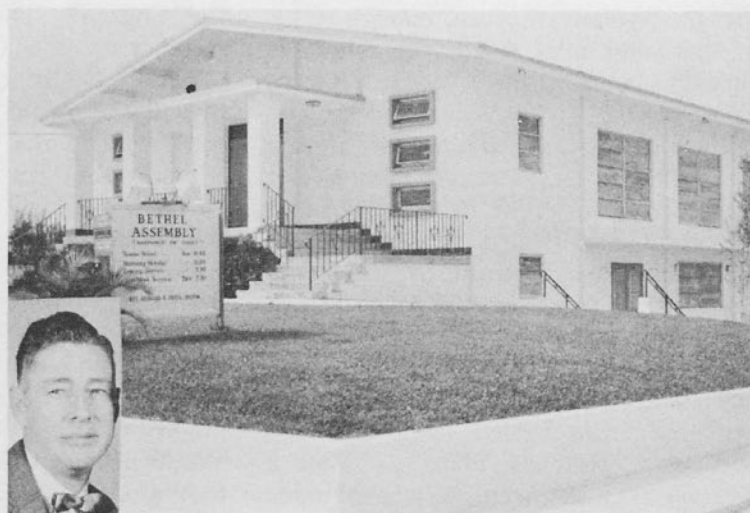
HIALEAH, FLORIDA

At this suburb of Miami, which is noted for the Hialeah Race Track, a new Assemblies of God church was completed in July of 1957. The population of this city has soared in ten years from 3,000 to 19,000. It produces candy, wood and dairy products, and preserves.

The Hialeah race track draws people from many states and countries, and there is much gambling. An Assemblies of God member who operates a service station in Miami said that each winter many persons lose so heavily in the betting that they are compelled to sell their automobiles and personal belongings to pay their way out of town.



Bethel Assembly in Melbourne, Florida



Bethel Assembly in Hialeah, Florida (L. P. Cutts, pastor)

The new Bethel Assembly building has been appraised at \$52,200. It includes twelve Sunday school rooms, missionary quarters, Sunday school office, nursery, kitchen, fellowship hall, baptistry, and the main auditorium which seats approximately 300.

A small group of people began services here in 1954 in a store building under the leadership of Leonard P. Cutts, the present pastor. God's blessing was upon them and soon the small building, cars, outside canopy, and truck would not sufficiently house the Sunday school classes and church services. Since a lot fund had been

started from the beginning, in April of 1955 the real estate upon which the building now stands was purchased. Plans were soon formulated for the construction of a house of worship.

In September of 1955 they were able to have their first service in what is now the C. A. auditorium and Sunday school plant. Through the co-ordinated efforts of the faithful members the building progressed rapidly until the beautiful new edifice became a reality.

The scripture, "Hitherto hath the Lord helped us" (1 Samuel 7:12), has been made real to the pastor and the faithful flock of Bethel Assembly.

Navajo Lady Wonderfully Healed

BY DECIE M. EVANS

Missionary at Farmington, New Mexico

ONE DAY AN ELDERLY NAVAJO LADY, Ha-ge-ba Hoskie, came into our newly established mission here, hoping to receive healing for an incurable disease. She was pitiful to look upon for a terrible fungus growth solidly covered her face, neck, ears, hands, and arms. Upon questioning her (through an interpreter) I learned she had never known anything about the Lord Jesus Christ. She had just been told that we knew One called Jesus and that we ask Him to heal and He heals; so she wanted Him to heal her too.

I began to speak to her about her soul and to tell her that this Jesus saves and gives us everlasting life. She said she wanted Jesus in her heart, but that she did not know how to pray. I asked her to repeat after me the sinner's prayer which she did; but I prayed in my heart, "Lord, send the light into this darkened soul."

Very soon tears streamed down her red cheeks and a beautiful light shone upon her face. She began to smile and raised her hands toward heaven. I did not understand her Navajo tongue, but I knew she was praising her new-found Saviour. Then, according to the Word of God, we anointed her with oil and in the name of Jesus rebuked the fun-

gus growth. The Lord immediately touched her, and that night in service the disease dried up.

This Navajo lady returned to her home in Prewitt. In November, she again visited our mission. Her skin was smooth and soft as a baby's. I began to give a testimony about Ha-ge-ba during the service. A little Navajo nurse present spoke up and confirmed my story. She said that she had been working in the hospital when Ha-ge-ba was there and knew that the doctors had pronounced her disease incurable. The nurse interpreted Ha-ge-ba's testimony in which Ha-ge-ba assured us that she is happy in Jesus every day and asked us to tell her people what the Lord has done for her. There have been others saved here, but this is the most outstanding work of salvation and healing in this new field. Pray that God will use this testimony to bring many Navajos to Himself. ◀◀

NAVAJO DICTIONARY COMPLETED

Leon Wall, principal of Chilocco Indian School, Oklahoma, has completed the monumental task of compiling a practical Navajo-English and English-Navajo layman's dictionary.

The work was started when Mr. Wall was in charge of the Navajo language newspaper which covered the Navajo Agency in Arizona. He and William Morgan, a Navajo, began the tedious task under the direction of the Bureau of Indian Affairs.

The dictionary was printed by the Phoenix Indian School Press and is available at Haskell Institute, Lawrence, Kans. The cost is \$1 per copy, postpaid.—National Fellowship of Indian Workers.

THE SEAS ARE TEEMING...



but no net

MANY OF OUR DISTRICTS are confronted with the fisherman's dilemma: On all sides opportunity beckons. New communities are springing up. Old ones are expanding. What Christian with a burden for souls can look out over a vast new churchless suburb without feeling compassion for the multitude!

Districts are constantly writing the Home Missions Department: "We have invested all our resources. The opportunities still abound. Can you help?"

How do we answer? We answer, "Yes," as often as possible. We answer, "Yes," as often as you make it possible. For the Home Missions Department Needs Districts Fund, like all our ministries, depends entirely on the support of concerned individuals and churches. Send your contribution today to the Home Missions Department, 434 West Pacific, Springfield, Mo.



NEWS AND NOTES ON OUR TIMES

THIS PRESENT WORLD

Dedications

ANTARCTICA CHURCH DEDICATED

The southernmost church in the world was dedicated recently by the U. S. Army "Deep Freeze" outpost in Antarctica.

It is a 16-foot square chapel with a cross and steeple. An inscription on the wall says, "Now it can be truly said that the earth turns on a point of faith."

CHRISTIAN WRITING CENTER DEDICATED

A Christian Writing Center to train writers and editors for more than 60 Protestant publishing houses and periodicals was dedicated on the grounds of the American Baptist Assembly at Green Lake, Wis.

Located in a 20-room structure purchased this year for \$62,500, the Center will be open to members of all Protestant denominations who have writing assignments, for use as year-round residence.

Personalities

POSTMASTER GENERAL SUMMERFIELD LAUDED

Religious leaders at the nation's capital praised Postmaster General Arthur E. Summerfield for his vigorous enforcement of anti-obscenity laws.

Chairman Tom Murray (Tenn.) of the House Post Office Committee placed statements from Lutheran, Methodist, and Catholic leaders in the *Congressional Record* in reply to criticism which has been voiced over the Postmaster General's decision to bar a certain lewd book from the mails.

Representative Murray also pointed out that "it is not the Postmaster General who says obscene material should not be sent through the mails—it is the law and the courts which have said this. The Postmaster General is merely carrying out his obligations."

BILLY GRAHAM BACK IN AMERICA, SAYS RUSSIA CANNOT CRUSH BELIEF IN GOD

Evangelist Billy Graham, after a five-day visit to Russia, said the Com-

munists have been unable to "stamp out belief in God." He also declared he was in Russia long enough "to pray and hope Communism would never control the United States."

"In spite of the fact that the Communist Party is avowedly militantly atheistic," he said, "they have not been able to stamp out belief in God. We went to a number of services in churches and I estimate that at least one-fifth of the audiences were teenagers." He added that only three per cent of the Russian people belong to the Communist Party.

