

The Pentecostal
Evangel

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

SAITH THE LORD

FILE COPY



SEPTEMBER 17, 1961 TEN CENTS



September 17 Is College Day

Attend, Support, Pray for Our Assemblies of God
Bible Institutes and Colleges Across the Nation

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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.

[Average paid circulation in July
173,506 copies weekly]

Our Pentecostal Schools

Recognizing the important place our Bible institutes and colleges fill in the work of the Lord, the Executive Presbytery has designated this Sunday, September 17, as College Day. It is an occasion when the prayerful and financial support of our entire Assemblies of God constituency is enlisted on behalf of these fine Pentecostal schools.

Not only do our educators maintain high academic standards, they also provide a spiritual emphasis that is lacking in non-Pentecostal schools. Here our young people get an education that is Bible-based and Christ-centered. Here they mingle with students of like precious faith and live in the kind of atmosphere Spirit-filled parents desire, for their children.

There are seven Bible institutes and Bible colleges strategically located in various sections of the country, as follows:

- Bethany Bible College (*C. C. Burnett, president*), Santa Cruz, Calif.
- Central Bible Institute (*J. R. Ashcroft, president*), Springfield, Mo.
- Eastern Bible Institute (*R. L. Moore, president*), Green Lane, Pa.
- North Central Bible Institute (*G. R. Carlson, president*), Minneapolis, Minn.
- Northwest Bible College (*C. E. Butterfield, president*), Kirkland, Wash.
- South-Eastern Bible College (*A. E. Spence, Jr., president*), Lakeland, Fla.
- Southwestern Bible Institute (*Klaude Kendrick, president*), Waxahachie, Tex.

Also there are two liberal arts colleges:

- Evangel College (*J. R. Ashcroft, president*), Springfield, Mo.
- Southern California College (*O. Cope Budge, president*), Costa Mesa, Calif.

In addition, there is a junior college division both at Northwest Bible College and at Southwestern Bible Institute.

The day is past when education was decried in this precious Pentecostal movement. Preachers and parents alike recognize that the educational level of the general population is constantly rising. In 1940 only 4.6 per cent of all Americans twenty-five or older had college degrees. By 1958 the figure had shot up to 7.7 per cent; and with the advent of sputniks and astronauts there is a new boom in college education that will double this figure very soon. Our young people need more than high school if they are to be Christian leaders in a scientific age.

We thank God for schools where the Holy Spirit is able to move in the meetings and where prayer, consecration, and evangelism are emphasized. Students are given a missionary vision at these schools. Last year they gave \$48,085.86 to missions—an average of \$17.38 per student. Soul winning is constantly encouraged. In a nine-month period our schools reported 1,887 converted, 160 filled with the Holy Spirit, and five new churches started by the students.

Pray for these schools and support them liberally. Rising costs of operation make it imperative that all of us should contribute more generously in the future than we have in the past if the schools are to continue to pursue their vital ministry successfully. —R.C.C.

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THE WAGONS OF GOD ARE ROLLING across the prairies and hills of time. These "wagons" are God's vehicles with which He takes His people home to heaven.

In a very real sense, God *transports* His children "home" when death comes. God is very near at this transition-time from earth to glory. God's wagons may have come for some of your loved ones—if Jesus carries them they will come to many other families.

My thought on "wagons" comes from Genesis 45:26-28. "And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the *wagons* which Joseph had sent to carry him, the spirit of Jacob their father revived: And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."

The story of Joseph is very familiar but always refreshing. He was the favorite of his father Jacob. When but a mere lad, Joseph was sold into servitude by his jealous brothers. They took from him the coat of many colors and

dipped it in the blood of a goat. They brought this blood-spattered tunic to Jacob with the purpose of deceiving their father. In this they succeeded, for Jacob immediately concluded that Joseph had been slain by a wild animal.

The grief of Jacob was so inconsolable that "he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him" (Genesis 37:35). It is apparent that Jacob never got over his sorrow at "losing" his son. Many years went by, and nothing had happened to alter Jacob's mistaken belief that Joseph was dead.

Then came a famine in Canaan. The sons of Jacob were compelled to make a journey to Egypt for the purpose of obtaining food. Other trips back-and-forth followed. On one of these occasions, Joseph revealed himself to his brethren. He then asked that his father come to Egypt for a reunion. Upon arriving home, the brothers of Joseph told their father that Joseph was still alive. The elderly father refused to believe their report, BUT "when he saw the *wagons* which Joseph had sent to carry him, the spirit of Jacob their father revived."

Moving time had come for Jacob. It was to be his last move, for he was to die down in Egypt. The wagons of Joseph had come to take him not only to Egypt but, more importantly, home to heaven.

Dear friends, one of these days you and I are going to make our last move. I can remember my father telling me how many times he had moved. He moved twenty-six times during his married life. He seemed to be moving constantly. He never owned a house—just rented. There were six children in his family, and he moved from place to place.

But not only did the moving wagons (vans) come, but God's *wagon* came also and we had to say farewell to

members of the family as they made their "last move" to heaven.

God's wagons came one day for Elijah. "And it came to pass, as they (Elijah and Elisha) still went on, and talked, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 Kings 2:11). Our physical eyes are unable to see just what takes place when a Christian dies, but God sends His wagons (chariots) and takes us home. The much-loved Negro spiritual is based on this Old Testament incident: "Swing low, sweet chariot, coming for to carry me home."

Yes, moving time came for Jacob. The wagons came to his door and all he had to do was get on board. Jacob is a fine type of the weary pilgrim, the worn-out missionary, the aged veteran, the old among us. His hair was gray, his eyes were dim, his feet tottered as he walked, but he was going to make his last move.

Joseph might have sent a message something like this through his brothers: "Don't bother taking any old stuff with you; don't bother packing the old suitcase—just leave those worn-out things behind. I've got something so much better for you in my house." Dear friends, when God's wagons come for us we'll be glad to leave all earthly things behind. The gold and silver, securities, houses and lands, will all seem paltry when moving day comes.

When I was about three years old, one of my older brothers died. He was about a year older than I. Diphtheria came our way, and God's wagons called at our house to take the little darling home to a better place. Then, only a few months later, my mother left us. She was only thirty-eight but God's wagons had come for her too. She made her last move. I cannot remember even what she looked like or what she ever said to me. She went to her eternal

(Continued on page twenty-five)

**The Homegoing of the
saints is not a
tragedy but a triumph**

The Wagons of GOD

By FRANK J. LINDQUIST
Pastor, Minneapolis Gospel Tabernacle

The Story of Creation

By Bruce Williams
Devils Lake, North Dakota

The Biblical account of the creation of man is more plausible and satisfying than the theories of natural evolution.

IN THIS DAY OF SPACE-AGE CONSCIOUSNESS, I have been reflecting on the Genesis story of creation in contrast to the doctrine of natural evolution, and have noted the definiteness of the Genesis record compared with the assumptions of men's theories. Those definite facts stand out vividly.

The first *known* man that ever lived was *named* Adam. "Adam" means "man." It might be taken that "Adam" in that sense means a race of beings. But it is written that the man Adam lived specifically 930 years. That makes the word "Adam" mean one individual.

He is called the son of God, being created. No man had lived before him. He had not come up through ages of groping development, by fortunate adaptation to circumstances, to a semblance of a human being, coarse and rough, ignorant, uncouth, primitive. He was created in the image of God. He did not arrive at language by sensations and experiments in guttural sounds, resulting in conveying ideas by speech. He talked intelligently and reasoned from the day of his creation, and had the power to coin names of all the animals brought before him.

Of him were born sons whose specific ages and names are given, and of them sons again of specific name and life span, generation to generation. These men conversed with themselves and with God, in articulate language. They did not learn to defend themselves from animals by rocks and clubs, or hide in caves. They did not have coarse hair covering their bodies, nor animal-like jaws and teeth by which they tore the flesh of beasts they killed for food. They had wives that were fair; they were men of renown; some were giants in stature.

They had not learned to walk through ages of trial and uncertain effort, finally being able to stand upon their feet. They had hands and stood upon their heel. They tilled the earth. They knew the use of fire. They did not taste the flesh of roasted fowl or animal by accident, and then change their diet from raw to cooked flesh. From the beginning they offered sacrifices by fire, both of flesh and fruits of the earth.

They did not depend on sharp bones for tools, or stones for implements. They were, in the beginning, artificers

in tents, and in fashioning brass and iron and musical instruments. The third generation from Adam built a city.

They had power of imagination and evil thought. They had sense of guilt, and reasoned to excuse and defend themselves, as today. They possessed cattle and had power to observe a covenant. The first pair recognized each other as husband and wife. Adam had the intelligence to take charge of the Garden of Eden and dress it.

Eden is a *geographical* place. The location is specified and the description locates it in the lower river valley region of the Tigris and Euphrates Rivers. The actual name of the Euphrates is given. A land called Nod is described as being *east* of Eden.

The location of Assyria is known today, likewise the river Euphrates and the heights of Ararat. The statements in the written Word which chronicle the beginnings of man on earth do no violence to our present knowledge of those locations. The description there is as casual and matter-of-fact as if in a local newspaper. The descriptions of beasts and creatures are such as are familiar today. The conversations of men then are such as we can appreciate and understand as if they happened this week. Nothing is strange or extraordinary in the common day-to-day actions of the people then more than now.

But there were, and are, extraordinary things that were different, and these have to do with the dealings of God with men.

Creation is extraordinary and not subject to reason. It is a matter to be believed. The tenure of life of 800 to 900 years is extraordinary, and not subject to reason. It is the determination of the Creator. The Flood upon the earth is extraordinary and is the work of God. The divine and human go hand in hand and one is as acceptable as the other, but the one is by

This Is My Father's World

This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres.

This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought.

This is my Father's world,
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.

This is my Father's world,
He shines in all that's fair
In the rustling grass I hear Him pass,
He speaks to me everywhere.

This is my Father's world,
O let me ne'er forget
That though wrong seems oft so strong,
God is the Ruler yet.

This is my Father's world,
The battle is not done,
Jesus who died shall be satisfied
And earth and heaven be one.

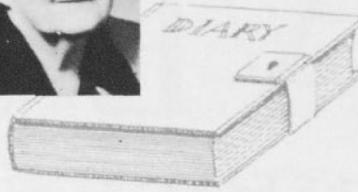
—MALTBE D. BABCOCK

faith and the other by evidence. When we accept both we have the history of the human race and of the earth and the universe. The statement of reason is conjectural, saying that "in all probability," or "in the course of millions of years," or "by fortunate circumstances" changes in development took place, resulting eventually in the present state. Faith states that in the beginning God created the heavens and the earth; that He made the stars in their courses and appointed the seasons. In this statement, too, time cannot be accounted for, except that it is predicated upon normal process, and can be accomplished in a day as well as in ages of time.

The statement of the record is that certain things were done in a "day," and a day of twenty-four hours is as intelligible by faith as a day of an epoch. Neither definition is declared by the Word as the true time, for time is not an element of creation. God spoke and it was done. How soon? He knows; we don't. There are statements in the Word that can be taken to mean six ordinary days as readily as any other period. The destructive action of the atom bomb is instant. So is the act of creation, as illustrated in the healings of Jesus. What can be destroyed instantly can be created instantly.

Statements such as, "He hangeth the earth upon nothing," are not unintelligible either to faith or to science, for science announces that gravitation keeps the earth in place. But gravitation is sustained by the fixed positional relationship of heavenly bodies whose courses have remained unchanged in the centuries astronomers have studied them. The "Pleiades and Orion" of Job's time are the Pleiades and Orion of today, and the "morning stars" among the planets appear now in as fixed and predictable sequence as then. Who fixed these in their places? Behold the "handiwork of God"!

Then all the statements of the Word as to the beginnings are true: both those accepted by faith and those verifiable by factual reference or by human experience. All are beautifully woven together in a fabric and pattern of God's design that shall ever grow more beautiful as we behold it and see its basic principle and varied adaptations and adornments. "In the study of Thy law there is rich reward"—the law of the universe as well as the written law. ◀◀



A PAGE FROM A SOUL-WINNER'S DIARY

Fallen Girl Lifted by LOVE

BY ALMA WARE CROSBY
BEAUMONT, TEXAS

WHEN JESUS SAVED ME, HE FORGAVE me much. "I was lost and undone, without God or His Son, when He reached down His hand for me." As a result, I loved Him so passionately that I wanted everyone else to know Him and to love Him.

I have always loved to lead young people into Pentecost, where they can find the real thrills and satisfaction that I missed as a young girl when I needed it so much.

God gave me a special compassion for girls—girls whose sweet deep emotions He desires to channel into making wonderful Christian mothers. The devil, however, is especially happy to steal their virtue and spoil them, thereby robbing God of one of His greatest assets—future Christian mothers. It is ever the devil's delight to bid high for them.

People came to know of my special love for girls and my desire to help those who had gone astray, and so I was sometimes given an opportunity to help them. One day a woman called and said she wanted to bring a young girl to see me.

The girl came from a poor family living near our city. She had come into Beaumont to work. Here a young man had won her love but left her in trouble. The woman had heard her sad story which she was trying to keep from her parents. Furthermore, the girl was about to accept a middle-aged man's proposal to come live with him for about a year with the promise that he would care for her till it was over. This woman was anxious to rescue the girl from him.

When the woman and the girl came to my house, the girl was so desperate and brokenhearted that she was easily led to repentance and salvation. I knew of a large rescue home in a Texas city where I was able to arrange by telephone for the girl to be taken. ◀◀

Regularly I corresponded with the girl. Sometime later I chanced to go to the city where the girl was staying so I visited her. She was so happy to see me. She had written to her parents saying that she was staying in a Christian home for a while.

The matron asked me to come back the next morning and speak to the girls in the Home in their chapel service. That night as I planned what to speak to an audience of unwed expectant mothers, my heart went out to the Lord in a special way for His message to them. I received a strange answer, it seemed to me, for Jesus directed me to the Song of Solomon.

The chapel was nice and had a lovely organ which one of the girls played. The matron and all of us sang gospel songs with all our hearts. My message was a tender story about their Heavenly Lover, which the Holy Spirit anointed. As the message poured out of my own heart which was broken for those girls, they were moved to tears and prayer.

At the close I turned to the matron and said, "I have a little rite that I would like to observe, if I may." Looking a little surprised, she said, "Oh, anything that you desire."

"I would like to hug the neck of each of these dear sweet girls," I said. A wave of light laughter went over the audience like a breeze over a Texas cornfield as I hugged each of the twenty-nine necks. How the girls clutched me, and how I did hug them back.

What a good time I had. I left filled with a joy and deep satisfaction that Jesus must have felt when He said, "I have meat to eat that ye know not of" (John 4:32).

How can any of God's children look for their thrills in the make-believe when there are real thrills akin to this to be enjoyed everywhere. ◀◀

our schools DESERVE our support



The high quality of our nine Bible schools and colleges—and the high caliber of their 2,900 students—call for noble cooperation from every member of our churches.

BY C. C. BURNETT

ABRAMHAM LINCOLN, SPEAKING AT the outset of the great War between the States, said, "We shall nobly save or meanly lose the last best hope of earth." History has answered this threatened division by giving us a picture of a strong and united nation.

Lincoln's words present a challenge to us in this hour—not a challenge in relation to a possible divided nation, but one that bids us as Assemblies of God Christians meet the urgent and increasing needs of our Pentecostal schools.

Our church has a network of nine institutions of higher learning strategically located across America. In the east we have Eastern Bible Institute at Green Lane, Pennsylvania, and South-Eastern Bible College at Lakeland, Florida. In the central section of our country, North Central Bible College is at Minneapolis, Central Bible Institute and Evangel College are at Springfield, Missouri, and Southwestern Bible Institute is at Waxahachie, Texas. On the west coast, Southern California College is at Costa Mesa and Bethany Bible College at Santa Cruz, California, and Northwest Bible

College is in Kirkland, Washington.

