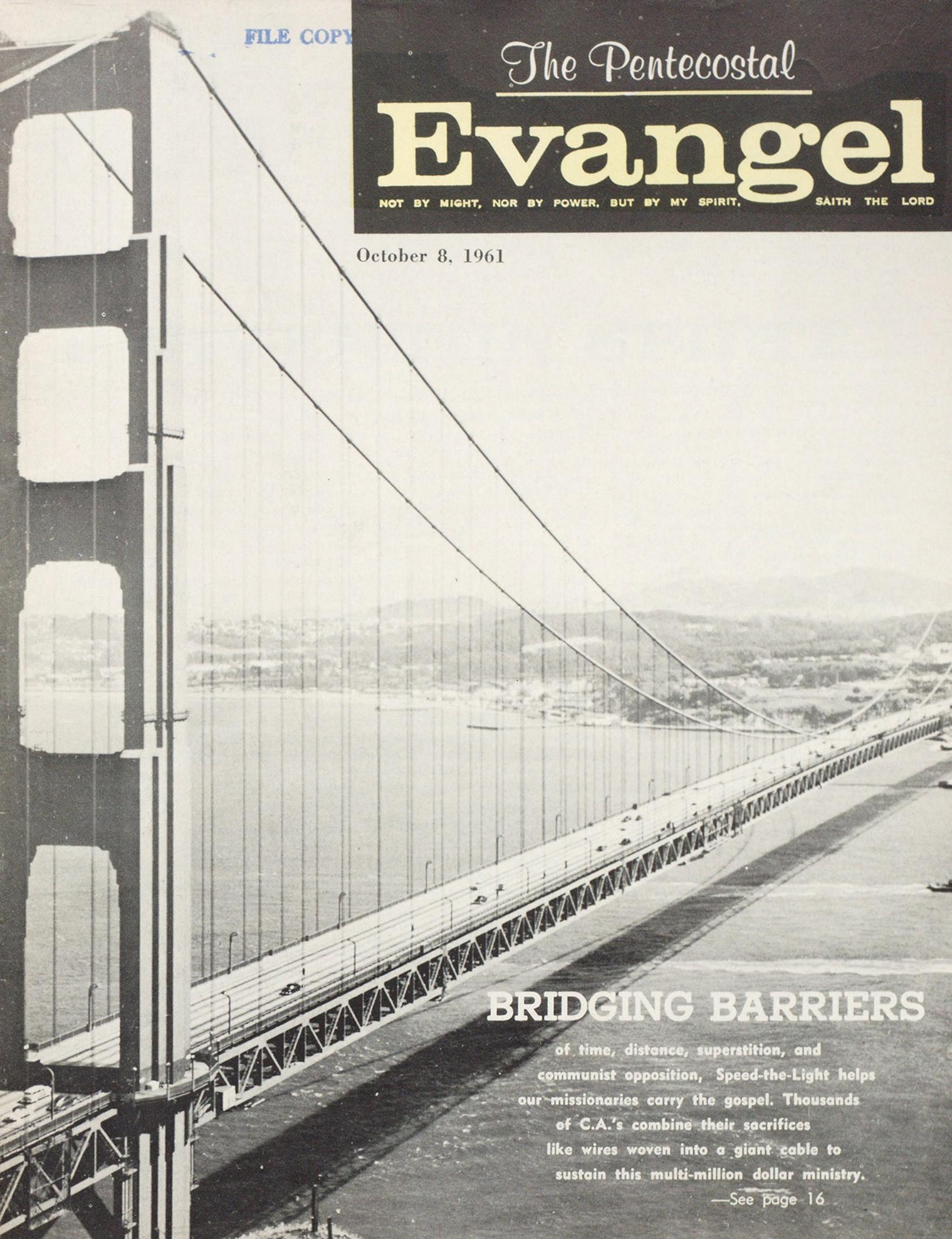


FILE COPY

The Pentecostal
Evangel

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

October 8, 1961



BRIDGING BARRIERS

of time, distance, superstition, and communist opposition, Speed-the-Light helps our missionaries carry the gospel. Thousands of C.A.'s combine their sacrifices like wires woven into a giant cable to sustain this multi-million dollar ministry.

—See page 16

EXECUTIVE DIRECTOR . . . Bert Webb

EDITOR . . . ROBERT C. CUNNINGHAM

LAYOUT EDITOR . . . Leslie W. Smith

CIRCULATION MANAGER . . . Carl G. Conner

EDITORIAL POLICY BOARD

Bert Webb (Chairman), G. R. Carlson, N. D. Davidson, G. L. Fannin, D. H. McLaughlin, K. A. Reneau, R. H. Wead, A. A. Wilson

ARTICLES—

Fervent in Spirit T. F. Zimmerman 3
The Rapture of the Saints R. M. Riggs 4
*Welcome Peddlers, Agents,
 and Solicitors!* Lenore M. Honline 6
*Stretching Missionary Dollars Through
 Speed-the-Light* Owen C. Carr 18
Stop the Train C. D. Carter 32

FEATURES—

General Council Chronicle Editor 8
Home Missions Ruth Lyon, Editor 14
Speed-the-Light .. Verne MacKinney, Editor 16
Foreign Missions R. T. Brock, Editor 22
Radio Department ... Lois Hokanson, Editor 24
Sunday School Lesson J. B. Bishop 26
Family Altar R. G. Champion 27
Evangelistic Calendar ... Burton W. Pierce 29

EXECUTIVE PRESBYTERS OF THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

Thos. F. Zimmerman (Gen. Supt.), Bert Webb, Gayle F. Lewis, C. W. H. Scott, H. S. Bush, J. P. Hogan, Bartlett Peterson, M. B. Netzel, G. R. Carlson, N. D. Davidson, G. L. Fannin, D. H. McLaughlin, K. A. Reneau, R. H. Wead, A. A. Wilson.

... 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 August
171,929 copies weekly)

Four Women

Judging from the editor's mail, it seems that God is burning into the hearts of His people the crucial need of witnessing to their neighbors and winning them to Christ by individual contact.

A woman in Texas begins her letter, "Now that Enlargement Month is almost here, I wish you would write an article to correct the lackadaisical condition in many of our churches. . . ." She tells how she moved to another city, and due to her husband's illness she was unable to attend Assembly services immediately. During those first few weeks the Welcome Wagon visited her. Workers from eight churches of various denominations knocked on her door. Others called by phone to invite her to church. But not once did she receive an invitation to any of the Assemblies of God churches in that city.

"Why was this?" she asks. "Not that we needed an invitation, as we intended to come anyway, as soon as we were able; but suppose we were newcomers who never had heard of an Assemblies of God church. . . ."

Another woman tells us a different story which probably is typical of thousands. She says she was a member of a certain church, but when she became sick no one seemed to miss her. At least, none of the church members visited her. No one called—not even the pastor. However, some followers of a false cult came to her door. Not only did they talk with her; they also prayed with her, and offered to return and read the Bible to her every week. When a person is lonely and sick, longing for friendship, they fall easy prey to the devices of the devil. How many souls have been lost to the Kingdom simply through the thoughtlessness of God's children! Or should we call it selfishness?

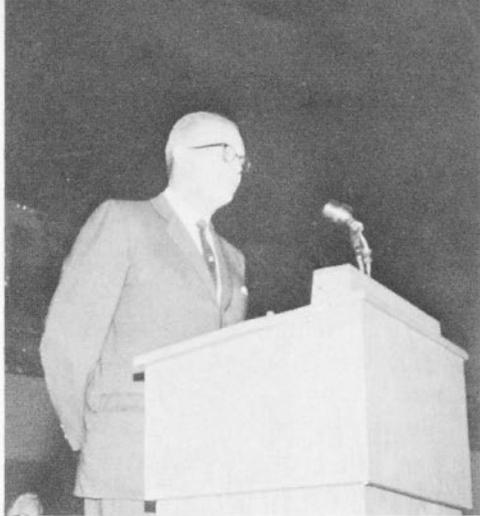
The third woman's story, briefly, is this. She is old now, and the distance to an evangelical church is too great to walk. Some neighbors who attend a certain church have offered to take her to their services. "One church is as good as another, isn't it?" she says. But the church she is attending is one that emphasizes human works more than divine grace. What a pity that some neighbor does not help this elderly lady get to a good church where her soul can feast on the pure Word of Truth!

The fourth woman's letter is delightfully different. "Every time I see Myrtle and her family come to church, I get a warm glow," she writes. For she was the one who invited Myrtle to visit the local Assembly years ago. An enlargement effort was under way at the time, and Myrtle was a friend of hers, so she timidly extended an invitation. She says she was pleasantly surprised at Myrtle's willingness to come to church with her. Myrtle was secretly longing for something she had not found, and at the Assembly she discovered the spiritual help she needed. Now she is married, has a son, and the entire family are very active workers in the Assembly—all because a feeble invitation was extended to her during an enlargement effort.

October is Enlargement Month. All about us are people whose hearts are lonely, hungry, longing for someone to show a friendly spirit and an interest in their souls. The joy that thrills the angels each time a sinner repents can be our joy too if we will witness to our friends and invite them to acquaint themselves with Christ. —R.C.C.

THE PENTECOSTAL EVANGEL is published weekly by the Gospel Publishing House, 434 West Pacific Street, Springfield 1, Missouri, U.S.A.—J. O. Harrell, General Manager. ADDRESSES IN THE U.S. AND U. S. POSSESSIONS: SINGLE SUBSCRIPTION—\$2.50 for one year—\$4.75 for two years—\$7.00 for three years. SPECIAL INTRODUCTORY OFFER—\$1.00 for twenty weeks. BUNDLE RATE (minimum of four subscriptions, all mailed to the same address)—65c for 13 weeks, \$2.25 for a year, on each subscription. CANADIAN ADDRESSES: SINGLE SUBSCRIPTION—\$3.00 for one year—\$5.75 for two years—\$8.50 for three years. BUNDLE RATE (minimum of four subscriptions all mailed

to the same address)—78c for 13 weeks, \$2.75 for a year, on each subscription. FOREIGN LANDS (except Canada and PUAS countries*) SINGLE SUBSCRIPTION—\$4.25 for one year—\$8.25 for two years—\$12.25 for three. BUNDLE RATE (minimum of four subscriptions, all mailed to the same address)—91c for thirteen weeks, \$3.50 for a year, on each subscription. *PUAS—U. S. rates apply to all countries in the Postal Union of the Americas and Spain. See your Postmaster for a list of these. Printed in the U.S.A. Second class postage paid at Springfield, Missouri.