"A distinction should always be made between the Russian people and the Communist Party which controls the country," he said.

SPARKMAN SEES RELIGION STILL A BIG FACTOR FOR THE PRESIDENCY

Any Roman Catholic candidate for president next year is bound to lose some votes because of his religion, Senator John J. Sparkman of Alabama said in a radio interview at New York. "I think the issue of Catholicism will have some effect," he said, "just like Governor Adlai Stevenson's belonging to the Unitarian Church cost him votes because he adheres to a faith that does not admit to the divinity of Christ."

Senator Sparkman (who was Democratic candidate for Vice President in 1952) said there is a "rather strong feeling" on the part of a great number of people against the idea of a Catholic as president. "That undoubtedly will have some effect," he said, but added, "I doubt very seriously that it is anything like as strong as it was in 1928 when Al Smith was the candidate."

EVANGELICAL AND REFORMED CHURCH PRESIDENT SCORES SECULARISM

Dr. James E. Wagner of Philadelphia has been re-elected president of the 807,000-member Evangelical and Reformed Church. In his message to the triennial General Synod, Dr. Wagner scored a "spreading" secularism and materialism which he said were "corrupting the thinking and morals of Western civilization."

"Permeation of secularism has reached the point where we can scarcely think in terms other than those of gadgets, comforts, convenience and material luxuries," he declared. "Toothpaste, dyspepsia tablets, and tranquilizers are advertised with a fervor once reserved to the preaching of the gospel. We are busy with eating, drinking, and making merry while the world teeters on the edge of the abyss." He stressed that "peace and power" were the two basic needs of human beings in this age of "explosive" social changes around the world. He called on Christians to rediscover and proclaim to the world the "ancient gospel" that Christ is our peace and the Holy Spirit our power.

Jews

CHRISTIANS ASKED TO PROTEST SOVIET OPPRESSION OF JEWS

Leaders of Christian and other religious groups were urged to stage a conference to protest the "recent renewal of Soviet assaults and oppressions" against Jews. The plea was made by the Rabbinical Council of America at its annual meeting in Fallsburg, N. Y., following an address by the president, Rabbi Emanuel Rackman.

"Recent reports of synagogue closings, cultural repressions, and inhuman treatment of Soviet Jews," he said, "have aroused the ire and indignation of the civilized world. The Western democracies must take immediate action to halt these indescribable atrocities."

JEWS IN NATION REPORTED AT 5,260,000

About 80 per cent of the 5,260,000 Jews in the United States are native born, according to statistics in the American Jewish Yearbook just published in New York City. The book contrasted this with the fact that in 1899 about two-thirds of the Jewish population in this country were immigrants.

In the past sixty years, Jewish congregations have grown from 600 to more than 4,000. Other statistics showed

that in the past ten years Jewish philanthropy gave more than \$1,780,000,000 for various causes through community organizations.

Jewish population throughout the world is estimated by the yearbook at more than twelve million. Of the total, 6,200,000 are in North and South America, 3,500,000 are in Europe, 1,900,000 in Asia, 560,000 in Africa, and 65,000 in Australia and New Zealand.

Foreign

FILIPINO PROTESTANTS PROTEST "SACRED HEART" CONSECRATION

The recent ceremony that "reconsecrated" the Philippine Islands to the "Sacred Heart of Jesus" has drawn a vigorous protest from the Philippine Federation of Christian Churches. The reconsecration ceremony was conducted by President Carlos P. Garcia.

The Federation sent a letter to President Garcia declaring that the ceremony "violates the principle of separation of Church and State, which requires that our democratic government should treat all churches equally. Our government, which you represent," the letter added, "should refrain from an official participation in any church activity whatsoever."

WAVE OF TERROR AGAINST CHURCHES IN RUMANIA

A new campaign against the churches of Rumania has been sprung by Communists in Transylvania, formerly part of Hungary.

Pastors and church members accused of sympathy for the Hungarian revolution have been given heavy sentences—eight years' hard labor for one pastor.

Formerly the Orthodox priests and monks were victimized, as well as many Jewish state officials, to head off a possible revolution.

ATHEISTIC PROPAGANDISTS MEET IN MOSCOW

Atheistic propagandists from all parts of the USSR and Soviet satellite countries attended a week-long conference at Moscow sponsored by the Academy of Sciences and the All-Union Society for the Dissemination of Political and Scientific Knowledge.

Aim of the conference, it was announced, was to implement decisions of the twenty-first Congress of the Communist Party of the Soviet Union calling for intensified efforts to "eliminate religious prejudices and superstitions among the people."

EVANGEL DEADLINE

LATE NEWS AT PRESS TIME

CONGRESS HAS BEEN ASKED to take some American warships and fighting planes out of mothballs and turn them into a "great White fleet" of mercy which would carry technical assistance, as well as food and other emergency supplies, to needy places throughout the earth.

TWO DENOMINATIONAL HIGH SCHOOLS at Little Rock, Arkansas, announced plans to cease operations as pupils began registering at the city's four public high schools. Baptist High, which had 365 students, and the Interim Academy of the Episcopal parish, which had 27, were organized last year when the public high schools of Little Rock were closed to avoid racial integration.

FOR THE SECOND TIME, SACRED MUSIC WILL BE FEATURED in a great concert at the world-famous Red Rocks amphitheater at Denver, Colorado. This year's music festival, to be held August 21, will again offer the Starlight symphonic orchestra under the baton of Ralph Carmichael, along with many outstanding vocalists who have consecrated their talents to Christ. Cy Jackson is the producer. Last summer's premier presentation attracted an overflow crowd of 10,500 persons, the second largest in the twenty-year history of the magnificent outdoor amphitheater.

WHEN THE RUSSIAN LEADER, NIKITA S. KHRUSHCHEV, held himself up as an example of what the Communist Party can produce, the Poles were not very well impressed. On his recent visit to Szczecin, Poland, Khrushchev told a crowd that he was a star Sunday school pupil as a boy. "I attended church school and I won a prize from the priest for knowing the gospels by heart," the Communist boss said. "The best school, though, is the Communist Party and the people. Thanks to the party and the people, I am who I am."

THE UNION OF SOUTH AFRICA continues to be without television. Dr. Albert Hertzog, Minister of Posts and Telegraphs, insists that tremendous obstacles prevent South Africa from having TV, the principal one being juvenile delinquency. The minister says many of the programs available would have an undesirable influence on the younger viewers. (The chairman of the Afrikaanse Kultuurraad has stated that his counsel "believes that the longer this monstrosity is kept out of our fatherland, the better.... Although television could benefit commerce and industry, it can place the spiritual needs of the nation in danger.")

ALTHOUGH HE IS A ROMAN CATHOLIC, President Carlos P. Garcia of the Philippine Islands has endorsed a campaign to distribute 120,000 copies of the "Sermon on the Mount." The Scripture distribution is part of a crusade for higher morality in public office, which is being promoted by the International Christian Leadership group in Manila. "The Word of God should be the nation's chief guide," says President Garcia.

A PRESBYTERIAN CHURCH IN SYDNEY, AUSTRALIA, claims to have the world's largest regular mid-week church service. It is held every Wednesday during lunch hour and attended by 1,300 men and women of all ages and denominations. The pastor, Gordan Powell, was vice-chairman of the Billy Graham crusade in Sydney.



PHOTO BY H. ARMSTRONG ROBERTS

The Wedding Ceremony-

CHRISTIAN OR PAGAN?

BY KENNETH L. MILES

GOD INSTITUTED MARRIAGE IN EDEN before the Fall. Jesus Christ first wrought a miracle to bless a wedding feast. Second only to the hallowed hush that comes over a congregation when a sinner stands at the altar in the act of repenting and receiving salvation is the charged atmosphere when two Christian young people take their places at the church altar for the purpose of publicly exchanging the nuptial vows.