All of these are quality schools—Christ-honoring, Bible-centered institutions having one over-all goal: to train our Pentecostal young people for life and for fulfilling the great mission of the Church. In addition to this singular purpose, however, they all have one great need—that of financial assistance. It is to this thought that we believe Lincoln's words are especially applicable.

For decades these institutions have struggled to meet the increasing demand of our church for spiritual leaders in almost every area of Christian experience—the pastorate, evangelistic field, mission field, Sunday school, and now the so-called secular professions such as public school teaching, dentistry, law, etc. They have done so in spite of the terrific economic pressures they have faced as a result of rising costs on the one hand and the necessity of competing with tax-supported institutions on the other.

Through it all our schools have made their mark, but they must have financial relief—not in spasmodic offerings given as a result of emotional and crash appeals, but regular, substantial, consistent help. An offering given to a field man making a dynamic appeal is good, but a regular monthly budgetary gift without the expense of a field representative is far better.

It is not difficult to prove that this financial need is present. A perusal of the books of any one of these nine institutions will show that the student fees are totally inadequate to pay teachers' salaries, erect and equip buildings, and care for the thousand and one demands that are made on the tuition dollar. National averages indicate that for every sixty student-dollars, there must be forty more from some other source. In this respect our own schools are quite average.

The great colleges and universities of the land, both public and private, are the recipients of large multi-million-dollar endowments, the earnings from which go toward the general operating expenses of the schools. Philanthropic individuals and foundations also give hundreds of millions of dollars to both current expense and capital-gift programs. In neither of these areas have our institutions been blessed. They have struggled for years not only without the blessing of such philanthropy, but in some cases in spite of great apathy and even direct antipathy to their needs.

When we evaluate the work of our Pentecostal colleges, the picture is one of tremendous encouragement. While other churches are scouring the field for volunteers, every year over 2,900 of the finest young people in Pentecost attend our schools. They are dedi-

September Is Education Emphasis Month

cated young men and women—willing to sacrifice and to serve. Many of them spend upward to \$1,200 a year in order to attend our schools when they could enroll in state-supported institutions for a fraction of this amount. This they do because of their dedication to God's will, their desire to be trained to be their best in His service, and not the least because they do not wish to expose themselves unnecessarily to the communistic corruption and atheistic materialism present in so many educational institutions today.

One beautiful attribute of our Pentecostal young people in our own Pentecostal colleges is the display of their spirit of Christian service. The record shows, for instance, that last year students from these nine schools gave in excess of \$48,000 for world missions, a per-capita average of \$17.38 for a nine-month period—well beyond the twelve-month average of all our Assemblies of God people. In the same nine-month period they were responsible for the establishment of at least five new churches, and the operation of scores of others, and through their ministry over 1,180 converts were made and 160 people received the baptism of the Holy Spirit. Such a record surely deserves consideration of an investment

by our people in these dedicated young people. What they are doing now in school they will do tomorrow in the whitened harvest field.

There is another area in which our responsibility as a church to these young people and to the education program of the Assemblies of God is very important. Some time ago a minister from another denomination was speaking to the chairman of the board of trustees of one of our Pentecostal colleges about the virility of our movement and the part our schools have played in the rapid development of the Assemblies of God. Suddenly, in the midst of his speaking, he gripped the board member's hand and said, with tears rolling down his face, "For God's sake, watch your schools. It was in the schools that we lost the evangelical testimony in our church." Some would interpret his statement as meaning we should do away with our schools, but this was not what he meant. Like all of us, he knew it would be folly to think we could continue to exist without such institutions. What he did feel was that our church must be diligent in seeing that our schools remain true to the God-given heritage which has brought us this far.

(Continued on page thirty-one)

Evangel College Wins New Scholastic Recognition

SPRINGFIELD, Missouri — Evangel College has been informed of its recognition as a candidate for membership in the North Central Association of Colleges and Secondary Schools, regional accrediting body.

The four-year liberal arts college of the Assemblies of God was founded at Springfield, Mo., in 1955 and graduated its first class in 1959. Last year's fall enrollment was 558.

The North Central Association established the status of candidate for membership earlier this year. "Listing as a candidate for membership indicates to the profession at large that the institution is actively engaged in the process of accreditation," David Madsen, associate secretary of the N.C.A. Commission on Colleges and Universities, stated.

Evangel's work was evaluated on the basis of a preliminary study submitted by the college to the Executive Board of the North Central Association Commission on Colleges and Universities. Criteria used by the Executive Board in judging the study were the clarity of Evangel's conception of its goals and the level of progress in development of educational standards, facilities, and resources.

As a result of Evangel's admission to candidacy for membership, the college was listed in the July issue of the North Central Association Quarterly. A college listed as candidate for membership in the N.C.A. is required to make continuing efforts to qualify for full regional accreditation within a reasonable time.

J. Robert Ashcroft, president of Evangel, has indicated the college will work toward applying for full accreditation in 1962 or 1963.

To date 25 states have certified Evangel College graduates to teach in public schools, and more than 25 universities have admitted Evangel alumni as graduate students. ◀◀



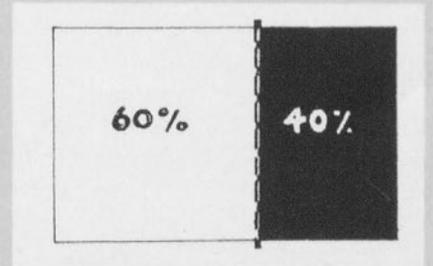
**WE ARE ANXIOUS TO
WIN OUR CHILDREN
TO CHRIST**



**WE URGE THEM TO SEEK
DEEPER SPIRITUAL
EXPERIENCES**



**WE ARE THRILLED TO SEE
THEM PLEDGE THEMSELVES IN
WHOLEHEARTED DEDICATION**



**SHOULDN'T WE BE QUICK TO
PROVIDE THE PENTECOSTAL
SCHOOLS THEY NEED TO FULFILL
THEIR DEDICATION?**

Because tuition covers only 60% of the cost of training a young person, our churches and members must supply the other 40%. Our fine Pentecostal schools and colleges *depend* on each of us for this. We cannot fail our schools, for if we do, we fail our young people, our consecrated teachers, our future—and our Lord. Today is OFFERING DAY in our *Education Emphasis Month*. GIVE!

DEPARTMENT OF EDUCATION
434 W. PACIFIC ST.,
SPRINGFIELD, MO.

GOOD NEWS

NEWES COMES TO US FROM EVERY SIDE through the mass media of the printed page, the radio wave, the television screen. It makes its way in screaming headlines and with eye-catching phrase by teletype, telegram, and telephone.

Sometimes it is wordlessly articulated in a tearful glance, or through the pressure of a friendly hand, or arrayed in a bouquet of roses.

So much of what we call news is not good news. It unfolds the tragic, the sordid, the sensational—unveiling the staggering depths of human suffering and shame. The daily coverage of this world's events presents a continuous stream of calamity and crime, suffering and sin, confusion and corruption, so that it numbs the mind and heart by its very monotony. We are bored by its grim recital, and conditioned to expect that tomorrow's news will be more tragic than today's.

We know that the fruit of such evil cannot fail to bring a harvest of judgment. But only when it approaches our own thresholds do we stir and awaken to its implications.

Sometimes we find, amid the welter of the bad, some ray of light—some ground for cheer and hope. In the midst of corruption we find a gleam of honesty and integrity; in crime and delinquency, a noble, heartwarming example of decency; in confusion, a calm display of good sense and wisdom; in the sorrowful statistics of sickness and death, the story of some newly discovered remedy.

Against the dark backdrop of the world's prodigality and groping misery, the GOOD NEWS of Christ rises like a morning star. It is the news of a divine plan of rescue and rehabilitation. This is not a plan yet to be developed over years of time, but one already in operation. Blueprinted in the eternity of the

**Amid the welter of the bad
there shines a ray of light
and hope**

By DERRICK HILLARY

Pastor, First Assembly of God, Lancaster, Pa.

past, this plan has proved completely successful in the life of each person who has accepted it and availed himself of its benefits. There have been no exceptions, no failures—it is a sure thing!

Consider with me the accomplishments of this plan. A perfect and sufficient atonement for all sin has been made through the cross of Calvary. A mediatorship has been established that sinners may find forgiveness and the smile of God. The gift of eternal and abundant life is offered freely and without price. Provision has been made to implant within each individual believer a new disposition, a new nature, so that he may truly be "born again," for the Bible declares, "If any man be in Christ, he is a new creature [creation]: old things are passed away: behold, all things are become new."

It is indeed GOOD NEWS to know beyond any shadow of doubt that past sin is forgiven and that there is an opportunity to live each day in victory over sin. How sweet the promise that the blood of Jesus Christ, God's Son, *keeps on cleansing us from all sin*. What peace and joy flood the human heart! This restored relationship with God brings sure hope for the future with its eternity of glory beyond the grave. Life, taking on new meaning, new promise, becomes high adventure in fellowship with One who has redeemed us. Service in the Kingdom

becomes an unlimited challenge, a worthwhile goal.

Consider, too, a few side benefits of this wonderful, free salvation. These include health, freedom from worry, purity, power, and a life which can become a benediction to others. There are no limits to the heights we can climb with God through the blessed Holy Spirit. This is GOOD NEWS.

Like all news, good or bad, we are affected by the good news of the gospel only as we accept it. Failure to believe any news we hear never changes the facts, but failure to accept definitely changes the effect of those facts upon us. Thus the gospel is proclaimed—the unalterable, irrefutable facts of the greatest event in history are therein declared. Unbelief cannot change those facts, but unbelief does leave us untouched and unchanged. Faith and acceptance will bring us into a personal possession of these benefits, but such acceptance means more than simply believing the facts of this news; acceptance is exercising heart faith in Jesus Christ and what He has done for us. God requires action of us; His Word declares we are to COME, to BELIEVE, and to RECEIVE.

One of the many good things about this news is that the plan of redemption is generously provided for ALL men everywhere. The news is for all—it is provided for "every creature."

God's gracious invitation is, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

This good news of the gospel is "the power of God unto salvation to everyone that believeth."

REPENT, therefore, and BELIEVE THE GOOD NEWS! ◀ ◀

Auto Accident Victim Restored

Date—Easter Sunday, 1961.
Time—Approximately 12:30 p.m.
Place—Boron, Calif.

The stillness of the day was broken by the wail of a siren. While on my way to a speaking appointment I came upon a tragic scene just four miles out of town. I saw two demolished automobiles, clothes strewn on the highway, and an ambulance just leaving.

While making hospital calls the next day I found four people in the hospital as a result of the accident, one of them being Deanna Jones from Phoenix, Ariz., Her mother had been contacted by Dr. George Faulkner of Boron, Calif., and advised of her daughter's very critical condition.

Deanna Jones had sustained the following injuries: (1) cerebral concussion, severe, with probable cerebral laceration; (2) compound fracture of left leg with displacement; (3) multiple fractures of pelvis; (4) severe visceral contusions with intraperitoneal hemorrhage; (5) fracture of right hand; (6) profound clinical shock; (7) severe post-concussion syndrome; (8) anemia due to intraperitoneal and visceral hemorrhage; and (9) hemorrhage from bladder, bowel, and stomach.

That same Monday, at about midnight, my doorbell rang. Standing there were several relatives and two ministers who asked if they could use our

church for prayer. We all went to prayer.

The young lady who had been so terribly injured was an evangelist—she had been on her way to conduct meetings in Sacramento. She was district youth director for her denomination (Church of God of Prophecy). Now this promising young life lay at death's door. She had already received seven quarts of blood. The doctor gave her no hope. But prayer changes things.

The loved ones and all present called upon the Lord. It wasn't long before Deanna began to improve. She opened her eyes and recognized her relatives. Then she lapsed into unconsciousness—but God was doing His work.

The doctor said that due to the severe cerebral damage, should she recover, she would be helpless. God spared her from such a condition. Laughter returned to her heart and a smile to her lips. Deanna was miraculously restored to health—and the goodness of the Lord caused her father to give his heart to Christ.

At death's door, but God intervened! Today Deanna is home with her family, sound and well—proclaiming the glorious truth of the saving grace of the Lord Jesus Christ.—O. D. Burkett, pastor of Assembly of God, Boron, Calif.

(The medical facts in this article are true.—George N. Faulkner, M.D., Boron, Calif.)

Allow no rush of work or pleasure to crowd out time for prayer. Luther once said, "I have much work to do today, so I will arise an hour earlier in order to have time for quiet prayer."

It Is Finished

The joy of resurrection glory, the joy of returning to His Father—all this but much more is embodied in that cry, "It is finished!"

The Son of God drank the cup of suffering in Gethsemane, looking not at the present agony of His soul which was "exceeding sorrowful unto death," but He saw down through the centuries the noble company of saints and martyrs, "who followed in His train."

He silently bore the shameful mockings in Pilate's Hall, the crown of thorns that pierced His brow, because He looked down the ages and saw multitudes "standing on the sea of glass" and with harps of God, singing praises to the Lamb. On the very threshold of a shameful death He calmly bore the cruel scourgings, for looking down the vista of time He saw the blood-washed throngs awaiting His "Well done!"

Moving slowly up Golgotha's Hill, every footstep marked by blood, the shouts of the frenzied rabble moved Him not, for He heard in the distant aeons the repentant cries of those who pierced Him.

Nailed to the cruel cross, racked by extreme pains, covered with every shame that was heaped on the worst of criminals, no cry of agony escaped the lips of the Lamb of God—in the midst of His agony He saw the multitudes of all ages finding refuge in that cross, and heard the voices of "ten thousand times ten thousand" saying, "Worthy is the Lamb that was slain."

He could look beyond and see the apostle Paul carrying the gospel to the whole world, and sealing his testimony with his blood. He saw Peter used in the salvation of three thousand at one time and at the end of a fruitful ministry glorifying God by his death.

Scanning the centuries He could see Savonarola who stirred all Italy; Martin Luther who shook the Continent, and John Knox who caused all Scotland to tremble. He saw David Brainerd bringing in a company of American Indians; Carey leading a host of Hindus; Robert Morrison, Hudson Taylor and others heading a great company of blood-washed Chinese. Seeing these and an innumerable company "from every kindred, tribe and nation" was the joy that enabled Him to "despise the shame." ◀ ◀

Pulpit offer . . . Extended

By special arrangements, a special offer made at General Council in Portland, Oreg., is being extended. During September *only* ministers and theology students may obtain an *introductory* offer on Pulpit, the monthly minister's magazine.

13 Months — \$3.00

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THIS PRESENT WORLD

Religion

TURKEY'S NEW CONSTITUTION GUARANTEES RELIGIOUS FREEDOM

Turkey's recently approved constitution guarantees religious freedom for all in this predominantly Moslem nation, according to a government spokesman at Ankara. He said the new constitution provides for freedom of conscience and of religious belief and worship. Turkey will seek to aid the advancement of all religious and educational institutions in the country, he declared.

CHURCH OF SCOTLAND ENCOURAGED TO "REMAIN PROTESTANT"

The Church of Scotland (Presbyterian) has been willed \$1,400,000 by an 80-year-old spinster, provided it "remains Protestant." The testator was Marion Carmichael, whose fortune came from shipping interests. She died last April.

No doubt she was worried by the trend of events before her decease. There appears to be great apprehension among some Scottish churchmen that the leaders are leaning more and more toward reunion with the Roman Catholic Church. The Edinburgh Presbytery, for example, recently voted to urge the moderator, Dr. A. C. Craig, not to pay a courtesy call on the Pope when he visits Rome early next year.

Bible

NAE OFFERING AWARDS FOR SERMONS EMPHASIZING BIBLE READING

Valuable awards are being offered in a sermon competition announced by the National Association of Evangelicals in connection with its "Return the Bible to the Heart of the Nation" program.

First prize will be a two-week expense-paid trip to the Holy Land. Second award will be 200 volumes for the minister's library. Third-place award will be an audio library valued at \$350.

The competition is open to any pastor or military chaplain who will preach

a sermon on Universal Bible Sunday (December 10, 1961) on the general theme, "The Place of the Bible in the Life of the Nation." A copy of the sermon may then be submitted for judging.