FERVENT IN SPIRIT

KEYNOTE ADDRESS AT THE GENERAL COUNCIL, PORTLAND, OREGON

BY THOMAS F. ZIMMERMAN

I SHALL READ TONIGHT A VERY familiar portion of Scripture recorded in Romans 12:1-21. I would draw attention particularly to the eleventh verse: "Not slothful in business; fervent in spirit; serving the Lord." Moffatt's rendering is as follows: "Never let your zeal flag; maintain the spiritual glow; serve the Lord."

The burden of this General Council is expressed in the verse we have read. Would that each of us should find a new degree of spiritual fervency! Synonymous with the Pentecostal revival is the inherent quality of spiritual fire. John said: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."

As we are met together in this Twenty-ninth General Council, it is not amiss that we, in *retrospect*, remind ourselves of our glorious heritage. It is fitting that we evaluate our *present* situation and through careful introspection see how well we measure up to our spiritual responsibility. And it is appropriate that we project our plans for the *future* in such a way as to fulfill our God-given mission to this generation.

Ring out above the din of materialism which characterizes our decade is this exhortation that we should be fervent in spirit. This is especially significant when we remind ourselves of the description of end-time conditions. Jesus said, "...because iniquity shall abound, the love of many shall wax cold." There are those elements

about us tonight that would seduce us, that would cool off our fervency and reduce us to mediocrity, relegating us to be just another witness in this world.

But God has called us to be His chosen ones upon whom His Holy Spirit shall rest so that we shall go forth under God as "terrible as an army with banners," letting the world see the clear-cut witness of full-gospel reality.

A very solemn warning is given to us in the third chapter of Revelation: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth."

I can think of no more solemn thought than that we, who have had fire and power and victory, would allow that fire to grow dim upon the altar of our hearts and find ourselves lacking in that spiritual dynamic that has made us the movement that we are. We are candidates in this General Council for a new impartation of spiritual power and divine fervency of spirit that we may go forth from this place ignited and illumined and endued as a mighty army to accomplish the mission to which God has called us!

No more appropriate phrase could be selected than that which is indicated as the theme for this Council; it is before us in golden letters, "Fervent in Spirit." How wonderfully contrasting this is to the lukewarmness in

many so-called Christian circles today.

My thoughts tonight would gather about four simple headings.

THE GENESIS

I would like for you to think with me first about the genesis of our movement—the glorious beginning of our fellowship. It was during the first decade of the twentieth century that a spontaneous Holy Ghost outpouring fell on thousands of individuals around the world.

This outpouring came against a background of denominational decadence. It was from 1880 to 1900 that we saw the rise of higher criticism, the vanguard of the era of liberalism. That which was ushered in through the dying hours of the nineteenth century saw spiritual deterioration within many of the old-line denominations, with a substitution of a social gospel for the dynamics of the faith. Many churches which had had glorious beginnings with the dynamics of God, and with orthodox credal statements, had wandered far from those statements and a low degree of spiritual fervor characterized the church world in general.

But God had an answer then—and thank God, He always has an answer! It was against that background of spiritual lukewarmness that God's answer came in the form of a glorious, spontaneous revival. It was spontaneous because it came by no human promotion. It was glorious because it was not localized in any one place. It was all the more appreciated because it was not attributed to any one individual. But as there came a hunger in hearts

(Continued on page thirteen)

THE RAPTURE OF THE SAINTS



—By R. M. Riggs

THE WORD "RAPTURE" IS NOT IN the Bible. However, its common use among evangelicals as a description of the coming of the Lord for His saints gives it a well-known meaning. The Bible does say that when the last trumpet sounds we shall all be changed—caught up to meet Him in the air. This changing and being caught up by the power of the Lord, at the time of Christ's return for His own, is the meaning of the term, "The Rapture of the Saints."

It is seldom realized that the Lord Jesus Christ Himself has a stake in this event. His participation in the Rapture should not be considered merely as it relates to us as the fortunate recipients, but as it pertains to Him and gives Him satisfaction.

Upon the eve of His departure from this earth, "having loved his own which were in the world, He loved them unto the end" (John 13:1), He said: "With desire I have desired to eat this passover with you before I suffer. . . . I will not drink of the fruit of the vine until the Kingdom of God shall come" (Luke 22:15, 18). His heart was moved as He contemplated not His own suffering alone but also that of His disciples who were about "to weep and lament." (John 16:20). He urged them, "Let not your heart be troubled: ye believe in God, believe also in me." [Keep on believing in Me regardless of what happens in the near future.] "In my Father's house are many mansions: if it were not so, I would have told you." [But I do not plan to use these mansions for you. I have something better in mind.] "I go to prepare a place for you" [that beautiful city of New Jerusalem which was later described to us by the apostle John]. And He goes on to tell

them, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). This is intimate, sincere, earnest love-talk between a Man and those whom He dearly loves.

His going away was inevitable, but He assured them of a wonderful purpose He had in going, which was very personal to Him and to them. He planned that their separation would be "but for a moment." While He was away He would be busy preparing a glorious place for Him and them to live in eternally. When He got that place ready, He would personally come back and gather them together and receive them unto Himself. The whole delightful, sentimental purpose was that where He would be they also should be and there live happily with Him, forever and ever.

This is Christ's personal interest in the Rapture. It will be the realization of His own hopes and plans, the completion of the beautiful place, and His return in person to catch up His loved ones and whisk them away, that He might have them all to Himself in that beautiful heavenly home; there to suffer no more separation but to be in each other's presence eternally.

There is a delightful little touch in 1 Thessalonians 4:16, which reveals to us the pent-up emotions of the Christ, who is human as well as divine. He comes from heaven "with a shout." He cries in triumph and expresses His great joy and personal delight, at the moment of reunion with those whom He had left behind and the millions more who, since then, had learned to follow the Lamb whithersoever He goeth.

Beyond the mere sentiment of the

occasion, the Bible reveals to us that Christ actually has an "inheritance in the saints" (Ephesians 1:18). The words, "riches of the glory," are used in connection with His inheritance in the saints. In common with men, it can be said that the great Son of Man found it not good to be alone. His Father therefore ordained that He, the second Adam, should sleep for a time (in the grave) and that from His wounded side there should be taken a part of Himself, which should be made into His bride.

As Eliezer went to his master's best to seek a bride for his master's son, so the Holy Spirit has been gathering out of the Gentiles a people for His name to add to the Jews that had already taken His name. The great climactic hour at last arrives when that great host of people are presented to Himself, "a glorious church not having spot, or wrinkle, or any such thing" (Ephesians 5:27). The Holy Spirit calls this great moment, "the riches of the glory of his inheritance in the saints." This is the triumphant moment when He enters into that inheritance. No wonder He shouts with a cry of satisfaction.

But there is a masculine phase of this great hour. Love has been the sentiment emphasized in the thoughts presented thus far; now we have a matter of manly triumph and victory in battle.

This Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God, "From henceforth expecting till his enemies be made his footstool" (Hebrews 10:12, 13). He has been sitting there a long time, expecting that the hour of victory would eventually come. He knew there was a time coming when the Stone would crush His enemies to powder (Luke

20:18). That Stone would fall upon the end-time nations and grind them "like the chaff of the summer threshingfloors" (Daniel 2:35). He also knew the Spirit's prediction that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance" (2 Thessalonians 1:7, 8).

Isaiah had written the words, "The day of vengeance is in my heart, and the year of my redeemed is come" (Isaiah 63:4). Christ had been rejected by His own. He had been shamefully and brutally handled and hurt. He was wounded in the house of His friends. He was subjected to the death and ignominy of a Roman cross. He had been mocked, spat upon, and wickedly handled. For Himself, at that moment, He had merely prayed, "Father, forgive them; for they know not what they do" (Luke 23:34). But His Father had taken note. It was more than a sparrow that was falling here.

In His eternal justice the Father said, "I will repay." And now the moment has come for a full and perfect vindication to be wrought, and revenge to be accomplished. Although the actual hour of that military victory was to come only after a few more years, yet He was surely conscious of its close proximity, and already He tasted of its victory. This, too, was a part of the feeling of our great Bridegroom and Victor at the hour of the Rapture.

Parenthetically, let us here refer to the passage in Luke 18:8, which is almost pathetic in its wistfulness. Christ had just given the parable of the importunate widow and declared that "God would avenge his own elect, which cry day and night unto him, though he bear long with them" (Luke 18:7). Yea, He said He would "avenge them speedily." But in the midst of that

promise of answer to importunate prayer, He stopped to muse: "Nevertheless when the Son of Man cometh, shall he find faith on the earth" (Luke 18:8)? Already He was thinking of the thoughts He would have at the hour of His return, and so we must include this, too, in the picture of what will be in Christ's mind and heart when He comes. He will be looking around to see how many will have the kind of faith which He approved in this importunate widow.

Then, of course, there is our well-known side of the story. Our participation in the glory of the Rapture of that hour is almost impossible to describe.

To get it on the record, but without emphasis, let us return to 2 Thessalonians 1:6-8. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." You see, God has promised vengeance on all enemies, not only for His Son but to all who suffer in His name. He has sworn, "I will repay," and this is the hour of the repayment. True Christians are not looking forward to this feature of Christ's return, but it is a part of the story and must be recorded.

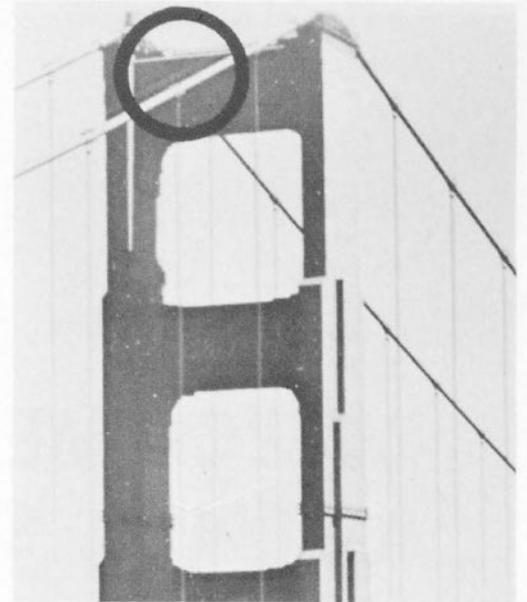
And now the actual Rapture begins. As men follow their earthly pursuits in the field, in the mill, or as they lie in bed, "one shall be taken and the other left" (Luke 17:34-36). The procedure followed in that translation is that, first of all, there is a miraculous, instantaneous transformation of our mortal bodies.