First the bridegroom enters. Later, slowly and beautifully, the bride comes forward and takes her place at her fiancé's side. Next the minister recites the vows, assuming the concurrence of the bridal couple. Together then they turn to face the world as one. Actually, the relationship consists of a triangle

—husband, wife, and God embarking together in blessed union.

It is not the rightness or wrongness of the marriage principle that occasions concern, but rather it is the nature of the wedding itself which invites our rethinking. *Are Christian weddings in this mid-twentieth century really Christian?*

A father in one of our lively evangelical churches told me that he recently spent nine hundred dollars when his daughter was married. When this incident was recounted in an informal discussion among fellow college professors, the reaction swept my breath away. One father had put out two thousand dollars and the other five who spoke on the matter cited similar sums.

The question arises: Is it right?

At the risk of being considered "anti-quoted" or a "wet blanket," the writer must frankly admit that the wholesale subscribing to "correct" social forms at Christian weddings has him worried. Everyone involved becomes so tied in knots of nerves lest he shall be out of step, seat the relatives in the wrong chronology, fail to hand the bride's flowers over, emerge from the dressing room at the incorrect time, drop the ring, confuse the ritual, and so on, that the occasion tends to lose its spiritual foundations. Undeniably, if ever two young people should be concentrating on God and the spiritual implications of wedlock, it is at this time. Any wrappings and trappings, tinsel and tenseness which preclude such reverential thoughtfulness are clearly in the way and should be removed with the energy of a Nehemiah who, marking a hybrid transgressor, said, "I chased him from me" (13:28).

Have you noticed how continuous is the stress of the Scriptures upon simplicity in contrast to sophistication? Vain show, world conformity — "stretched forth necks . . . , walking and mincing as they go. . . . The chains, and the bracelets, and the mufflers, the bonnets, . . . and the earrings, . . . the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails" (Isaiah 3:16-23) — God is unalterably against it. Rather, He says, "Let it not be that outward adorning . . . but let it be the hidden man of the heart" (1 Peter 3:3, 4).

In contradistinction to Peter's warning, what style and splash are witnessed at many modern weddings in churches avowedly orthodox in doctrine! Now, in all fairness, a degree of formality often is conducive to worship and makes for appropriate sobriety. Moreover, the wedding day is a great day for a man and a woman and there should undoubtedly be beauty and impressiveness about the ceremony. But that with which the Bible takes issue is the flashy, expensive superficiality which violates Christian dignity and discipleship. May we be delivered from God-forgetting nuptial acts of obeisance to the goddess of fashion. I suggest that at the wedding in Cana, had Jesus found such heathenism and Hollywoodism as we are sometimes obliged to acquiesce to, He would have walked out on the bridal pair.

A man and his wife returned to a

pastor recently after having been married by him three years ago. The wife acted as spokesman when she began, "Pastor, plead with young people to arrange simple, religious weddings for themselves. John and I took the position that the sky was the limit, and Dad went along to the tune of hundreds of dollars, as you remember. Now we regret that we acted so foolishly, spent so much money, and followed the world's standards. Urge kids to keep it simple and spiritual."

Are you contemplating the fateful step? Well, God bless you. We share your joy and hope the wedding day will be a red-letter day of your life. But, please, keep it simple and sweet. Christians ought not to attempt to "keep up with the Joneses," but should pray and plan with the divine Bridegroom present to advise and direct. The outcome will inevitably be a wedding characterized by naturalness, purity, and piety.

—*The Alliance Witness*

FOR THE JUNIOR READER

SCRAMBLED VERSE

Below is a verse that tells us something God wants us to do. The letters of the words, however, are scrambled. It's up to you to unscramble them to find out what the verse says. To help you, the second letter of each word is always in its correct position. This means also that all two-letter words are correct just as they appear. Here is the scrambled verse:

SEJSU DNASRWEE DNA
IASD UNOT MHET, IHST IS
EHT KORW OF DOG, AHTT
YE LEIVBEE ON MIH OHMW
HE HAHT SETN.

(To check your answer, look up John 6:29)

August 16, 1959



Family Altar

DAILY BIBLE READINGS BY R. G. CHAMPION

Monday, August 17

Read: Psalm 37:1-11

Learn: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psalm 37:3).

For the Parent: From this passage stress: (1) evil doers will not thrive—eventually they will be punished, vv. 1, 2; (2) trust in God for every need, v. 3; (3) commit everything to God, vv. 4-7; (4) beware of anger, v. 8; (5) keep from evil, v. 8; (6) Since the meek, not the wicked, shall inherit the earth, seek to be meek, vv. 9-11.

Question Time: What figure does the Psalmist use to picture the end of the wicked? (v. 2) How can we make spiritual progress? (vv. 4-7) Who will inherit the earth? (v. 11)

Tuesday, August 18

Read: Psalm 37:12-22

Learn: "A little that a righteous man hath is better than the riches of many wicked" (Psalm 37:16).

For the Parent: This passage, as do many passages of the Psalms, contrasts the folly of wickedness and the reward of righteousness. The final end of the wicked is stressed in these verses. Have the group find expressions which refer to this. Then show the blessings promised those who trust in God, vv. 17-19, 22. We must consider life in the light of eternity and do our best to please God.

Question Time: What is the theme of this passage? (see above) What blessings are promised those who trust God? (vv. 17-19)

Wednesday, August 19

Read: Psalm 37:23-40

Learn: "The steps of a good man are ordered by the Lord: and he delighteth in his way" (Psalm 37:23).

For the Parent: In this passage are contained some helps to Christian living—the way of the good man. Point out: (1) he is directed by God, v. 23; (2) he delights in God, v. 23; (3) God upholds him in difficult times, v. 24; (4) God supplies his needs, v. 25; (5) he speaks wisely, v. 30; (6) he has hidden God's Word in his heart, v. 31; (7) he waits upon God, v. 34; (8) God is his strength in trouble, vv. 39, 40.

Question Time: Why is the good man not "utterly cast down" when he falls? (v. 24) How can we keep from backsliding? (v. 31)

Thursday, August 20

Read: Genesis 12:1-9

Learn: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing" (Genesis 12:2).

For the Parent: (Additional material on "The Beginning of a Nation" will be found on Sunday's Lesson page.) When God wanted a chosen nation, he chose one man—Abram. From this passage point out: (1) God's commission to Abram, v. 1; (2) His promise to Abram, vv. 2, 3; (3) Abram's obedience, vv. 4-6; (4) the promise, v. 7; (5) Abram's worship, v. 8.

Question Time: What did God ask Abram to do? (v. 1) Why? (vv. 2, 3)

Friday, August 21

Read: Luke 9:10-17; John 6:22-29, 34, 35 (Sunday's Lesson for Juniors)

Learn: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever" (John 6:51).

For the Parent: Review the story of the miracle of the feeding of the multitude, stressing the great power of Jesus. Then point out the sequel to the story (John 6:22-29, 34, 35). From this point out that we should not follow Christ just to receive physical blessings, such as healing. We need to be partakers of the nature of Christ, striving to be like Him.

Question Time: Who is the Bread of Life? (John 6:35) What did Jesus say was the work of God? (John 6:29)

Saturday, August 22

Read: Acts 16:9-15, 22-40 (Sunday's Lesson for Primaries)

Learn: "Sing praise to the Lord... declare among the people his doings" (Psalm 9:11).

For the Parent: From this passage stress: (1) the vision Paul had to take the gospel message to Greece; (2) the first convert in Europe—Lydia; (3) Paul and Silas persecuted for the testimony of the gospel. Discuss the beating they received, their attitude of praise to God in the midst of most adverse circumstances, and the way God delivered them. Even in difficult times we need to praise God.

Question Time: How did Paul know he was to take the gospel to Greece? (v. 9) Who was the first convert in Europe?

LITERATURE EVANGELISM

In the Philippines

By Floyd Horst

Missionary to the Philippines

RECENT REVIVALS IN THE PHILIPPINES HAVE BROUGHT thousands to a knowledge of Christ. Now the most pressing need is to supply full-gospel literature for these new converts. The American Bible Society states that only twenty per cent of the Protestant homes of the Philippines have Bibles.