The sermon competition will inaugurate a four-phase Bible emphasis program for 1962 which will be shared by the Assemblies of God and other Protestant denominations in the NAE. In addition to Bible preaching, other programs will be developed in Bible reading, Bible study, and Bible distribution.

(Contest rules may be requested from the NAE office, Box 28, Wheaton, Ill.)

WYCLIFFE BIBLE TRANSLATORS GET NEW HEADQUARTERS BUILDING

A new International Headquarters building was dedicated at Santa Ana, Calif., for the expanding work of the Wycliffe Bible Translators, Inc., a non-denominational missionary linguistic organization named after the 12th-century English Reformer and Bible translator, John Wycliffe.

Founded 27 years ago, the organization administers the work of some 1,130 missionary translators in 13 countries. It is currently engaged in reducing to writing for the first time about 200 languages.

The Wycliffe Translators conduct five schools in the U.S., England, and Australia to train linguistic missionaries for various mission boards.

Missionary

VIETNAM WORK FIFTY YEARS OLD

The Christian and Missionary Alliance of the U. S. recently celebrated the golden anniversary of its missionary work in Vietnam. Under national leadership since 1927, the Vietnam church body has 25,000 baptized members in 250 congregations. About 150 C. & M. A. missionaries still assist the 315 national ministers who head the Evangelical Church of Vietnam.

Communism

BILLY GRAHAM WARNS OF COMMUNIST THREAT TO WESTERN NATIONS

During his successful Upper Midwest Crusade recently, Evangelist Billy Graham told a luncheon audience at Minneapolis that America is sick. Despite an outward appearance of prosperity, the nation is suffering from a moral and spiritual cancer that will destroy it, he said, unless the trend is reversed.

The evangelist said that when he was in Geneva, Switzerland last year, a Communist leader told him the Communists intend to capture the entire world by 1972.

"We have the strongest economic and military power to crush these people," Graham continued, "but we lack one thing: the will, the moral strength, the religious dedication and fervor these people have to their ideology that says there is no God.

"Unless we have a moral and spiritual revival that will put a new fiber back into American society, we may lose..."

RABBI CHARGES USSR WITH "SPIRITUAL GENOCIDE"

An American rabbi says the three million Jews in the Soviet Union are threatened with "spiritual genocide." Rabbi Richard C. Hertz of Detroit says that Jews living behind the Iron Curtain are in greater danger than those who lived under Hitler; for the Communists are crushing not their physical life but their spiritual life.

"The Soviet government is carrying out a calculated program of spiritual starvation against Soviet Jewry," he told the 12th annual conference of the World Union for Progressive Judaism, in London. It will not permit them to have their own newspapers, cultural groups, voluntary associations, or their own intellectual, cultural, or artistic life, he charged.

He said he visited Russia and found that Jews are denied privileges which are granted to other minority groups.

Ecumenicity

FREE CHURCH PRESIDENT WARNS OF WRONG MOTIVES IN CHURCH MERGERS

Any ecumenical movement or merger plan based more on administrative efficiency than on the Bible's unifying power is dangerous, in the opinion of Arnold T. Olson. In his presidential address to the 77th annual conference of the Evangelical Free Church in America, Dr. Olson said:

"The cry for ecumenicity is heard across the land. Even Rome seeks, with certain limitations, an ecumenical conference. Few dare to speak against it lest they be considered out of step with the times.

"Yet the tragedy of the ecumenical movement is that it comes at a time when the church senses its inadequacy. It is a movement caused by panic rather than by power. It is being done in the name of administrative efficiency rather than the unifying power of a return to the Bible.

"In fact," he declared, "doctrine is downgraded, positive convictions softened, and loyalty to the Word of God minimized lest they interfere with the movement toward a super-church. To understand our times and the urgency of the hour we must see that an ecumenical movement that denies the fundamentals is but a move toward a super-church and the coming of the anti-Christ. We must not yield to these pressures. While we welcome fellowship with all believers, we also must follow the Word of God which says, 'Be not unequally yoked together with unbelievers. . . .'

"We rejoice in fellowship with anyone based on a common faith in Jesus Christ, yet those promoting a super-church often are ruthless in dealing with those holding to the old faith. Those who talk most about toleration expect it from others, but so often it is a one-way street."

Atheism

ATHEIST WINS A VICTORY

The U. S. Supreme Court unanimously held that the state of Maryland cannot require a public office holder to believe in God. The state had denied an atheist the right to be a notary public, due to the fact he could not participate in the prescribed oath, and he appealed his case to the Supreme Court—and won.

Your Questions



ANSWERED BY ERNEST S. WILLIAMS

Can you tell me how fortunes can be told by consulting the Bible?

The Bible forbids all forms of fortunetelling. See Deuteronomy 18:10-12.

What is meant by: "Withdraw thy foot from thy neighbor's house; lest he be weary of thee, and so hate thee" (Proverbs 25:17)?

I think it means: Do not make a nuisance of yourself; do not impose on another's time until he tires of seeing you.

Why did Jesus ask that the colt be brought with the ass, in Matthew 21:2? We hear no more about the colt after that.

Perhaps Jesus spoke of the ass with the colt to identify it clearly, as other animals may have been present. Also, the colt was to go along with its mother to fulfill Zechariah 9:9.

Do the saved go to heaven when they die?

Many scriptures teach that they do. Paul had "a desire to depart, and to be with Christ" (Philippians 1:23). He anticipated "to be absent from the body, and to be present with the Lord" (2 Corinthians 5:8).

Is it possible for a person, who is seeking to be filled with the Spirit, to speak in other tongues during sleep but be unable to do so when awake?

This could be. The mind and body are relaxed in sleep; therefore, they might be more pliable in the hands of the Lord during sleep than when awake. This is a possibility but is not advocated as a doctrine.

If the sins I committed before I was saved overbalance the good I did, would I still be "taken up" when the Lord comes?

When you were saved all the past was blotted out. You were justified or declared righteous. Memory may bring to mind the sins of the past and cause grief and regret, but in the sight of God you became as free from sin when you were saved as if you had never sinned. Your Christian life began with your conversion. Your responsibility now is to trust in the merit of the atonement made by Christ and seek to live for God. If you do this you will be ready when Jesus comes.

Is it wrong for two Christian young people to keep company, one of whom is divorced, if they have no intention of marrying each other?

Yes, it is wrong to keep steady company with anyone that you feel you cannot marry. Keeping company often leads to love, and then it is very hard to break up the relationship. To be fair to oneself, and also to the other person, one should not keep steady company with someone of the opposite sex unless he feels free to marry that individual. We should pray, "And lead us not into temptation, but deliver us from evil" (Matthew 6:13).

Is it right for an Assemblies of God minister to teach there are saved people in all denominations, including the Roman Catholic Church? My Bible says, "Ye must be born again" (John 3:7).

It is my belief that there are born-again people, who know and love the Lord, in every denomination. I do not endorse many things taught in the Catholic church but there have been some very choice saints in that denomination. Some of their writings have been among the most spiritual. "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (Romans 14:13).

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

Report on the Far East

BY M. L. KETCHAM
Field Secretary for Far East



NATIONALISM, COMMUNISM, AND RESURGENT heathen religions are competing for the souls of the nearly two billion people of Asia. A virile, aggressive, united Christian approach could have captured countries like Japan after the war. Now this golden door of opportunity is closed. Japan (and others) have borrowed from the "American way of life" those things found appealing—fashions, transistors, baseball, universal suffrage, cameras, Hollywood movies! But the essence of our religion . . . no! Oh, yes, they took certain elements from some Christian religions which struck their fancy . . . emotionalism, showmanship, emphasis on the supernatural, audience participation. They synthesized these things with indigenous religions such as Buddhism and evolved hybrid Oriental religions which are growing at the rate of thousands of adherents each week.

But if nominal Christianity has failed, not so the Pentecostal testimony. In the Philippines there was a handful of Spirit-filled believers after the war. Today an estimate given by the General Secretary of the Assemblies of God of the Philippines lists thirty-five thousand communicants—more than double the figure of a year ago.

New *bario* (village) churches are springing up everywhere; our city churches are booming with thousands in attendance; new districts are being formed; another (the fourth) Bible school is being planned to meet the demand of young people who wish to train for the ministry; new headquarters facilities have been constructed; a full-time Sunday school director is now on the job; an elaborate correspondence school with full-time directors is serving the Islands; and a new literature program with central press installation, a full-time manager, and a chain of bookstores has been established. As the taxi driver said to me in Manila . . . "Pentecost, it's everywhere!"

In Burma, Christians by the thousands are streaming across the border

from China and swelling the ranks of Assemblies of God churches. The superintendent estimates the present membership to be fifteen thousand. And these are indigenous churches in the fullest sense of the word. Not one penny of American money is available, but two hundred young people are studying in Bible school; there are over two hundred self-supporting churches and four districts, each with its own superintendent. And now one of the greatest indigenous Pentecostal revivals of all time, which took place in the Lushai hills north of India, has "spilled over" into Burma. Villages are being swept into the full-gospel experience.

In Japan all phases of the Assemblies of God work are burgeoning. Our radio program, released over a network of stations, doubtless has a larger listening audience than any other live Assemblies of God broadcast outside the United States. We have recently completed a fine new central auditorium for conventions and church gatherings in Tokyo. The Tokyo Revival Center building proved too small, so a new one—double the size—is going up. It also contains adequate quarters for the headquarters of the Japan Assemblies of God.

A revival center will soon be going up in Osaka. There has recently been a soul-stirring move of the Spirit of God in our Tokyo Bible School and in many of our Japan churches. Our staid and intellectual Japanese friends have been so stirred by the impact of

EMERGENCY

Word has just been received from South Africa that the home of the Ed Rills was destroyed by fire. Most of their furniture and clothing were lost. If you should like to help in this emergency send your offerings to Foreign Missions Department, 434 W. Pacific St., Springfield, Mo. Designation: *Ed Rill, Emergency Equipment.*

the Spirit's power that their emotional response has been as delightful as it is unexpected! The Assemblies of God is now the largest Christian church in Japan—apart from modernistic church unions.

In the islands of the Pacific the story is the same. Recent revivals have more than doubled the number of communicants in Fiji. In Samoa, when "high-talking chiefs" gather for a palaver, it is apt to end up in a Pentecostal service! In Hawaii beautiful new churches are going up in the various islands and the Hawaiians are straining to get ahead of Alaska in the race to become the next new district of the General Council of the Assemblies of God! Even in the remote islands of the Pacific—the Marshalls, the Cooks, the Mariannas—there is the cry for Pentecostal teaching, and workers are responding.

The whole Pacific area is experiencing wave upon wave of revival. Perhaps this is best epitomized in the words of a leading denominational churchman. After a tour of the Far East, he made the following statement in a modernistic ecumenical gathering, "The great phenomenon of the Far East is the rapid and inexplicable spread of Pentecostalism!" But that which is inexplicable to this churchman is entirely understandable to us who know of God's "latter rain" which is preparing the bride for the soon return of Christ. *The tragedy is that there is a definite dearth of Assemblies of God missionaries and missionary candidates in the Far East at the present time.*

In Korea there is an urgent demand for several new missionary couples; in the Philippines there is a request for no less than nineteen couples. For instance, the whole island of Mindanao (about as large as the State of Missouri, with about five million people) there is not one appointed Assemblies of God missionary.

Workers of maturity in the mini-

try are needed to reap in the harvest fields of the Far East. The current need is for young couples who have completed their Bible school training and had a minimum of two years pas-

toral experience in the U.S. Pray with us that God will thrust qualified laborers into the harvest field. The hour is late. The opportunities are tremendous. The laborers are few! ◀◀

MISSIONARY CALLED HOME

A school, 130 students, and 14 churches in South India stand as a monument to the years of faithful missionary service of Robert W. Edwards. He was called to his eternal reward on July 26, 1961, at Buxton, N. C.

In November 1946 Robert Edwards was married to Mrs. Doris Maloney, a veteran missionary to India. Shortly after their marriage, Brother and Sister Edwards sailed to South India for missionary service, returning for their first furlough in July 1960.



Robert W. Edwards

Brother and Sister Edwards were very concerned about the condition of the young people in India. Many

were underprivileged and had no way of earning a living. With this burden on his heart, Brother Edwards received permission to build an industrial school in Shencottah where he could take these boys, give them Christian training, and at the same time teach them a trade.

Permission for the school was granted but there were no funds available. However, in a step of faith, Brother Edwards accepted nine boys and a national teacher and began construction of a thatched building. This building served as dormitory, cafeteria, and training center. From this small beginning Brother Edwards built the school until it is now a training center for printing, blacksmithing, carpentry and tailoring. Upon completion of the training course, the graduates receive a certificate bearing a government stamp which enables them to teach or practice their trade. A girls department has also been added to the school—the only Assemblies of God Bible school in South India where girls are accepted.

Brother Edwards did not minimize the spiritual aspect of the school. Through the efforts of these boys and their missionaries, fourteen churches have been built in the Shencottah area.

Robert Edwards was born September 16, 1895 in Salma, N. C. He attended Sandy Spring Grammar School in Johnston County, N. C., and graduated from Kenley High School with highest honors. Brother Edwards spent nine years in the Army Medical Corps and later engaged in teaching, pastoring, and evangelistic ministries.

Brother Edwards is survived by his wife and sons: Linwood, Robert Wade, Jr., and Clarence Maloney. Sister Edwards and her son Robert are planning to return to India in the near future to carry on the work she and her husband started. —Nora Blain

After the Pentecostal Conference

BY Z. W. KOFSMANN

Assemblies of God Representative in Israel

THE POWERFUL VOICE OF THE SIXTH Pentecostal Conference died away with the departure of the last delegates who have come from all the corners of the world; but the echo still resounds and will continue resounding for a long time.

Some 2,700 delegates from about 40 different countries gathered in Jerusalem for the conference. This "assembling" has had a great effect upon Israel, particularly in Jerusalem, provoking astonishment and curiosity. It reminds us of Pentecost some twenty centuries ago when the Holy Ghost was first poured out upon the believers.

The recent conference was the greatest international congress that Jerusalem has seen since its establishment as capital of Israel.

The Christian love towards Israel which impregnated the whole of this assembling of Christians was a great contrast to the spirit of Adolph Eichmann's trial which was in full swing in Jerusalem at the same time.

The Christian day of Pentecost 1961 coincided with the Pentecostal Jewish feast. The editor of the local paper explained to its thousands of readers, quoting Acts 2, that about two thousand years ago in Jerusalem, on the Day of Pentecost, there happened the diffusion of the Holy Spirit, "the Donation of Grace," to the young Messianic Assembly united in Jerusalem, and how they started talking in "foreign languages..." He continued to tell of Peter and his announcement to the crowd that these events were the commencement of the accomplishment of Joel's prophecy (Joel 3). And that is how thousands of Israelis who have read the journal containing this report of the Pentecostal World Conference heard, many for the first time, about this capital event.

Another important fact was that during the three days of the congress, thanks to the "stand" we had in "Bin-

yanei Ha'uma" (the Place of the Nation) we were able to distribute a great number of New Testament copies (Hebrew-English, Hebrew-French, and Hebrew-Spanish) and sell Bibles in different languages to those who worked in the different posts installed by the authorities and to the innumerable visitors at Jerusalem and other parts of Israel who had come here for the feast of Pentecost. For the first time many Jews came in contact with the message of the Redeemer promised to the people of Israel. This contact gave us the opportunity to witness to them and explain the Word of God in the light of Pentecost—of the Thora transmitted that day by Moses to the people of Israel.

Men and women from different colors, various countries, and with all languages were gathered around us confirming our sayings; proving by their presence the authenticity of the Word of God as predicted in Isaiah 2:3, 4.

This Pentecostal Conference has served the work of the Lord in Israel and has been helpful. Pray with us that it shall have a lasting effect.

MISSIONARY News Notes



COMING: Mr. and Mrs. Ralph Cimino and family have returned from Nigeria. They are living at Mission Village, 3230 North Grant, Springfield, Mo.

