

The Pentecostal
Evangel

NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT,

SAITH THE LORD

FILE COPY



OCTOBER 23, 1960 TEN CENTS



VERMONT DEVELOPMENT COMMISSION PHOTO

Scene in Vermont showing Camel's Hump mountain in the background.

Read in This Issue—
**The Cost of Fine
Needlework**
**Program Announced for
World Conference**
Bible Holiness

THE COST OF *Fine Needlework*

"WASH THYSELF THEREFORE, AND ANOINT THEE, AND PUT THY RAIMENT UPON THEE, AND GET THEE DOWN TO THE FLOOR; BUT MAKE NOT THYSELF KNOWN" (RUTH 3:3)

By Marie E. Brown



YOU REMEMBER THE CONSECRATION Ruth made in the beginning, when she separated herself from her own kindred and her people. It was a consecration for life or death; she left everything behind, and only such a consecration will ever bring the children of God into the place where it brought Ruth. She not only made the consecration, but she went into the harvest field and gleaned. She toiled from the beginning of the harvest to the end.

But now something new comes into her life: "Wash thyself." This was not a cleansing from sin nor separation from the world; for that had been done long before. There is a cleansing of the Word of God that comes to every life as one presses on into Him, a deeper cleansing, our whole being laid open and bare before Him until from within the inner parts only truth will go forth.

Ruth had to have a cleansing from all her work. She had labored, she had toiled in the harvest field, but there had to be a cleansing from her work. You have heard it said, "That person is a great soul winner. It's wonderful how she works for God!" There is no one who is so full of "works" and who needs such a cleansing as the Christian worker. We get so filled up with our work, with what we can do, and what we are, and what we have done, that we need constantly to go to the fountain to wash ourselves lest we be puffed up. We need a cleansing from all our ambitions and our desires. *Go wash thyself!*

Then, "Anoint thee!" Ruth, you who have gleaned from morning until night and have washed yourself, you need the anointing. After such a cleansing, after such an emptying of one's self, comes the anointing. The anointing that

comes upon the child of God, the "anointing that abideth," is the mighty power of the eternal God resting upon His child who is yielded to Him. Such an one never tries to bring himself up, never tries to make himself somebody. Low at His feet we are brought into such a living touch with the King of kings that we have His smile upon us always and His glory resting over us.

"And put thy raiment on thee." Like Ruth, not only are we to have the "anointing that abideth," but we are to put our raiment upon us. You will find the raiment of the bride described in the forty-fifth Psalm: "All thy garments smell of myrrh and aloes and cassia. . . . The king's daughter is all glorious within: her clothing is wrought gold. She shall be brought unto the king in raiment of needlework" (vv. 8, 13, 14). The bride will not be brought to the King until she is clothed with this garment.

"Her clothing is of wrought gold." That means suffering, doesn't it? It means going through the crucible and having the dross burned out so that nothing is left but the pure gold. Then this pure gold is taken and made into threads, and they are worked into your garment in fine needlework.

Did you ever have any fine needlework put on your garment? You know who puts it on, don't you? Your brother and your sister—the saints. They are the only ones who can bring the finest needlework into your garment.

You know, every time the needle goes through it pricks. And then some of the threads have to be pulled. If you and I are to have on the fine-needlework raiment, we must hold still while the stitches are being inwrought. Only then can the rose pattern be made. And I know you want that beautiful

"Rose of Sharon" wrought in your garment, don't you? And the "Lily of the Valley"? It is then that others will know that you have been with Jesus.

In Revelation we read, "The bride hath made herself ready;" she has something to do. Sometimes we fold our arms and say, "Lord Jesus, do it all," but there is something you and I must do. We must be yielded vessels and emptied. "If we suffer with Him, we shall reign with Him." This bride, that you and I expect to be a part of, will never meet the King until we have been arrayed in raiment of fine needlework.

Perhaps I can illustrate this idea of fine needlework. Years ago when I had gone to a camp meeting to get a real touch from God and did not seem to be getting it, I went off in the woods to be alone with God. Then I asked Him to give me something out of His Word. He led me very definitely to the Scripture, "Many are called, but few are chosen" (Matthew 22:14).

I said, "Lord, what does that mean?"

He brought to my mind two cut glass dishes that I had. They were exactly the same size and the same weight, but there was a great difference in their cuttings. One had great, large cuts; the other had small ones. When I would put the finely-cut one in the sunlight, how it sparkled with all the colors of the rainbow! When the Lord brought these two dishes before me, He said, "Now one of these dishes is a choice one. You are very careful of that one. You use the other all the time, but this one you are particular about because it is especially beautiful."

"Yes," I said, "that is true. I am afraid it will get broken. I wouldn't care so much about the other."

What made the difference in these

two dishes? The more beautiful one had the finer cuts. It had much more work done on it. It was choice. So it is with people. It takes a great deal of cutting to make them choice. "Many are called, but few are choice." Few want to be made choice, for the cutting hurts.

I told this cut glass dish story at a meeting once, and when I was through, someone of whom I thought a great deal gave me one of the cruelest cuts I ever had in my life. I got down on my face and said, "Lord, how is this?"

And He said, "Didn't you say you wanted to be one of those choice vessels? This is just a cut in your glass dish. Nobody could have cut it as she did."

When the Lord showed me that, I said, "Id just as soon she would put in another cut because I really want my dish to be choice."

Now the natural man doesn't like the cuts nor the needlework. The cuts hurt and the stitches, too, because we are very sensitive. Some people excuse themselves by saying, "I am very sensitive." Then God will have to take the sensitiveness out of you! When He begins to cut, if you will hold still, it will go. I was very sensitive, too, but God hammered and cut and slashed me because I was saying to Him in the closet, "Jesus, I must be like you. Don't pay any attention to me, no matter how much I object. I don't want to hinder you, dear Lord. Go on with your work regardless of my feelings."

Everyone who spends time alone with

God and comes into real fellowship with Him will have that cry in his heart. And if you have ever prayed a prayer for the Lord to perfect you, don't be surprised when you come out of your prayer closet if someone starts to embroider a nice big rose on your garment or a good "cut" on your dish. If you are not getting some needlework done every day, you are not where God wants you, because we cannot let a day go by without the Holy Spirit working on us, making us ready for His coming.

After the raiment is put on, what next? "Get thee down!" Where? "To the floor." That is about as low as you can get. The King suffered shame, knew abasement, and His bride must be like Him. He was reproached and called names, and the bride will be, too. Let me share with you an experience of mine when the Lord took me "down to the floor."

When the work of Glad Tidings was only about a year old, before I was married, I was living with a family which apparently thought a lot of me and treated me as their daughter. They had been converted through me. Now I had early realized that this life upon which we had entered when we got the baptism in the Holy Spirit meant one of two things: either crucifixion of the self-life or losing the anointing. I had been crying to the Lord to crucify the self in me. Then one day the Lord told me to leave that home.

"Oh, how can I ever leave this family?" I cried to the Lord. But I finally

obeyed and left them and took a little apartment. Then the fight began. I had been with that family five months, and when I left they thought they could turn the people of the mission against me. Not only that, but they went to another church every Sunday morning and told the people there that I was a liar and a thief and that speaking in tongues was of the devil!

It was hard for me to "die." When people came to me, I would explain my side of the story. I felt something within me saying, "Don't vindicate yourself," but I would tell myself that I had to explain for the sake of the Lord's work, and that it wasn't for my own interests that I was speaking!

One morning two women came to my house and said, "Now we want to hear from your own lips about this thing, whether it was this way or that way."

While they were talking, I started to cry and something within me said, "Don't vindicate yourself."

The impression was so strong that I didn't dare disobey. I just fell on my face and said, "God won't let me say anything." It hurt my flesh not to be able to explain. I had never been a thief, and not to be able to tell them so was taking me through the most painful crucifixion.

Now as I was crying to the Lord, He brought before me a picture of a big, handsome, well-equipped warrior. He had on a breastplate and carried a shield; the fiery darts were coming at him thick and fast and I could see them sticking in his legs, arms, and head.

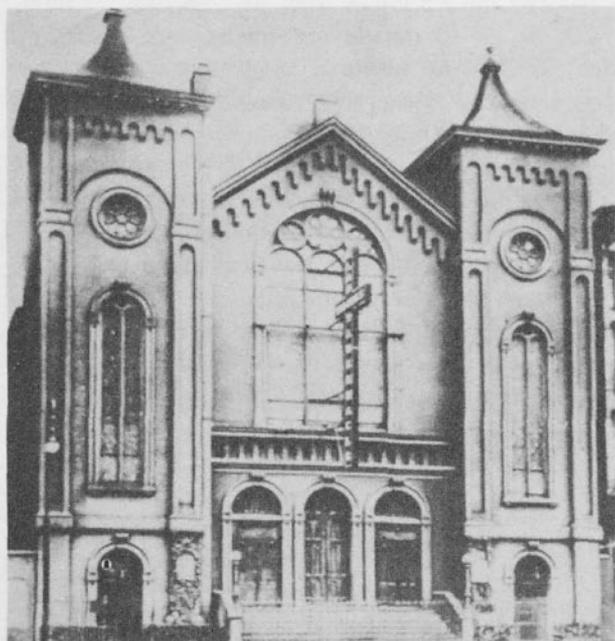
I said, "Lord, that is I; this is just what they are doing."

Then the Lord showed me a tiny soldier, and he had the same shield that the big soldier had—the shield of faith—but the shield completely protected the tiny soldier because he was smaller than the shield. I saw the lesson. I said, "Lord, I am too big. Let the darts come, but help me to be that little soldier."

Ah, when you get little, the fiery darts won't hurt you! You will be saved from the strife of gossip. The shield of faith will cover you. Whenever you find anything hitting you, just know that you are too big and you had better let the Lord cut you down to size. You must "go down to the floor."

And now let us note Naomi's next injunction to Ruth, "And make not thyself known." Ruth was not only to get

(Continued on page twenty)



**SITE OF REGIONAL
PRAYER MEETING,
NOVEMBER 3-4**

The Spiritual Life prayer meeting for the Northeast Region will be held in Glad Tidings Tabernacle, 325 West 33rd Street, New York City. (Mrs. Marie E. Brown is pastor.) The Thursday service will begin at 7:30 p.m. The Friday services will begin at 9:00 a.m. and continue throughout the afternoon and evening. The New York City meeting is one of a series of eight regional prayer meetings being held throughout the country under the leadership of our General Superintendent.

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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.

Stand Up and Be Counted

This is Christian Conviction Sunday and the slogan at evangelical churches throughout the land is, "It is time to stand up and be counted." We Protestants are altogether too prone to take our religious freedom for granted. Many of us have lost our deep convictions. We tend to be conformists—to be like the crowd. We prefer to be accepted rather than risk social ostracism or take the criticism we must take if we dare to stand up for what we believe.

It is time to revive the spirit of the Reformers and speak out against teachings and trends that are contrary to the gospel of our Lord and Saviour Jesus Christ. Where would we be today if Luther, Calvin, Knox, Wesley, and other great Reformers had not had the courage of their convictions? They were not content to conform to the conditions of their day. God called them to "stand up and be counted" and they did so, regardless of the cost. By their brave defiance of the enemies of truth they put the Bible into its proper place as the final authority for all Christian people.