When Jesus' dead body lay in the tomb for three days, it was touched by the power of His Father and instantly transformed into a glorified body. Death had no more dominion over Him, and all human, mortal restrictions also were gone. He passed from the grave without the rolling away of the stone, and later entered into the room where the Jews were without opening the doors. There was no restriction of matter or space with Him in His new body. He appeared and disappeared at will. Eyes were withholden from recognizing Him until He chose to open those eyes. His

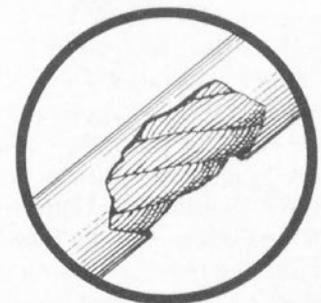
(Continued on page twenty-eight)

Look again...

AT THE COVER
OF THIS EVANGEL...



See that cable?



It supports a vital flow of traffic high above a surging inlet of the sea. Yet what is it? Thousands of small strands of wire woven into a great sinew of steel.

Your gift to Speed-the-Light on Dollar Day is like one of those strands — small perhaps — but absolutely essential. No strand can be spared when we are all straining to lift an effective roadway above the tremendous barriers that confront the gospel today. Your gift is needed to

BRIDGE BARRIERS through SPEED-the-LIGHT

"Dynamics of Pentecost"

CONVENTION

MOODY MEMORIAL CHURCH
CHICAGO, ILLINOIS

October 31—November 2

Sponsored by

THE

PENTECOSTAL FELLOWSHIP
OF NORTH AMERICA

FOR INFORMATION WRITE: DR. RUSSELL
J. MEADE, 5445 N. CLARK ST., CHICAGO
ILLINOIS



WELCOME PEDDLERS, AGENTS, SOLICITORS!

DO YOU PRAYERFULLY AND GRACIOUSLY HAND A TRACT
TO THE STRANGER THAT GOD LEADS TO YOUR DOOR?

By LENORE M. HONLINE

SOME YEARS AGO THE LORD CHALLENGED me to become what I term a "Home Front (Door) Missionary" to the pilgrims who wend their weary way from door to door through the thickly resided jungles of "Lower Suburbia Territory," Southern California. I cringed at the thought and tried to excuse myself by saying that I was a fairly new Christian and just didn't know "all the answers."

The Lord persisted. My excuses weakened. He won!

At first, with knees shaking, I'd say, "No, I don't need a new ironing board cover, but please take this." My clammy hand would shove a tract at the man, and before he could catch a breath for a verbal refusal, I'd slam the door!

And that was the entire text of my great entry-hall sermons! Peter could have far out-preached me *before* Pentecost!

But then there came the day that I didn't get the door closed soon enough—the Lord saw to that. The salesman asked me a few questions. After he had left and I had time to mentally review the conversation, I was surprised to realize that the Holy Spirit had given me words to say that I could not have possibly uttered without His wisdom!

Now I'm a seasoned and experienced "Home Front (Door) Missionary" of seven or eight years, and I can say that the Lord has richly blessed this little ministry He has entrusted to me. How do I know? Well, one way is because my knees don't shake any more! (Though I still don't have all the answers.) More precious and convincing, however, are the "for instances" I want to share with you.

There was the cosmetic saleslady who returned to my home one day, several months after she had resigned from her position with the firm. When I opened the door, she burst into tears and said, "Thank God, you still live here!" Of course I invited her in.

With great emotional restraint she told me that her mother had passed away a few weeks back and that in spite of all the religious training she had had as a child, she could find no peace and comfort in anything. I found out later that she had been subjected to the teaching of a false cult all through her most impressionable years. She was certainly mixed up.

She said she remembered the sincere concern I conveyed when I gave her the tract and told her of my Saviour, and she felt led to come to me. You can guess what joy was mine when, about an hour or two later, she knelt

beside our divan and claimed Christ as her Saviour.

Not each contact has been so rewarding as that. Indeed, some experiences have been quite discouraging—and even disgusting, humanly speaking. Matthew 5:11, 12 has been my rod and my staff many, many times. But with each new encounter, courage has increased and new answers given for completely unanticipated questions and remarks.

Upon rare occasions, some well-meaning soul has used the tract I've given him as an invitation to plunge headlong into a religious argument. But there again, the Lord has never failed to grant me grace and tact, and I pray for forgiveness if I have caused anyone to leave my door feeling offended.

Now and then a salesman you have greeted with a smile and a tract breaks into a grin that would enhance a Hallowe'en jack-o-lantern. Then you know you probably have ahead of you a few minutes of precious fellowship in the things of the Lord. There is little doubt that you have encountered another born-again Christian! You are grateful to the Lord for sending that person to your door, because inevitably he will tell you that it has been refreshing and stimulating to him to be greeted in such a manner rather than with a curse and a hastily closed door.

In fact, even the non-Christians usually make some favorable observation about how you "seem different" from most of the other housewives they meet, especially if you qualify for the Ruth and Rebekah age bracket. The door-knockers and bell-ringers seem to expect some awesome admonishments from the older ones.

I shall never forget one man, crippled and gnarled in body, who came to my door selling needles and things. He was physically weary and uncomfortably warm, because it was a very hot morning. I gave him a glass of ice water. Then I handed him a tract and told him briefly of Christ my Saviour. As I spoke, the seeking, searching expression that came into his eyes seemed to say, "Tell me more!"

Then he told me his story. He had come here from England, leaving all his relatives behind. Then he developed a form of creeping paralysis of the spine for which there was no known cure—only progression of the disease until at last he would be completely paralyzed and helpless.

But that was not all the story. Short-

ly after he left England "to make his fortune" in America, his sister wrote to him that she "had been saved." She told him all the wonderful changes in her life and of a peace and joy she had never known until she met Christ. She tried to encourage him to take the same step, but he wasn't able to grasp the significance of it all.

The man begged permission to ask me some basic, almost childish questions. He told me that he had tried to ask Jesus to come into his heart, but he just didn't feel any different afterward. I got my Bible and read him a few verses pertaining to assurance and told him how I myself had waited almost too long to "feel" something. I told him of a few good churches and pastors in the area and gave him a booklet that was more detailed than the tract I had already handed him.

A thrill wells up within my heart as I recall that man. Even now I pray for him, if he is still alive, that he might witness for the Saviour whom I trust he claimed for his own shortly after the Holy Spirit directed him to my door. Perhaps he came to your door one day, and you were given the blessed opportunity to further water and cultivate the heart soil into which his sister had sown the seed.

I could share with you many other priceless experiences. There was the cocky college boy who was a "know-it-all" student of philosophy, the rug salesman who turned out to be a zealous cultist, and the bewildering sewing machine repair man who had dreamed up the weirdest concoction of ideas that he called a "satisfying" religion. Yet the obvious futility of those episodes might serve to discourage you in this proposed venture. They almost did me! But we must have faith to believe that His Word will *not* return unto Him

void (Isaiah 55:11), and be "confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

I know what you are thinking. You are wondering how you can ever find the courage to witness to a total stranger at your door when you find it difficult to speak even to your next door neighbors of their need of being saved by grace, through faith in God's Son. Let me assure you that these experiences have developed in me a God-given courage that I never before possessed. It is not my intention to appear without dignity when I suggest that you "practice up" on these one-time callers.

You are also wondering: "How can I effectively and tactfully channel such a brief encounter into a Christ-magnifying conversation?" Or, "Will it be necessary to purchase every peddler's water softener, magazine, encyclopedia, back-scratcher or snake-bite serum?"

I have not found it so. In fact, the poor, unsuspecting fellows usually don't apprehend that I'm as experienced in sales-resistance as they are in sales-persistence!

Usually it is quite simple to cut them off at almost any point with a charming but convincing, "I don't believe I'd be at all interested in your merchandise. But I am so glad that you stopped by to tell me about it."

That is a sincere statement, because their being at my door has provided me with an opportunity to give them a tract that I would not otherwise have had. Keep up the chatter—you might lose them if you stop for too deep a breath! Your smile and courtesy undoubtedly will stun them so completely that they'll remain immobile for another moment at least.

BRING THEM IN



1961 ENLARGEMENT CAMPAIGN

OCT. 8
-
BRING WOMEN





NATIONAL SUNDAY SCHOOL DEPARTMENT

434 West Pacific—Springfield, Missouri

Then reach for a tract—by this time you have a supply right by the door—and hand it to him with a comment like: "Please take this and read it when you have time. I'm a Christian, and you'd be surprised how many people come to my door who have never received the Lord Jesus Christ as their Saviour."

I have found that this more or less standard observation usually throws the conversational door wide open if they desire to pursue, qualify, or justify their own spiritual convictions. More often, however, they quietly thank me and go on their way. Then as I gently close the door I pray that even now they may be seriously considering their need of salvation.

No doubt many of you have been "Home Front (Door) Missionaries" for many fruitful and satisfying years. You nod your head in silent assent to the fact that your knees no longer shake. And even though you still may not know "all the answers" you agree with me that God's Spirit and Word have enabled you to praise Him for each opportunity to witness.

But to those of you who have not had this blessing, let me urge you: Resolve at the very next opportunity to prayerfully and graciously hand a tract to the stranger God has directed to your front door.

—Reprinted from *Moody Monthly*
Copyrighted. Used by permission.

FOR THE JUNIOR READER

BIBLE CODE MESSAGE

Below, in code, is a Bible verse of special significance to Pentecostal people. Can you decode it?