Home from El Salvador are Mr. and Mrs. Arthur Lindvall. They may be reached at 301 Alder St., Pacific Grove, Calif.

Mr. and Mrs. Harold Landrus have returned from Liberia. Their address is % A. J. Pratt, 128 North Fifth St., Alhambra, Calif.

* * *

GOING: The Harold Mintle family has left for Costa Rica to attend language school before going to Honduras, their chosen field of service.



Mr. and Mrs. Harold Mintle and family

CHURCH EXTENSION



...ONE CHURCH FOR EACH 10,000 POPULATION

MONROEVILLE, PENNSYLVANIA

Monroeville, Pa., is said to be the second fastest-growing borough in the world. It is called "The Gateway to Pittsburgh" because it is the Pittsburgh interchange of the Pennsylvania Turnpike.

The community itself is relatively new, being only about nine years old. U. S. Route 22 goes right through the city. Monroeville also boasts an airport. The population has increased from 7,841 in 1950 to 24,600 in 1960 and is expected to reach 60,000 by 1975. The area is only 35 per cent occupied. The United States Steel Research, Koppers Company, and Bituminous Coal Research, Inc., make this community the hub of the largest research center in the United States.

When the Herbert Hulls felt led of God to begin a pioneer work in Monroeville, the Jeannette, Pa., Assembly



Richard J. Bariss
Jeannette, Pa.



Herbert E. Hull
Monroeville, Pa.



New Assembly in Monroeville, Pa., which is "mothered" by the Jeannette Assembly.

"Mother churches" over the nation with vision and a willingness to sacrifice are responsible for many

NEW CHURCHES IN ORBIT

of God became interested and adopted the Mother-Church Plan in connection with the venture. Brother Hull, a Central Bible Institute graduate, was a member of the Jeannette church.

On August 3, 1960, the Jeannette Assembly placed a thirty-day option on a large piece of property (which included a large two-story frame house) in the heart of Monroeville. On September 2 they placed the down payment on the property and on September 26 the purchase became final for \$11,500. Thus, the Jeannette Assembly owns the property, and in due time the Monroeville Assembly will buy it from them. The Jeannette church is located 15 miles from Monroeville; its proximity has been a great asset to the new assembly.

The Monroeville church property is only two blocks from a large shopping center and is located on Northern Pike which runs parallel with U. S. 22. There is a bus stop located right in front of the church. A little more frontage would be an asset to the church property, but the lot is deep, being 60 x 430 feet. Half of the house has been converted into the church and the remainder into living quarters.

In November 1960 the Hulls began services with seven in Sunday school, 12 in the morning worship service, and 15 in the evening meeting. Attendance is increasing gradually. One of the women in the church has donated a

lovely piano to the church. Two members of the Jeannette Assembly attend the pioneer church regularly (with the hearty approval of the Jeannette Assembly board) and one of them serves as pianist.

The pastor of the Jeannette Assembly, Richard Bariss, and the entire congregation have backed the pioneer church in every way possible, having underwritten the work completely. They have invested \$2,000 above the cost of the property to obtain a proper sewage system. They have bought paint and donated chairs and songbooks. The Jeannette church paid for the construction of a driveway and a parking lot with ample room for 40 cars. Among other things, every week the "mother church" has made available its mimeograph machine so the new church can publish a bulletin. The Jeannette church board has met numerous times to dis-



R. E. Book
Albany, Oreg.



Bob Roberts
Jefferson, Oreg.



Pioneer Assembly in Jefferson, Oreg. Average attendance is nearly 120.



Assembly of God in Albany, Oreg. which "mothered" the Jefferson Assembly.

cuss, advise, and aid the new assembly. During a recent revival meeting in the pioneer church, some of the members of the Jeannette Assembly faithfully attended the services to support the work.

JEFFERSON, OREGON

About five years ago the Albany, Oreg., Assembly of God realized the potential for full-gospel ministry in the little community of Jefferson, located nine miles away, and shouldered the responsibility for sponsoring a pioneer church there. Jefferson, with a population of 650, has three main industries which include a woolen mill, a pellet mill, and farming.

Three faithful families from the "mother church," with the pastor's blessing, helped form the nucleus for the new church and are still with it. The associate pastor of the Albany Assembly, Bob Roberts, was chosen to be the pastor of the pioneer church.

The Albany Assembly was averaging around 200 in Sunday school at the time it sponsored the Jefferson effort. For 1960 it averaged 271. Now the average attendance has reached 316! Also, the mother-church congregation moved into a new building approximately three years ago.

Loans and grants for the pioneer church from the District and National Home Missions Departments totaled \$2,000. The little congregation bought an unfinished building and completed it. The mother church donated \$800.

Services were begun in Jefferson in February 1956 with 35 people in attendance. For the first month of operation the new church averaged 30. Average attendance now has reached nearly 120.

In May 1959 the building was ready for the dedication service. Speakers for the occasion were R. E. Book, pastor of the mother church, and Johnny Hoskins, an evangelist.

* * *

The National Home Missions Department has been able to help some districts in their church extension activities through grants from the "Needy Districts Fund" which is maintained strictly through contributions. During 1959-60, 61 grants were made to districts for churches under three years old. The Fund has not been able to keep up with the many requests for assistance. Your offering today will do its part in helping a new church to get on its feet. ◀ ◀

September 17, 1961

Mr. Average Tourist Visits Indian Land

By Eugene Herd
Holbrook, Arizona

MR. AVERAGE TOURIST HAS TRAVELED long and hard to reach the Indian country. How anxious he is to see the first Americans for himself and one cannot blame him. Much has been heard and read about the first Americans, yet there is more for one who is interested in their welfare to learn.

The country itself is fascinating with gigantic mesas and mountains either barren of vegetation or scantily clad with it. Sheep are grazing on them though, and Mr. Tourist marvels that they look so good. The faithful dog and the small boy watch over them each day.

In the distance is the hogan. Our friend exclaims in surprise at his first glimpse of Navajo life, "How very interesting that their way of life has been preserved!"

"But they need God," reminds the missionary who sees them as a harvest field for the Lord, "for they are without a Saviour and bound with sin, fear, and superstition. Only the living God, whom we know, can set them free."

"Oh, my good man, let them alone," responds Mr. Tourist. "They have a god, and I've never seen anything so interesting before in my life."

Ah, it is not hard to see our friend is without a Saviour too, else he could see the great need and share with the missionary the burden that constantly



A Hopi home at Keams Canyon, Ariz.

reminds him Christ died for all.

Many have looked upon the "harvest field" of the Navajo and Hopi Indians this summer without recognizing it as such. Much of the grain is ripe and ready for harvest but, just as in natural crops, many things come in to rob the harvester of his prize.

The constant struggle for a living in a barren land at times overrides the desire of the Indian Christian to live for God. To have a God that cares about everything concerning His children is unheard of among many of these Indians, and it takes time for them to understand and accept this truth. The old way of life looms great and demanding when decisions for Christ arise. The temptations for drink and worldly pleasures that the white man has set before them plays its part in destroying the "grain" before it can be harvested.

Please pray with the missionaries that God will perform His wonderful will in the lives of these fascinating people. Pray also for the workers as they seek to win the first Americans to Christ. As the Indian lad watches over his sheep, so do the missionaries watch over the people to whom God has called them. ◀ ◀

A Navajo boy rides out to tend his sheep on the Navajo Reservation in Arizona.

PHOTO BY JOSEF MUENCH





PHOTO BY A. DEVANEY

Are the Lads With Us?

By Genevieve Howard

Knoxville, Iowa

THE BIBLE CONTAINS MANY STARTLING questions. Some of them burn like fire, leaving their mark on the thoughtful reader. One of paramount importance for all Christian parents is found in Genesis 44:34. It demands, "For how shall I go up to my father, and the lad be not with me?"

Beyond a shadow of doubt this question reveals a weak spot in our armor. Who among us can give a satisfactory answer? Indeed, who can give *any* answer that justifies failure in his chief stewardship? Not even the most optimistic dare claim that we are taking the lads up unscathed to our Father.

"Take this child . . . and nurse it for me," the Lord is asking. Surely the day will come when we must stand before Him to give account. Dare we do so if the lads are not with us?

When Judah asked this question, he was thinking of his aged father. Already he had seen Jacob's inconsolable grief at the loss of Joseph. Doubtless his ears still rang with the heartbroken cry, "If I be bereaved of my children, I am bereaved."

Now Judah realized that at any moment Benjamin might be taken into slavery. Had he not promised to stand surety for the lad? If mischief befell this youngest son would not Jacob die from grief? It was too much! Judah could not face his father without his ward. Bravely he pleaded for permission to take his brother's place.

This is the actual setting that drew forth this piercing question. Yet there

is a valuable spiritual lesson that takes Judah's words and makes them our own. Though we might picture a heartbroken father grieving all the days of his life for a lost son, this is only a miniature of the everlasting grief of our heavenly Father who earnestly loves the millions of youths who are lost in sin. No balance can weigh His sorrow. It finds no relief in death. It lives on eternally. LOST! Little ones for whom Christ died!

Nothing is so dreadful as the knowledge that a child has failed to enter the fold. Yet so vast is that company that they are like the "sands of the sea." Drifting aimlessly! Some of them have never even heard the Word. Others have heard but have refused to accept Christ. Forever lost! Why? The answer is beyond us, but God knows. Let us ask Him wherein we have failed. If the lads are to be saved, we must not waste a moment. The gigantic leak must be stopped. It is now or never!

After trying to comfort many suffering parents, my heart cries out for revival among the youth. I pray that the children will be garnered in before "night" comes, but God has shown me that it is not the children's fault that revival is withheld. Everywhere I go, I see that children are hungry for God and respond to Him when given the chance.

But we must not expect the children to go up alone, or they will lose their way. The adults must grasp them by the hand and take them up to the Father. Too often there is more concern for their physical welfare and material comfort than for their spiritual well-being. How stirred we are when a child is hurt or kidnapped. Immediately the country is in arms. No expense is spared to insure the child's safety. Our sense

of values needs to be righted. Away with the indifferent spirit that hands the devil the souls of our children without a struggle! We should resist him with all our might!

It is not enough to *know* that countless boys and girls are going to hell. That vision must bring us to our knees in fervent prayer. When Manoah learned that his wife was to bear a child, he prayed humbly and fervently, "O my Lord, let the man of God which thou didst send come again unto us, and *teach us what we shall do unto the child that shall be born*" (Judges 13:8).

A lot of folk talk of the evils of our youth, but how many remember to pray for them? Parents everywhere admit that their job is strenuous. At times they don't know what stand to take. Surely God wants to be their partner. So ask His guidance, Christian parent. If you will pray for your children, He will answer you.

How vividly I recall an incident that helped to teach me the value of prayer when dealing with children. At the close of the first day of Vacation Bible School one year a teacher sought my help. Hers was a class of junior boys in which a few seemed to rebel against any discipline. It was not a question of the instructor's being unsuited for them. This young lady was a schoolteacher and as consecrated as she was capable. She had been assigned to this particular post because previous experience had taught us that only someone with a firm grip would be able to control these lads. As she stood before me she admitted, with tears, that she had been unable to quiet the ringleaders and that she could not continue teaching the class unless these boys submitted to discipline. If they

refused counsel, we decided, we would have to ask them to withdraw from the school.

I went home and retired, but not to rest. I decided to spend the night praying for those wayward boys. At three o'clock in the morning, peace flooded my soul. Victory was assured, and soon I was asleep. Never will I forget the happy look on that teacher's face after the last child left the building the next day. Prayer had accomplished what human effort and talent could not do. A real work of grace had been performed. It was nothing short of a miracle! And it came in answer to prayer.

We must not only pray for our children; we must also *teach* them the true way. How we delight in testifying of our acceptance of the "full gospel." But could we be a bit like Saul who contended, "I have performed the commandment of the Lord," when he had done only a part of it? One of the fundamental principles God set before Israel was that the children must be taught His laws: but I am amazed how ignorant some of our boys and girls are concerning the Scriptures.

I find that comparatively few of the children attending our churches know what a family altar is. Their spiritual education is almost entirely what they have gleaned in Sunday school. They are at a loss when handed a Bible. They have been fed an over-balanced diet of good-moral stories.

These stories have their place—but it is not in place of the Scriptures. It is the Scriptures that God has commanded us to teach them.

Training may be called "teaching in action." We teach, "Love one another," but Johnny must know more than how to quote this verse. He must know that it is a rule of life which he must not violate. He must be trained to respect and get along with his playmates.

We need some Noahs in this generation. Though Noah lived in an ungodly day, he kept the God-ordained path and rightly directed his sons. Evil neighbors were not able to ensnare them. When the time came to enter the ark, Noah took with him his entire family. Perhaps he took courage in trying moments by asking, "For how shall I go up to my father, and the lad be not with me?"

The strongest of all cords for holding youngsters in the proper path the cord of love. It can do what force cannot. "Love suffereth long, and is

(Continued on page twenty-nine)

Songs My Mother Sings

CROSSWORD PUZZLE BY RUTH BLACK ATEN

ACROSS:

1. A combining form denoting fusion of parts (Bot.)
5. In addition
9. _____ HAIL THE POWER OF JESUS' NAME
12. _____ MY EYES THAT I MAY SEE
13. A clumsy, stupid person
14. Meadow
15. To attract
16. Region
17. Species of fish
18. _____ WITH ME
20. _____ THE HERALD ANGELS SING
21. Unproductive
24. I WOULD BE _____
26. Resembling lard
27. An edible root
28. I _____ THINE, O LORD
30. BRIGHTEN THE CORNER WHERE YOU _____
31. Fragrances
33. Poetic Naturalist's Organization
34. Bachelor of Divinity
35. To prune (Scot. & Ir.)
36. Var. of coeno
38. Helps
39. THE OLD _____ CROSS
40. _____ SOMEBODY TODAY
42. Girl's name
44. Open (Poetic)
45. A combining form used in astronomy
46. ARE YE _____, SAID THE MASTER
50. Post office regulation
51. Leap (Scot.)
52. Mental impression
53. Suffix forming the superlative of adjectives and adverbs
54. Keton's School of Nautical Engineering

55. An exclamation expressing sorrow

DOWN:

1. _____ WILL TAKE CARE OF YOU
2. April
3. Miller's English Academy
4. _____, CHRISTIAN SOLDIERS
5. Another time
6. Rendered fat of swine
7. _____ AS THE YEARS GO BY
8. Turkish weight
9. Plants of the seaweed group
10. Learning (Scot.)
11. A singing bird
19. _____ THE SUNSET
20. A rude small house
21. To tattle
22. Earth (Dutch)
23. Railroad Engineer
25. _____ THE PERISHING
27. Brothers of Damon
28. Girl's name
29. Disposition
32. Arid lands
33. A pin
35. To taste
37. One of the graces (Gr. Myth.)
38. Vigilant
39. European river
40. WHISPERING _____
41. Epic poetry
43. Vexation (Dial.)
45. Question
47. Building
48. Same as 14 across
49. Eastern Agricultural School

(Solution on page thirty-one)

1	2	3	4		5	6	7	8		9	10	11	
12					13					14			
15					16					17			
			18	19					20				
21	22	23					24	25					
26						27					28	29	
30				31	32					33			
34			35					36	37				
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40	41				42	43							
44				45						46	47	48	49
50				51						52			
53				54						55			



THE PEOPLE REJECT SAMUEL

Sunday School Lesson for September 24, 1961

1 SAMUEL 8:1-19

THE CARNAL REQUEST.

Israel demands a king. Why this revolutionary request? It is a good thing to analyze one's desires, for the human heart is capable of deceit and self-deception.

1. *The Plausible Pretext.* Vv. 1-5. The people appealed for a change in leadership on the basis of Samuel's advanced age, and because his sons' misconduct made them unworthy to succeed him. However, the unworthy sons could have been removed from office and a God-appointed leader chosen without changing the *form* of Israel's government.