Since all evangelical organizations on the islands, including the Assemblies of God, recognize that literature and Bibles must be made available in order to ground these new believers in the Word, every effort is being made to meet the need. The co-ordination of missionary and national efforts in this direction has resulted in the establishing of a number of good bookstores sponsored by several other denominations, and the Assemblies of God has ten outlets for literature as well as five to ten colporteurs selling and distributing literature regularly from house to house.

Evangel Press, located in the suburbs of Manila, is printing Sunday school quarterlies in English and in four different Filipino dialects. We have also printed our own songbooks both with and without notes, and we are now producing a national magazine which has proved to be a blessing.

We are back in America to get books, materials, and printing presses for our accelerated literature program. We will return to the Philippines to enlarge the ministry of Evangel Press and the Evangel Bookrooms. With adequate literature we feel we can meet the challenge of this hour.

Two dollars will provide the following for literature evangelism in the Philippines: Three Christian books which would sell for a dollar each in America; 200 Gospels of John; 500 gospel tracts; a half day's salary for a colporteur; and gasoline for twenty-five miles' travel in literature distribution. ◀ ◀



Literature booth at the Ouagadougou fair in Upper Volta

In West Africa

By Harold and Margaret Jones

Missionaries to Upper Volta

IN AN EFFORT TO GET THE GOSPEL TO THE SOME 45,000 inhabitants of Ouagadougou, we recently took advantage of fair time and set up a booth in a choice corner of the city fairgrounds.

We featured a Christian home with the motto in both French and Mossi: "Christ is the head of this home, the unseen guest at every meal, the silent listener at every conversation." Seated at a homemade table was a mother reading her Bible and teaching her small child to read. Above them was a large painting, contributed by a Christian artist, depicting a man giving a Bible to a bush woman.

From the time the bugle sounded to open the fair at nine in the morning until it closed at night, crowds pressed against the long table covered with Bibles, Christian books, and tracts. Some 2,535 pieces of gospel literature or Bibles were sold or given out during the day.

The Roman Catholic archbishop of Ouagadougou had told his people that they must not come to our bookstore to buy Bibles. But the fair was different. Among others who stopped at the booth, we had the privilege of witnessing to a Catholic army captain who had burned his Bible. He declared that he regularly attended mass and felt this sufficient. We explained to him that it is not church attendance but the revitalizing life of Jesus the Son of God within our hearts that saves.

Our greatest thrill came at the end of the day when we made a quick trip around the entire fairgrounds to see if we could find tracts or Scripture portions that had been thrown down. We were not able to find a single one.

It would have taken us a long time to reach 2,535 people individually, but the printed page went into their homes and will continue to speak until hardened hearts melt and the Spirit of God enters. ◀ ◀



2,535 gospel portions were distributed in one day in Upper Volta



Whether It Is...



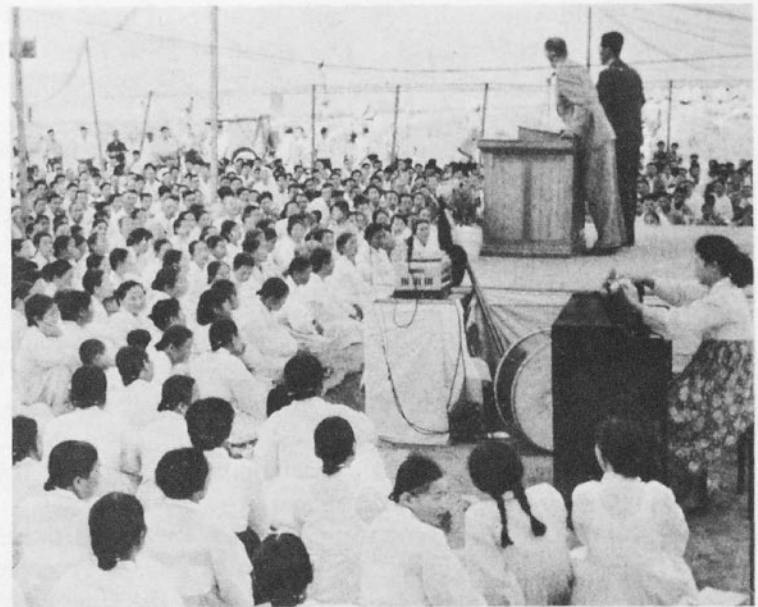
An open air meeting in Formosa

An evangelistic center in Chile



A street meeting in Belgian Congo

A tent meeting in Korea



GLOBAL CONQUEST SPONSORS MASS EVANGELISM AROUND THE WORLD

- ★ 771 Assemblies of God Missionaries in
- ★ 69 different countries assist
- ★ 11,338 national workers at
- ★ 13,795 churches and outstations with
- ★ 623,443 adherents and communicants

But Millions Remain Unreached

SUPPORT MASS EVANGELISM . . .

Give Generously on

GLOBAL CONQUEST DAY

AUGUST 30

Report your offering to the General Council in session at San Antonio, Texas.
Phone CApitol 5-5465 (collect if necessary)



THE BEGINNING OF A NATION

Sunday School Lesson for August 23, 1959

GENESIS 12:1-9

Genesis 11:10 marks a new division of the book. The previous chapters form an introduction to the history of the Hebrews. They cover a period of about 2,000 years, giving us the history of the entire human race, and explaining why a plan of redemption became necessary. From 11:10 onward we discover how God began to work out His plan of redemption through individuals who became ancestors of the nation chosen to spread the knowledge of the true God, and of Christ who became the redeemer of mankind.

The purpose of the genealogy in 11:10-26 is to show the descent of Abraham who was to become the father of the chosen nation and the spiritual father of all believers.

1. *Abraham's Early Life.* 11:27-32. Abraham's first call from God came to him while he was in Ur of the Chaldees. See Acts 7:2-4. His father Terah was an idolater (Joshua 24:2, 15) and Terah's three sons undoubtedly followed his example. Did God call Abraham because of any innate worthiness? We think not. The grace of God alone can account for his call. However, Abraham's life and conduct justified his call.

From the ancient rabbis has come a legend concerning Abraham's action at home after receiving divine light. "In his father's house there stood one great idol and a large number of smaller ones. Abraham broke the smaller ones and then placed the hammer in the hand of the big idol. 'They quarreled among themselves,' he later explained to his dumbfounded father, 'and the big one took the hammer and shattered them all. Behold, it is still in his hands!'

"'But there is no life and power in them to do such things,' his father answered in a rage.

"'Why then dost thou serve them? Can they hear thy prayers when thou callest upon them?' said Abraham."

This story may seem fanciful, and yet something of that nature could easily have occurred when Abraham received the revelation of the true God. At any rate, the time came when Terah and his family left Ur for the land of Canaan.

2. *Abraham's Call and Commission.* "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Note the following aspects of this call and apply them to the life of every Christian, for all are called to walk in the faith of Abraham:

(1) *The call meant separation.* It meant breaking home ties, leaving loved ones, and surrendering many things held dear. Compare Matthew 10:36-39; Colossians 3:1, 2; Philippians 3:7-11; Psalm 45:10. (2) *The call involved hardships.* These included travel, changing environment, venturing into the unknown, loneliness, etc.