Our rich spiritual heritage was purchased for us at a tremendous price. Have we forgotten how hard our Protestant forefathers had to fight to win religious freedom? They suffered bitterly in the Thirty Years War in Europe. They shed blood, sweat, and tears in the frontier outposts of America to give us a land where we could be free from the dictates of popes who said there was only one way to worship God. The Roman Catholic Church today uses milder methods to advance its cause than it used in days gone by, but it never has surrendered its basic bigotry—it still maintains it is the one true church. As Protestants we oppose this bigotry and all the philosophies that this bigotry begets.

We oppose any system that labels men heretics if they embrace religious beliefs contrary to its teachings.

We oppose any claim of superiority which would give one religion the right to suppress other religions in any manner or measure.

We oppose any religion that binds the souls of its members so completely that they dare not even worship in any other church.

We oppose any dictatorship over the minds of men that forbids them to interpret the Bible as they see fit or to decide for themselves how they should conduct their personal, family, and national affairs.

We oppose any church that claims it is the sole repository of truth and forbids its members to read anything that might cause them to doubt this claim.

We oppose any religion that would advance its own interests by weakening the public school system, one of the pillars of democracy.

We oppose any church that attempts to use political power, in any degree, to promote its own interests anywhere on earth.

We will hold malice toward none; we will show love toward all; and it is this love for the souls of men that causes us to "stand up and be counted" at this crucial point of our nation's history.

—R. C. C.

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BIBLE HOLINESS

Part Four

TWO BROTHERS

BY RALPH M. RIGGS

THE LORD JESUS SPOKE TWO PARABLES concerning fathers and sons. One father told his sons to go to work in his vineyard. According to the Scriptures, one son went to the vineyard and one did not go (Matthew 21:28-32). Another father divided his goods between his sons. One of the sons became the prodigal son, and the other a self-righteous prig (Luke 15:11-32).

Paul spoke of two sets of brothers. In one case (1 Corinthians 6:6-8) one man defrauded his brother. The aggrieved one went to law before unbelievers. Paul emphasized at length the sin, saying, "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded" (v. 7)? Both men were sinners.

The other case of two brothers is found in Romans 14:1 to Romans 15:7. Here one brother is considered strong and the other weak. Paul describes at length the attitudes and conducts of these brethren, and makes a ruling for them. Let us analyze his description and his ruling.

1. THEIR POSITION

The strong brother believed that he might "eat all things" (Romans 14:2). He also esteemed "every day alike" (v. 5). In both things he thought he was doing the will of the Lord (v. 6). God received him and he was happy in that he did not condemn himself.

The weak brother believed that he might eat only herbs (v. 2); he further esteemed "one day above another" (v. 5). He regarded that day as "unto the Lord," and for the Lord's sake he did not eat anything but the herbs (v. 6).

He would have been condemned had he eaten.

2. THEIR SIN

The strong man despised his weak brother and hesitated to receive him without argument. He took his own liberty even though it "put a stumbling block or an occasion to fall in his brother's way" (Romans 14:13). He did not walk charitably and was about to destroy with his meat his brother for whom Christ died. "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of" (vv. 15, 16).

The weak brother passed judgment upon him who ate. "But why dost thou judge thy brother" (v. 10)?

3. PAUL'S INSTRUCTION TO THEM

Each man should be fully persuaded in his own mind. The one man should not judge his brother and the other should not despise his brother. They were to "follow after the things which make for peace, and things wherewith one may edify another" (Romans 14:19). Each man should please his neighbor for his good to edification. The strong should not indulge himself to "eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (v. 21). He should "bear the infirmities of the weak," and not please himself (Romans 15:1). He should have his faith to himself. "Hast thou faith? have it to thyself before God" (Romans 14:22). The two men were to

receive one another as Christ had received them.

4. DIVINE PRINCIPLES WHICH SHOULD GOVERN THEIR CONDUCT

Christ was the Lord of both men and each man stood or fell to his own Master; furthermore, Christ was able to make each man to stand. "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Romans 14:4). Paul also pointed out, "for none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord" (Romans 14:7, 8). He warned, "For we shall all stand before the judgment seat of Christ" (v. 10).

Paul said, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean" (v. 14). "All things indeed are pure," he added, "but it is evil for that man who eateth with offense" (v. 20) or who is condemned if he eat, for "whatsoever is not of faith is sin" (v. 23). The Kingdom of God, he pointed out, "is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (v. 17).

Translating these principles into our present way of speaking, each man must follow his own convictions and allow his brother to do likewise. On the other hand, each person should be considerate of his brother and restrict his own liberty if his brother considers his action serious misconduct.

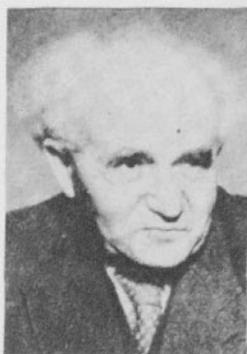
It is serious to cause criticism by one's freedom of action, but it is also serious to sit in judgment on a brother. The latter is an intrusion upon Christ's prerogative. We must remember constantly that an individual serves Christ. Before Christ we must all stand in judgment. Christ loves us all. He can make each of us to stand secure in our individual Christian experiences. All must know, the weak brother particularly, that we do not merit a place in the heavenly Kingdom either by eating and drinking, or by refusing to do such, but by being filled with righteousness, and peace, and joy in the Holy Ghost.

Surely our present-day brothers and sisters in the east, west, north, south, and central states—in rural areas and urban areas alike—will be able to apply these principles to their lives and interpret them in the light of the various freedoms in personal conduct which we face in this generation. ◀◀

Program Announced for Jerusalem Conference

Prime Minister of Israel to Address Sixth World Pentecostal Conference

DAVID BEN-GURION, PRIME MINISTER of the State of Israel, has accepted an invitation to address the delegates at the Sixth World Pentecostal Conference which will convene in Jerusalem May 19-21, 1961. Mr. Ben-Gurion and all other officials in the Government of the new state have been most hospitable and cooperative toward the Advisory Committee which is making arrangements for this historic conference of Pentecostal Christians from all parts of the world.



David Ben-Gurion

A letter from the Prime Minister's office in Jerusalem, addressed to Gayle F. Lewis (secretary of the Advisory Committee), states:

"It is our fervent belief that the ancient glory is destined to return to Jerusalem: 'For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.' It is good that Jerusalem shall become an international meeting place from where groups like yours may pronounce their faith to their followers. This is why we attach so much importance to your Convention here and why we are most anxious to be of help....

"As I mentioned in my letter of invitation, you can count on our full assistance in your arrangements here." (The letter is signed by Theodore Kollek, Director General, Prime Minister's Office.)

Other speakers representing Pentecostal groups in many different lands will be heard during the convention, including H. W. Greenway, E. Lessnussa, Roberto Bracco, James A. Cross, Eino I. Manninen, Lewi Pethrus, D. L. Williams, and Thomas F. Zimmerman. (See program on opposite page.)

The convention sessions will be in Jerusalem's beautiful new Convention Center. Thousands of delegates from every continent are making arrangements to attend.

In addition to the rich spiritual fellowship that will be enjoyed at the convention, the delegates will be inspired

by visits to many historic places of Biblical interest. They will walk together through the ancient streets of Jerusalem and Bethlehem. They will make a pilgrimage to scenes made sacred by Bible characters in the long ago. Leaders of the tour and the many missionaries and ministers who will be met along the way will help make the historic places come alive so that the Scriptures will become much more real and personal forever afterward.

JERUSALEM, A DIVIDED CITY

Jerusalem is a divided city, the ancient part being in the Hashemite Kingdom of Jordan and the new part being in the state of Israel. The historic walled "old city" dates back to 3,000 B.C. or earlier. It is comparatively small, occupying less than half a square mile of territory within its walls; yet it was here that King David reigned in the long ago and it was here that the Lord Jesus Christ went about preaching the good news of redemption and healing the sick.

The city contains the most sacred shrines of Christianity, Judaism, and Islam, and all three faiths are represented among its population. The Arabs observe Friday as their holy day; the Jews observe Saturday as their sabbath; the Christians observe Sunday as the Lord's Day. The Pentecostal World Conference will span all three of these holy days.

This "city of David" has a special significance to Pentecostal people, for it was here on the day of Pentecost, about A.D. 33, that the Holy Spirit was poured out upon the infant Church of the Lord Jesus. The dates of the Sixth Pentecostal World Conference have been arranged to coincide with the annual observance of Pentecost Sunday.

The ancient Jewish cry, "Next year in Jerusalem," is therefore being taken up by Pentecostals all over the world. Throughout the centuries of the dispersion, it was customary for the Jews, at the close of their annual High Holidays, to chant this fervent hope. The slogan of thousands of Pentecostals, anticipating the coming conference, has become, "Pentecost in Jerusalem—1961." They re-echo the words of Acts 20:16 where it was said of the apostle



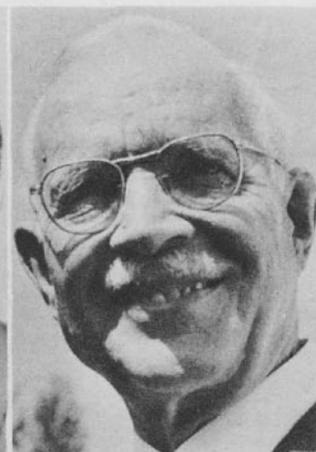
H. W. Greenway



Roberto Bracco



Eino I. Manninen



Lewi Pethrus



T. F. Zimmerman

Paul that "he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost."

ISRAEL, A LAND REBUILT

Delegates visiting Israel will find the land restored to an amazing degree. It is a land of modern cities, of bustling factories and workshops, of commercial activity, of flourishing farms even in remote desert areas. Over half the land area of Israel is in the Negev desert. This area, once a center of thriving civilizations, was eroded by wars and neglect, and virtually uninhabited for the past thousand years except by wandering groups of Bedouins. Israel is now concentrating much of its energy and finances to revive the Negev.

By means of irrigation systems and new wells, over seventy-five new villages and agricultural collectives have been established in this desert area. Many minerals are being extracted and factories have been established to process them. Oil wells are being sunk. Beersheba, "capital" of the Negev desert, has become a boom town of 50,000 people. Truly the desert is blossoming as the rose, as the Scriptures prophesied.

The population of Israel has more than doubled in the past ten years as a result of vast immigration from scores of lands. There are now over two million people, including 211,000 Arabs. The country is a veritable melting pot of nationalities, and tourists may hear fifty different languages spoken on the streets of Jerusalem, Tel Aviv, Haifa, and other cities. However, Hebrew is the official tongue. English is also common.

DELEGATES TO TOUR BIBLE LANDS

Arrangements have been made for a special 24-day tour which will include a comprehensive sight-seeing program in Egypt, Lebanon, Syria, and Jordan, as well as Israel. The tour will leave the United States and Canada by air, in groups, between May 5 and 17, and will return between May 28 and June 11. All members of the tour will be together in Jerusalem during the world conference but will be divided into groups to facilitate touring arrangements.