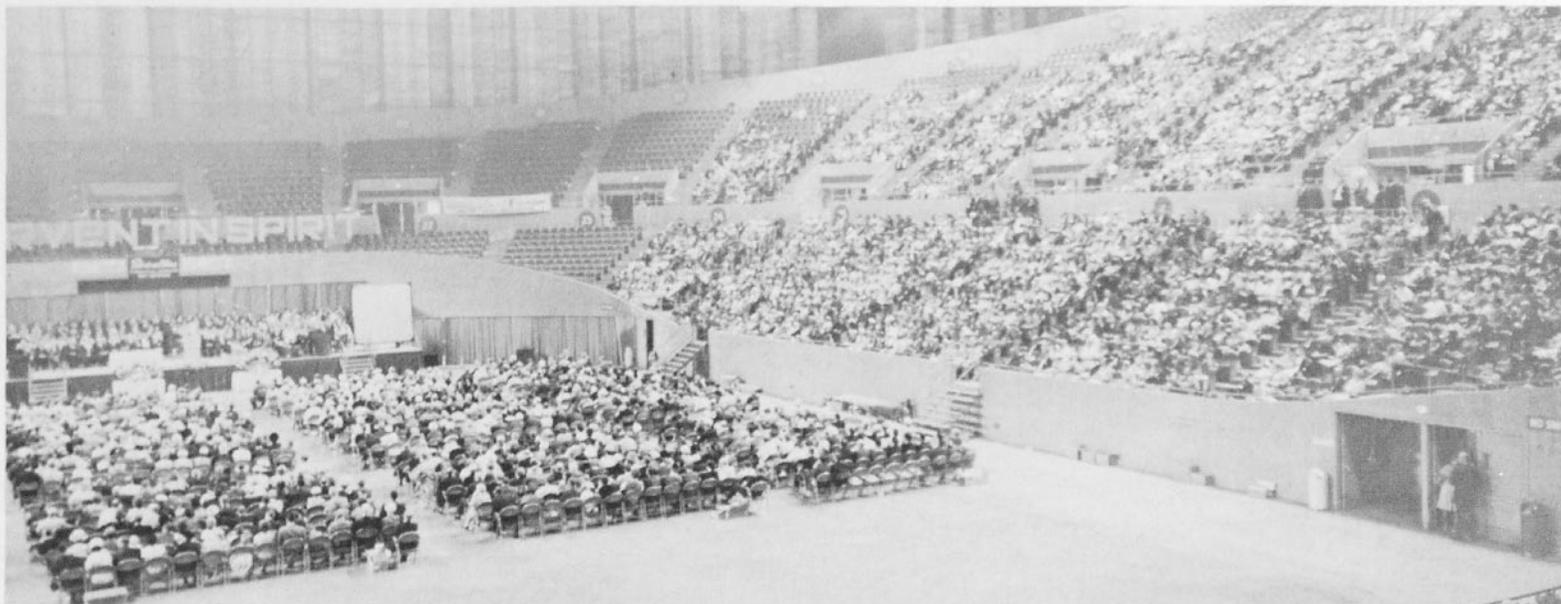
CODE

a-z, b-y, c-x, d-w, e-v, f-u, g-t, h-s, i-r, j-q, k-p, l-o, m-n, n-m, o-l, p-k, q-j, r-i, s-h, t-g, u-f, v-e, x-c y-b z-a.

MESSAGE

mlg -yb nrtsg, mli yb kldvi, yfg yb nb hkrirg, hzrgs gsv oliw.

(To check your answer look up Zechariah 4:6.)



This was part of the congregation at one of the General Council services in Portland.

THE EDITOR'S NOTEBOOK

General Council Chronicle

NOTES ON THE PROCEEDINGS AT THE 29th BIENNIAL GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

THE MAJORITY OF DELEGATES ARRIVED in Portland, Oregon, on Wednesday, August 23, but some came several days earlier. The executive presbyters, for example, came a full week early and engaged in their own business sessions for three days. After this there were meetings of the general presbytery lasting two full days.

Other pre-Council events included a meeting of the Ministers Benefit Association, Writers Conference, Literature Clinic, Sunday School Directors Seminar, WMC Directors Seminar, Radio Representatives Luncheon, Melody Music Conference, and various committee meetings. It seems that more activity is packed into each General Council than the one preceding.

By 4 P.M. Wednesday when the booths opened there were crowds of people in the concourse of the Memorial Coliseum enjoying the displays and greeting their friends.



4388 delegates and visitors registered.

WEDNESDAY NIGHT

There were 11,000 seats arranged in the beautiful new Coliseum and nearly half of them were filled for the first night service. The general presbyters filled the platform. Above their heads in huge blue and gold letters hung the convention theme, "Fervent in Spirit."

Roy Southard, chairman of the program committee, opened the service at 7 P.M. and Arvid Kingsriter led the singing. Harry Rowland accompanied at the organ and Robert Watters at the piano. Prayer was offered by E. S. Williams. The presence of Brother Williams and all five of the other retired executive officers of the General Council during the services was a great blessing, including R. M. Riggs, J. R. Flower, Fred Vogler, Noel Perkin, and J. O. Savell.

Following a beautiful solo by Mrs. Wilson Katter who sang her own composition, "Sustaining Power," the Governor of Oregon, the Honorable Mark B. Hatfield, was introduced by the Oregon district superintendent, N. D. Davidson. Brother Davidson said the Beaver State was greatly privileged to have a born-again Christian believer as its chief executive. The Governor, who is an active Baptist layman, welcomed the convention delegates and said he was glad the Lord had turned on Portland's great outdoor air-conditioning system the night before to cool the weather and make it so comfortable.

The Governor exhorted each believer to be accessible for God to use him in giving a strong Christian witness which, he said, is urgently needed in all walks of life.

The angels must have listened with delight as the great auditorium rang with the strains of the old chorus, "Throw Out the Lifeline." The congregation also sang a beautiful "soul-winners' prayer:"

Lead me to some soul today,
Oh, teach me, Lord, just what to say;
Friends of mine are lost in sin
And cannot find their way.
Few there are who seem to care
And few there are who pray;
Melt my heart and fill my life—
Give me one soul today.

The keynote sermon was delivered by the general superintendent of the Assemblies of God, T. F. Zimmerman. (It is reported in full in this *Evangel*.) The congregation responded wholeheartedly to his challenge to be "fervent in spirit, serving the Lord." Messages in tongues and interpretation were followed by much weeping throughout the audience. The after-service was like an old-time camp meeting with many embracing one another and praying one for another.

THURSDAY MORNING

Hundreds gathered in the Coliseum annex for the first morning prayer service, 8 to 9 A.M. It was directed by A. A. Wilson, executive presbyter, who recently retired after pastoring in Kansas City for thirty-one years.

At 9 A.M. a devotional service began in the Coliseum arena, led by G. W. Hardcastle, Jr. The singing was directed by Phil Wannemacher. Members of the Fred Squire Evangelistic Party (representing the International Bible Training Institute in Sussex, England) sang a male duet. Special prayer was offered for Brother Squire who had been returned to England gravely ill a few days earlier.

Prayer was led by K. A. Reneau and the morning sermon was preached by Frederick D. Eide, New Jersey District Superintendent. Taking his text from Acts 4:23-31 Brother Eide preached on "The Passion of Pentecost." He said the early Christians, who were filled with the Holy Spirit, had a passion (1) to seek the Lord, (2) for one another, (3) to preach Christ, (4) to make known their experience, and (5) to win souls.

"The early followers of Christ had a passion which made their preaching and witnessing positive, persistent, and persuasive," he said. "Nothing could deter them. Threatenings and severe punishment only served to fan the flame of their passion for Christ. Would to God that we in this day might have that same passion."

At 10:15 A.M. Brother Zimmerman called the first business session to order and a representative of the Mayor of Portland welcomed the convention to the City of Roses. The first item of business was the adopting of an agenda, after which reports were given by the general superintendent, general secretary, and general treasurer.

The general secretary, Bartlett Peterson, said there was growth in every phase of the work during the past two years. Though the number of licensed ministers is less now than was reported two years ago, this drop was due, he explained, to the fact that errors were made several years ago in compiling these statistics which had to be corrected. Actually, he said, there was an increase in the number of licensed ministers.

He also explained that the number of foreign preaching points had been revised downward after a more careful count, which brought an apparent drop in this total. He said there was a gain of 487 organized churches in foreign lands in the past biennium.

THURSDAY AFTERNOON

From 1 P.M. to 2 P.M. a large crowd enjoyed the Melody Music Hour in the Coliseum annex. This daily event,

a new feature of the General Council, was directed by Edwin P. Anderson, music editor of the Gospel Publishing House. Not only was it a time of great inspiration for the listeners, but it also acquainted the people with new songs and introduced a great number of individuals who are devoting their musical talents to the gospel ministry.

At 2 P.M. the delegates reconvened in the main arena and Robert Graber led in the singing of some hymns. Fraternal delegates from the International Church of the Foursquare Gospel, the Pentecostal Holiness Church, and the Pentecostal Assemblies of Canada brought greetings and messages of goodwill from these bodies. Walter E. McAlister, chairman of the Pentecostal Fellowship of North America, urged all the Council delegates to come to Chicago for the annual PFNA convention which is scheduled for October 31 through November 2 in the Moody Memorial Church. He said the support of Assemblies of God people would be needed to fill the 4,000 seats in this great gospel church in Chicago.

Brother Zimmerman, who acted as chairman throughout all the business sessions and who drew much commendation for the firm, fair, and efficient manner in which he presided, called the meeting to order at 2:30 and asked for a report on the progress of construction of the new administration building at the national headquarters in Springfield. Brother Webb, chairman of the building committee, gave this report. He said the building was 90 per cent completed and should be ready for occupancy by December 1. He said it is a four-story building but the architect has designed the foundation and steel girders in such a way that four additional stories may be added at some future time if the Lord tarries and the work continues to grow.

The general treasurer reported that 61 per cent of the bonds for financing the new building had been sold, as of August 24, and he urged all our churches, pastors, and members to invest in some of the remaining bonds. It is hoped that all the bonds will be sold by March, 1962, he said.

Phinis A. Lewis, chairman of the committee on departmental reports, presented the committee's findings and gave a resumé of the printed reports. The report was accepted.

D. H. McLaughlin, chairman of the study committee on the Statement of Fundamental Truths, read the com-

mittee's report. He said the committee had done much work on this study during the past two years but had found the major part of our official creedal statement entirely adequate for our present needs. The committee recommended slight amendments of the sections entitled, "The Scriptures Inspired," "The One True God," "Man, His Fall and Redemption," "The Salvation of Man," "Baptism in Water," and "Divine Healing," simply for the sake of clarity but avoiding any change of thought. They suggested that certain additions be made to the sections entitled, "The Baptism in the Holy Ghost" (formerly entitled "The Promise of the Father"), "Sanctification," "The Millennial Reign of Jesus," and "The Final Judgment" (formerly entitled "The Lake of Fire").

The committee recommended no change whatever in the sections on "The Lord's Supper," "The Evidence of the Baptism in the Holy Ghost," "The Church," "The Ministry," "The Blessed Hope," "The New Heavens and New Earth," and "The Adorable Godhead."

The addition of a section on "The Deity of the Lord Jesus Christ" was recommended, setting forth explicitly His virgin birth, His sinless life, His miracles, His substitutionary work on the cross, His bodily resurrection from the dead, and His exaltation to the right hand of God.