(3) *The call was wise.* Faith must be developed. As long as the bird lingers in the comfort of the nest it cannot know the luxury of flight. As long as the trembling youngster stays on the bank, he will not know the thrill

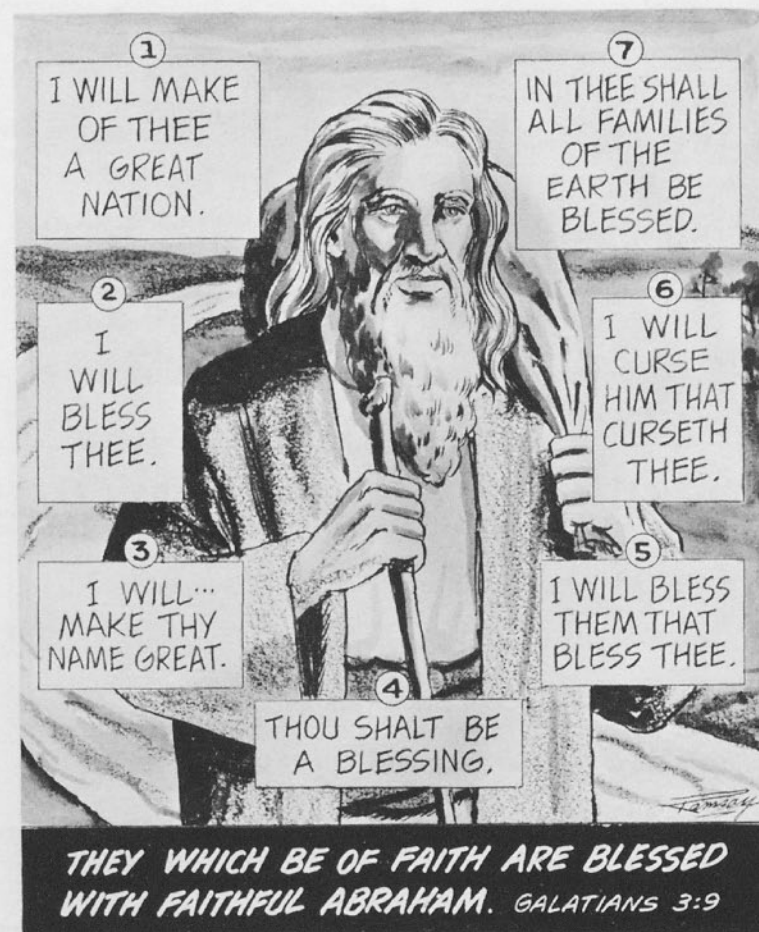
of diving into the deep and swimming. As long as men cling to that which is natural and temporary, they cannot know the reality of things spiritual and eternal.

(4) *The call was merciful.* Abraham was not called for his own sake only, but that he might become the father of a separated nation which should be a blessing to all nations, and that he might set an example of living by faith which should inspire men until the end of time.

3. *Abraham's Response.* "And he went out, not knowing whither he went." See Hebrews 11:8-10. How inspiring and heart-stirring are these simple words.) At the very outset, Abraham manifested the faith which afterward characterized his entire life. Consider the following aspects of his faith: (1) *The confidence of faith.* "So Abraham departed as the Lord had spoken unto him." He took God at His word. (2) *The obedience of faith* (4-6). The obedience that was at first partial is now complete. Obedience often requires faith, is a condition of faith, and is an inseparable part of faith! (3) *The influence of faith.* "And Lot went with him." When we take a stand of faith we inspire others. (4) *The confession of faith* (6-7). Abraham pitched his tent and built an altar of sacrifice. In so doing he showed he was a pilgrim and stranger in the land, and testified to the heathen around him of his faith in the true God. "The tent and the altar sum up the life of the true believer." (5) *The endurance of faith* (8-9). Abraham had to wait for the fulfillment of the promises of God. He had no children, though a nation was to descend from him; he had only a tent dwelling, though a great land was promised. Yet "he endured as seeing him who is invisible." Let us follow his example.

—J. Bashford Bishop

THE SEVENFOLD PROMISE OF GENESIS 12:2, 3



In these trying times many Christians, hungry for more of God, will welcome an opportunity to turn aside from their busy schedule of activities to engage in . . .

Special Times of Prayer

BY ZELMA ARGUE

RECENTLY I PARTICIPATED IN AN UNUSUAL Saturday night "preparatory" service. We prayed until God came down and manifested Himself in wondrous power. If there are hungry hearts in your church who long to be filled or refilled with the Spirit, perhaps this type of service would be a blessing to them also.

During the evening there were tears and deep meltings as some confessed to recent indifference and coldness. Hands were laid on those who desired a fresh anointing of the Spirit that they in turn might be used to help others. When the regularly scheduled services began on Sunday, these helpers were all in a position to be used of the Lord, and every service bore good fruit.

On another recent occasion, on the opening Sunday morning of a revival campaign, an invitation was given at the close of the service for people to come forward if they would consecrate themselves to the Lord to help seekers in the forthcoming services. Many came, and the pastor, evangelist, and deacons laid their hands on one after another, asking for the anointing of the Holy Spirit to rest afresh upon each. Much melting of heart and stirring of "first love" for the Lord resulted from this service. Tears flowed freely and new consecrations were made. Consequently, when the opening night's altar call was given, the ensuing scene was one of heaven come down, as God honored faith and earnest prayer and many hungry hearts were filled. In fact, the invitation was given first for these consecrated workers to step forward. Those who were seeking God for the baptism of the Spirit came next, greatly encouraged at the interest shown in them.

Since many of God's people find it difficult to secure time to "wait upon the Lord" without distraction, I would suggest a Sunday afternoon meeting for

such. We have found that four o'clock on Sunday afternoon is an hour full of richest possibilities for hearts that are desperately hungry for God. At this hour, when there is no regularly scheduled service, many find a lull in other activities as well. When such an hour is announced, those who seek out the appointed place of prayer at God's altars or in His sanctuary are those whose hearts are quickly melted in "one accord." It is easy and delightful at such a time to center our thoughts upon the Lord Himself. Worship in song, confessions of carelessness or coldness, or just sitting in His divine presence, reverent tears flowing quietly, all bring a healing balm to the spirit in this day of rush and hurry.

For those who have a busy week, a full schedule, and who mourn the lack of opportunity for meditation, this may be the answer to the need for spiritual fellowship with others in the presence of the Lord. Then when the hour of the evening service arrives, the Lord's presence is there in the sanctuary to greet those who come in, and the atmosphere is charged with His power and glory.

In the early days of the Pentecostal movement, God's people were well acquainted with the value of such times of waiting on the Lord. Often those who waited until the midnight hour or afterward experienced a holy hush, subduing, cleansing, purifying, empowering their lives.

The hour we choose in which to wait before the Lord is not so important, but the waiting itself is vital and results in great spiritual enrichment. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31). ◀◀



... go to the Ant

There are two quick lessons we can learn from the ant: 1. He takes care of the future. 2. While he is doing this, he is not selfish. He is also working for a higher cause—the good of the whole ant colony.

You, as a Christian, should be just as wise. Taking care of the future does not mean worry or oppressive concern. Rather it means *preventing* worry. Thoughtful provision shows no lack of faith. It is simply wise stewardship.

And speaking of stewardship, the Christian will not be selfish in planning for the future. Always the higher cause—the cause of Christ—is uppermost.

Through the Assemblies of God Annuity Agreement Plan, you can take care of your own future, and at the same time act as a faithful steward of the money God has intrusted to you. Our free booklet *No Fear of Tomorrow* tells the whole story. Send the coupon now.

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Your Questions



ANSWERED BY ERNEST S. WILLIAMS

In the parable set forth by Jesus in Matthew 20:1-16, why were not those who had labored all day given more than those who had labored for only one hour?

Jesus was teaching that rewards will be based, not upon length of service, but upon our faithfulness. Payment for services will not be based on human merit, but on divine grace. Be true to God and He will give you what is right.

How did Abraham get the name "Hebrew"? (Genesis 14:13)

Some believe this name identified Abraham as a descendant of Eber, or Heber (Genesis 10:21). The *Dictionary of Religious Knowledge* says, "This word, which first occurs as given to Abram by the Canaanites because he had crossed the Euphrates, is derived from *eber*, meaning beyond, or on the other side."

Is it wrong for Christians to carry life insurance?

I believe it is no more wrong to have life insurance than to own a home or have a bank account. He who carries life insurance does not insure his life against death, but shows proper concern for his family that they might not be left without some means of livelihood in case he should precede them in death.