The all-inclusive rate of \$995.00 per person is exceptionally low. Because hotel and transportation facilities in the Near East are not as plentiful as we would wish, membership in the tour must be limited. However, it is still possible to accept reservations. For information and application form, write to: Springfield Travel Service, 320 College Street, Springfield, Missouri.



General view of Jerusalem, with Mamlah Cemetery in foreground

Program for SIXTH PENTECOSTAL WORLD CONFERENCE JERUSALEM, ISRAEL MAY 19-21, 1961

Friday, May 19

- 10 a.m. H. W. Greenway, Secretary General, Elim Four-square, Gospel Alliance, London, England
- 2:30 p.m. E. Lessnussa, The Pentecostal Church of Indonesia
- 6:30 p.m. Roberto Bracco, Assemblies of God in Italy

Saturday, May 20

- 10 a.m. James Cross, General Overseer, Church of God (Cleveland, Tennessee), U.S.A.
- 2:30 p.m. Eino I. Manninen, Helsinki, Finland
- 6:30 p.m. Prime Minister David Ben-Gurion, State of Israel

Sunday, May 21

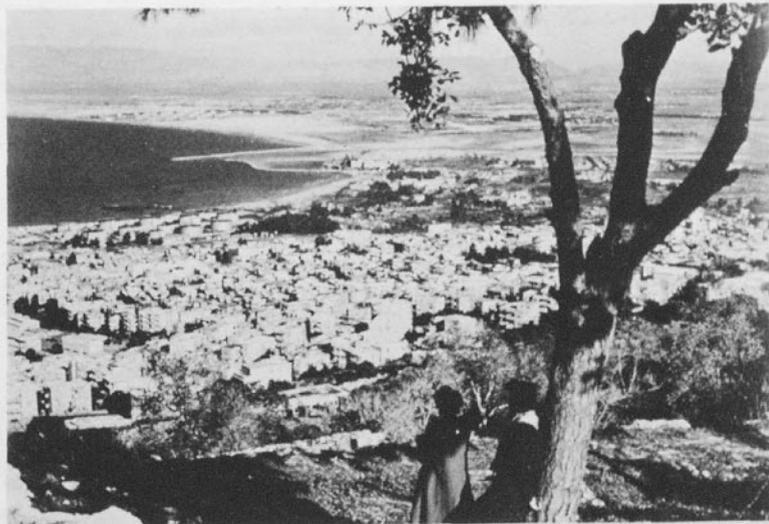
- 10 a.m. Convention prayer and communion service—Lewi Pethrus, Philadelphia Church, Stockholm, Sweden
- 2:30 p.m. D. L. Williams, Presiding Bishop, Church of God in Christ, U.S.A. Sermon, "First Century Pentecost"
- 6:30 p.m. Thomas F. Zimmerman, General Superintendent, Assemblies of God in U.S.A. Sermon, "Twentieth Century Pentecost"

EUROPEAN TOUR ALSO AVAILABLE

In addition to the Bible Lands Tour, the Advisory Committee has now arranged an alternate tour for the benefit of those who wish to tour Europe in conjunction with their visit to Israel. The European tour will enable delegates to visit London, Paris, Rome, and other capitals in Europe, in addition to Israel, Jordan, and Egypt. Some of the other Bible lands will be omitted from this tour.

The cost of the European tour will be \$1,075. The dates of both tours will be the same. Write to the Springfield Travel Service at the afore-mentioned address and ask for full information concerning either the European Tour or the Bible Lands Tour.

As the date of the conference is drawing near, space on the tours is filling up very rapidly now. All who wish to attend this historic gathering of God's people in the birthplace of the Church should register without further delay.



The modern port city of Haifa as viewed from Mount Carmel



THIS PRESENT WORLD

Communism

U. S. GOVERNMENT PUBLISHES HISTORY OF COMMUNISM

Publication of the first in a series of volumes dealing with the chronology of the world Communist movement has been announced by the House Committee on Un-American Activities.

Hope was expressed by Chairman Francis E. Walter of Pennsylvania that "this chronology will give some perspective in depth to the reader, and provide some basis for judging the continuity, tenacity and all-encompassing character of the world Communist movement."

The first volume covers the years 1818 to 1945. Individual copies can be purchased from the superintendent of documents, Government Printing Office, Washington, D.C.

KHRUSHCHEV GREETED WITH CROSS IN SKY OVER THE U.N.

A skywriting airplane placed a mile-high cross in the sky over the United Nations building just after Soviet Premier Nikita Khrushchev had completed his address before the U. N. General Assembly. It flanked the giant cross with the Greek letters Alpha and Omega.

N. T. Nonnenmacher, president of the Christianform sponsored the skywriting, said the Greek symbols recalled the words of Christ, "I am the Alpha and the Omega, the first and the last, the beginning and the end." He said the sign in the sky proclaimed to the nations of the world "the faith which made our nation great and free."

Protestantism

NEW YORK PROTESTANTS GET IDENTIFICATION CARDS

More than 80,000 Protestant identification cards have been mailed out in the New York City area by the Protestant Council. The wallet-size cards bear the legend, "I am a Protestant," and have space for the name of the bearer's pastor and church, as well as other identification data.

CHURCH LIGHTS TO BURN ON ELECTION EVE

Lights will burn on election eve, November 7, in Cumberland Presbyterian churches throughout Alabama, Mississippi, and Florida. Delegates to the annual synod urged each church to have its lights on "to remind the people to go to the polls and vote, and also to remind them of the need of prayer, not only in the election but also in national affairs."

Catholicism

CATHOLICS DRAW ON PUBLIC PURSE TO FINANCE THEIR SCHOOLS

The canon law of the Roman Catholic Church which forbids Catholic children to attend non-Catholic schools is causing considerable strife throughout the country, as well as building a wall of separation among segments of the rising population which is contrary to the democratic spirit of the U. S. A. Where Catholics are in the minority they often demand tax funds to supplement the costs of their parochial schools. Where they are in the majority they often place nuns as teachers and inject sectarian teaching even though the schools are wholly financed by public taxes.

Many examples of the latter situation have been publicized by POAU (Protestants and Other Americans United for Separation of Church and States). One case is at Kalida, Ohio. POAU reports that "a triumphant

Catholic majority, by tactics of harassment and intimidation, is running Protestant families out of the community. Following a public eruption over alleged teaching of Catholic faith by the nun teachers in St. Michael's school, a team of investigators arrived from the state board of education. With two weeks' advance warning the nuns were able to eliminate most of their sectarian practices and to get Catholic-slanted textbooks out of sight. The investigators gave the school a clean bill of health, stating that they found no sectarian practices or teaching in the institution."

PREDICTS CATHOLIC POPULATION WILL DOUBLE IN NEXT THIRTY YEARS

A sociologist at Notre Dame University has predicted that if the Catholic population of the U. S. continues to grow at its present rate it will double to more than 86 million in thirty years.

Dr. Donald N. Barrett said there are now an estimated 43,650,000 American Catholics—about 25 per cent of the total population. The Catholic population is "growing minimally twice as fast as the general population." Whereas the general population increased 16.6 per cent since 1950, the Catholic population increased 35.8 per cent.

Among the reasons for the Catholic population growth the sociologist listed higher birth rates, lower death rates, a large number of conversions, and the arrival of Catholic immigrants.

AIRLINES ANNOUNCE REDUCED RATES FOR CLERGYMEN

The air Traffic Industry now is prepared to embrace the reduced rate clergy program by the establishment of the Airlines Clergy Bureau, which received recognition by the Civil Aeronautics Board on Sept. 1, 1960.

Complete service is now available from New England to Florida and the Bahamas, with negotiation in progress to cover six central states, and all the western states from Alaska to Arizona, before the first of the year.

The reduced rate is 50 per cent of regular one-way first-class or coach fare. To

further make travel more economical the Airlines Clergy Bureau has negotiated with numerous hotels and motels for special consideration of 25 per cent discount off regular room rate when identification card is presented.

The Airlines Clergy Bureau is now ready to issue the 1961 Identification Card which is good through the entire calendar year, and will be honored by all participating airlines, hotels, and car rental agencies.

Applications may be obtained by writing direct to: Airlines Clergy Bureau, Municipal Airport, Sacramento, Calif.

Miscellany

CHURCHES WARNED AGAINST PARTICIPATING IN POLITICS

The U. S. Treasury has announced that any church which uses parishioners' contributions to finance distribution of political campaign material might jeopardize its tax exemption. The Internal Revenue Service reportedly adopted a regulation last year which makes it possible to reject tax deductions claimed by individuals for contributions to tax-exempt organizations (such as churches) if the funds are used for political purposes. Under the regulation, part of a contribution might be disallowed as a deduction if the organization devoted part of its funds to politics.

The law would appear to prohibit any partisan political activity by churches; that is, any attempt to influence voters to choose a particular candidate for public office.

DISPUTE OVER TAX FUNDS RESULTS IN BUSINESS BOYCOTT

According to POAU (Protestants and Other Americans United for Separation of Church and State) a man's business in Bangor, Maine, was boycotted because his father had cast the decisive vote against using public tax money to finance parochial school bus transportation. POAU has made the documented story into a film which shows how the man's business was ruined by this "Roman Catholic-sponsored boycott."

POAU says this religious group "assumes the posture of a minority faith in the United States but has actually become an oppressive majority in many American communities."

MAYOR CRITICIZED BY CATHOLIC BISHOP FOR VISITING ANGLICAN CHURCH

The editor of a London magazine *The Witness*, commenting on the American election debate over the influence the Roman Catholic Church exercises over public officials, cites an incident that occurred in Chester, England, in June 1960. He says the Catholic Mayor of Chester was criticized by the Catholic Bishop of Shrewsbury for having attended the annual civic service at the Anglican Chester Cathedral.

Since it was not a denominational service but a civic service for public servants, the Mayor attended in spite of bishop's objection. Later a letter appeared in the *Daily Telegraph*, written by Monsignor Worlock of West-

minster, which confirmed the unfavorable attitude the Roman Catholic Church still takes toward such behavior.

CATHOLICS PLACE NEW TESTAMENTS IN HOTEL ROOMS

In a rare move for Roman Catholics, some 1,200 New Testaments were presented to the Queen Elizabeth Hotel in Montreal, Canada, for distribution in hotel rooms. The Scriptures are in French. The Catholic Bible Centre made the presentation.

Cardinal Leger, Archbishop of Montreal, has launched a campaign to place a Catholic New Testament in every hotel and hospital room in Montreal.

PROTESTANT CHILDREN'S HOMES TAXED IN CATHOLIC COMMUNITY

The municipal council of Vaudreuil, in the Canadian Province of Quebec, has levied a \$765.00 tax bill upon the

Protestant Christian Homes for Children. The council, which is entirely Roman Catholic in membership, has advertised that it will sell the homes by auction if the tax is not paid.

(*Christian News Report*, in announcing this development, said that 135 were converted in the children's camps at this place last summer, some 60 of whom were Roman Catholics.)