There was some debate on the Council floor concerning the wording of the first section, "The Scriptures Inspired." Some expressed a sentimental attachment to the old form. Other speakers proposed various changes of wording to make it clear that we believe all Scripture is inspired. One delegate stressed that we should avoid ambiguity as to our attitude toward various modern versions of the Bible. It became evident that debate would go on for days if the entire body attempted to determine the exact wording of the document by discussion on the floor. The matter therefore was referred back to the committee and all delegates who wished to meet with the committee to present their viewpoints on any part of the Statement of Fundamental Truths were invited to do so that evening.

THURSDAY NIGHT

Approximately fifty members of the general headquarters staff in Springfield were seated on the platform on Thursday night. Harold Schmitt took



Murray McLees spoke at the Evangel College Council breakfast.

charge of the service and J. Robert Ashcroft led the congregational singing. An orchestra of young musicians from the Portland area accompanied the singing.

During the service a new book was offered to the constituency for the first time. It is Carl Brumback's history of the Assemblies of God, entitled, "Suddenly . . . From Heaven." C. M. Ward told the audience: "This book contains 355 pages of twentieth-century apostolic living. It brings you in close proximity to many of the best lives ever lived—you walk along the paths of God with them." The ushers carried hundreds of copies down the aisles and sold them to the delegates.

Another feature of the service was the distribution of the "Winner's Wallet," an attractive paper wallet containing ten new gospel tracts. Brother Zimmerman said the Men's Fellowship Department had produced this new "tool" to be used in personal soul winning. It is sold by the Gospel Publishing House. The wallets were dedicated to God in a mass prayer and delegates were urged to distribute the tracts while in Portland.

Following a vocal duet by Pastor and Mrs. Harold Duncan of Hammond, Ind., the evening sermon was preached by Evangelist Ronald Prinzing of Eugene, Oreg. The youngest of all the 1961 Council speakers chose for his subject, "The Old Paths," taking for his text Jeremiah 6:16.

"Walk with me up the five little steps that are mentioned in our text," he said, "and we will enter into all the glory of God that is needed to meet the trials and tragedies and crises of

our times." He enumerated the steps as: (1) Stand; (2) Look; (3) Ask for the old paths; (4) Walk therein; (5) Find rest for your souls. At the close of the sermon Brother Prinzing invited the people to come forward for prayer and hundreds responded.

FRIDAY MORNING

At 9 A.M. the delegates gathered in the Coliseum arena from all directions. Some had come from the evangelism breakfast session, addressed by Gene Edwards. Others had attended the music breakfast, addressed by Emil A. Balliet, or had been in the early morning prayer service in the Coliseum annex. The 9 A.M. service was led by Klaude Kendrick and the preacher was Aaron M. Wall, pastor of the Bealwood Assembly in Columbus, Ga., and assistant superintendent of the Georgia District. Brother Wall dealt with symptoms of a sick church and pointed to Christ, the Cure. His text was Hebrews 12:12—"So then, brace up and reinvigorate and set right your slackened and weakened and drooping hands, and strengthen your feeble and palsied and tottering knees" (Amplified New Testament). He said that the Pentecostal Movement made a lively and vigorous start but there is danger that it grow weak and impotent in the third generation.

"Could it be that we, like the Hebrew Christians to whom the apostle wrote, have grown tired?" he said. "After such a glorious start, has fatigue set in?" He said that as we look to Jesus the fatigue disappears and we are able to throw off the palsied condition; and the Spirit renews our strength for the task that is ahead.

Richard Orchard played a number of sacred tunes on his accordion while the offering was being received, and Frank Gray led in prayer for divine guidance during the morning business session. The first item of business was the reading of the minutes by the general secretary, Brother Peterson. This was followed by a report from the study committee on the Statement of Fundamental Truths. The chairman said a number of delegates had met with the committee Thursday night and had offered suggestions, all of which the committee had weighed carefully, and which had aided them in completing their revision. Evidently the Lord helped the committee in preparing the revision, for their recommendations were accepted by the Council body without further debate.

Said Brother Zimmerman, after the vote was taken: "The General Council has clearly re-affirmed its position on the fundamental truths. We have no intention of changing our position on the truths we hold dear. Let it be noted that we have not swerved from the doctrinal statement we adopted forty-five years ago but have merely smoothed out the wording and clarified its original meaning." The congregation raised their voices, arms, and hearts to God in thanksgiving for the way in which He anointed our leaders when they adopted this concise statement of faith in 1916. It has been a rallying point around which the movement could gather and build for God during these past forty-five years.

Roy H. Wead, chairman of the group insurance committee, gave the committee's report. The committee suggested four ways in which insurance protection could be obtained for the ministers over sixty-five who, because of age, are no longer eligible for continuing in the present group plan. Debate continued until adjournment without resolving this matter.

FRIDAY AFTERNOON

R. D. Young directed the singing in the afternoon devotional period, and R. M. Riggs led the congregational prayer. Raymond H. Meyer, president of the Greater Portland Association of Evangelicals, was introduced and gave a very warm greeting to the convention. A number of officials of the National Association of Evangelicals also were introduced, including the executive director, George L. Ford, who addressed the convention briefly.

The first order of business was the

matter of group insurance for ministers past sixty-five. A motion was made that the executive presbyters should take the necessary steps to make group insurance available to these older ministers in accordance with certain findings of the committee's report. This motion was defeated. Instead, the body voted in favor of a motion to appoint a new committee to make further study among various insurance companies to find the most favorable plan that is available.

J. R. Flower, chairman of a study committee on definition of General Council terminology, gave a lengthy and enlightening report on the findings of the committee. The report traced the use of the terms "General Council," "Assemblies of God," and "members of the Assemblies" from the beginning in 1914 to 1959 at which time an amendment to the Constitution was proposed that only ordained ministers could serve as officers of the General Council. The report pointed out that the 1959 Council rejected the proposed amendment. The finding of the committee was that all members of affiliated churches (assemblies) are members of the General Council and may be chosen to serve the fellowship in any capacity. The report was accepted.

The Council body voted to proceed with the election of officers at 3:30 P.M. Friday. Accordingly the chairman called for a report from the roster committee. Arthur F. Berg, head of the roster committee, reported there were 1,569 ordained ministers registered, and 421 authorized delegates (including some licensed ministers), making a total of 1,990 eligible to vote. In addition there were 188 non-voting licensed ministers and 1,034 visitors registered, making a total registration of 3,212 up to that hour.

A nominating ballot was cast for the office of general superintendent. Brother Zimmerman received 1,289 of the 1,348 nomination votes cast, re-electing him for another two-year term as chief executive officer of the Assemblies of God. His acceptance speech gave evidence of a deep humility, a fervent love for all the brethren, and a great desire to be faithful to the Lord in whatever position he was called to fill.

The body turned its attention to the manner of electing non-resident executive presbyters. It was decided by vote that the method followed in previous General Councils should be followed again, except that the delegates from

the eight geographic regions should caucus in separate groups to nominate their candidates. The body also voted for a redefinition of the boundaries of the eight regions so as to follow district lines rather than state lines.

Ballots were cast to nominate four assistant general superintendents (to be elected without portfolio) just before the afternoon session adjourned.

FRIDAY NIGHT

"Breakthrough" was the theme of the Home Missions service, which began at 7 P.M. Brother Lewis introduced a large delegation of our missionaries, including some in Indian tribal costumes and a trio of young men in gala Mexican costumes. These young men representing the Latin American Bible Institute at El Paso, Tex., sang two numbers both in Spanish and in English.

Fred Vogler who, prior to retirement, directed the Home Missions program for so many years, led the congregational prayer.

Robert L. Brandt, national secretary, presented the new "breakthrough" program which aims at establishing 500 new churches in the next year. The "Cincinnati story" and the "Wheaton story" were highlighted as examples of the new concept of "pioneering."

E. M. Clark, Illinois district superintendent, preached the evening sermon. He said "breakthrough" is the spirit of this age, pointing to the breakthrough in modern inventions, the breakthrough in atomic research, the breakthrough in space, etc., and he gave inspiring reports of how God is sending a spiritual breakthrough also. He told how God is moving by His Spirit among people of various denominations, and challenged the audience to a new dedication. The Holy Spirit swept over the congregation time and again.

The audience was asked to rally behind an effort that is about to be launched in Norwalk, Conn., a city of 100,000 people that does not have an Assemblies of God church. The people responded with a generous offering, some walking to the podium to offer checks and pledges from \$100 to \$1,000 each to finance the "breakthrough" in Norwalk. The offering totaled more than \$21,000.

SATURDAY MORNING

584 men ate breakfast together and enjoyed a most inspiring service sponsored by the Men's Fellowship Department. The speaker was Jere Melilli, M. D., of Baton Rouge, La. While the

men were meeting for their breakfast program the ladies were assembled at the WMC breakfast where they heard a challenging sermon by Evangelist Lilian Holm of Pomona, Calif.

The singing at the main devotional service was led by Roy Harthern. Orville Persons sang a solo, "More Like the Master." Robert G. Voight, pastor of Central Assembly in Tulsa, Okla., brought the message from God's Word, taking Matthew 22:42 for his text: "What think ye of Christ?" He said Christ is more than a great Teacher, more than a Miracle Worker, more than a Prophet. He is the Son of the living God but He can only reveal Himself to those who are filled with the Holy Spirit.

The chairman called the business session to order at 10 A.M. and asked Carl Holleman, missionary to India, to offer prayer. Philip Wannemacher, chairman of the tellers committee, announced the result of the nominating ballot for assistant general superintendents. He said there were 1,195 votes cast and Bert Webb received 1,090, G. F. Lewis 971, and Charles W. H. Scott 885. All these totals were considerably more than a two-thirds majority. By virtue of an earlier motion to recognize a two-thirds majority on the nominating ballot as an election, the chairman declared that these three brethren had been re-elected.

Balloting continued and Howard S. Bush was re-elected to the office of assistant general superintendent on the second elective ballot. He received 920 out of 1,189 votes cast.

Ralph M. Phillips, chairman of the home missions committee, read the committee's report which heartily endorsed the new program, Operation Breakthrough, and recommended certain measures for increasing the amount given to home missions by all our members and assemblies. The report was accepted.