Does the Bible say angels have wings?

The Bible speaks of the cherubim (1 Kings 8:7; Ezekiel 1:24) and the seraphim (Isaiah 6:2) as having wings. It is generally believed that these heavenly beings are of the angelic order, although of higher position than ordinary angels. It is therefore easy for artists to think of angels as having wings.

We used to be taught self-denial as part of the Christian life. We now hear much about material prosperity as an evidence of spiritual blessing. Which is right?

The Bible teaches self-denial. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). Faithful following of Christ requires crucifixion of self. "They that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24).

But if a person denies himself in order to receive the praise of men, this is of no value. In the time of Jesus, some gave alms "before men, to be seen of them." They gave that they might have the glory of appearing pious in the eyes of people, but they received no reward from the Lord (Matthew 6:1). Others fasted, not through humility before God, but to be seen of men as very devout (v. 16). If we deny self in one respect in order to exalt self in another respect, such self-denial is deceptive and in vain.

The teaching that God wants all of us to prosper, and that prosperity is a sign of divine favor, can be deceiving. We would encourage Christians to be enterprising, but not to judge their spirituality according to material accumulation. The Bible teaches the danger of material prosperity, unless it be combined with spiritual use of the same. "Ye cannot serve God and mammon" (Matthew 6:24). Jesus rebuked unsanctified riches (Luke 6:24) and warned, "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26)

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 434 W. Pacific St., Springfield, Missouri. Brother Williams will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).

The Believer's Glorified Body

(Continued from page three)

folded, Mine eyes shall His glory behold," sang one of old. By comparison Paul likens our resurrection body to a "building of God, an house not made with hands." The tent is temporal, designed to last for threescore years and ten; the building is eternal (5:1). In verse 5 he states that our Creator-Redeemer has designed it this way. Just as manufacturers design and produce an auto, a washing machine, an alarm clock, to last for a certain length of time and then wear out and require replacement, so God has designed our earthly "tents" to last just for the pilgrim journey. "He that has wrought us for the selfsame thing is God." The days of our years are threescore years and ten" (Psalm 90:10). Our resurrection body, our house from heaven, will last eternally! "*And when I've lived with Him ten thousand years, I'll have no less to live,*" sings another hymn writer.

Abraham was a multi-millionaire by present-day standards. He could have built a score of palaces to rival the fabled Kublai Khan's "pleasure dome," but all of his life he lived in tents, as a testimony to the fact that he "looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:9, 10).

Tradition records that one sunny morning in old Boston, a friend noticed ex-president John Quincy Adams sitting on his house steps, warming his aged body in the sun. The friend inquired after the old patriot's health. Rallying his feeble senses with great effort, for

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MISCELLANEOUS

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he was recovering from a second stroke, the ex-president finally managed to hear and discern his inquirer, and in a quavering voice he is said to have replied: "I am very well, sir. The house in which I am living is falling apart, the foundation is shaky" (pointing to his trembling legs), "the timbers are weak" (indicating his palsied body), "and the roof is in need of repair" (removing his hat and showing his spare, gray hair), "but John Quincy Adams is very well indeed, thank you!" The old statesman was scripturally distinguishing between the "clay" hut of his body and his immortal spirit, his true "inner man."

We are told that the great physicist, Michael Faraday, was a believer in eternal life and the resurrection of the body. He had in his laboratory a young assistant who was skeptical about such beliefs. One day this young man came apologetically to Faraday informing him that a valued solid silver cup had accidentally been dropped into a container of corrosive acid, and had dissolved before the mishap had been discovered. It was forever destroyed and dissolved as far as the young man was concerned.

Faraday took the acid containing the disintegrated silver cup and treated it by applying heat and a resolving fluid which separated molten silver from acid. Then he drained off the acid and poured



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the molten silver into a "form" or "mold" shaped like the original cup. When this had hardened he took his engraving tools and inscribed the design and words on the "resurrected" cup which the original had contained. He then showed it to his astonished young helper, admonishing him that what he could do with inanimate, disintegrated silver, Almighty God could most certainly do with our bodies—by His resurrection power, even though they disintegrate and return to dust of the earth.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1).

(Conclusion next week)

FOUR LOOKS

Look back, and praise Him;
Look up, and trust Him;
Look around, and serve Him;
Look onward, and expect Him.

Waiting for the Promise

(Continued from page five)

Spirit would manifest Himself. What might have happened if on the eighth or ninth day the disciples had decided to "take it by faith" and go away without the blessing? While faith is certainly involved in receiving the baptism in the Spirit, Jesus told them to tarry "until ye be endued with power" and not merely to tarry until they could "take it by faith." Waiting is one of the hardest things in the world for us to do. To believe without waiting to receive is far easier than to go through the process of dying to self and the world and letting Him do all that may be necessary to make us fit temples for His indwelling.

Mark 11:24 is often quoted by those who believe in "taking it by faith." But notice that the promise is not, "What things soever ye desire, when ye pray, believe that ye receive them, and ye have them," but rather, "ye *shall* have them."

I was once in a famous church in Toronto, Canada, where the pastor gave a stirring appeal to believers to receive the Holy Spirit. Toward the close of the meeting he asked all who were hungry for the Spirit to come to the altar and receive Him. The altar was filled. After some few minutes of exhortation and prayer, they were told to believe they had received, and the meeting was dismissed. My heart was pained, for it did not appear that these hungry hearts had received what they sought. The Spirit was not manifested as on the day of Pentecost, and nothing happened that would have made Simon the sorcerer covet the power back of it.

We who have tarried for and received the Promise look back on those days of waiting as some of the most precious days of our lives. It was during those hours of heart-searching in His presence that we learned the power of praise and prayer, as well as the lessons of being silent unto God, letting Him mould us after His own will. We learned to wait and to yield ourselves completely to God.

It is in such an atmosphere that the Church truly moves up to Pentecost, and it is our willingness to wait expectantly for the Promise that will bring another great outpouring of the Spirit.

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Atmore	A/G	Aug. 4-16	Bob & Jeri Winford	Robert Rogers
Ark.	Gurdon	Curtis Junction	Aug. 9-23	N. B. Rayburn	Chester Esmond
	Pine Bluff	Forest Park	Aug. 5—	Paul Riggs	Harold Thompson
Calif.	Coalinga	* First	Aug. 18-30	Virgil & Edythe Warens	Roman Douglas
	Long Beach	First	Aug. 16-23	Christian Hild & wife	Fulton Buntain
Ga.	Fort Valley	A/G	Aug. 23-Sept. 6	W. O. Stephens & wife	Leland Bush
	Lumber City	A/G	Aug. 24-30	F. P. Bachman	Grover Snider
	Rome	First	Aug. 9-23	F. P. Bachman	Verna Flanders
Ill.	E. St. Louis	** Washington Park	Aug. 18-30	R. L. Covington	Louis Mattea
Iowa	Woodward	A/G	Aug. 18-30	Jimmie Parrack & wife	Donald Crawford
Ky.	Owenton	Hesler	Aug. 23-Sept. 6	E. C. Lagmay	D. M. Price
Me.	Portland	West End G. Tab.	Aug. 25-Sept. 6	Allan A. Swift	Anthony Pagano
Minn.	Detroit Lakes	* A/G	Aug. 18-30	Dick Stevens Family	Claude Bratvold
Mo.	Cape Girardeau	First	Aug. 18-Sept. 1	Bob & Jeri Winford	Fred H. Brand
	La Plata	A/G	Aug. 23-Sept. 6	Bonnie M. Ruble	John Biddle
	N. Kansas City	First	Aug. 9-23	G. A. Snavely & wife	R. A. McClure
Nebr.	Bridgeport	A/G	Aug. 16—	Rich Ussery	Joe Garrett
N. Y.	Elmira	Pent. Tab.	Aug. 21—	W. V. Grant	John Bedzyk
Ohio	Lorain	First	Aug. 17—	Hance Evang. Team	Keith Smith
Pa.	Shamokin	*** A/G	July 31-Aug. 23	J. B. Woolums	Peter Bedzyk
Tex.	Dallas	Bethel Temple	Aug. 16—	Gene Martin	Albert Ott
	San Antonio	*** A/G Mexican	Aug. 10-24	Richard Jeffery	Leroy Atwood
	Tyler	** Rose Center	Aug. 16-23	Eddie Wilson	D. D. Lewis
	Vernon	A/G	Aug. 12-23	Eugene Boone	M. W. Putnam
W. Va.	Oak Hill	*** A/G (Union)	Aug. 2-23	Billy Wolfe Party	Helen Crum, Chm.
	Petersburg	*** A/G	Aug. 18-30	Paul J. Graban	David Lewis
Wis.	Marinette	Galvary Temple	Aug. 12-30	Musical Vanns	Paul Hild
Canada	Calgary, Alta.	Victoria Pavilion	Aug. 23-Sept. 7	Clifton Erickson	J. M. Watts, Chm.