(1) Excuses are not reasons. The real reason back of the request was that the people had rejected God and His will. Had the elders been truthful they would have said, "The doctrine of Jehovah our invisible King is lovely, but a rather dreamy ideal. We must be practical and up-to-date like other nations."

(2) A common device of the human heart is to conceal the real truth beneath a camouflage of plausible excuses—what the psychiatrist calls "rationalizing." A man leaves the church because there are so many hypocrites there, so he says. Actually, he wants to be free from the church's restraining influence.

2. *The Real Reason.* Israel's real sin was not in wanting a king, but in *why* they wanted a king. They wanted to be "like all the nations," when it was their peculiar glory to be different from all nations and far superior to other nations (Exodus 19:5, 6; Deuteronomy 7:6; Leviticus 20:26). This desire to be like others is strong in us all and it can be ruinous to spiritual life and character. We are told, "Be not conformed to this world: but be ye transformed by the renewing of your minds" (Romans 12:2).

Israel failed God because of the desire to conform. We too face the issue today—"Shall it be divine favor or worldly fashion?" "Shall we conform or be transformed?" Conformity always begins in the mind. Hence we are told to keep our minds renewed. This is done as we make God's Word the ruling authority in our lives.

THE DIVINE CONCESSION.

1. *Samuel's Displeasure.* V. 6. Samuel felt Israel's request to be contrary to God's will. Again, the criticism of his sons, though justified, hurt him. Very spiritual people can be "touchy" when their children are criticized and find it difficult to keep their affections from blinding them to the faults of their children.

2. *Samuel's Action.* "And Samuel prayed unto the Lord." How wise he was! Instead of resorting to carnal temper

Brother Bishop, who writes the lesson comments for this page, has joined the faculty of South-Eastern Bible College, Lakeland, Florida. Having resigned from the pastorate at Glad Tidings Assembly in St. Petersburg last June he is now able to devote his full time to the teaching ministry at SEBC.

tantrums which would have spoiled his testimony he took his trial to the Lord in prayer.

3. *Jehovah's Decision.* V. 7. God instructed Samuel to let the people have their way. Israel had been a nation ruled by a King; namely, Jehovah Himself. This invisible King had ruled through human representatives such as Moses, Joshua, priests, and judges. Now they rejected their Divine King in favor of a human one because they wanted a leader who would look with less intolerance and greater indifference upon their worldliness and idolatry.

THE WILLFUL INSISTENCE (1 Samuel 8:9-11).

It is sometimes God's policy, when men are bent on disobedience, to let them have their way. However, He will not allow men to do so with their eyes shut! Therefore, Samuel predicts a king who would conscript labor to minister to his own royal pomp and who would raise up a huge army, give the people's land to officials, order heavy taxation, and so conduct himself that they would find him a curse rather than a blessing. Nevertheless, the people insist on the immediate gratification of their carnal desire and close their eyes to its consequences.

What a terrible thing to do! And yet it is done every day. The drunkard is not hindered by the knowledge of the evil consequences of drink. The young man indulges in sin although warned that his bones shall be "full of the sin of his youth." Many a Christian knows beyond doubt the consequences of thinking, saying, and doing things which are contrary to the Word of God, but proceeds to act in willful oblivion. Wise and happy is the Christian who will regulate all his actions, the expenditure of his strength, time, talent, and money, with a view to their future consequences, both in time and in eternity.—*J. Bashford Bishop.*

THE DEVIL'S DECOYS





The Family Altar



MISSIONARY BIRTHDAYS DAILY BIBLE READINGS BY R. G. CHAMPION

MONDAY, SEPTEMBER 18

READ: Psalm 119:137-144

LEARN: "Thy righteousness is an everlasting righteousness, and thy law is the truth" (Psalm 119:142).

FOR THE PARENT: This portion of Psalm 119 emphasizes the righteousness of God's Word and of God Himself, showing us that God's directions to us are correct, v. 137. Also point out: (1) God's Word is faithful, v. 138, and pure, v. 140; (2) we should be zealous that all hear and follow God's Word, v. 139; (3) we should love God's Word, v. 140; (4) in trying times God's Word sustains us, vv. 141, 143; (5) God's truth is eternal, v. 142; (6) His law is truth, v. 142; (7) God's Word brings us eternal life, v. 144.

QUESTION TIME: What characteristic of God's Word does this passage emphasize? Why? (See above.)

MISSIONARY BIRTHDAYS: Mrs. Curtis L. Dean, West Africa; Mrs. Kenneth McComber, Philippines.

TUESDAY, SEPTEMBER 19

READ: Psalm 119:145-152

LEARN: "Thou art near, O Lord; and all thy commandments are truth" (Psalm 119:151).

FOR THE PARENT: Review yesterday's material about the righteousness of God's Word. Then point out that this righteousness brings several requirements upon us: (1) sincere prayer for God's help, v. 145; (2) a will to perform God's commandments, vv. 145, 146; (3) a hope in God's Word, v. 147; (4) meditating in God's Word, v. 148; (5) depending on God to quicken us according to His promise, v. 149; (6) recognizing that though enemies may be near, God is nearer, vv. 150, 151; (7) being assured of the eternity of God's Word, v. 152.

QUESTION TIME: What requirements does the righteousness of God's Word make in our lives? (See above.)

MISSIONARY BIRTHDAYS: Eugene E. Grams, South Africa; Mrs. M. A. Grams, West Africa; Mrs. Paul Klahr, Japan; Mrs. Charles Lee, Nigeria; J. Edwin Rill, South Africa; Miss Hazel Stigem, India.

WEDNESDAY, SEPTEMBER 20

READ: Psalm 119:153-160

LEARN: "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever" (Psalm 119:160).

FOR THE PARENT: From this passage point out: (1) our faithfulness to God helps assure us of His faithfulness to us, v. 153; (2) God's Word has quickening power in our lives, vv. 154, 156, 159; (3) the reason the wicked are not saved, v. 155; (4) recognizing God's mercies toward us, v. 156; (5) wicked people should never be able to keep us from following God's Word, v. 157; (6) seeing others transgress God's laws should grieve us, v. 158; (7) we recognize that God's Word is both true and right, vv. 159, 160.

QUESTION TIME: Why is it important that we be faithful to God (v. 153)? Why are not the wicked saved (v. 155)?

MISSIONARY BIRTHDAYS: Riley E. Kaufman, Hong Kong; E. William Mincey, Korea; Mrs. Morris Williams, East Africa.

THURSDAY, SEPTEMBER 21

READ: 1 Samuel 8:4-19

LEARN: "He gave them their request; but sent leanness into their soul" (Psalm 106:15).

FOR THE PARENT: From the story in the Bible point out: (1) the request of Israel for a king, v. 5; (2) the reasons behind their request, v. 5; (3) Samuel's reaction, v. 6; (4) Samuel's recourse to God, v. 6; (5) the answer the Lord gave to Samuel, showing how the people had really rejected God, vv. 7-9; (6) the conditions of a kingdom, vv. 10-18; (7) the continued attitude of the people, v. 19.

QUESTION TIME: What did Israel request at this time (v. 5)? Why (v. 5)? What was Samuel's attitude (v. 6)? What was God's attitude (vv. 7-9)?

MISSIONARY BIRTHDAYS: Kenneth Swenson (Deaf), Arizona; Paul M. Cooper, Honduras; Mrs. Adrian Heeteby, Fiji; Mrs. Harry Pennington, Nigeria; Miss Thelma Tate, North India.

FRIDAY, SEPTEMBER 22

READ: 1 John 3:3; 1 Thessalonians 4:15-18; 2 Peter 1:5-11; 1 John 2:28 (Sunday's Lesson for Juniors)

LEARN: "And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

FOR THE PARENT: Jesus is coming soon. This fact, the hope of the Christian, makes demands upon our lives and conduct. Point out these demands from the passages read, stressing the importance of living so that we are ready at any moment for the Lord to come back again. Then show how this attitude is reflected to those about us and becomes a witness to them, too, that they should prepare to meet the Lord by accepting Christ as Saviour.

QUESTION TIME: What is the great hope of every Christian? How does this hope affect our attitudes and actions?

MISSIONARY BIRTHDAYS: Joseph I. Brown, Egypt; Mrs. Paul Willisroft, Germany; Alvin Capener, Alaska.

SATURDAY, SEPTEMBER 23

READ: Matthew 19:16-26 (Sunday's Lesson for Primaries)

LEARN: "We will serve the Lord" (Joshua 24:15).

FOR THE PARENT: Point out: (1) the rich young ruler's question, v. 16; (2) Jesus' seeming rebuke and His answer, v. 17; (3) the young man's further question, v. 18; (4) Jesus' elaboration, vv. 18, 19; (5) the young man's testimony and further question, v. 20; (6) how Jesus put His finger on this young man's problem, v. 21; (7) the result, v. 22; (8) Christ's teachings regarding the rich entering God's kingdom—difficult, but not impossible, vv. 23-26.

QUESTION TIME: What was the major problem of the rich young ruler? How did Jesus single out this problem?

MISSIONARY BIRTHDAYS: Walter Haydus, Central America; Norman L. Correll, East Africa; Mrs. Melvin Hodges, Latin America; Emil R. Schneider, Chile; Caleb V. Smith (Indian), New Mexico.

MISSIONARY BIRTHDAYS FOR SUNDAY: Arlie O. Bass, Hawaii; Paul E. Finkenbinder, El Salvador; Mrs. Croft Pentz (Deaf), New Jersey; Mrs. W. F. McCorkle, Ghana; L. Bryan Mock, Bolivia.



FIVE WAYS to Make Your Community Conscious of Your Sunday School

BY CLATE A. RISLEY

Executive Secretary, National Sunday School Association

SEVERAL MONTHS AGO, JUST BEFORE I was to leave Chicago for several engagements on the west coast, a man came into my office and asked what I was going to speak about on the coming tour. Almost spontaneously I replied, "The Sunday Schools of America." He stunned me with the retort, "Nobody is interested in the Sunday schools of America. Some may be interested in their own Sunday schools."

I wish I could tell you that my experience has disproved the above claim, but it has not. It rather has confirmed it and moved me to prepare a message entitled, "Five Ways to Make Your Community Conscious of Your Sunday School." My five points are as follows:

1. A BETTER INFORMED PERSONNEL

We need to re-define the Sunday school. We need to learn again its purposes and aims, for many who work in Sunday schools today do not know what Sunday school is.

The most usual answer I get when I ask for a definition is, "A Sunday school is an organization to teach the Bible to children."

May I ask, who said the Sunday school is only a teaching institution? The first responsibility of the Sunday school is to reach. The great commission said "Go" before it said "Teach." The Lord commanded His disciples to go into the highways and byways and persuade people to come in. The rea-

son the average Sunday school is not teaching more people is because it is not reaching more.

And again, who said we were to teach only children? The Sunday school is the greatest agency the church has to reach every age group, every member of the family. Yet even some Sunday school workers think of Sunday school in terms of children only!

The Sunday school is the workshop of the church. Its purpose is to reach men and women, boys and girls with the gospel, winning them to the Lord Jesus Christ, "teaching them to observe all things," and training them to reach, to win, and to teach others also.

2. MORE INTERESTED PASTORS

The pastor is the key man in any church. It is interesting to observe that the fastest growing churches and denominations are those where the pastors are vitally interested in the Sunday school. This is logical. A great percentage of our church members still come from the Sunday school. What sensible salesman will neglect his most fruitful field?

From a national standpoint I am happy to report that I believe more pastors are attending Sunday school conferences, taking notes, and asking questions than ever before in this century. A number of Christian schools have added courses in Christian education and hired personnel to teach them. These are encouraging trends.

The results will be felt in our churches. If we are going to make an impression on our community, we must have interested pastors.

3. AN IMPROVED PROGRAM

But if our Sunday schools are going to be bigger, they must be better. Visit a few Sunday schools—take a look at your own and perhaps you'll not ask, "Why don't people come?" but "Why do as many come as do come?" We are failing to reach those of our community because we are negligent in planning a program that will really inspire, instruct, and interest.

Our Sunday school hour is basically in two parts—an assembly and a class period. The need for better prepared, better trained teachers is great, but it doesn't compare with the need of better trained superintendents. The assembly period in ninety-five per cent of our Sunday schools shows little prayer, planning, or preparation.

The elements of an opening assembly are the Bible, making the program Christ-centered, prayer, and music. These can be presented in various ways by several people. The superintendent is the co-ordinator who sees that each one who takes part is invited well in advance and is prepared. As many people as possible should be used.

A few good rules to remember are: begin on time, see that the program progresses rapidly, and closes on time.

The central portion of the program

National Sunday School Week Is September 24 to October 1

must give out the Word of Life. It may be a visual aid or object lesson. A teacher or visiting speaker may give a brief message.

A variety of things should be included throughout the year. Every superintendent should make his own year book, marking special days such as missionary Sundays, tithing teaching, temperance emphasis, Rally Day, promotion day, etc. It takes time to plan, prepare, and properly execute a program but it pays big dividends.

4. MORE PEOPLE INVITED

Teachers must take care of visitors and absentees. No Sunday school can expand until it takes care of those it already has. Any Sunday school that will systematically take care of absentees and visitors will see its average attendance and enrollment grow.

How many visitors did you have in your Sunday school last year? One a week is a total of 52. Where are they? If they didn't become regulars, was it because they were neglected?

I heard of a man in Chicago that left his hat on in church. The pastor told an usher to ask the man to remove his hat. Upon being asked, the man seemed enthusiastic and replied, "I knew it would do it! I've come here for six weeks and you're the first person who has spoken to me!"

Maybe your church is not that bad, but there is need for improvement in most churches. Few of the strangers that come to our church are concerned with our orthodoxy. They probably don't know or care whether we are fundamental or evangelical, but they do know and care if we are friendly!

The church is a public place—anyone can come who wants to. But we still need to invite people, because the average nonchurchgoer is as ill at ease in church as some of us would be at the corner bar. He has very little idea of what goes on behind those church doors, and perhaps would not venture in alone. Hence the need of inviting him to church and being friendly when he comes.

"Thank you, call again," is a familiar sign in restaurants and department stores. Too often it is neither in sight nor on our lips as strangers leave our building. Church members need to be trained to do this. Invite those who attend some services of the church to attend others. For instance, in most morning worship services there are many who were not in Sunday school. An organized effort should be made to

invite all who were not in Sunday school to attend next week. Key leaders may be assigned to sections of the building. Devise some way to get the addresses of all visitors, and let church workers call at their homes. The fastest growing churches and Sunday schools are those employing visitation contact methods. It is scriptural and gets results.

5. MORE THAN PENNIES INVESTED

We often hear superintendents begging someone to take a class and saying, "They're only little tots. It won't take much time—half an hour or so on Sunday morning." What a lack of vision this shows! Let us challenge our workers with the bigness of the task! It is an all-week's job.

The Sunday school teachers of America have the biggest job of any single corps of workers. They can do more to change the tide of irreligion and immorality than any group in the land. Laws won't do it. Government can't do it. But Christ can do it as He is given opportunity to touch lives that the Sunday school has reached. It takes time—your time.

We must invest more than pennies. Sunday school and pennies seemingly have gone together since Sunday school

first began, but it takes more than pennies to build good schools. What Sunday school does not need better equipment and more and better buildings to care for those they have labored to reach? If we are to do this job as it must be done, we must invest more dollars.

The Holy Spirit Himself gives us an outline of procedure, in Acts 1:8. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Notice that the program begins at "Jerusalem" (the place where we happen to be) and spreads "unto the uttermost part of the earth." But don't forget the places in between. Remember all Judea (your county) and Samaria (a neighboring county or state) as well.

We need a better informed personnel, more interested pastors, an improved program, more people invited, and more than pennies invested in the greatest cause of all—that of reaching every member of every family of every county, state, and nation with the saving gospel of Christ. ◀◀

AREAS OF WORK AND WORSHIP

in the 1961 "Bring Them In" Enlargement Campaign

There are many areas of work and worship in the 1961 Enlargement Campaign. This year your Sunday school employs the entire church in an effort to reach the lost for Christ. The five-week emphasis for the October campaign is: Bring Men—Bring Women—Bring Youth—Bring Children—Bring the Family. Plan now for your Enlargement Campaign.