LUTHERANS PLAN "DOORKNOB" CAMPAIGN TO ENCOURAGE REAL THANKSGIVING

Millions of "doorknob" invitations to make Thanksgiving a day of worship to God will be hung on household doors around the country this year. Lutherans of the Missouri Synod will use the novel "doorknob" cards in more than 5,000 communities as a means of inviting people to their Thanksgiving church services.

ANNOUNCEMENT...

This announcement is neither an offer to sell, nor a solicitation of offers to buy, these units. The offering is made only by the Prospectus.

NEW ISSUE

The General Council of the Assemblies of God \$2,000,000

5% First Mortgage Serial and Sinking Fund Bonds
PRICE 100% AND ACCRUED INTEREST

Offered for sale in units of \$250, \$500, \$1,000 and \$5,000

Interest payable semi-annually September 1,
and March 1, beginning September 1, 1961.

This offering is made as of September 1, 1960. The first maturity will be September 1, 1962, and portions thereof every six months thereafter until September 1, 1975. Bonds shall be redeemable at the option of the Corporation in whole or in part at any interest paying period. Notice thereof shall be given in writing at least thirty days before the date of redemption.

AUGUST 23, 1960

Copies of the Prospectus may be obtained by writing to: **General Council of the Assemblies of God**, 434 West Pacific Street, Springfield, Missouri.

I am interested in assisting with the financing of the new Assemblies of God Administration Building. Please send me additional information.

I want to invest \$..... in bonds in the following denominations (please indicate number of each below):

.....\$5,000 \$1,000 \$500 \$250

NAME

STREET ADDRESS

CITY STATE



R. L. Brandt presents the current Home Missions picture at the first session of the Home Missions Seminar

Five-Year Church Extension Plan To Be Drafted

DURING THE AUGUST 29 HOME MISSIONS Seminar conducted in Springfield, Mo., district representatives called for the appointment of a commission to study our Church Extension work and to draft a long-range program of emphasis upon this phase of missionary activity.

They were told that while 478 new churches were opened in 1955 during the big *Mission U.S.A.* push, the years 1956 and 1957 showed a substantial decline in the number started. The years 1958 and 1959 produced a slight trend upward again; and the anticipated goal for 1960 is 366 new churches over the nation.

Robert L. Brandt, national home missions secretary, reported to the district representatives on the current Church Extension situation. "Records of the past," he said, "indicate unmistakably an aggressive pioneer spirit which manifested itself in the opening of over 7,000 new Assemblies of God churches during the past thirty-five years. During this period there were years when we averaged one church for each weekday plus two for each Sunday. . . ."

"It is obvious that the recent slow-down can be attributed to numerous causes; but it is also obvious that if our movement is to fulfill the purposes for which it exists we must bestir ourselves and, by the grace of God, revitalize our pioneering spirit.

"Church Extension is fundamental to the welfare and expansion of our movement on every front. We must keep the home fires burning if we would continue to kindle new fires abroad."

Brother Brandt cited the instance of the Moravians who were once an evan-

gelical force of great dimensions. Yet they failed on a vital point. They neglected their foundations. Today their missionary contribution is small and Moravians number only 4,000 adherents in their homeland, Germany.

"The question is," Brother Brandt continued, "are we doing all we can Church Extension-wise, or are we sitting back hoping that somehow the job will be done?" He emphasized the importance of long-range and realistic planning.

A commission was appointed to draw up a five-year program of Church Extension emphasis. Named to the commission were R. L. Brandt and four district superintendents: G. W. Hardcastle, Sr., of Arkansas; L. W. Dickinson, Nebraska; C. C. Crace, Tennessee; and N. Cleo Tapp, Southern Missouri.

Gayle F. Lewis, executive director of the Home Missions Department, presided over the seminar. Speakers at the morning, afternoon, and evening sessions were: Thos. F. Zimmerman, General Superintendent; Raymond Hudson, New Mexico district superintendent; and T. E. Gannon, West Central district superintendent.

National secretaries of the various General Council departments presented ten-minute talks on "Teamwork in Church Extension," each mentioning how his or her department could help to establish new churches. This was followed by an open forum during which the panel of national secretaries answered questions from the floor.

Brother Brandt submitted a "Church Extension Association Proposal" and presented a paper on a million-dollar

fund-raising proposition. He also read a list of loans granted to districts from the Krause Loan Fund into which funds are channeled from *Mission U.S.A.* rallies.

There was an open forum on 1961 *Mission U.S.A.* emphasis.

The home missions secretary pointed out that, in addition to Church Extension, the Home Missions Department must continue to promote its Special Ministries.

"One cannot take a close look into this area," he said, "without sensing that here is genuine evidence that the Spirit of God has been resting upon our movement. There is substantial proof that we lead the whole family of evangelicals in ministry to the American Indians, to the Alaskans, to prisoners, and possibly to other groups. Our force of appointed home missionaries now numbers nearly 300."

Brother Brandt pointed out some of the problems encountered in the Special Ministries area, and suggested ways in which some of them might be solved. The meeting was then opened for discussion.

A report on the Blueprint Program revealed that interest is increasing in this project. To date 719 planbooks have been sold and 93 complete sets of plans distributed to congregations.

The challenging new Home Missions film, "The Unknown Indian," produced for the department by Willard Cantelon, was shown at the evening session. Brother Lewis announced that the film is now available for district or local church gatherings on a free-will offering basis, the offerings to go to Indian Missions. ◀◀

Chain Reaction in Soul Winning

BY RUTH LYON



Rowena Chaves

THE NEW ASSEMBLIES OF GOD Indian Mission at Flagstaff, Ariz., is the result of chain reaction in witnessing.

Dan Akee, a Navajo Christian, received the light of the gospel from his brother-in-law who lives on the reservation. He later received the baptism of the Holy Spirit and ever since then he has been having prayer meetings in his home in Flagstaff. A number of Indians have been saved and filled with the Spirit in these gatherings.

The people began to pray that God would send them a missionary. Finally they went to the pastor of the white Assembly, asking where they might find a Mission where they could attend services. This was God's way of opening the door for the new Indian Mission in Flagstaff.

About five months ago, the Lord laid a burden for Flagstaff on the heart of an appointed home missionary, Rowena Chaves. She became acquainted with the Akees and was invited to their home to minister, where she found twenty people waiting for the first service. As she read the Scripture (Hebrews 11:7 and Genesis 6) the interest of both adults and children was evident. The missionary sensed that they did not know the story of the Flood. Dan Akee interpreted in Navajo.

Now, with the help of the Arizona District and the National Home Missions Department, the little congregation has purchased a house and converted it into a new Indian Mission. Twenty-seven Indians, representing six families, were present for the first service. At first they had no seats but used sawhorses and an old divan. The Winslow Indian church soon loaned them six benches and the Polacca Indian church furnished the pulpit and the altar bench. (Sister Chaves helped start both of these churches.) The Cedar Creek Indian church sent an offering for utilities. The new church still has no English songbooks and needs Navajo Bibles, which are available in Flagstaff. The little congrega-

tion is grateful to God for this church of its own in which to worship.

The church needs a new paint job on the outside. Sister Chaves and some of the Indian people have been painting the interior. A piano is needed for services. The Mission has an adequate auditorium and a large room which can be used for two or three Sunday school classes. The missionary lives in the back of the building.

Several new families have been attending. These, with the four families who were already participating in the services, form the new congregation. Their favorite song is "Amazing Grace," and they sing it from their hearts, with great feeling. Two teenage girls from this group who are saved and filled with the Spirit have been holding services in their grandmother's hogan this summer. Thus, the chain reaction goes on and on to advance Christ's kingdom in Indianland.

Brother Akee's testimony reveals the amazing way in which God led these hungry hearts to the Living Water, so that they need never thirst again.

"We were all raised in our Indian religion but it brought us no happiness, no good feeling in our hearts. We find a mission of another denomination. We go there lots of times and feel pretty good. But after a while, we don't feel any different inside, so



Dan Akee (shown with his family) opened his home for the first Indian services in Flagstaff and acted as interpreter

we about decide to go back to our Indian religion. But we hate to do it because it don't make us feel good after ceremony and we don't know what to do.

"My wife's brother, he lives way out on reservation, comes to tell us that some Indians out there, they find Jesus and they get a Holy Ghost. This Holy Ghost makes them feel real good inside. He tell us to come hear about this. So we all go out to his hogan. We have singing and prayer. And I get saved and I get this Holy Ghost inside. I feel so good now.

"We come back here to our homes. We begin to have prayer meeting and singing and we invite other Indians all winter to come, too. We only know tune to one song, 'I Would Not Be Denied,' so we sing it over and over. My wife is not educated and cannot speak English. She gets the Holy Ghost and she speak out in good English, 'I will lead and teach you.' We know this is what you call prophecy or interpretation, so we all know this Holy Ghost will now teach us as we study the Bible.

"My children go to the government school and can speak English. When the Holy Ghost speak through their mother in English they all believe, because they know she cannot speak English.

"I used to have bad eyes. I couldn't read, so we pray. Now I see real good. God works lots of miracles in healing. My little girl was deaf, but we fast and pray and now she hears like others do."

* * *

Twenty-five per cent of Arizona's churches have Indian congregations. In many instances, it is impossible for the Indian people on various reservations in the U.S. to support their missionaries or to build churches. Likewise, it is impossible for the district to absorb all the expense of erecting buildings so desperately needed. Indian churches in several places are crowded out!

The new church at Flagstaff is just one instance of the many churches (white and Indian) over the nation that have received substantial financial help from the Needy District Fund of the National Home Missions Department. Those who have contributed so faithfully to this important fund, to Indian Missions, and to the other Special Ministries, will surely share in the reapers' rewards. ◀◀

"Bear ye one another's burdens"

REVIVALTIME'S WORLD-WIDE PRAYER MEETING

**NOVEMBER 20 EVENT TO BE
CO-SPONSORED BY MEN'S
FELLOWSHIP AND WOMEN'S
MISSIONARY COUNCIL**

A GAIN THIS YEAR, REVIVALTIME IS sponsoring a Thanksgiving prayer meeting to be held Sunday, November 20. This year both the national Women's Missionary Council and the Men's Fellowship Departments are launching an all-out campaign encouraging as many of their local groups as possible to join hands in *Revivaltime's* eleventh world-wide prayer service.

The prayer meeting theme this year is, "Bear ye one another's burdens. . . ." The need for prayer is greater now than ever before. From now until November 20, thousands of prayer requests will be pouring into *Revivaltime's* office from radio listeners. These are urgent, heart-tugging pleas. Local church groups are urged to join in praying for these requests.

Spearheading the service this year will be an area-wide prayer meeting, to be conducted at Central Assembly in Springfield, Missouri, following the broadcast origination.

Testimonies have come to *Revivaltime* all year long, reporting answers to prayers offered in last year's service. A woman in Oxford Junction, Iowa, wrote that she had requested prayer for a dear friend, the wife of a denominational minister. God wonderfully baptized this friend in the Holy Spirit and is now using her in a marvelous way. The minister's wife is a case worker, and her work has opened many doors to her. She also is preaching in churches and church camps of several denominations. Many people—including the wealthy and

educated—have come to her for prayer.