R. J. Bergstrom, chairman of the resolutions committee, presented the following:

WHEREAS, the Board of Education having carefully considered the need of our constituency in these challenging days in which we live recommends the consideration of the content of this report by this Council in session, and

WHEREAS, the General Presbytery, after having carefully scrutinized its content, also recommends its consideration, and

WHEREAS, the General Council By-laws, Article X, Section 4, states: "As progress and growth demand, the General Council in session may provide a theolog-

ical seminary with graduate work for those who seek special training for the ministry in the United States or foreign lands," and

WHEREAS, in the considered opinion of the Board of Education the time has arrived when the growth of our constituency and the need calls for a graduate school of theology as evidenced by the number of Assemblies of God young people enrolled in non-Assemblies of God seminaries, and as evidenced by a growing demand from districts, pastors, parents, and students, and

WHEREAS, personnel are available within our movement to man a graduate program, therefore

BE IT RESOLVED, that this General Council in session authorize the Board of Education to take the necessary steps, in consultation with the Executive Presbyters, to establish a graduate school of theology at such a time and place as they deem necessary.

It was further resolved "that the Executive and General Presbyters be authorized to appropriate sufficient funds to effect the establishment and operation of a graduate school of theology."

A number of delegates spoke on the issue of a graduate school of theology, both pro and con. To conserve time, a five-minute limit was placed on each speaker. Debate continued until adjournment.

SATURDAY AFTERNOON

Delegates from the eight geographic regions caucused to select their nominees for non-resident executive presbyters, then assembled at 2:15 p.m. for the joint session. Fraternal greetings were presented by representatives of the Open Bible Standard Churches and the American Bible Society. Dr. Frank Langham, executive secretary for the central region, Chicago, and associate secretary of the New York City office, thanked the Assemblies of God churches for their gifts and active participation in distributing the Scriptures. "Presenting the whole gospel to the whole world in the spirit of Christian compassion is the unending mission both of the churches and of the American Bible Society," he said.

An elective ballot for the office of assistant general superintendent with the portfolio of executive director of foreign missions was cast before resuming debate on a graduate school of theology. J. Philip Hogan and Melvin L. Hodges were presented as the nominees (selected by the general presbyters, as specified in the Bylaws). Out of 1029 votes cast, Brother Hogan received 812 and Brother Hodges 217, and the chairman declared that

Brother Hogan was re-elected.

Debate continued throughout the afternoon on the subject of a graduate school of theology. A move to table the matter was voted down. The hour of adjournment was reached without settling the issue.

Balloting on the offices of general secretary and general treasurer was interjected during the debate. Though there was marked difference of opinion on the subject being debated, there was remarkable unanimity concerning the delegates' choice of executive officers. Both Bartlett Peterson and M. B. Netzel were re-elected on the first ballot, Brother Peterson receiving 1005 of the 1085 votes cast for the office of general secretary, and Brother Netzel receiving 1056 of the 1071 votes cast for the office of general treasurer.

SATURDAY NIGHT

The congregation gathered earlier than usual in order to participate in the *Revivaltime* broadcast (which was taped on Saturday for release over the ABC radio network the following night). Afterward an offering was received for the radio ministry.

At 7 p.m. a trumpet call announced the beginning of a lively youth service in charge of Dick Fulmer, National C. A. Secretary. Old and young alike joined in singing the C.A. song led by the Eastern District C.A. President, Chester Jenkins. Special music enjoyed during this service included a vocal trio from the Latin American Bible Institute, a trumpet solo by Darrel Gardner, a male trio from Northwest Bible College, and a vocal number from the girls of Portland's First Assembly who won a Youth for Christ contest as the best girls trio in the nation.

Melvin Hodges, Field Secretary for Latin America, taught the congregation a couple of Spanish words to spark their interest in the International C. A. Convention which will be held in Mexico City, August 14-17, 1962. The C. A. president of Mexico, Abram Hernandez, was introduced and he gave a personal invitation to the convention on behalf of the 6,000 C.A.'s in the Republic of Mexico.

An interesting feature of the service was the presentation of six plaques by the Stewardship Division in recognition of church and district participation in the Cooperative Plan.

Kenneth Barney, pastor of the Heights Assembly of God in Houston,

Texas delivered the evening sermon. His subject was "The Great Shaking" and his text was Haggai 2:6,7. He spoke of mighty shakings in the political realm, the financial realm, the elements, the social realm, and the spiritual realm, but added that God never leaves His children to flounder in a slough of pessimism. He said there is a silver lining to the dark clouds that hang above us, and it is found in Hebrews 12 where the apostle points to some "things which cannot be shaken." Brother Barney said we who serve the Lord are heirs to "a kingdom which cannot be moved." Hallelujah!

SUNDAY MORNING

A large crowd assembled in the Coliseum at 9:45 a.m. in spite of the fact that many delegates were visiting the Sunday schools and worship services at the various assemblies in the Portland area. C.W.H. Scott had charge of the service. Arvid Kingsriter led the congregation in hymns and Harry Myers read from the Scriptures (Revelation 21).

Following prayer by Brother Riggs a solo was sung by Dave Paco of the Bethany Bible College Staff in Santa Cruz, California. The general secretary read the names of 153 ministers and missionaries who have departed to be with Christ since the 1959 General Council and the congregation joined in prayer asking God to comfort the bereaved loved ones and to help all of us to be faithful until we too hear the call, "Come up hither."

Roy H. Wead, pastor of Calvary Temple in South Bend, Indiana and an executive presbyter, preached on "Divine Healing of the Soul and Spirit." He said that Christ's healing power is not limited to our physical needs. He told the story of the healing of the man's withered hand (Matthew 12:10) and gave instances of present-day bodily healing—but went on to say that sometimes we need to be healed of a withered spirit. He said that if our love for God has withered, or our love for our brethren, or our passion for souls, or our faith, the Lord can cure us, for He is the Healer of human spirits as well as human bodies.

A beautiful communion service followed, with all of the general presbyters serving the broken bread and the fruit of the vine. ◀◀

(To be continued next week)

FERVENT IN SPIRIT

(Continued from page three)

of men and women, groups here and there spent time waiting on God in prayer and searching the Word.

It was on January 1, 1901, in Topeka, Kansas, that the glorious visitation of the Spirit and power of God began. From there it went to the Azusa Street Mission, Los Angeles, where hundreds were baptized in the Holy Ghost and returned to their homes to propagate the Pentecostal doctrine. In July 1906 it came to Chicago through the ministry of T. B. Barratt. In January 1907 Pastor Lewi Pethrus in Sweden read of the revival in a Stockholm newspaper and went to Norway a Baptist preacher, saying, "I am not going to return until I am filled with the Holy Spirit." He received and went back to Stockholm a Pentecostal preacher, and there established one of the largest Pentecostal churches in the world. It spread to Denmark, Finland, South Africa, India, South China, South America, and Canada. By 1908 what had started as just a little flame had become a prairie fire. Wherever there were hungry hearts this glorious spiritual blaze spread. With the outpouring came a singleness of purpose to reach the world for Christ as quickly as possible.

Those whose lives were filled forgot about their own comfort, profit, or success. They were willing to spend themselves and stake all they had in the one passion of their souls—to share the blessing that had come to them. They placed themselves at divine disposal and became instruments in God's hand to reach the ends of the earth.

Unlike other movements, this Pentecostal revival cannot be traced to a single individual. It pleased God to move in the hearts of unassociated individuals in various places. Almost simultaneously the glorious outpouring of the Spirit came, always characterized by the manifestation of the glossolalia—utterances in languages unknown to those who spoke. This was a reproduction of the Book of Acts experience known to the apostolic church.

As a result of this revival there came into focus a need for a means by which Spirit-filled believers could come together for fellowship and cooperative effort in advancing the cause of Christ. In answer to a special call published in *Word and Witness* magazine, edited by E. N. Bell, some 322

ministers and Christian workers who had received the baptism of the Holy Spirit met in Hot Springs, Arkansas, in April, 1914, for what proved to be the first General Council of the Assemblies of God. At this meeting a preliminary statement of purpose was written and adopted. Later in that same year, a constitutional convention was held in Chicago, Illinois. From this simple, God-blessed beginning has come one of the most vibrant, evangelical movements of the twentieth century.

Our fellowship was the outgrowth of a realization that we can do far more *together* in reaching the world than we could accomplish through many unassociated, individual efforts. It has been blessed to see what God has wrought through the sincere efforts of many hearts bound together by a common desire to reach this generation. However, we should beware lest we fall prey to a trend which would fragmentize our efforts and cause us to be less effective separately through the multiplying of machinery and a duplication of organizational efforts. God has given us a means by which all of us can find complete expression for our God-given ministries within the framework of our movement.

We ought to hold steady and thank God for the vehicle He has given us for the communication of our message to the lost and dying world. Within this glorious movement there is complete liberty given for all our ministries. There is a diversified opportunity for each to find his niche and function within the fellowship.

By many hearts working together in accomplishing the purposes of the Church, God will fulfill His Word with signs following. All can feel confident in investing time and talent and finance in the work of our church where there is spiritual emphasis, moral integrity, and fiscal responsibility. To me these are blessings that accrue to us from *associating ourselves together*.

THE GENIUS

It is fitting then that we should inquire, What is the genius of this revival? What is the secret of its success?

Without over-simplification and with unashamed candor we give the Scriptural answer, "Not by might, nor by power, but by my spirit, saith the Lord" (Zechariah 4:6). It is not through the excellency of man, nor the unusual qualification of human ability, but because God has possessed yielded in-

dividuals and filled temples of clay with His Holy Spirit.

I remind you that the genius of our movement lies in the prominent place we have given for the moving of the Spirit in our services. It is not program, nor edifices, nor entertainment, nor organization! The distinguishing mark of this movement has been the manifestation of the power of the Holy Spirit among us. That which has drawn people from cold formalism has been the obvious manifestation of the power of God in the midst of His people. Let us never lose sight of that distinguishing mark! In all our seeking and in all our getting let us not lose sight of the thing that has made us different. Let us not be so foolish as to think that we who have begun in the Spirit can be made perfect in the flesh. We must continue in the Spirit!

Because of the moving of the Spirit of God there has been the glorious manifestation of the healing of sick bodies, the loosening of sin's shackles, and the Word of God preached with dynamic impact. We must always remember that the only reason for our existence as a separate religious entity is the accent which we place on the ministry of the Holy Ghost.

THE GLORIES

Contrary to the conception we might be tempted to have, our glories are not to be mistaken by the statistics we can recite, or the well-ordered programs we can put together, or the beautiful churches we can erect, or the trained choirs we can present, or the intellectual prowess and acumen we can amass! Our glories are seen as we look beneath the superficial and behold the spiritual earmarks that have been basic to the Pentecostal revival.

What are these spiritual earmarks? I submit to you the first is a manifestation of deep humility. 2 Chronicles 7:14 says, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face..." There is no substitute for genuine deep humility of heart and contrition of spirit.