BRING THEM IN!



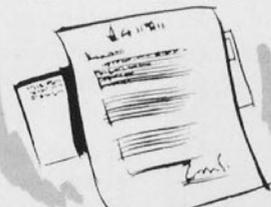
RING THEM IN!



SING THEM IN!



PRAY THEM IN!



WRITE THEM IN!



DRIVE THEM IN!



NATIONAL SUNDAY SCHOOL DEPARTMENT
434 West Pacific Springfield, Missouri



SPEAKING of BOOKS

BY RUSSELL P. SPITTLER

MEMBER OF THE FACULTY OF CENTRAL BIBLE INSTITUTE

As a service to Evangel readers the price and order number are given for each book. All books reviewed here may be obtained from the Gospel Publishing House, Springfield, Mo.

THE BIBLICAL VIEW OF EVOLUTION

● *DARWIN, EVOLUTION, AND CREATION*, edited by Paul A. Zimmerman. 231 pages. \$3.95. Order number 3 RV 1347.

"In the evolutionary pattern of thought there is no longer either need or room for supernatural beings capable of affecting the course of events."

These words filled Rockefeller Memorial Chapel at the University of Chicago in November of 1959. The occasion was a five-day international salute to the widely accepted theory of evolution. Sir Julian Huxley, eminent British biologist, was speaking. He continued:

"Evolutionary man can no longer take refuge from his loneliness by creeping into the arms of a divinized father figure whom he has himself created . . . nor absolve himself from the hard task of meeting his present problems and planning his future by relying on the will of an omniscient, but unfortunately inscrutable providence."

With a stroke the prominent scientist would thus wipe the image of God from the minds of men.

But it cannot be done that easily.

Just beyond a century ago—on November 24, 1859—all 1250 copies of Charles Darwin's book *The Origin of the Species* published on that day were sold out before the day ended.

Darwin's influence in biology was one thing. But ambitious students took up the gradual development theory and rapidly re-interpreted history, education, psychology, sociology, and even religion. The anti-Biblical effects were staggering.

The century-anniversary of Darwin's work was observed not only by de-

voted evolutionists. Several evangelical evaluations were called forth also.

One of the best of these is this volume produced by scholars of the Lutheran Church—Missouri Synod. This church, with an esteemed scholarly tradition traceable to its German ancestry, has always stood solidly upon the inspired accuracy of the Scriptures. While others designate the early chapters of Genesis as "myth," the official Lutheran creed commits this synod to acceptance of the creation of the world in six literal twenty-four-hour days.

Four of their scientists and theologians carefully examine *Darwin, Evolution, and Creation*. Their conclusion: while the theory of evolution may account for certain developments in the world of nature, it remains a theory—not a law. When the Scriptures and scientific theory clash, the Scriptures must be upheld since they are the inspired, true Word of God.

These scholars remind us that it is the nature of science to change, to revise itself. Even the famed "Piltdown hoax," faked evolutionary evidence recently unmasked, was exposed by science itself. On the other hand, God's Word remains steadfastly true and unchangeable.

Full appreciation of this book would be open to those having some background in the technical phases of evolution—a college student, for example, majoring in science or theology. You may know some young person whose faith in the Creator might be preserved with the help of this good book.

We must all lay down as a basic plank of our belief that there can be no possible contradiction between God's Word and God's world.

LESSONS FROM EUROPEAN REVIVALS

● *REVIVALS: THEIR LAWS AND LEADERS*, by James Burns, with two additional chapters by Andrew W. Blackwood, Sr. 353 pages. \$3.95. Order number, 3 RV 2388.

The name of Andrew Blackwood spells h-e-l-p for many pastors. For over two decades, Dr. Blackwood taught young ministers how to preach in a leading eastern seminary. Besides teaching, this respected teacher of preachers widened his ministry through extensive writing; he has written or edited about two dozen books.

In a day when many forsook the heart of the gospel, Dr. Blackwood has stood for a return to clear biblical preaching.

Some years ago a leading evangelical publisher asked Dr. Blackwood to suggest to them a title he thought worthy of reprinting. His choice was one which treated *Revivals: Their Laws and Leaders*, by James Burns.

To the original form of the book, Dr. Blackwood has added two chapters—one affixed to the front presenting a preview of the book, and one added at the end embracing some observations on putting the book into practice.

This is not a light book of revival sermons: it is a serious study of the why's and wherefore's of true religious revival. The author, who was a Scottish minister around the opening of this century, treats two phases of revivals: (1) their laws—the principles by which they operate; and (2) their leaders—a selected few of those used by God in bringing about important revivals in history.

The "laws" suggested by author James Burns are especially helpful. He calls them "the law of progress," the "law of periodicity," the "law of variety," and the "law of recoil." In citing the principles by which revivals occur, author Burns assumes that revivals are periodic in occurrence, each one carrying on the work of God from where the previous one left off. Some will dispute his claim that religious decay following revival is to be expected, though that is the testimony of history. Possession of the specific gifts and talents demanded by the current era

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traces God's silent but sovereign preparation of "men of the hour."

The historical section of the book selects for study six religious awakenings—those associated with the well-known names of Francis of Assisi, Savonarola, Luther, Calvin, Knox, and Wesley. The selective method of the author disallows any treatment of American revivalism, which has a distinctive pattern and method. (Persons interested are directed to another book, *Revival Times in America*, order number 3 RV 2385, for a highly readable and informative account.)

Dr. Blackwood thinks this is the most important book about revivals outside of the Bible itself. He is to be thanked for calling it once again to the attention of the Christian public.

An explanation or two will prepare the reader of the book for its best use. First, Dr. Blackwood dislikes the term "revivalism." He prefers "revival," "evangelism," or the technical word *kerygma*. As a Presbyterian, he would naturally prefer a more sophisticated type of "revival" than would his Pen-

tecostal brethren. But these remarks, beginning at the bottom of page eight, nearly leave me breathless: "... a writer in this field needs some such term [as "revivalism"] as unworthy as the name of Judas Iscariot or Benedict Arnold. Unlike American Revivalism, the activities now in view conform with certain laws, which come from God."

Second, by an unfortunate printing error Dr. Blackwood's page references to the work by Burns are twenty pages short of their actual numbers. In renumbering the pages of the reprinted work, the page references cited by Dr. Blackwood in the text of his first chapter were not changed accordingly.

All the reader has to do, however, is to add twenty pages to each reference by Blackwood to Burns. This is not enough of an inconvenience to withhold purchase of the book, and it probably will be corrected in later editions.

If you are interested in revival, you will be interested in this book. It is at once a theology and a history of revivals.

DAVID EIDE NAMED ADVISOR TO WORK WITH COLLEGE GROUPS

David J. Eide of Anaconda, Mont. has been named Campus Ambassador Adviser by the National Christ's Ambassadors Department of the Assemblies of God. His mission during the next six months will be to visit the campuses of non-Assemblies colleges and encourage the establishing of Chi Alpha chapters. (Chi Alpha is the Greek equivalent of C.A.)

The pilot project, to begin October 1, will involve 167 colleges in fourteen Midwest States. Preliminary contacts are being made by Assemblies of God youth leaders in the various areas.

The Chi Alpha program was established in 1953 and now has 30 chapters in 17 states. *Campus Ambassador*, the Chi Alpha magazine, has a circulation of 4,183. Bill Menzies, editor of *Campus Ambassador*, will work closely with Brother Eide in the college contact program.

ARKANSAS CHURCH OBSERVES FIFTIETH ANNIVERSARY

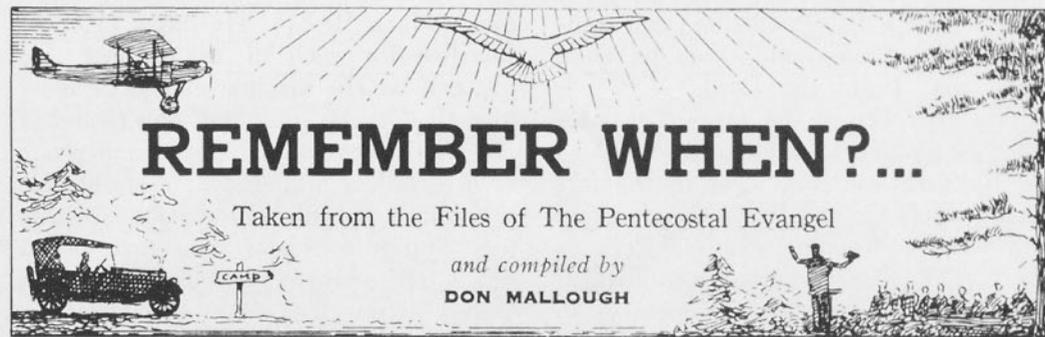
The Assembly of God in Houston, Ark., commemorated its fiftieth year as an organized Pentecostal church on Sunday, July 30. There are twelve people still living who attended the first revival meetings conducted by Solon Welch in 1911.

One of these "old timers" is Cleo C. Clayton, who recalls many interesting incidents of the early days. In the beginning, some sections of the public were very intolerant toward the new church and its manner of worship. They threatened to burn the place down. An actual gun battle was fought between sympathizers of the Pentecostal church (not the members) and those who opposed. When the battle was over the running was done by the opposition, not by the Pentecostals, and the church building was not burned down.

Mrs. Jeannie Freeman was a "prayed-up Methodist" when the Pentecostal message came to town. On several occasions while engaged in praying she had received strange experiences: she had found herself praying in strange languages. Her friends called them "spells." After the Pentecostal teaching came, she often remarked, "I had the Holy Spirit for years and didn't know what I had."

This church is among the oldest established Pentecostal congregations in the nation. It was associated with the General Council of the Assemblies of God in 1914.

J. D. Craig is pastor of the Houston Assembly at the present time. On anniversary Sunday his sermon topic, appropriately enough, was "The Holy Spirit."



35 YEARS AGO

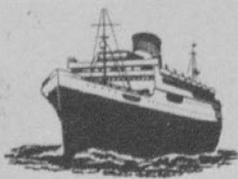
H. E. Simms, pastor at EL DORADO, ARKANSAS, reports successful meetings with the HARRELL EVANGELISTIC PARTY with crowds estimated as high as 4,000 . . . **Irl J. Walker** is establishing a new church in MAXWELL, NEBRASKA . . . **R.L. Brandon** of STIGLER, OKLAHOMA, writes of good meetings with Evangelist **Noel Dodd** . . . Miss **Mollie Baird** of Texas has just been appointed as a missionary to India . . . A certain church in an eastern state made an official statement that they had not gone into the New Issue movement . . . **John J. Ashcroft** reports great victory in meetings in England . . . Among those newly ordained are **Charles Kerner**, **Milton R. Summers** and **Ernest C. Sumrall**.

25 YEARS AGO

James E. Hamill, secretary-treasurer of the Mississippi District, reports that their recent Council decided to select a permanent camp grounds . . . **E. R. Winter** is the new pastor in ELECTRA, TEXAS . . . Announcement has just been made of the new Whole Bible Sunday School Course which will be instituted in a matter of months . . . Evangelist **Clyde Goree** is conducting meetings in PASADENA, TEXAS, for Pastor **R. G. Cockrell** . . . A special notice appeared over the name of Pastor **C. B. Hurlburt** of POWERS LAKE, NORTH DAKOTA, asking individuals who have farms to rent to contact him as he has several men in the church who are interested . . . **Harry E. Bowley** was elected to fill the newly-created position of assistant district superintendent for Illinois . . . Evangelist **C. S. Tubby** is holding meetings in AKRON, OHIO, for **D. G. Scott** . . . **Edgar L. Newby** has resigned from the church in ALVORD, TEXAS, to serve as an evangelist . . . The opening of the school term at Central Bible Institute has been set back to October 30 because of delay in the building program . . . **P. T. Emmett, Jr.** has accepted the pastorate in ABERDEEN, SOUTH DAKOTA . . . Pastor **Leonard Palmer** of OTTAWA, KANSAS, wants to buy a good folding organ for street meetings . . . Among those newly ordained are **Vernon L. Klemm**, **Joseph L. Gerhart** and **Carl O. Gunderson**.



Pastor and Mrs. J. D. Craig in front of the Houston Assembly of God.



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Crown Him Lord of ALL

Have we crowned Him Lord of the hills of our lives, but not of the valleys?

BY GLEN D. ANDERSON

IN THE TIME OF AHAB, THE SYRIANS reasoned, "The Lord is God of the hills, but he is not God of the valleys" (1 Kings 20:28). Defeated first on the hills in their military encounters with Israel, the Syrians turned to battling them in the valleys.

They thought that Israel's God was a mountain deity who was helpless to aid His people in the valleys. "Therefore," said the Lord to the king of Israel, "will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord."

The inference of the prophet's statement is that the Israelites, as well as the Syrians, were ignorant of the fact that Jehovah is the Lord of all creation—both hills and valleys. Perhaps the Israelites had been asking the Lord to supervise certain prominent hills in the affairs of their lives, while stubbornly withholding control of the valleys—the smaller, less noticeable things. And God sought to show His people that He is Lord of all!

Many Christians in our day sing triumphantly, "Bring forth the royal diadem, and crown Him Lord of all," while their lives proclaim Him only as the God of hills. In certain areas of their lives God is crowded out. Though they testify gladly that Christ has rescued them from the wickedness of an unconverted past, their walk says that they serve a God with no concern for their unsanctified lives, selfish desires, and worldly habits.

Christ aims not only to redeem men from the hate that murders, but also to free men's hearts from the ill-will that degrades another through malicious gossip and slander. He warns not only of the sin of adultery, but also of the more subtle danger of lust. Our Lord

designs not only to keep us from acting like worldly people, but also to keep us from *thinking* like them. The godly man has not only renounced the practice of open sin—he has rejected also the counsel of the ungodly, the way of sinners, the seat of the scornful. "His *delight* is in the law of the Lord" (Psalm 1:1, 2).

Not only to the rich does Jesus say, "Come, take up the cross and follow me" (Mark 10:21). He has a cross of sacrifice for each of us to bear; no one can be His disciple except he deny himself. On the judgment day God will not only judge the selfishness and waste of the godless millionaire; He will also pronounce judgment upon those heartless church members who care not a nickel that people are dying without Christ across the sea.

Why should only a part of the geography of our lives be given to Christ, when He wishes to assume control of all? Whether on the hills or in the valleys, He would be our King. Whether in the major decisions or in the little affairs, God wishes to be our Guide. In the great conflicts and the lesser battles He would be our General. In our vocation and our hobbies He would be our Leader. "In *all thy ways* acknowledge him, and he shall direct thy paths" (Proverbs 3:6).

As true Pentecostal Christians we must declare to the world that we are serving not only a God of Sunday, but a God of the weekday; not only a God of the sanctuary, but a God of the kitchen and workshop; not only a God of the Sunday school, but also of the day school. Our artificial distinctions between the secular and sacred must be abolished in order that all of life may be hallowed to God. Let us heed

THE PENTECOSTAL EVANGEL

the admonition of the apostle, "Whether therefore ye eat, or drink, or *whatsoever ye do*, do all to the glory of God" (1 Corinthians 10:31).

God cannot tolerate unrighteousness, especially in the hearts of His people. None can take comfort in the thought that their sin is lesser in extent than another's. Even the drunkard, the murderer, may have been self-respecting at one time; he at first did evil as far as he dared, and afterwards dared to do evil at which he once would have shuddered. It is the first yielding to temptation that sears the conscience, destroys the will, murders self-respect, and damns the soul. And then when Satan has succeeded in familiarizing a man with sin in its lesser phases he is able to give him the next lessons.