A mother and father in Mount Vernon, Missouri, sent a request for their backslidden son and daughter-in-law. Since Thanksgiving last year God has saved and filled them with the Holy Spirit, and they feel God's hand upon them to use them.

From Casper, Wyoming, a mother



Brother Ward reads on urgent request before taking it to the Lord in intercessory prayer.

reported locating her son after the Thanksgiving prayer meeting. Through a series of circumstances, including being lost in a desert area without food and water, he decided to come home.

Still other testimonies have come

BELOW, LEFT: The three national secretaries whose departments are sponsoring the 1960 Revivaltime prayer meeting: Mildred Smuland, WMC; Burton Pierce, MF; and D. V. Hurst, Radio. BELOW, RIGHT: Some of the ministers of Springfield churches who unanimously voted to sponsor the main prayer meeting in Springfield. (Front row, l. to r.) James McQueen, Central; Mrs. Mildred Smuland; D. V. Hurst; Burton Pierce; E. I. Moore, Westport; Paul Luckey, Lighthouse. (Second row, l. to r.) Stan Michael; Bill Wright, Webster Park; Harvey Meppelink, youth and music director, Southside; Max Eleiott, music director, Central; Charles Harris, Bethel; Ted Murphy, Glad Tidings; Jack West, Southside; Melvin Skaret, education director, Central; Mrs. Naomi Bills, Friendship.





Radio Department heads and WMC sponsors look at prayer requests from a previous prayer meeting. Pictured (l. to r.) C. T. Beem, Radio Department office manager; D. V. Hurst, National Radio Secretary; Mrs. Albert Pyle, former WMC representative of

Springfield section; Mildred Smuland, National WMC Secretary; T. F. Zimmerman, General Superintendent of the Assemblies of God; and Stanley Michael, Promotions Director and Revivaltime field representative.

throughout the year as direct results of the prayer service. A woman's sister was healed of mental illness; a lady received the baptism of the Holy Spirit; another woman found steady employment. In addition, pastors have reported that sponsoring a prayer service in their local church brought revival to their churches.

Undoubtedly you, too, know of many needs in your own family and community. Perhaps your child has backslidden, your neighbors are getting a divorce, or a close friend is suffering from a serious

illness. All of us have unsaved loved ones. Send your request on the coupon below to *Revivaltime*. Thousands across the nation will join with you on November 20 to pray for this request. Let's join together—and see what God can do!

When you send your personal request, why not pledge to participate in this

world-wide prayer meeting yourself. Let your pastor or prayer group leader know of your desire to join in this meeting. Local Assemblies of God churches, with WMC groups and MF groups participating, will be conducting local prayer services throughout the country Sunday night, November 20.

Last year more than 500 groups—16,000 individuals—participated in praying for urgent needs sent in for the prayer meeting. More than 19,000 prayer requests were mailed out to these local groups. Local Assemblies of God churches have been urged to again form prayer bands to join this great Thanksgiving prayer service this year.

We are expecting this year's service to be the best and the largest ever. Fill out the coupon below and send your requests for prayer to REVIVALTIME, BOX 70, SPRINGFIELD, MISSOURI, at once. Your request will in turn be sent to a group of prayer warriors. Remember, too, REVIVALTIME's great financial needs when you send your request. As the full gospel message is spread around the world by radio, we must know that our friends are standing with us with prayers and offerings.

MY PRAYER REQUEST

Name of person for whom prayer is requested

Name of person for whom prayer is requested

State in which he or she lives

Need

..... I pledge to encourage a prayer group in my church to participate in this prayer meeting. Please send me more information.

..... I have enclosed a special offering for the full-gospel ministry of REVIVALTIME. \$

My name

Address

City State

REVIVALTIME, BOX 70, SPRINGFIELD, MISSOURI



October 23, 1960



The Family Altar



PRAYER REQUESTS • DAILY BIBLE READINGS BY R. G. CHAMPION • MISSIONARY BIRTHDAYS

Monday, October 24

Monday, October 24

Read: Psalm 96

Learn: "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness" (Psalm 96:8, 9).

For the Parent: This psalm gives a number of reasons why God's people should worship Him. Give each member of the group a Bible and let each make a list of the reasons why we should praise and worship God. Then compare lists. Take time to discuss the reasons, emphasizing God's great power and mercy. Also point out that the Lord is coming someday as our Judge (v. 13); He will square all accounts in that day!

Question Time: Why is God to be feared above all other gods? (vv. 4, 5) How will the Lord judge the world? (v. 13)

Missionary Birthdays: Eva Wright, Alaska; Mrs. J. E. Garlock, South Africa; Mrs. M. L. Ketcham, Far East; Mrs. C. P. Olson, East Pakistan.

Tuesday, October 25

Read: Psalm 97

Learn: "Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked" (Psalm 97:10).

For the Parent: God is King of the universe. Because of this: (1) earth rejoices, v. 1; (2) righteousness and truth will ultimately prevail, v. 2; (3) His enemies shall be completely destroyed, v. 3; (4) nature itself declares God's glory and power, vv. 4-6; (5) He is above all other things or gods that man might worship, vv. 7-9; (6) He preserves His own, giving them light, gladness, and joy, vv. 10-12.

Question Time: If we love God, what should we hate? (v. 10) How does nature bear witness to the glory and power of God? How does God help His saints? (v. 10)

Missionary Birthdays: Mrs. N. L. Correll, Tanganyika; Harold Jones, Republic of Upper Volta; Mrs. Glen E. White (Indian), Wyoming.

Wednesday, October 26

Read: Psalm 98

Learn: "O sing unto the Lord a new song, for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory" (Psalm 98:1).

For the Parent: The theme of this psalm is that Christians should sing praises to God because He has done marvelous things. These marvelous things include: (1) letting us know about the eternal salvation He has provided through Christ, v. 2; (2) openly revealing His righteousness to all, v. 2; (3) remembering to be merciful to

all who need His mercy, v. 3. In view of these things, His people are urged to praise Him in every possible way, vv. 4-7. Even nature joins this chorus of praise, vv. 7, 8.

Question Time: What are some of the marvelous things which God has done? (See above)

Missionary Birthday: Myer Tan-Ditter (Jew), California

Thursday, October 27

Read: 1 Samuel 1:1-3, 9-20

Learn: "All things are possible to him that believeth" (Mark 9:23).

For the Parent: (Additional material on "Hannah, a Woman of Prayer" will be found on Sunday's Lesson page.) Times of difficulty should help a Christian be more dependent on the Lord. Hannah's problem was that she had no children. Show how she prayed earnestly about this problem, how she promised her first child to God, and how God answered her prayer. God has limited Himself to working through Christians, and prayer is the tool which puts God's power into operation. Stress the importance of fervent, effectual prayer.

Question Time: What was Hannah's problem? (See above) What did she do about it? What happened?

Missionary Birthdays: Alvin Oya (Indian), Connecticut; Mrs. D. L. Kensinger, Costa Rica; David H. Peck, Republic of Upper Volta.

Friday, October 28

Read: Psalm 119:1-3, 9-16, 161-168 (Sunday's Lesson for Juniors)

Learn: "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

For the Parent: This psalm, the longest chapter in the Bible, has as its theme the Word of God—the Law. From the verses read point out the blessings which come to all who obey God's laws (vv. 1-3), the cleansing action of God's Word—and its ability to keep us from sin (vv. 9-11). Also point out: the importance of thinking about and being happy in God's Word (vv. 12-16) and the peace that those who obey God's laws have (vv. 161-168). Urge the group to have a greater appreciation of God's Word and His laws.

Question Time: What is the theme of this psalm? (See above) How can God's Word keep us from sinning?

Missionary Birthdays: Mrs. Harold Hanson (Indian), Connecticut; George Hanson, Alaska; Norman Rehwinkel (Indian), Wisconsin; Mrs. David I. Schmidt, Alaska; Henry B. Garlock, Nyasaland; Evelyn Hatchett, Malaya; Mrs. R. E. Kaufman, Hong Kong.

Saturday, October 29

Read: John 5:1-16; Matthew 12:9-14 (Sunday's Lesson for Primaries)

Learn: "Do well on the sabbath days" (Matthew 12:12).

For the Parent: Wherever Jesus went He was doing good. Sometimes He found people in need on the sabbath—the Jewish day of rest. And He healed people on the sabbath, knowing that the need of people was more important than the day. The Jewish leaders, however, were more concerned with the day than with human needs and they found fault with Jesus. Review these incidents read today. From them show the importance of doing good every day, including the day of rest.

Question Time: Why did the Jewish leaders find fault with Jesus? (See above) What was the difference in attitude between Jesus and the Jewish leaders? (See above)

Missionary Birthdays: Mrs. Clarence L. Strom, Alaska; Mrs. R. W. Cummings, India; Martha Jacobson, Nigeria; Wesley Hurst, Promotions Secretary.

Missionary Birthdays for Sunday: Donald R. Ramsey (Indian), Arizona; Mrs. W. J. Kornelsen, Nigeria; Leslie E. Bedell, Philippines; Mrs. Robert McClay, India.

Special Prayer Requests

Word comes from North India that Ruth Beckdahl and Mabel Snyder are in need of physical healing. Pray that the Lord will restore these faithful missionaries to health.

* * *

Pray for the many secret Jewish believers and for those who have confessed Christ publicly. When a Jew confesses Jesus Christ as Saviour, he is immediately the object of persecution and may be disowned by his family.

* * *

Note of praise: Word has been received that Murray Brown has completely recovered from the burns received, and suffers no ill effects.

* * *

The Indian congregation at Canyon Day, Ariz. has completely outgrown its church. The adults have been meeting outside during the summer and the children inside. They have started a Sunday school annex. Pray that funds will be provided so the building can be completed before cold weather.

Forty Years in Retrospect

October 23 marks forty years of missionary service in and on behalf of Africa for H. B. Garlock. In December Brother and Sister Garlock will return to the U. S. to take up home ministry. Only eternity will reveal the profound influence their ministry has had upon the African continent.

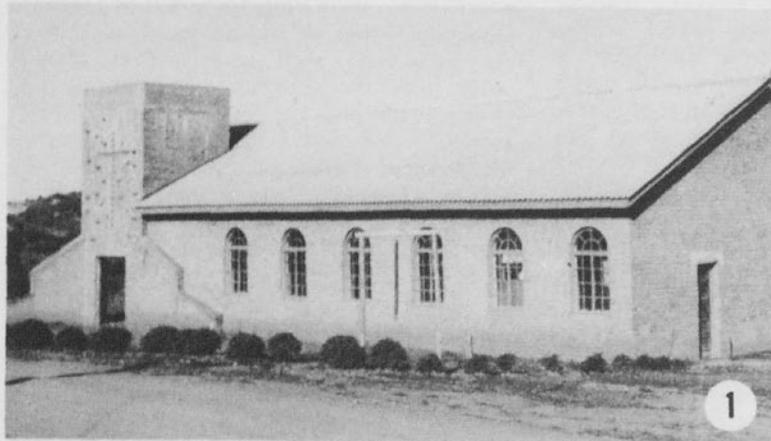


Mr. and Mrs. H. B. Garlock

IN MAY, 1920, MY SISTER BLANCHE (MRS. A. N. TROTTER) and I graduated from the Beulah Heights Bible School in North Bergen, N. J. God had definitely called us to Africa. There were very few Pentecostal churches in New England, so we had no home church to which we could turn for missionary support, but we were full of zeal and believed God would supply our needs. We remembered that the Good Shepherd said, "When He putteth forth His own sheep, He goeth before them." The Lord confirmed this scripture in our lives.