Another earmark has been complete consecration—something that comes only when we get close to the Cross and see its claims. And that consecration in order to be valid must be up-dated. Too many people live on a past consecration.

Self-abasement has been another beautiful glory of our movement. The call of the lowly Nazarene was, "If

(Continued on page twenty-one)



Speed-the-Light funds help church extension in the homeland while also advancing the Kingdom of God abroad

Speeding the Light at Home

JUST WHEN CONSTRUCTION ON OUR new church had come to a halt, due to lack of funds to continue," Joseph Mezzapelli's letter stated, "Speed-the-Light came to our rescue." First Assembly of God, Bayonne, N. J., where Brother Mezzapelli is pastor, was the grateful recipient of \$500 from Speed-the-Light returns to the district.

This story has been repeated many times in church extension activities of Assemblies of God districts over the nation.

Although the Speed-the-Light fund was set up originally to provide vehicles for our foreign missionaries, its scope was broadened several years ago to aid pioneer churches. Speed-the-Light offerings not designated for some particular project are divided so that 20 per cent is returned to the district from which it came, where it is used for erecting church buildings in pioneer areas. Here are the stories of two struggling churches that have been able to "get on their feet" through Speed-the-Light assistance.

BAYONNE, NEW JERSEY

Bayonne, N. J., forming part of New York harbor, is a desirable location for industry. Esso (Standard Oil) had its birth in Bayonne. Industries of all sizes and descriptions are well established here. The U. S. Navy has its largest mothballed fleet in Bayonne.

Realizing the great potential for full-gospel ministry in this city, nine born-again Christians, who had been frequenting Assemblies of God churches in the area, decided it was time for Bayonne (with a population of 80,000 and only five miles from New York

City) to have its own full-gospel church.

At that time, Joseph Mezzapelli was itinerating New Jersey as evangelist. Brother Bergstrom, then district superintendent, approached Brother Mezzapelli concerning starting the Bayonne Assembly and he accepted the challenge. With ten people he began services in January 1956 in the basement of a home. Later he moved to the Masonic Temple for the Sunday meetings and to a Methodist church for the week-night service. This Assembly was not sponsored by a mother church and it was paying \$175 monthly in rents!

So the church began to build in August 1959 with \$2,500 and a loan of \$25,000. Work proceeded on schedule until the early part of 1960, when funds ran out. The *Jersey Journal* Jersey City, gave the church a very favorable write-up, using the headline, "Pastor Has Faith New Bayonne Church Will Be Ready for Easter." It was just at this time, when money was needed to proceed with construction, that Speed-the-Light funds gave them the needed boost. The church also realized \$800 in cash from the newspaper story plus \$1,000 in donated labor from the local carpenters union (most of the men in which were Roman Catholic). Many others helped, as well. Individuals worked without charge and contractors did their work at cost.

The congregation did get into their new building by Easter Sunday. Dedication services were a happy occasion when District Superintendent Frederick D. Eide brought the message and the choir of Trinity Pentecostal Church in Elizabeth, N. J., provided special music.

Attendance in the new assembly now averages between 55 and 60. The church supports missionary teams in Belgium, France, and India, along with a worker who is ministering to the Deaf in New York and New Jersey.

The exterior of the 32 by 64-foot church (with a parsonage 24 by 40-foot extension) is of knotty cedar paneling in a natural finish. The building has a full basement for educational facilities. The interior has laminated arches and cedar wall paneling. The building and the property have been appraised at \$90,000 and cost \$60,000.

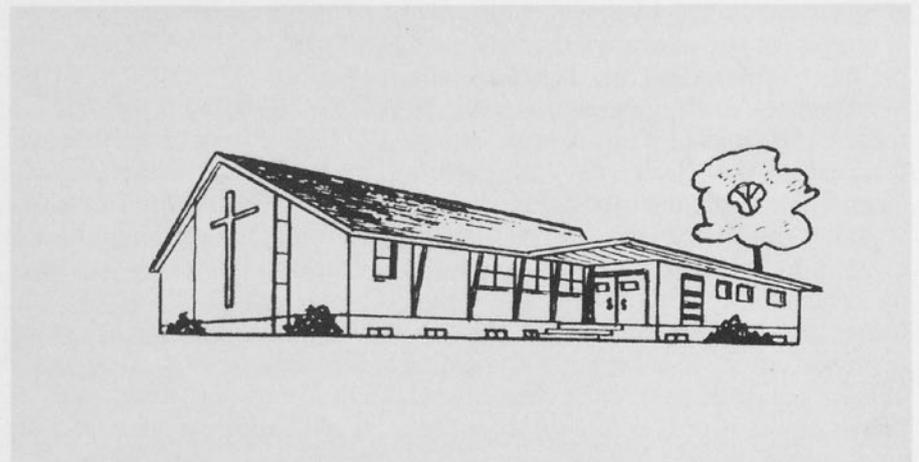
NORFOLK, VIRGINIA

The new Ocean View Assembly of God, Norfolk, Va., is situated on Chesapeake Bay in a resort area directly between the two largest military bases on the East Coast. The nearest Assemblies of God church is seven miles away separated by a heavily-populated residential area.

When Gordon Churchill felt the burden for this area and began services on Palm Sunday 1959 in a rented building, which was also used as a nursery school on week days, fifteen people at-



Gordon Churchill (inset) and Ocean View Assembly, Norfolk, Va.



A sketch of the new First Assembly of God in Bayonne, N. J., J. Rudolph Wilkinson, pastor.

tended. Today the average attendance is between 30 and 35. It was impossible to conduct revival services during the first year and only regular Sunday and Tuesday services were held. Folding chairs had to be set up for each service.

When the opportunity came for the small congregation to purchase a forty-year-old church building in a desirable location, a number of churches got behind the venture. Also, the Tidewater Section contributed \$1,000, part of which was Speed-the-Light funds. Virginia Beach Assembly gave a space heater and wiring for the building. Bethel Assembly (South Norfolk) gave lights and fixtures. Calvary Assembly gave theatre-type seats. Bethel Assembly (Hampton) gave labor and plastering.

Although this building had been partitioned off and used for apartments for over fifteen years, removal of the partitions provided a very usable auditorium for 125 or more. Sunday school rooms and an apartment for the pastor were also included in the remodeling process. The church has not yet been dedicated.

Ministering Among Nevada Indians

MANY YEARS AGO, ACCORDING TO Indian tradition, an old Indian couple lived on a great mountain overlooking a large valley in what is now the state of Nevada. This man and woman had four sons. The sons quarreled continually until one day their father sent them away into the four winds, one to the North, one to the South, one to the East, and one to the West.

The mother's heart was broken over the loss of her sons. She wept and wept until her tears filled the whole valley and formed what is now Pyramid Lake. On the eastern shore of this Lake, even to this day, is a huge rock which has the form of a woman crouched as if weeping.

Very near this lake is a small community called Nixon. In the area around Nixon, and along the Truckee River which flows through the area into Pyramid Lake, live many Paiute Indians. They live on land set aside for their use by the United States Government. Most of the people farm when there is sufficient moisture; but seldom can they produce a full crop. Thus, the



Composite view of the congregation in the Tribal Council Hall at Nixon, Nevada, where the Wesley Ericksons are pastors.

Paiute Indians are not very prosperous.

The Wesley Ericksons came to Nevada two years ago to establish a full-gospel work among these people. They found a deep longing in some Indian hearts for a living Saviour but they found many steeped in witchcraft, tradition, and superstition. Some follow the beliefs of their forefathers such as worshipping the sun, moon, and stars.

After six weeks of visitation, the missionaries requested permission to use the Tribal Council Hall for services. They were granted permission by the Tribal Council, subject to the convenience of the tribe. Many times without notice, the workers had to move elsewhere for services, but they had use of this building for over a year.

Nearly 300 American Indians from Nevada, Oregon, and California attended a wonderful three-day Indian fellowship meeting here. Shortly after these meetings, the missionaries were told that the Council Hall had been condemned and could be used no longer for public meetings until repairs were made.

During the summer months, the Ericksons conducted services outdoors under what the Indians call a "hubba," better known to white people as a brush arbor. When the weather became cold, they had to find a better meeting place. They learned of a church building belonging to the small community of Wadsworth, Nev., sixteen miles south of Nixon, and received permission to use it for \$3 a month plus utilities.

The first service was conducted there in November, 1960. At present, the congregation is still enjoying the use of this building. However, transportation is quite a problem. The Ericksons must drive to Nixon to pick up the people and then return them home again after the services. Most of the

people have no means of transportation.

A recent revival with Sister Mildred Schultz, from the state of Washington, proved a blessing to the church. Many of the people were saved and healed, and one lady received the baptism in the Holy Spirit. This thrilled the missionaries, for they had prayed for so long for the people to receive the baptism.

The Ericksons applied to the Tribal Council for a long-term lease of tribal land on which to build a church. The request was denied. This was a great disappointment to these Paiute believers most of whom were born and raised in Nixon and whose ancestors were original members of the Paiute tribe. They have been eager to have their church in Nixon so that their relatives and friends would have an opportunity to find Jesus, too. For the present, the door is closed.

Reuben Wilson, Home Missions Director of the Northern California-Nevada District, proposed they try to obtain land in Wadsworth, Nev., and build there, inasmuch as quite a number of Indians live in this community too. This would be the only full-gospel work in a radius of thirty-five miles and the only work among the Indians in this immediate area.

Just as the parched and arid land of the Paiutes needs rain, so the people need the Water of Life for their thirsty souls. Please pray with the missionaries and their congregation that God will supply necessary finances to buy land and build a church so this tribe, too, may have the light and hope of the gospel.

Offerings may be sent (clearly designated for Wadsworth, Nev., Indian Church) direct to the Home Missions Department, 434 West Pacific St., Springfield, Mo.

BRIDGING BA

Missionary Reports Testify to SPEED-the



Earlier this year Dick Fulmer, National Christ's Ambassadors Secretary, sent out a questionnaire to missionaries using Speed-the-Light equipment. One of the questions: How would your ministry be affected if suddenly there were no Speed-the-Light? The National Secretary is shown above with some of the moving and unusual replies. One young missionary, deep in language studies, sent a blank page with this note: "Brother Fulmer, this is what my letter would have to be without Speed-the-Light. Below are excerpts from other letters.