Along with other evangelicals, we decry the hypocrisy of modernistic Christianity—for these modern false prophets, like the ancient Syrians, have made new gods, but this time they have formed them with their intellects instead of their hands. Now, instead of fashioning gods of wood, stone, or gold, they have built up elaborate abstract gods whose concerns are kindness without judgment, tolerance without

conviction, religious commitment without salvation, mercy without repentance, forgiveness without Calvary.

How well are *we* doing? If we permit jealousy, envy, strife, or other works of the flesh to dominate our lives, are we not saying boldly to the world, "I serve a god who tolerates hate, discord, anger, evil"? But such is not the God of the Bible. It is a false god whom some worship because he allows them to remain comfortable in their spiritually impoverished lives. It is modern idolatry, nothing less.

Before dismissing with a smile the ignorant pronouncement of the heathen Syrians, "The Lord is God of the hills, but he is not God of the valleys," let us take the barb to our own hearts. Let us surrender to Christ the last unyielded valley of our lives, that the world may know through the victory of Christ in our surrendered lives that He is Lord of all. ◀◀

The Wagons of God

(Continued from page three)

home and left her family, home, loved ones behind. She went in the prime

of life. We don't understand many things that happen. Some live to a ripe old age—others are plucked from our midst while young. One by one, they are being taken home in God's wagons.

I have ministered at a good many funerals. Our people have left us, one by one. I haven't counted them all, but perhaps the congregation I now minister to is not as large as the number of those who have left us. Think of that! They have gone, others are going, and all of us will someday go. That's why it pays not to be so tied down to earthly things, for the order to *move* may come sooner than we think. This earth isn't such a wonderful place after all, is it? This old world is in a sad condition. Heaven will be so much better. Those who really love the Lord must, at times, get homesick for heaven. We think of the old song, "On Jordan's stormy banks I stand and cast a wishful eye to Canaan's fair and happy land where my possessions lie."

Yes, we're expecting God's wagons to come and take us, and then we'll make our last move. Hallelujah! We'll go home—*home*—to be with Jesus.



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Night . . . I've Been with Jesus . . . For All My Sins . . .
Since He Took My Sins Away . . . O What a Friend . . .
He Cares . . .

NEW! NEW! NEW! NEW! NEW! NEW! NEW!



Spotlight on Evangelism

COMPILED BY THE DEPARTMENT OF EVANGELISM, 434 WEST PACIFIC ST., SPRINGFIELD, MISSOURI

► CLARKSVILLE, ARK.—Fourteen were saved and four filled with the Holy Spirit during a three-week revival just concluded at the Jamestown Assembly of God with Evangelist Audrey C. Booher from London, Ark. Numbers testified to receiving physical healing during the services. Many visitors attended and the power of God was evident in each service. —Charles Woods, Pastor

► ST. LOUIS, MO.—Friendship Assembly experienced a special move of the Spirit of God in revival services just concluded with Evangelist Billy Joe Glover of Hartford, Ala. Sinners were saved, believers filled with the Holy Spirit, and many healed in answer to prayer. The entire church has benefited from the outstanding ministry of the Word. —Fred Wampler, Pastor

► JANESVILLE, WIS.—The young people were especially blessed during a recent revival at the Assembly of God here with Evangelists Bob and Pat Ludwig. The consecrated musical talent attracted many visitors and attendance was unusually good. Sunday school attendance also was high. The spirit of revival lingers on though the special meetings have closed. —O. W. Lemberg, Pastor

► OREGON, OHIO—A four-night Children's Crusade at First Assembly was especially blessed of God as Evangelist and Mrs. Royce Nimmons of Longview, Tex. ministered. There was an increase in average Sunday school attendance, capped by an all-time high of 97 on Sunday morning. The children were most enthusiastic as they looked forward to each new meeting. Six of them received definite experiences with God. The meetings also made an impression upon the adults. One fine father, who had been a backslider, returned to God; and a young mother, who was a newcomer, experienced salvation. As a result of the meeting three new families have been brought into the church. —C. Glenn Parker, Pastor

► DANVILLE, OHIO—A spirit of revival continues in the regular services following a revival at the Assembly of God here with Evangelist Andrew Basell of Altoona, Pa. Sinners were saved during the campaign and a mighty move of God's Spirit was evident upon the services. —John Seeley, Pastor

► JACKSONVILLE, FLA.—Norwood Assembly of God recently enjoyed a very successful revival conducted by Evangelist Ernie Eskelin. Several new folk were won to the Lord and the church. On several nights there were capacity crowds. The church definitely benefited by the meeting, and the cause of Sunday school was advanced. —C. B. Wasdin, Pastor

► FLINT, MICH.—A very successful 15-day revival has just been concluded at Trinity Tabernacle here with Evangelist Glenna Byard of Fredericktown, Mo. A goodly number were saved or reclaimed, and the entire church was revived. On the last night conviction was so evident that one sinner after another moved to the altar to accept the Saviour. —J. H. Burgess, Pastor

► WEITCHPEC, CALIF.—A two-week revival was recently held at the Assembly of God here with Evangelist Helen Loucks. Her anointed ministry was a great blessing to the church. Several were saved and one received the baptism in the Holy Spirit. A number also received definite healing from various afflictions. One man who had been deaf in his right ear had his hearing restored. —Pearl Clement, Pastor

► COFFEYVILLE, KANS.—The straightforward holiness preaching of Evangelist and Mrs. J. B. Essary, backed by their own personal lives, made a tremendous impact upon the congregation here at First Assembly. During the four-week revival some were saved, several filled with the Holy Spirit, and a great number refilled. Many who were backslidden in heart returned to a closer

walk with God and separation from the world. Particularly outstanding was the way individuals once again waited on God for His blessings. Some 30 or more attended the daily morning prayer meetings which lasted until nearly noon each day.

—E. E. Rohde, Pastor

► MEMPHIS, TENN. — Unprecedented crowds attended the mid-summer crusade conducted at Central Assembly by Chief Bruce Thum and The Sunshine Party. The ministry of the talented team combined with the effective preaching of Evangelist Thum made a great impact upon the church here. During the two-week campaign 66 found Christ as Saviour. The beautiful new auditorium of Central Assembly was filled on two occasions. —Ronald D. Loy, Pastor

► SPRINGFIELD, MO.—God's blessings rested upon the ministry of Evangelist Duane Parrish in a successful youth revival at Calvary Temple during July. The congregation was thrilled to see one of the finest summertime crowds in attendance on the closing night of the campaign with several individuals finding Christ as Saviour. The straightforward preaching of the Word (with the maturity and the effectiveness of a veteran evangelist) was sincerely appreciated. God be praised for a continuous spirit of revival prevailing in the services at the new Calvary Temple. —Jack West, Pastor

► BENTON HARBOR, MICH.—According to Evangelist Paul Hild, a new record was set for his campaigns when 60 persons had a perfect attendance record for a whole week of services at First Assembly of God. Approximately 20 persons were saved, including a Hungarian man who had formerly been a Catholic. The week of services was climaxed by a Teenarama conducted in the high school auditorium. At the close of this rally, 12 accepted the Lord as Saviour.

—Alvin Sprecher, Pastor



Crowd attending Teenarama in Benton Harbor high school auditorium during meeting with Evangelist Paul Hild at First Assembly of God. (Alvin Sprecher is pastor)



Four C.A.'s who testified at Teenarama Rally in high school auditorium during the meeting with Evangelist Paul Hild at First Assembly of God in Benton Harbor, Mich.

►TORRANCE, CALIF.—Evangel Temple recently witnessed a mighty moving of the Holy Spirit in meetings with Evangelist Harry A. Stemme. His ministry was richly anointed and individuals were saved, filled, and healed in practically every service. Young and old alike rejoiced in these distinctively Pentecostal services. Many were moved to an intercessory prayer ministry and the results were wonderful to behold. Though the special meetings have closed, the spirit of revival continues in the regular services.

—Gene H. May, Pastor

BRITISH CHOIR VISITING AMERICA

The famed London Crusader Choir, conducted by Douglas B. Gray, will arrive in Canada on October 1, and tour that country and the U.S.A. for about two weeks. The itinerary of these Spirit-filled singers will include Cleveland, Ohio, and Cleveland, Tenn., and they will return to England via Washington, D.C. and New York.

This choir, comprising some seventy voices, is the central choir of The Elim Church. Founded in 1929, it has sung in several capitals on the Continent as well as hundreds of other towns and cities throughout Europe, Scandinavia, and the British Isles.

The London Crusader Choir has appeared on the national television network of the B.B.C. and presented sacred concerts in the Royal Albert and Royal Festival Halls in London. We welcome these visitors and pray God will bless their ministry while in America.

ANNOUNCEMENT

50TH YEAR JUBILEE of Gospel Tabernacle, 5029 Hudson Blvd., North Bergen, N. J., Sept. 17-24. Services each night at 7:30 p.m. and 2:30 p.m. on Sept. 23 and 24. Speakers: Russell K. Pier, each night; Frederick Eide, Sept. 17, 11 a.m.; and William K. Wilson, Sept. 24, 2:30 p.m.—by E. Harju, Pastor.

WITH CHRIST

LAVINA E. FRIEND, 71, Bakersfield, Calif., went to be with the Lord on July 30, just two weeks after her husband, Charley E. Friend, had passed away. Ordained in 1938 in the Southern Missouri District, Sister Friend had served as pastor and evangelist through the years. Pastorates held with her husband were in Clarkton and Seneca, Mo., and Carrollton and Olive Branch, Ill. She had been superannuated in 1956 and since then had been very active in the Niles Assembly of God in Bakersfield, Calif., where her son, Ernest L. Friend, is pastor. Sister Friend is survived by two daughters and four sons.

R. KEITH WRIGHT, 30, of Pasadena, Calif., went into the presence of his Lord on July 21. Brother Wright was a licensed minister having transferred from Canada in 1960 to the Southern California District. He was a student at Fuller Theological Seminary at the time of his homegoing. Survivors include his wife and one child.

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Alaska	Seward	A/G	Sept. 19-Oct. 1	Lloyd Perera	Robert E. Cousart
Ark.	Bauxite	* First	Sept. 18—	Gerald Brewer	Fagan Flowers
Calif.	Glendora	** First	Sept. 19-24	Virgil & Edythe Warens	Gerald L. Fry
	Klamath	A/G	Sept. 13-Oct. 1	Fisher-Cheek Team	Loren Short
	Modesto	Airport	Sept. 17—	Marcus Alexander	Velma Lackey
	Paradise	First	Sept. 19-Oct. 1	J. A. Stallings	Glen Parks
	Port Hueneeme	A/G	Sept. 19-24	Ralph & Edith Coe	J. H. Edmonds
	Richmond	Full Gospel Tem.	Sept. 19-Oct. 1	Paul Alessi	J. Boyd Wolverton
	San Bruno	A/G	Sept. 12-24	Ralph Cranston	A. I. Haun
	San Jose	Bethel	Sept. 19-Oct. 1	Bill & Mrs. McPherson	Leland R. Keys
Colo.	Alamosa	First	Sept. 10-24	Wesley Pollet	Lloyd Long
Fla.	Jacksonville Beach	First	Sept. 19-Oct. 1	Paul Alessi	Gene Winn
	Tallahassee	* Oak City	Sept. 10—	Douglas Bartlett	Clayton Wilkinson
Ga.	Savannah	Central	Sept. 20-Oct. 1	Roger Wood	R. M. Couch
Hawaii	Honolulu	A/G	Sept. 19-24	Tommy Barnett	Eldon Vincent
Ill.	Chicago	The Stone Ch.	Sept. 10-24	Wallace S. Bragg	E. C. Sumrall
	Rock Island	Bethel	Sept. 19—	M. Inez Smith	George W. Clark
	St. Elmo	First	Sept. 17-29	Jeremiah Hanley	J. K. Lloyd
Iowa	Davenport	West Side	Sept. 12-24	Frank Martin	Elton Bell
Kans.	Kansas City	Maple Hill	Sept. 11—	David Richards	Moses Copeland
	Shawnee	A/G	Sept. 12-24	R. L. Smith	Lloyd Bilhimer
La.	Monroe	Central	Sept. 13-24	Sara E. Sharp	William R. Blair
	Shreveport	Glad Tidings	Sept. 6—	Jimmy & Mrs. Swaggart	J. M. Cason
Mass.	Springfield	* Bethany	Sept. 17-22	Victor Etienne	D. W. Flower
Mich.	Gladwin	A/G	Sept. 19-Oct. 1	J. W. & Mrs. Beam	Burdette Faulk
	Lincoln Park	Bethel	Sept. 19-24	John French	Seth Balmer
Mo.	Hannibal	First	Sept. 24-Oct. 8	C. A. & Mrs. Snaveley	Glen Renick
	Kansas City	Evangel Temple	Sept. 13-20	Zelma Argue	Robert Wilson
	Salem	Grace Temple	Sept. 3—	N. B. & Mrs. Rayburn	Ralph Roberts
	West Plains	A/G	Sept. 19-Oct. 1	James Wyninegar	G. A. Gaddis
Mont.	Glasgow	A/G	Sept. 17-Oct. 1	W. Clifford Nelson	A. Kirkpatrick
Md.	Hagerstown	West End	Sept. 5-17	Peiffer-Harden Team	J. Wolf
N. J.	Camden	Calvary	Sept. 19-Oct. 1	Jack & Clara Peters	Harold W. Barnes
N. Mex.	Roswell	First	Sept. 17—	Roy Stewart	Edgar Newby
N. Y.	Poughkeepsie	Faith	Sept. 10-24	Ralph A. Creider	Ira E. Elliott
	Rochester	Glad Tidings	Sept. 19—	David & Mrs. Howe	David Carlson
	Schenectady	Calvary Tab.	Sept. 17—	Hattie Hammond	M. R. Corvone
Ohio	Dayton	Bethel Temple	Sept. 13-18	Ernie Eskelin	Cyril Homer
	Salem	First	Sept. 19-Oct. 1	Ernie Eskelin	William Dick
	Toledo	* A/G	Sept. 17-22	Bob Olson	G. C. Martin
Okla.	Chickasha	First	Sept. 17—	Al Davis	Bobie L. Campbell
	Grove	Lakeview	Sept. 17—	N. B. & Mrs. Rayburn	John Beck
	Oklahoma City	First	Sept. 24-Oct. 1	Bobby Green	Don Collins
Oreg.	Grants Pass	A/G	Sept. 19-Oct. 1	Ron Prinzing	Harry L. Ayers
	Medford	Bethel	Sept. 19-24	Bob & Pat Ludwig	Lawrence D. Krause
Pa.	Bentleyville	A/G	Sept. 24-Oct. 8	H. A. Christopher	Otto Z. Tinkey
	Easton	** A/G	Sept. 18-24	Mrs. Robert S. Beisel	Conrad Schaefer
	Roaring Spring	Faith	Sept. 19-Oct. 1	Allen A. Swift	David Weyandt
	Dover	Rohler's Pent.	Sept. 19-Oct. 1	Olshevski Musical Team	William J. Farrell
	Wilkinsburg	First	Sept. 6—	Paul Wislocky	H. B. Conant
S. C.	Georgetown	First	Sept. 24-Oct. 1	John Eller	D. F. Flanagan
Tex.	Big Springs	First	Sept. 6-24	Harold "Bo" Daniel	S. E. Eldridge
	Dallas	Calvary	Sept. 10-24	P. A. Samford	Artie Jones
	Dallas	Oak Cliff	Sept. 10—	Jimmy & Carol Snow	H. C. Noah
	Stinnett	A/G	Sept. 17-Oct. 2	Wm. Paul Edwards	James R. Brasher
Va.	Blackstone	Faith Tab.	Sept. 19-Oct. 1	Peiffer-Harden Team	A. W. Smith
Wash.	Arlington	A/G Tab.	Sept. 12-24	Musical Lebsacks	Cornelius Rientjes
	Coulee City	A/G	Sept. 18-22	Jimmy & Betty Sconce	Ernest A. Welk
Wis.	Milwaukee	Lakeside	Sept. 20-Oct. 1	J. G. Hall	Wilbur Mandigo
	Racine	A/G	Sept. 10-22	Lucelia Lanz	A. A. Eytzen
Canada	Penticton, B.C.	Bethel Tab.	Sept. 20-Oct. 1	The Tanner Team	W. C. Irvine
	Brownsburg, Que.	Pentecostal	Sept. 19-22	Robert Watters	John C. Shrier
	Montreal, Que.	Evangel Church	Sept. 10-17	Robert Watters	Robert M. Argue
S. Amer.	Georgetown, Br. G.	A/G	Sept. 22—	Jimmie Mayo, Jr.	David Guenther

* Youth Revival

** 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 25 days before the date which appears upon it.

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Laymen of Evangel College Council to Meet October 11-13

One of the most vital lay organizations in the Pentecostal movement, the Council of Evangel College, will hold its seventh annual meeting October 11-13. The meeting will be held on the Evangel College campus in Springfield, Mo., with a Wednesday evening rally downtown in the Shrine Mosque.