In a few short months the Lord supplied the money for

Photos by H. B. Garlock



a small outfit and fares to Liberia. A Pentecostal group in Pennsylvania and New York promised to stand behind us with monthly support and we went to the field as General Council appointed missionaries. The officials of the Eastern District concurred in this arrangement so we were granted missionary appointments from the newly organized Foreign Missions Department at Springfield. J. Roswell Flower was Missions Secretary at that time.

On October 23, 1920, we sailed from New York on the S. S. Carmania for West Africa. We reached Liberia in time for the annual Christmas convention which was held at Newaka.

My sister and I reopened the mission station at Gropaka which had been closed due to the death of former missionaries. The death toll among missionaries was very high because of malaria and black water fever.

Before leaving America I had become engaged to marry Ruth E. Trotter of Newark, N. J., who had also dedicated

In two years five new Assemblies were erected in Nyasaland's principal townships. H. B. Garlock, Superintendent of the Nyasaland Assemblies, assisted the missionaries in building these churches. 1. Limbe, dedicated February, 1959; Paul Wright, missionary. 2. Lilongwe, dedicated June, 1959; H. B. Garlock, missionary. 3. Dowa, dedicated December, 1959; Ernest Jcnes, missionary. 4. Mzimba, dedicated January, 1960; Harry Downey, missionary. 5. Dedza, dedicated February, 1960; Morris Williams, missionary.



her life for missionary service in Africa. She sailed for Liberia in April, 1921, and we were married at Garroway two months later. When Blanche returned to the States for furlough she married Ruth's brother, Alfred Trotter.

After our marriage Ruth and I pioneered among an interior tribe that still practiced cannibalism. When we returned from Liberia we took up home ministry for a while due to ill health. After establishing the Assemblies of God church in Atlantic City, N. J., we pastored in Colorado Springs, Colo., and Wichita, Kans.

In 1930 we returned to West Africa to help open an Assemblies of God work in the Northern Territories of the Gold Coast. We returned home in 1936 and accepted the pastorate at the First Assembly of God in Kansas City, Kans., where we remained until we were elected Field Secretary for Africa in 1943. We ministered in this capacity for more than ten years, resigning in 1954.

Then, back to Africa! We received missionary appointment to Nyasaland, East Africa, in 1956 and have been laboring here since. In the past three years five township churches have been built in Nyasaland.

This will doubtless be our last term of foreign missionary service. The forty years in which we have been associated with Africa have been wonderful years. It has been our happy privilege through the years to see men and women of many tongues and tribes turn from darkness to light. ◀◀

MISSIONARY News Notes



GOING: Miss **Mildred Ginn** and Miss **Lydia Graner** have returned to North India.

Mr. and Mrs. **Paul Greisen** and family, newly-appointed missionaries, have sailed for Hong Kong.

Mr. and Mrs. **George Flattery** and daughters have returned for another tour of service in Senegal.



Mildred Ginn



Lydia Graner



Mr. and Mrs. Paul Greisen and family



Mr. and Mrs. George Flattery and daughters

Evangelism in the Vernacular

BY JAMES CHANEY

Missionary to Dahomey

SINCE OUR RETURN TO THE TANGUI-eta area of Dahomey our hearts have been desperate before God. This section is far from being ideal as a place of rapid progress in missionary work. We have about nineteen different languages and dialects here in a village of 4,000 people. Out in the bush areas even more dialects are spoken.

In church we usually have from seven to ten languages and dialects used in a meeting. You can see what a confusion of tongues there is in this section. As a result, the church has never grown. The people will come to church for a while, then drop away when they fail to understand the message being given.

The missionary looks over the group before him and wonders what to do. There are three Tankombas, ten Sombas, two Berbas, five Gourmanches, four or five Niendes, about fifteen Fulanys, four Mossis, and perhaps twenty-five or thirty strangers. What language should he use? It would take all day to interpret the message into all of their languages. The missionary bows his head and asks God somehow to move upon the congregation and cause them to understand.

Our hearts have been heavy as we have looked over the congregation Sunday after Sunday. We finally decided to begin services in the dialects and, to the joy of everyone, we found ourselves in the proverbial snowball. At-

tendance increased above all expectations. The first night of weekly services in the dialects, about ten made decisions for Christ. The following night a village chief was converted. The third night the chief was instrumental in bringing two of his tribe to Christ and, in addition, seven Sombas gave their hearts to God. It was as though the people were hearing the gospel for the first time in their lives—and I suppose that was almost true. Numbers continue to confess Christ as their Saviour.

Last week I went into a new village where one of the students from the prep school had been gathering the people together to read the Bible. He hasn't progressed enough to preach to them, but he had begun interpreting for us in Somba, so he began reading various portions of the Bible to the group assembled. I found fifteen who said they were ready to leave their pagan gods and follow Christ. We prayed with them for salvation. This week when I went back to talk to the new Christians the local village chief was there for the service. After sitting quietly through the service he approached me and asked if I would like to have a chapel in his village. Naturally I told him that I would, though it was with regret that I told him I couldn't give him a regular preacher because we simply don't have any.

It will be at least six or seven years before our oldest prep-school boys will finish their studies and then continue their training in Bible school. How we need help! Pray with us that the Lord will provide national workers for this needy area. ◀◀

Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

434 W. Pacific St., Springfield, Mo.



HANNAH, A WOMAN OF PRAYER

Sunday School Lesson for October 30, 1960

1 SAMUEL 1:1-3, 9-20

Hannah illustrates not only the power of believing prayer, but also the blessed consequences of proper reaction to sorrow, trial, and persecution.

HANNAH'S SORROW.

1. *Childlessness.* "But Hannah had no children... the Lord had shut up her womb." There is always a loving purpose in divine providence. God only permits sorrow in order that it may bring us to Him for the accomplishment of His divine purposes in and through us.

2. *Persecution.* To make matters worse, Peninah, the other wife of Elkanah, had a house full of sons and daughters. And she used her own favored position to taunt and lord it over Hannah. And this she did year after year! That Hannah was a godly woman is first shown by the fact that through all the years of suffering she evidently did not fight back! Unlike Sarah, she made no attempt to have the person who caused much of her suffering to be driven from the home.

Let it also be observed, that, as is always the case, disobedience to God's will and laws occasioned the domestic strife in an otherwise godly home. If Peninah was Elkanah's first wife, then Hannah's sorrow was her own fault for having married Elkanah. On the other hand, if Hannah was Elkanah's first wife, then Hannah's suffering and his as well, for he suffered too—may be laid at his door.

HANNAH'S PRAYER.

It is not the amount or severity of our trials which determines our destiny, but our reaction to them! Hannah "was in bitterness of soul." But she did not allow that bitterness to be directed toward Peninah, in which case Hannah would have destroyed only herself. Instead she "prayed unto the Lord" and poured out her heart to Him. Careful consideration of her prayer reveals the following:

1. *Humility.* Three times she refers to herself as "the handmaid" of the Lord. The years of discipline in sorrow and suffering softened and subdued this noble woman instead of hardening her. And again and again God declares in His Word that He will reveal Himself to the humble while resisting the proud.

2. *Earnestness.* Three times she repeats her request that the Lord would look on her and remember her. Notice her intensity as she waits before the Lord in the temple!

3. *Silence.* "Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard." This kind of prayer was unusual. Most of those who knelt in the temple prayed audible prayers, yet withal cold, formal, and lifeless prayers. And poor Eli, who had now become dull in his spiritual sensibilities, thought she was drunk, and so accused her! This, too, must have been an added trial to Hannah. It is a bitter thing when others misunderstand and wrongly interpret and judge the sincere and

pure motives of the heart! But Hannah was equal to this added test!

4. *Unselfishness.* That Hannah should promise to dedicate her child to the Lord is not remarkable. But that she promised to give him to the service of God for life, that she willingly denied herself of what is every normal mother's chief joy—that of enjoying her son in childhood and youth—that is amazing indeed.

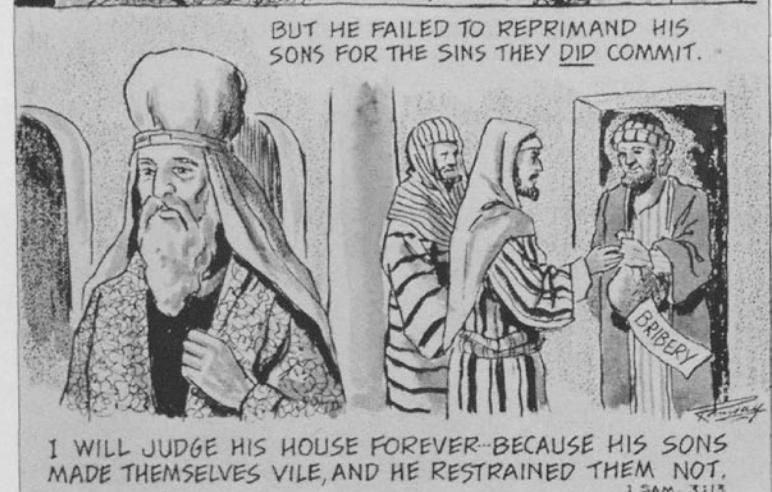
It shows that years of trial and suffering had a most blessed effect upon her. For Hannah had come to realize the vanity of life apart from the blessing of God. Trials trained her to subordinate natural desires to higher spiritual ends. Trials enlarged her spiritual vision so that she became aware of the sad spiritual state of her people and of the need that existed for godly leadership. And to that end, Hannah promised to consecrate the son whom God would give her.

HANNAH'S REWARD.

"Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition... And the Lord remembered her. Wherefore... she bare a son, and called his name Samuel." Hannah's reward consisted not merely in the fact that her heart's desire for a son was granted. The real reward was the refining of her character, the deepening of her spiritual life, the discipline of sorrow, all of which had led to the development in her own lofty spiritual aspirations and deep-seated desire that the God of Israel should be glorified. And thus it was that she asked, not just for a son, but for a son whose life would be given to God in the interest of His purposes. And thus it was that God granted her request and she, under God, presented to Israel a man who became a truly great leader of his people!

—J. Bashford Bishop

LEARN A LESSON FROM ELI!



ANNUAL CONVENTION

PORTLAND, Oreg.—Annual convention, Pentecostal Fellowship of North America, Oct. 25-27. For information or reservations, write: Raymond L. Cox, 349 South Fourth Ave., Hillsboro, Oreg.

ANNOUNCEMENTS

MISSIONARY CONVENTION—Oct. 20-23 at Toledo Assembly of God, Toledo, Ohio. W. T. Dick, main speaker.—by G. G. Martin, Pastor.