* Children's Revival

** Youth

*** Tent

**** Open Air

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.

F. J. LINDQUIST CELEBRATES THIRTY-FIFTH ANNIVERSARY

MINNEAPOLIS, MINN.—Thirty-five years as pastor of one church. That's the achievement of Frank J. Lindquist and it's a record few men in the Assemblies of God have yet scored.



F. J. Lindquist

The congregation of Minneapolis Gospel Tabernacle recently had anniversary celebrations to observe the event. Speakers recalled the high points of Brother Lindquist's ministry and pointed out the wide influence of his life.

North Central Bible College, which he started in the Tabernacle in 1930, has graduated almost 1,500 young people for, pastoral, missionary, and religious education work. Pastor Lindquist still serves as president of the college, which he led in purchasing its present building at 910 Elliot Avenue in 1937.

From his own congregation, 28 members have become foreign missionaries during his pastorate, and more than a hundred others are serving in ministerial capacities in this country.

Brother Lindquist was born in Pittsburgh, Pa., sixty years ago and prepared for the ministry at Moody Bible Institute, Chicago. He began to preach in 1922, conducting tent meetings which led to several new churches in Minnesota. After a year in Minot, N. Dak., he came to Minneapolis in 1924.

His congregation built its present tabernacle at Lake Street and South 13th Avenue

under his leadership in 1930, and added a \$175,000 educational unit in 1950.

For twenty-two years he served as district superintendent, in addition to his pastoral and Bible College duties. He had a leading role in establishing the district's Lake Geneva Bible camp near Alexandria, Minn.

SOUTH TEXAS DISTRICT TO SPONSOR CAMP MEETING IN 1960

CORPUS CHRISTI, Tex.—The Seventh Annual South Texas District Council convened in Corpus Christi, June 16-18 with T. F. Zimmerman as the special speaker. Other speakers were Kermit Reneau, W. H. Law, Raymond T. Richey, and George Brazell. Reports indicated the continued growth and expansion of the district, especially along the lines of missionary endeavor.

Kermit Reneau was re-elected for a two-year term of office as superintendent on the nominating ballot with 97% of the votes. All other officers were re-elected, and J. O. Savell was elected to serve as a General Council presbyter, replacing F. D. Davis, who has transferred to another district.

Plans were approved for the first official district camp meeting which will be held August 1-5, 1960, at Roy Akers' Ranch near San Antonio. Also, authorization was provided for the district officers to obtain additional acreage for the future expansion and development of the district office operation. It was decided to shorten next year's convention by eliminating two sessions from the regular schedule. The 1960 convention will be held in Galveston.

Revivaltime Ministers to MEN BEHIND BARS

BY STANLEY MICHAEL



PHOTO BY HAROLD M. LAMBERT

FROM WALLA WALLA, WASH. a prisoner writes, "I heard your radio broadcast Sunday night. I laid my hand on my radio as you prayed, and God saved me from all my sins. I am happy serving the Lord Jesus Christ. I am serving three and a half years for writing a bad check. I have no brothers, sisters, father, or mother. I will be listening again to your radio broadcast this Sunday night."

Prisoners of approximately 20 different prisons and jails across the country have written of hearing *Revivaltime's* full-gospel ministry. Some of the men have been saved while listening and are now hungry for the Word of God and the blessing of the Lord. *Revivaltime* is having an effective spiritual ministry to these men.

A prisoner in British Guiana, South America, was saved while listening to a broadcast tape. He and thirteen other men were condemned to die within a few days for crimes they had committed. With only a few days left to live, this prisoner, who had given his heart to the Lord, testified to all the other men about the joy and hope he had found. Before they died, he had personally led seven of the other men to Christ.

Here are a few of the letters received from prisoners. We believe they will bring a thrill of joy to your heart:

Pittsburgh, Pa.

"My heart rejoices in the presence of God's love. I am a prisoner; but even within these stone walls, life can be beautiful and meaningful. My first few years were misery; then I realized I must have help and I turned to the Lord. Praise His blessed name, He saved me. I have been a lonely man for years; but now, I love everybody. I have decided, with the Lord's help, to dedicate my life and energy to His work. I am thirty-three years of age and in that short span of time I have amassed a great pile of misery, with years behind the prison bars. I have left broken, grief-stricken hearts in my wake. Now my pile of blessings overshadow completely the darkness of the past. I want to tell the world of my joy, and help those whose footsteps are directed to the same pile of misery I have discarded."

Ionia, Mich.

"I have been listening to your broadcast for several weeks now, and it has added much consolation and new hope to me. I am at present an inmate at the Michigan Reformatory here in Ionia, but through the enlightening messages of your broadcast I have finally realized my past sins, and *know* that I will live for Christ when I am released!"

Anamosa, Iowa

"I just heard *Revivaltime* for the first time in over a year. It was indeed a great pleasure to hear your voice expounding the *Word*. Remember us here in prayer as we shall pray for you daily."

Monroe, Wash.

"I have just heard *Revivaltime* on the air and I enjoyed it very much. When you preach your sermon, you say it with such force that you drive it

right home. I am an inmate in the Washington State Reformatory and am studying to become a missionary."

Bridgeport, Conn.

"Through listening to your broadcast and reading my Bible daily, I have once again come back to the path of the Lord. I am endeavoring to help others find this same peace of mind while I am here, and I anticipate going into the ministry upon my release."

Richmond, Va.

"First, may I ask God to bless you and keep you to carry His message all over the world. Your messages are softening hardhearted men everywhere, including myself. Brother Ward, you don't know how much I enjoy your sermons every time I can hear you. Please pray for me. Ask the Lord to help me and show me the way to His kingdom. I want to be a Christian. I even repeat your words when you are praying. I don't think God hates me because I am in prison, do you?"

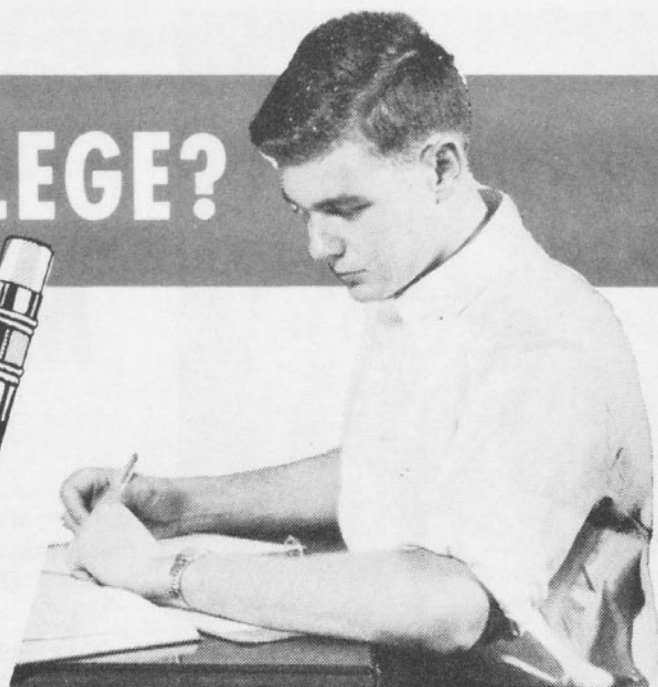
What a golden opportunity for the ministry of *Revivaltime*. In most cases, radio is the only contact prisoners have with the outside world. Life can get pretty lonesome and hopeless behind prison bars. But *Revivaltime* has been a means of giving them more than just hope and courage for the present. We have been able to give them the gospel of Christ that can deliver from the chains of sin.