The 347 members of the Council of Evangel College are scattered throughout 41 states. Among these Pentecostal laymen are lawyers, automobile dealers, insurance executives, manufacturers, accountants, builders, ranchers, public school administrators, and many others. Men on the Evangel College Board of Directors and the Executive Presbytery of the Assemblies of God are ex-officio members of the Council.

Council members have provided valuable technical advice without charge to the college. Evangel College's base of financial support has been substantially increased through their tireless activities. These have included signing up 126 local Assemblies of God churches for regular contributions to the college through the Church Scholarship Plan. They have also sponsored 36 college orientation banquets from Washington, D. C. to Los Angeles. During the last 18 months alone, a total of \$34,937 in cash and pledges has come to Evangel through the orientation banquets.

At their 1960 annual meeting, Council members unanimously voted to recommend an immediate start on a combination library building and auditorium. Their recommendation was accepted by the college Board of Directors and

the Executive Presbytery of the Assemblies of God, and was referred to the General Presbytery meeting August 21-22 for final action.

Councilmen have pledged \$50,000 a year to pay for the building. Since a cash shortage in the operational budget for 1960-61 threatened to delay the building program, the Council agreed to raise half the needed sum. They furnished \$14,638 for this purpose, which was \$500 more than they had promised.

The 1961 meeting of the Council of Evangel College is expected to surpass even the 1960 meeting, which was marked by a floodtide of spiritual blessing. Pastors as well as laymen are invited to the meeting, which will begin Wednesday morning, October 11. Speakers will be Council president A. J. Rediger, Evangel College president J. Robert Ashcroft, Assemblies of God General Superintendent T. F. Zimmerman, ABC newscaster Paul Harvey, National Association of Evangelicals director George Ford, and Dennis Bennett, Spirit-filled Episcopal clergyman.

Held simultaneously with the Council meeting will be a youth convention for high-school students interested in Evangel College, and the meeting of the Ladies Auxiliary composed of wives of Council members. Businessmen and pastors are invited to attend the Council meeting, and pastors' wives will be welcomed to the Ladies Auxiliary meeting.

Free lodging in private homes will be provided to those who request it in



T. F. Zimmerman Paul Harvey George Ford Dennis Bennett

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Al Rediger, J. Robert Ashcroft, and Grant Wacker examine blueprints for new Evangel College library as workmen clear trees and buildings from the site.

advance. Only cost will be the \$10 registration fee, which will cover all meals for each person during the three days. To register, write to the Public Relations Department, Evangel College, Springfield, Missouri.

Are the Lads With Us?

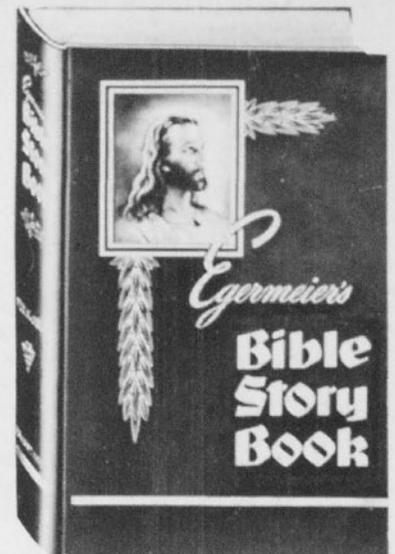
(Continued from page seventeen)

kind" (1 Corinthians 13:4). Children need kindness. But there are still people who share the disciples' feeling that Christ is far too busy to be concerned about little ones. They need to catch a glimpse of His eagerness as He commanded, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

Our Lord probably never enjoyed a day's work more than that one. Reward? It was enough for Him to know that there was not a single traitor among them—no, not even a hypocrite or gain-seeker! No wonder He blessed them and reminded the onlookers, "Of such is the kingdom of God."

Perhaps your accomplishments in life seem small. Others have occupied the limelight while you wearily trudged on doing the small things in your unnoticed corner. Be not discouraged. Look up! Soon you shall stand before your King. And on that great day what a joy it will be if you can say, "Here, Lord, are my treasures. These I sought rather than silver or gold. See? I have brought the lads with me." ◀ ◀

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43 And he took bread and divided them in pieces, and laid wait in the night, and, behold, the people rose up against them, and he fought against them; and he took the people

44 And A-bim' and the company that was with him, rushed forward, and in the entering of the gate; and the two other companies upon all the people in the fields, and slew them.

45 And he fought against them; and he took the people



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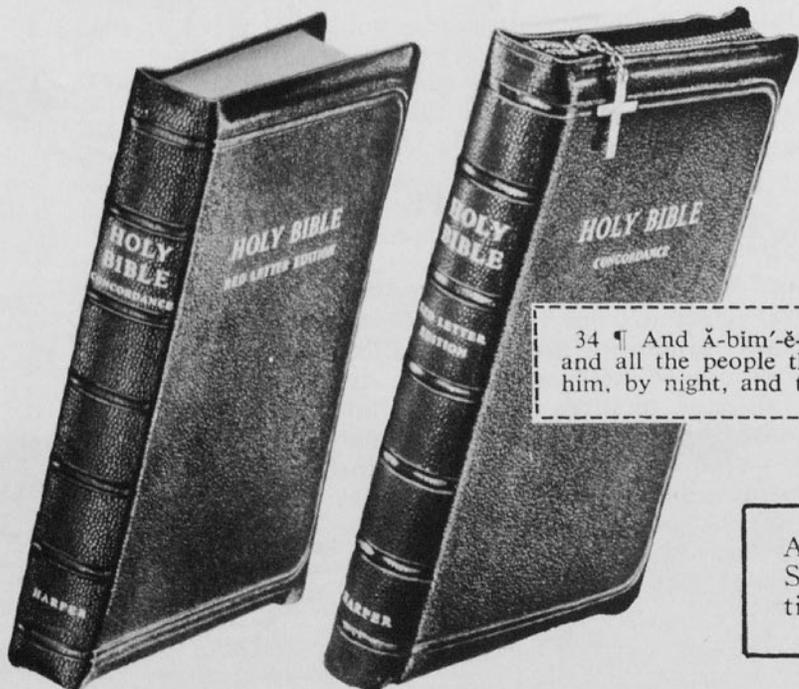
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34 ¶ And A-bim'-ē-lēch rose up, and all the people that were with him, by night, and they laid wait

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Schools Deserve Support

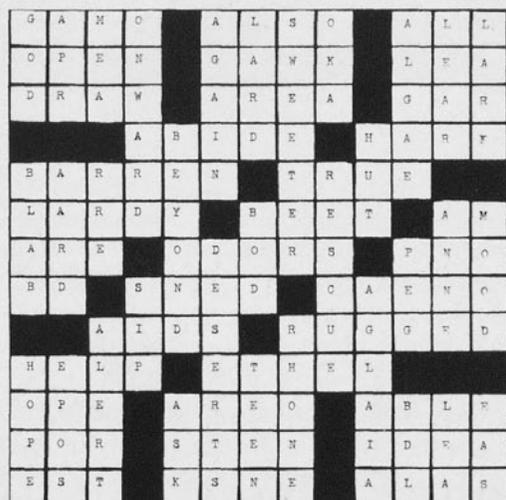
(Continued from page seven)

That we have a heritage that must be preserved should be apparent to all. The very first meeting of the General Council in 1913 had as one of the reasons of its call the necessity of establishing schools of higher learning in order that our glorious Pentecostal heritage could not only be preserved but propagated. Through the years, our colleges have endeavored to keep this heritage pure and clean. The church—our Assemblies of God—has the privilege and responsibility of seeing to it that nothing happens in our schools to mar this glorious testimony. As our churches support these institutions with increasing faithfulness, they will insure the continuation of the kind of school and doctrine we want, and thus assure the perpetuation of this wonderful heritage. When churches in the past have failed in this kind of support and others have had to meet the financial need, the churches have lost control and the record of the ensuing liberalism is open for all to behold.

Shall we nobly serve these institutions of ours by helping them in this, their great hour of need? Or shall we by ignoring them "meanly lose the last best hope of earth"?

A substantial gift now and a regular monthly contribution to the school of your choice will be an encouragement to the godly, Spirit-filled men to whom has been entrusted the responsibility of leading our Pentecostal youth into channels of service today. No contribution is too small, and the need is so great that none can be too large. Whether sent direct to the school of your choice or to the Department of

SOLUTION TO CROSSWORD PUZZLE ON PAGE SEVENTEEN.



Education at Springfield, Missouri, designated for it, Co-operative Plan credit will be given to your church and district. Send it today—now—and again next month!

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14TH ANNUAL PFNA CONVENTION PROGRAM CHICAGO

TUESDAY, OCTOBER 31

9:00 A.M.

"The Dynamics of Spiritual Unity" E. P. Fulton

"The Dynamics of Divine Love" J. Robert Ashcroft

2:00 P.M.

"The Dynamics of Spiritual Gifts" Chas. W. Conn

"The Dynamics of Witnessing" Kenneth Erickson

8:00 P.M.

YOUTH RALLY "Pentecost in Jerusalem" Howard P. Courtney

WEDNESDAY, NOVEMBER 1

9:00 A.M.

Chairman's address Walter E. McAlister

10:00 A.M.

Convention business session

2:30 P.M.

"The Dynamics of the Cross" R. Bryant Mitchell
Communion Service

7:00 P.M.

Missionary Pictures

8:00 P.M.

"The Dynamics of Apostolic Revival" Alan Redpath

THURSDAY, NOVEMBER 2

10:00 A.M.

Devotions
Convention business session

2:00 P.M.

"The Dynamics of Bible Holiness" W. H. Turner

"The Dynamics of Bible Deliverance" James L. Slay

7:00 P.M.

Missionary Pictures

8:00 P.M.

"The Dynamics of Twentieth Century Pentecost"

..... Thomas F. Zimmerman

Pray earnestly for this convention of the Pentecostal Fellowship of North America, to be held in Moody Memorial Church, Chicago. For further information write: Dr. Russell J. Meade, 5445 North Clark St., Chicago, Ill.

"DEATH AND LIFE ARE IN THE POWER OF THE TONGUE" — PROV. 18:21

The Danger of Words

BY E. SCRIVENS

ACCUSING WORDS, ANGRY WORDS, BARBED WORDS, BITTER words, coarse words, complaining words, words... words... words! The dictionary reveals over ninety adjectives which may be applied to the misuse of the tongue.

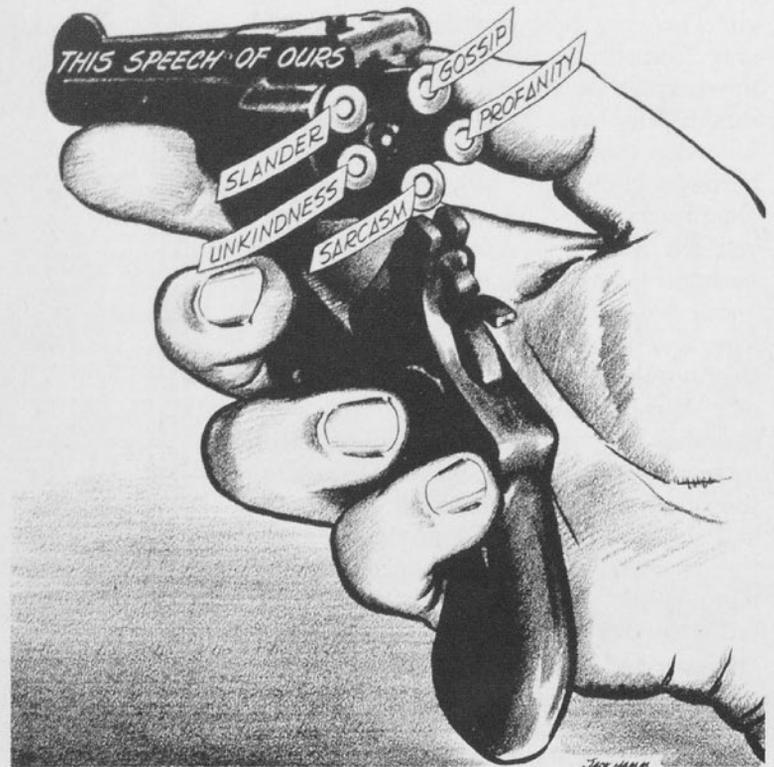
This gives a glimpse into the terrifying armory of evil which lies in the ambush of the mouth, about which the apostles Paul and James had so much to say in their Epistles—passages that deal with the sins of the tongue. The ordinary person speaks thousands of words daily; and once spoken these words cannot be recalled.

During the war a very effective poster warned us, "Careless talk costs lives." The Bible says, "Death and life are in the power of the tongue" (Proverbs 18:21). Careless talk costs souls! I sometimes stand amazed, not to say aghast, to think of the power both for good and bad which God entrusts to the human tongue.

We see danger in words when they become a substitute for deeds. There are people more concerned to talk about things than to do them, but words cannot replace deeds. Are we in danger of having a religion of words only? Do we talk of faith and go about doubting all day? Do we profess to believe in the power of prayer and never turn up at prayer meeting? Do we give lip service to the Bible and watch television rather than attend Bible study? Remember Jesus Christ is going to reward us on the basis of noble deeds and not on pious platitudes. 1 John 3:18 reads: "My little children, let us not love in word, neither in tongue; but in deed and in truth."

Words can be cheap and empty when positive action is called for. A group of men were gathered around a horse that had been killed in an accident. This was a great blow to the owner who depended on the horse for a living, and the neighbors were looking very sorry and volubly expressing their sympathy. Another man joined the group, looked and listened a few moments, then took off his hat, placed ten dollars in it, and holding it out to the neighbors said, "I'm sorry ten dollars. How much are you sorry?" He thus got enough to buy the poor man a new horse.

No doubt both the Levite and priest in the Lord's parable felt a touch of pity for the poor man lying on the roadway, but it was the Samaritan who felt it sufficiently to act.



There is a danger of trying to serve Christ only with words—testifying and preaching, but brushing aside necessary action by saying with unctuous voice, "I'll pray about it." Prayer is essential to any work of God but it should never be a substitute for hard work. In fact, there are times when we can win men for Christ better by life than lip, for Christlike action will speak when ears are closed to our words.

Words can be dangerous when we fail to practice the precepts heard (James 1:22-24). A prosperous, miserly farmer heard John Wesley preach on the theme of money. His first point, "Get all you can," caused the farmer to nudge his neighbor and say, "This is admirable preaching!" The second point, "Save all you can," delighted him still more. "Was there ever a preacher like this?" he asked. And as the preacher denounced thriftlessness and wastefulness it seemed to the farmer that salvation had indeed come to his house. But when Wesley came to the third word of counsel "Give all you can," the farmer said in disgust, "There, he has gone and spoiled it all," and ceased to listen. I wonder how sermon-hardened some of us are.

But the right words, spoken at the right time, can produce good and powerful results. Sometimes we fail God because we are silent when we ought to be audible. "A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11). A word of testimony can win a soul, and we all can speak words that help, encourage, comfort, and inspire.

Remember that every day you utter thousands of words and all these are recorded in heaven—and on the basis of these words God will judge us one day!

—Elim Evangel (abridged)