HOMECOMING—Nov. 20 at Mt. Piney Assembly, Bastrop, La. All-day services.—by Vashti Smith, pastor.

48TH ANNUAL HOMECOMING—Oct. 23-30 at First Assembly of God, Peak and Garland, Dallas, Tex. Floyd L. Hawkins (former pastor) speaking each night; Merle J. White speaking Sunday morning, the 30th. Dinner served on the 30th.—by E. Elsworth Krogstad, pastor.

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MISCELLANEOUS

THINKING OF MOVING TO SOUTHERN ARIZONA? For free information on employment and housing, and local newspaper, write Central Assembly, 2555 North Stone Avenue, Tucson, Arizona (Spencer Weddle, Pastor).

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EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Montgomery	First	Oct. 25-30	Paul Hild	James Standifer
Ariz.	Phoenix	First	Oct. 23-Nov. 6	A. C. & Mrs. Murphy	V. E. Shores
Calif.	Bakersfield	Evangel	Oct. 18-30	John C. Poteet	Harlin Hines
	Buena Park	First	Oct. 9—	Benny & Mrs. Sapp	Don Merrill
	Carlsbad	First	Oct. 25-Nov. 6	Ron Prinzing	P. A. Zimmerman
	Highland	A/G	Oct. 23-Nov. 6	Winferd Mack	George D. Scott
	Lomita	Calvary	Oct. 23—	Benny & Mrs. Sapp	Leo Duncan
	Los Angeles	Western Ave.	Oct. 23-Nov. 6	Arthur Arnold	Warren L. Hill
	National City	Sweetwater	Oct. 16-30	Douglas & Alice Young	Altus F. Compton
	San Jose	Calvary Temple	Oct. 26-Nov. 6	Ralph I. Cranston	T. Kermit Jeffrey
	San Jose	Bethel Church	Oct. 17-28	A. R. Vanderploeg	L. R. Keys
	Seal Beach	First	Oct. 23—	Harry E. Fisher	Charles Monroe
	Weott	First	Oct. 25-Nov. 6	Oren Paris	H. R. Parish
	Wilmington	First	Oct. 23—	Glen Shinn	Thomas Ming
Woodland	Full Gospel	Oct. 25-Nov. 6	Oran & Audrey Duncan	R. A. Wilson, Jr.	
	Delman Rudnik	Oct. 23—	Herbert Kelchner	D. F. Chaffin	
Derby	First	Oct. 23—	Douglas Bartlett	H. A. Nunley	
Washington	Trinity	Oct. 19—	N. D. & Mrs. Rayburn	Arthur Moore	
Bonifay	New Smyrna	Oct. 22-Nov. 5	C. A. & Mrs. Snively	J. E. Snyder	
Bushnell	A/G	Oct. 25-Nov. 6	G. A. & Mrs. Snavely	George W. Lee	
Chicago	Lowell Ave.	Oct. 19-30	Donald Lunsford, Jr.	Otis Runyon	
	Fifty-seventh St.	Oct. 30—	E. L. & Mrs. Surratt	J. K. Loyd	
St. Elmo	First	Oct. 25-Nov. 6	Billy Wolfe Crusade	W. H. Fisher	
West Frankfort	First	Oct. 23—	H. L. & Mrs. Carroll	C. P. Gerard	
Mount Ayr	A/G	Oct. 23-Nov. 6	Billy D. Guthrie	Russell Rexroat	
Hutchinson	First	Oct. 25—	Jim Collins	James Miller	
Tribune	A/G	Oct. 25—	Lee & Bonnie Krupnick	C. W. Shumway	
Wichita	Douglas Ave.	Oct. 18-Nov. 6	Fred & Gladys Voight	E. J. Graves	
Monroe	* College Town	Oct. 30-Nov. 4	A. R. Fisher	James George	
Albion	A/G	Oct. 23-30	Robert J. Price	Roy Hilton	
Holland	A/G	Oct. 25-Nov. 6	Garfield J. Unruh	Roy J. Davidson	
Kalamazoo	First	Oct. 25-Nov. 6	C. S. Tubby	L. W. Malone	
Petoskey	A/G	Oct. 25-Nov. 6	William Farrand	William Severance	
Three Rivers	First	Oct. 23-Nov. 6	Bonetta C. Rabe	Kenneth Peters	
Barnesville	A/G	Oct. 16—	Arnold & Mrs. Segesman	Ken Freiheit	
Little Falls	A/G	Oct. 23—	A. C. Bates	R. A. McClure	
N. Kansas City	First	Oct. 23-30	Eldon & Donna Bryce	Daniel C. Branham	
Neosho	First	Oct. 16-30	Donald Lunsford, Jr.	Earl Cox	
Potosi	First	Oct. 16—	Frank E. Martin	Leroy Rogers	
Tarkio	A/G	Oct. 25-Nov. 6	Paul Sandgren	Charles Turner	
Burton	A/G	Oct. 25-Nov. 6	Musical Lebsacks	Jerry Spain	
Chadron	A/G	Oct. 25-Nov. 6	Mack Cantwell	B. Dale Webb	
Clayton	A/G	Oct. 18-30	Jack & Clara Peters	William J. Behr	
Richmond Hill	Bethlehem Ch.	Oct. 25-Nov. 6	Paul Clark Team	Harry J. Tripp	
St. James, L. I.	Full Gospel	Oct. 25-Nov. 6	Richard Mohrman	Mrs. Mary Corvene	
Schenectady	Calvary Tab.	Oct. 23—	Gene Martin	D. Leroy Sanders	
Cincinnati	First Christian	Oct. 23—	Watson Argue	M. M. Brewer, Jr.	
Cleveland	First	Oct. 23-Nov. 6	Louise Nankivell	Cyril E. Homer	
Dayton	Bethel Temple	Oct. 23-30	Bob Olson	Howard Spriggs	
Oberlin	A/G	Oct. 23-28	Don & Arthelene Rippey	James Dodd	
Broken Arrow	First	Oct. 16-30	Marcus Alexander	Harold Gabriel	
Commerce	First	Oct. 30—	Al. & Mrs. Davis	Ross Davis	
Durant	First	Oct. 30—	Charles L. Ogdon	Joe Calabrese	
Elk City	First	Oct. 24—	Fisher-Cheek Team	C. L. Hundley	
Cherry Tree	Kinport	Oct. 16-30	Buckwalter-Brosey Tm.	A. Reuben Hartwick	
Coraopolis	First Pent.	Oct. 18-30	Allan A. Swift	Eber Reitzel	
Landisburg	A/G	Oct. 18-30	Harold L. Zuch	Wm. P. Strausser	
Newville	A/G	Oct. 19—	Gaidies-Wagner Team	E. H. Ford	
Shippensburg	A/G	Oct. 16-30	Andrew & Mrs. Basell	Anthony Mayeski	
Steelton	Full Gospel	Oct. 18-30	J. Earl Douglas	E. O. Leeper	
York	First	Oct. 23-Nov. 6	Tommy Barnett	Charles R. Jones	
Ft. Worth	Bethel Temple	Oct. 16—	M. R. & Mrs. Boatright	Maurice Evans	
Marlin	A/G	Oct. 23—	Laurel Akers	A. L. Todd	
San Antonio	First	Oct. 19—	Leon Bayless	T. M. Barrett	
Stamford	A/G	Oct. 24-Nov. 6	Don Martin	Bob Goodwin	
Tulia	First	Oct. 16—	Quentin Edwards	D. D. Lewis	
Tyler	First	Oct. 15—	Denny Davis	C. L. Hobson	
Yakima	Stone Church	Oct. 25-Nov. 6	John Higginbotham	R. C. Lymburner	
Keyser	A/G	Oct. 25—	The Tanner Team	Donald K. Skaggs	
LaCross	First	Oct. 19-30	Joel Palmer	Andrew Eytzen	
Racine	First	Oct. 25-Nov. 6	Bob & Pat Ludwig	James Bailey	
Tomah	A/G	Oct. 25-30	Robert Watters	Eric A. Hornby	
Victoria, B.C.	Glad Tidings Tab.	Oct. 23-Nov. 6	Evelyn Glosser	J. Fehr	
Dauphin, Man.	Pentecostal	Oct. 23-Nov. 6			

* Children's Revival

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



Get the Children Off the Streets

BY FLOIS HITE
Pampa, Texas

IT WAS SUNDAY MORNING IN THE nearly deserted downtown streets. Several small children played along the curbs while older ones loitered nearer the buildings.

Three small boys, arms loaded with empty bottles, papers, magazines, various pieces of metal, and other items of junk trudged their way along a street. I stopped my car and called to them. "What are you children doing out here?" I asked.

The oldest, a lad about nine or ten, answered, "Oh, just looking for something to play with. Stuff folks throw away." He held out his hand. "See!" Clutched in a dirty, scratched little hand were a crumpled comic book and two pieces of broken colored glass. They matched the filth under the lad's fingernails.

I asked, "Where are your parents?"

"Home, I guess," he replied.

"Don't you ever go to Sunday school and church?"

"Nope," he answered.

"Do your parents ever go to church on Sunday?" I inquired.

"Nope."

I returned to my car convinced that I must do something for these children. It would not be long before these boys might "graduate" from taking junk to taking something else. I could not help wondering where these Sunday morning street urchins might be in a few years. Some might be in a reform school, others in jail. And yet, there must be real possibilities for good in these little ones if only they could get the chance they deserve. It is not fair to the child nor to society to neglect them during this vital period of their lives.

We mapped out a good church visitation program to reach them. We formed a committee of all who were willing to participate. From our list we appointed a general supervisor who gathered names and data and in turn appointed individuals for one month's work in certain neighborhoods. These persons called on the parents and asked them to send their children to church.

If the parents would not attend themselves, we offered to pick up the children on Sunday morning. In this way we hoped eventually to influence the parent also.

The plan worked well and within a few months we had many of these children off the street and in Sunday school. They were no longer "urchins" now but well-behaved boys and girls eager to learn and play with the other children of Christian families.

Some of the parents also responded. I think particularly of one mother who blossomed out under the influence of Christian friends. Wary and suspicious at the beginning, she gradually came to trust her new-found friends from the church. Several personal visits, offers to help her, and a genuine interest in her family worked wonders.

She began to make herself neat and tidy. On Sundays she was ready with her children when her friends called by to pick her up. Formerly she had very little in life to enjoy, little hope for either her future or the children's. Life had dealt harshly with her. She expected only hardship and neglect, but this new relationship gave her hope.

"I can't tell you how much these

Sundays have come to mean to me," she said one Sunday after church. "The kids are better, too, and easier to manage. They like the other kids. I wish I'd started doing this a long time ago."

To observe this kind of response to Christian love is rewarding. Not every one will respond, but those who do are well worth the effort. We can pray and have faith that "all things work together for good to them that love God."

If your town is plagued by the problem of children neglected and left to run free on Sunday, why not do something about them? Plan a definite program to reach them. Keep at it persistently. This will pay off.