We would urge you to pray for *Revivaltime* as it continues to reach these men, and pray that many more of them will surrender their lives to Christ. You can have a vital part in keeping this full-gospel message going behind the bars. Your prayers and sacrificial offering may be the means of bringing life and salvation to a prisoner somewhere across the country. Send your letter of interest and encouragement now to REVIVALTIME, Box 70, SPRINGFIELD, MISSOURI.

Is your son or daughter . . .

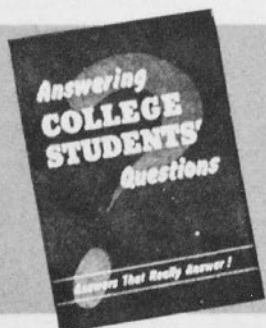
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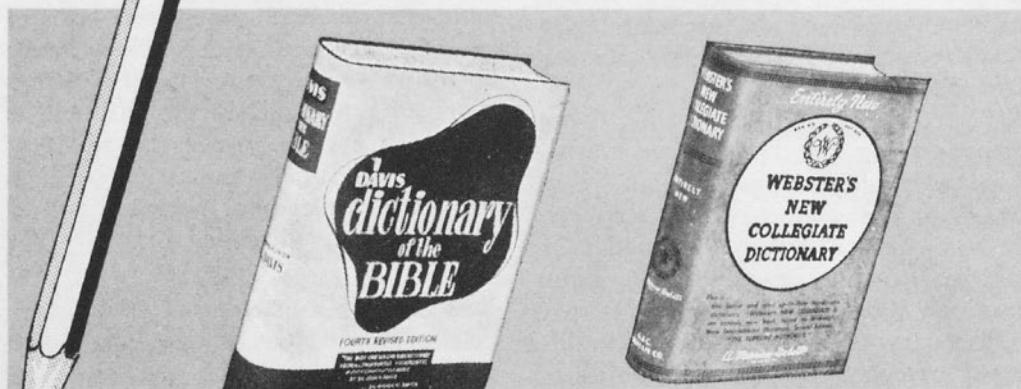
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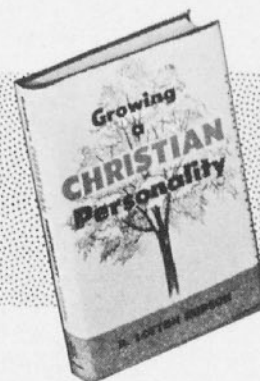
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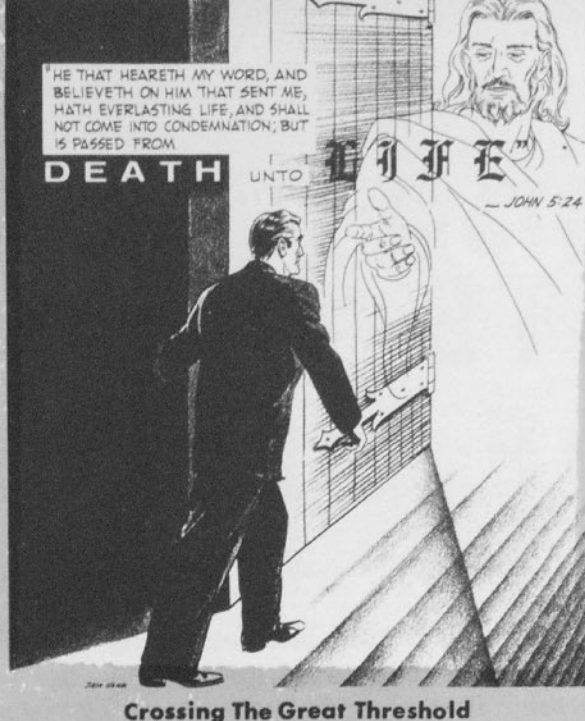
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Crossing The Great Threshold

Not Good Enough for Heaven-- NOT BAD ENOUGH FOR HELL

BY WILLARD M. ALDRICH

WHEN J. B. PRIESTLY WROTE IN HIS book *Delight* that he was not much afraid of death because he was not good enough for heaven nor bad enough for hell, he undoubtedly gave utterance to a kind of thinking which countless people of average decency would like to accept.

Surely the average man would be willing to grant that he ought to be marked down somewhat because he hasn't given too much thought to God or to religious duties. He would concede also a few "not-too-serious" bad habits; but then, after all, he hadn't been too *bad* either. He had never been in jail, hadn't beaten his wife, and thought that the influence of the church was good for the city. Hardly good enough for heaven, that's true, but then, in his opinion, hell was made for an entirely different class of people. Undoubtedly Hitler ought to be there, and he'd be glad to know Joe Stalin was going to get what he deserved!

Considering himself not good enough for the presence of God nor bad enough for the abode of the devil and his angels, he feels that God will provide a sort of intermediate terrain for him. There is a fundamental supposition running through this line of thinking which is basically true. It is that the

Judge of all the earth will do right. But the fatal error in such superficial, wishful speculation lies in its failure to grasp the facts of the case. God's requirement of men, the character of God the Judge, and the eternal abode of the dead are matters of divine revelation in the Bible, and they afford no hope for a continuing other-world along worldly lines.

Who decides who is good enough for heaven and who is bad enough for hell? Christ said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matthew 10:28). The decision as to fitness for heaven or hell lies with God, not man.

When the man of average decency judges himself, he does so by his own standards and by comparing his attainments with those of men generally. But this is a tragic mistake. The apostle Paul wrote about a group of men who were guilty of this precise error, saying, "They, measuring themselves by themselves, and comparing themselves among themselves, are not wise" (2 Corinthians 10:12).

The second chapter of Romans sets forth the principles of divine judgment. The first is that "the judgment of God

is according to truth." This lays upon man the primary obligation to seek after and embrace the truth. To substitute speculation for truth is sin. In the light of the truth revealed in the Word of God, the man who professes that the truth cannot be known will be held "without excuse."

The second principle is that God "will render to every man according to his deeds." And every man's works will be judged in the light of revealed truth as found in the Word of God. The comparison will be between God's holy requirements and man's personal attainments. One's personal standing will not be enhanced by comparing himself with a greater sinner than himself.

Personal life and character judged according to the standard of divine truth would find none good enough for heaven and all bad enough for hell. Judged in the light of the absolute standard of perfect divine holiness, "there is none righteous, no, not one . . . for all have sinned, and come short of the glory of God."

If divine judgment were based solely upon personal performance in relation to God's revealed truth, the whole world would stand guilty and condemned before God. But thanks be to God, He has provided a way of salvation through Christ. Because Christ died for our sins, enduring the penalty in our stead, God offers pardon to all who will receive Christ as Saviour.

In the final analysis, then, judgment with respect to salvation does not depend upon personal goodness, for on that basis we have been "condemned already." Judgment will depend upon what we have done with Christ the Saviour. The apostle Paul wrote, "God shall judge the secrets of men by Jesus Christ, according to my gospel."

"Not good enough for heaven nor bad enough for hell" will not stand up against the Bible's "thus saith the Lord," which speaks of but two classes of people, and but two eternal states "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

There is no neutral territory for those who consider themselves not good enough for heaven nor bad enough for hell. Eternity will find you either saved or lost. God wants you to be saved by trusting Christ as your Saviour. We urge you to trust Him now.

—American Tract Society