To direct people's minds and hearts toward God and His kingdom it is best to reach them early in life. If we want fewer urchins, less juvenile crime, and better citizens we must help them to receive religious training while they are boys and girls.

Remember Him who said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14).

Fine Needlework

(Continued from page three)

down to the floor, but she was not to make herself known. Don't let anybody know you are down there. You don't have to tell them how humble you are! This is a day when people want to be known, but we must be hidden away in Him.

There is so much advertising of men, even in the churches. Preachers are called for meetings because they have great names and will draw the crowds. But this popularity must never be the goal of one who would be in the bride of Christ. Oh, it is far greater to be His bride, clothed with fine needlework, hidden away and unknown, than to be the greatest preacher in the world. It is not in works, not in popularity that Christ finds His greatest satisfaction, but in that secret fellowship, that hidden life, that the saint shares with Him.

I believe that many unknown people (unknown to the masses, that is) will have the greatest rewards in heaven.

1960 *Enlargement Campaign*

OCTOBER 23
REACH NEIGHBORS
REACH THEM ALL

I think of some woman working day in and day out in the home—washing clothes, cooking and mending—but maybe as she is doing this the spirit of prayer comes upon her and she touches heaven. No one on earth knows of this, but it is known in heaven and will have its reward.

Then there is the one hidden away in the prayer closet. She doesn't let it be known that she is a great intercessor, but she has gone down to the floor and she prays for those in this country and other countries. A missionary is lifted up and wonders who prayed for him. Someone over there is healed, a revival breaks forth, a minister speaks with new power—all because she interceded. And great will be her reward, for she is known to Him. Oh, to be known by Him!

But to be known to the world has great danger. When men and women are known here and their names are in the papers and they are sought after, in some way the self-life begins to crop out, and soon they are getting up off the floor of humility. That beautiful life that was so hidden and so in touch with God has lost its sweetness. They think they are something wonderful and begin to take the glory and the honor and the praise that belongs only to the Lord. Then the vessel begins to leak and it loses its power. For a time it may seem to be the same, but in the end it will appear empty to all the world.

God will be honored, and He will not share His glory with another. So when a man gets too exalted or too well known, God has to empty him. The man after all is only the channel; the source of the power is God. It is like the water flowing from the spring on the hill down through underground pipes to the town. The pipes are hidden, and if men talk about anything it is the supply that comes from the spring. So if our lives can be unknown; if we can get into that place of death and stay there, our Spring, the King of kings, can be glorified. And when He is glorified the power of the Spirit will rest upon the people. He says, "I will not give My glory to another," and that is why when the channel becomes known it loses its power.

The Lord is longing to have us ready for His coming. I think sometimes as I wait before Him of what His heart desires for His bride, that she should be made like Himself. Oh, how far

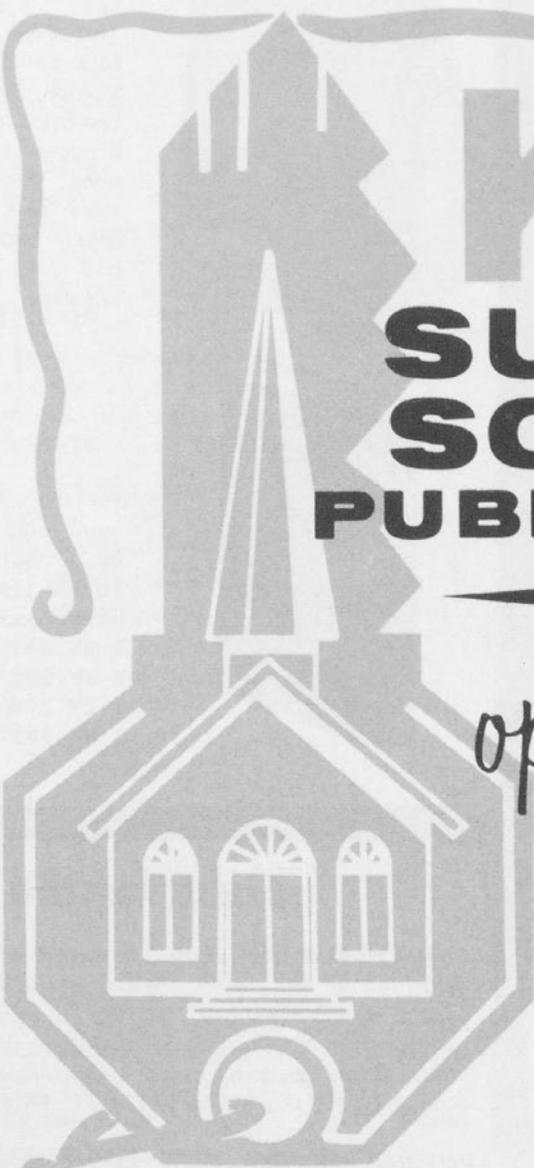
short we Christians come because we are not willing to be unknown. But when that crucified life has been wrought in us, you will find the sweetness and love of Jesus manifest.

Now let us notice that after Ruth had gone down to the floor, clothed in her fine needlework, Boaz, her prospective bridegroom, spoke to her, saying, "Who art thou?"

Then she answered, "I am Ruth thine handmaid"—not a great worker, not a great soul-winner, just a handmaiden. "Spread therefore thy skirt

over thine handmaid: for thou art a near kinsman," meaning redeemer.

Thus we see a beautiful picture of what awaits us when we fall at our Master's feet. He will clothe us with His garment. We will be covered by the skirt of the Almighty! Think of His covering us! Think of the skirt of the Almighty One protecting us! So let us wash ourselves, allow the Holy Spirit to anoint us, put on our garments of fine needlework and go down to the floor. Then when He finds us there, He will cover us with His skirt.



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20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because

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14 And they said, Some say thou art John the Baptist: E-li-as; and others, Jeremias, or

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How to Vote

BY ARTHUR H. TOWNSEND

ELECTION TIME IS NEAR. PEOPLE WILL SOON BE VOTING. I believe that the Christian should endeavor to cast his vote for right causes. He should not shirk his responsibilities as a citizen. Peter said, "Submit yourselves to every ordinance of man for the Lord's sake: . . . For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (1 Peter 2:13-15).

Besides the elections of our land there is another election in which we must participate. For you, friend, it is time even NOW for that election. People everywhere are voting. You are voting. I am voting. We are marking our tickets "yes" or "no."

Abraham and Lot voted. When Abraham's herdsmen and Lot's herdsmen strove together because of increased herds, Abraham gave Lot the opportunity to cast the first ballot. He said, "Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left" (Genesis 13:9).

Lot voted unwisely. In voting "he lifted up his eyes," but he did not lift them high enough (Genesis 13:10). He should have looked heavenward; he should have sought counsel and direction from God. But he saw instead the allurements of a strange land of plains, and he pitched his tent (cast his vote) toward one of the cities of the plains, Sodom (Genesis 13:12).

Abraham cast a vote toward God. He voted for Canaan. Canaan signifies a *land of promise*—God's land of promise—but Sodom is typical of the world, the flesh, and the devil.

In their lifetimes Saul and David both voted. Saul numbered his men in Telaim, 200,000 footmen, and 10,000 men of Judah, and went forth to battle against the Amalekites. But he did not fulfill the command of God concerning those Amalekites. He was disobedient. God had told him to utterly destroy—to spare not—but Saul spared King Agag and the best of the sheep and of the oxen. In so doing he miscast his vote. As a result the prophet Samuel said to him, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (1 Samuel 15:23). Saul died a suicide; he fell upon his sword. Of him David exclaimed, "How are the mighty fallen!" *How* are the mighty fallen? They fall by casting ill-conceived votes.

Paul and King Agrippa voted. It is interesting to note

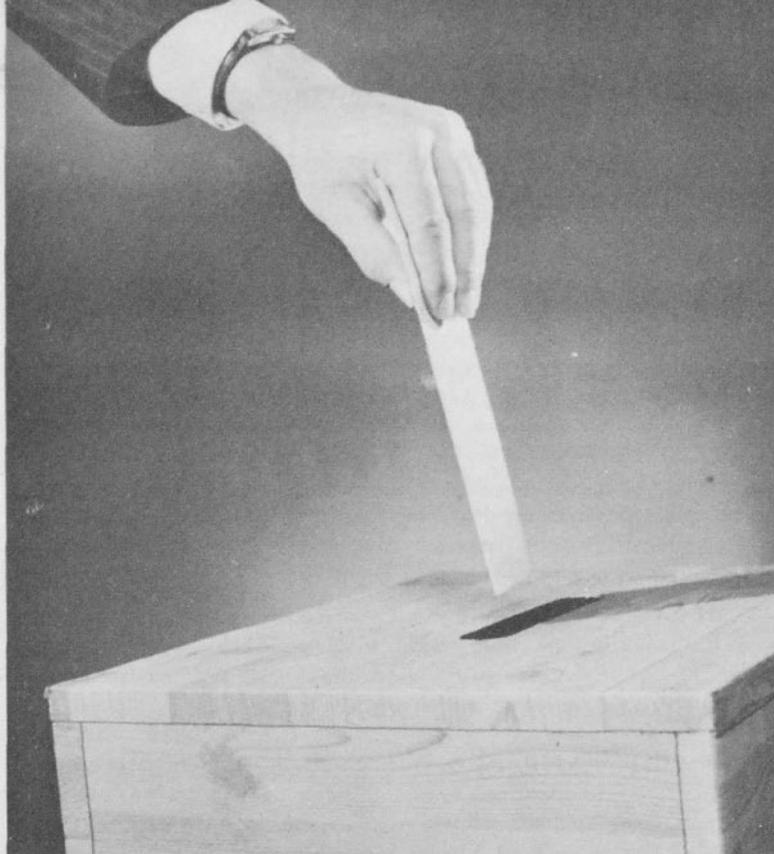


PHOTO BY A. DEVANEY

that Agrippa almost voted correctly. He said to Paul, who was not trying to buy his vote but rather to influence it for his own sake, "Almost thou persuadest me to be a Christian" (Acts 26:28). Agrippa missed the mark. *Almost* is not enough. His vote actually was negative. Paul replied to him, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

Paul had decided for Christ and he was well aware he had not misplaced his confidence when he decided for Him. He had met Christ on the Damascus Road. Of Him Paul later wrote, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

The crowd at the trial of Jesus cast the vote of a typical mob. As always, in the hubbub, evil minds had much to do with swaying that vote, and the vote was all wrong. Pilate's wife was not so easily taken in by an uproar. "Have thou nothing to do with that just man" she said to Pilate (Matthew 27:19). She did not want her husband to be guilty of the blood of Christ. But the crowd shouted, "Let him be crucified," and "His blood be on us, and on our children." They voted against Christ and Pilate yielded to the crowd's wishes.

Friend, which way are you voting? When you accept Christ as your personal Saviour, you are voting right. If you reject Christ, you are voting wrong.

Everyone everywhere is voting. To refuse to take part in God's election is automatically to cast a "No" vote. The apostle Peter wrote, "Wherefore . . . give diligence to make your calling and election sure" (2 Peter 1:10). "Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Cast your vote in the ballot box for the Lord, friend. And do it NOW!