HERE ARE EXCERPTS FROM THE LETTERS—

"With it I am reaching, with the help of the Bible school students, all of my 15 Firestone camps each Sunday. Without it only two or three of these camps could be reached each week. These camps represent about 8,000 people. . . . Have souls been won to Christ simply because I have a Speed-the-Light pickup? Yes, yes, YES! On an average Sunday because of the pickup there are at least 10 saved on the Firestone Plantation. One Sunday a Sunday school was

". . . it has hauled most of the sand, rock, zinc, rafters, cement, and water for the new Bible school dorm."



CARRIERS

Speed-the-LIGHT Effectiveness

reorganized, three people saved, two Christians delivered from smoking, and 15 people prayed for to be healed in the morning. In the afternoon and evening seven were saved and two prayer leaders encouraged. Never have we gone for a week-end without at least five people coming to Christ."—*Liberia*

"Last summer during construction of the school chapel one of the workers fell from the high scaffolding to the cement floor below. I held him as we rushed to the nearest first aid station. How we prayed. . . . By a miracle he recovered. The wonderful end to this story is that the man was saved last night in the second service in the new chapel!"—*Chile*

"Before the era of Speed-the-Light, in some 15 years of Assemblies of God missionary activity, no missionary was able to work more than two terms in our field. (We broke down in our *first* term.) But by God's grace we have now been able to enjoy a continuance, with normal furloughs, into our fourth term, having the constant use of Speed-the-Light vehicles the past three terms."—*Nicaragua*

"Someone threw a mattress into the Jeep while others loaded the suffering missionary into the makeshift ambulance. We delivered him to expert hands at the hospital. He shook my hand in the bazaar after his recovery and said, 'You saved my life.'"—*India*

"An old sister had died in an inaccessible mountain place—most difficult even to walk to. Her sister trudged painfully out to tell the news. In went the Jeep—this time as a hearse bearing the coffin and returning to the church and the funeral."—*South India*

"I visited a family faced with grave illness I could not have contacted without the Jeep. . . . I heard them whisper, 'We have never heard such words before.'"



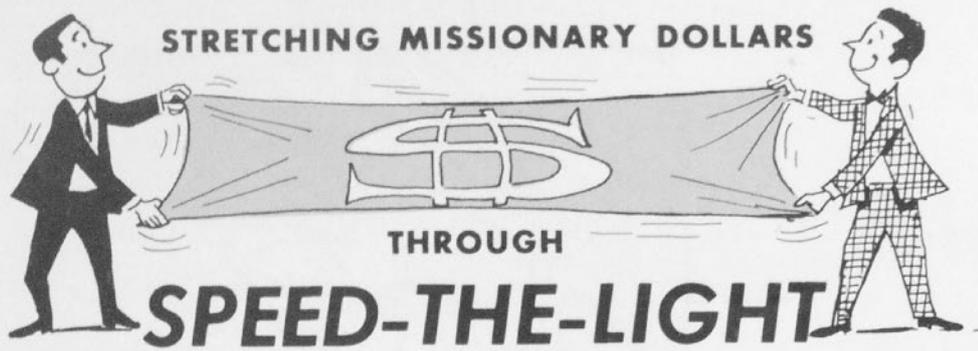
". . . a few hours later we were on our way with thousands of tracts, gospels, and booklets for work in the villages. 'Operation Lit' was on!"



"It was the difference between a potential audience of ten or twelve thousand, or over a million!"

"I was able to travel over land to the village threatened by a bloody riot, help mediate the dispute, and then drive 20 miles to pray for two sick children."





BY OWEN C. CARR

Speed-the-Light Field Representative



MORE OF JESUS' PARABLES deal with money than any other subject. Man's life is consumed in the pursuit of money. Not because he may be greedy but because money, or its equivalent, is essential in any economy.

Money's primary purpose is to be spent. Its secondary purpose is to be saved. Logically, the more one saves the more one has to spend. That's true for every individual, household, business, and church. Certainly it is true in missions. Let us think in terms of money saved.

For 47 years the Assemblies of God has had missionaries, but only in the last 17 years have our young people provided them with Speed-the-Light equipment. Let's see what this equipment has meant to the kingdom of God, to our missionaries, and to the overall outlay of missionary dollars.

First, it saves the missionary. Many tedious hours were spent in travel that can now be reduced to minutes. One

Owen Carr is field representative for Speed-the-Light, youth missionary program of the Assemblies of God.

missionary reports, "We figure one minute in the air is equal to an hour on the ground," and substantiated this by telling of one place it formerly took seven hours to reach that now can be reached in seven minutes. Seven toiling hours, climbing up and down rough terrain and through dense growth, is reduced to seven minutes of quick, easy flight. This means saving a missionary. Our investment pays off in missionary lives.

Speed-the-Light has saved souls. A missionary told us, "Speed-the-Light equipment has meant the difference between being confined to an area of 45 miles adjacent to our mission station, or being able to range from one end of our country to the other by automobile. This means the difference between ministering to a potential audience of ten or twelve thousand or being able to reach a potential audience of over a million. I can personally point to 25 congregations that have been won to the Lord because of Speed-the-Light equipment. This would have been impossible had we not had the vehicles to carry us speedily to them."

This story can be repeated wherever

missionaries have Speed-the-Light equipment. It is true in radio, which is part of Speed-the-Light. One missionary has a weekly broadcast with a potential audience of seventy million.

It is also true of printing. During 1960, one Speed-the-Light press on foreign soil turned out 3,500,000 tracts and 200,000 gospel books. In return over 5,000 written responses to salvation were received. Speed-the-Light means more souls added to the kingdom of God.

Now let us see how Speed-the-Light saves money. To place one missionary family in some fields for one term costs \$25,000. If the missionary is sent without Speed-the-Light equipment, he must walk and all contacts must be by word of mouth. The missionary referred to previously points to 25 churches established with the aid of Speed-the-Light equipment. This was done with an additional cost of just \$5,000! The savings when Speed-the-Light equipment enters the picture is almost beyond comprehension! This is a good investment.

It is estimated that a missionary can personally reach 150 unsaved people each week—7,800 unsaved people a year. Now let's add, as in an actual case, \$7,700 worth of Speed-the-Light equipment. That missionary prints 3,700,000 pieces of gospel literature. (In a country where the people are just becoming literate, a missionary has said that a newspaper cut into pieces and distributed to the people—although the words don't make sense—will be read because of the hunger to read. When a tract is distributed in one of these countries, it is read immediately, then passed on. The tract will become worn, tattered, dirty, and almost illegible—but not discarded.) Discussing the 3,700,000 pieces of gospel literature, it was estimated that five million different people will have read some of this literature. The missionaries will have had almost as many written responses from those who had accepted the Lord as could have been witnessed to personally without Speed-the-Light.

If for \$25,000 he could in one year reach 7,800, and if by adding \$7,700 worth of Speed-the-Light equipment he could reach five million people, we have multiplied that missionary's witness 631 times! This same witness personally communicated by word of mouth only would cost over twenty million dollars! But it was accomplished for a total investment of less than \$33,000.

HOW SPEED-THE-LIGHT SAVES MISSIONARY DOLLARS

\$\$\$¢

COST OF MISSIONARY PER TERM WITHOUT SPEED-THE-LIGHT CAR (\$25,000)

\$\$\$\$

COST OF MISSIONARY WITH SPEED-THE-LIGHT CAR (\$30,000)

\$ = \$10,000



NUMBER OF PREACHING POINTS SERVED BY MISSIONARY WITHOUT SPEED-THE-LIGHT CAR



NUMBER OF PREACHING POINTS SERVED BY MISSIONARY USING SPEED-THE-LIGHT CAR

🏠 = 1 Preaching point

ONE SPEED-THE-LIGHT CAR ENABLED A MISSIONARY TO TRIPLE HER WORK. THIS \$5,000 INVESTMENT (INCLUDING PURCHASE PRICE OF CAR, SHIPPING, AND DUTY) THUS ACTUALLY SAVED \$45,000 BY FREEING TWO MISSIONARIES FOR SERVICE ELSEWHERE. SPEED-THE-LIGHT SAVES MISSIONARY DOLLARS. *

(* These figures are based on the actual experience of one missionary.)

That is saving the missionary dollar!

Five years ago the literacy in many nations was 15 per cent. Today the figure is closer to 30 per cent. One hundred per cent literacy seems to be a prospect for the world. Approximately a million people are learning to read each week around the world—fifty-two million each year. Since her independence as a nation just over a decade ago, India has created 150,000 new schools.

Godless communism is producing more than three and one-half billion pieces of literature a year—enough so that every person on earth may have his individual piece.

God has permitted us to live in the only generation in which it would be possible to evangelize the world. George Washington couldn't travel any faster than Adam. And now, within a half century, transportation speed has been multiplied a thousand times.

The two great barriers that stand in the way of communicating a message of any kind to our fellow men are: (1) transportation, (2) communication. One must somehow reach the people and then must be able to communicate the message to their minds and hearts.

In the villages of India, Christians can sell 1,000 copies of the Gospel of John in one day or in the markets of Paskistan, 300 in one hour. *It is possible to reach this generation.* The Assemblies of God missionary program is scheduled to do just that. We have the missionaries on the field. We now need to equip them. Let's equip them with printing presses for these millions who are learning to read. Let's provide radio equipment to give the winds a mighty voice that Jesus saves. Let's give them vehicles to transport them to the unsaved.

We consider the fig tree to be a type of national Israel. In Luke 21:29-30 Jesus said, "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your selves that summer is now nigh at hand." For 13 years we have watched the fig tree shoot forth. Within the last few years new nations, indeed "*all the trees,*" are clamoring for nationalism. It is becoming the constant and increasing cry. The nations of the world are blossoming forth as never before. Dark Africa is becoming light. Illiterate India is learning to read. The means of bridging the barriers and reaching the people has been provided. We must get the gospel to them in our generation. Speed-the-Light can help us do it.



Young people conduct open-air service for children at Concepción, Chile, where Speed-the-Light equipment speeds up the construction of an evangelistic center.

'LEAPING LENA' SPEAKS

BY MRS. L. E. DOWDY
Missionary to Chile

THE NEW ASSEMBLY OF GOD IN CONCEPCIÓN, Chile, was fortunate to have a missionary pastor with a Speed-the-Light Volkswagen station wagon. With approximately 6,000 hours of labor donated by members and the Speed-the-Light station wagon, their evangelistic center has become a reality.

Always in the foreground of the work you would find "Leaping Lena," the ever faithful station wagon with a will to work. Listen to some of her story:

"My boss, the pastor, didn't think it was possible, and I must confess there were some misgivings on my part as well when they reinforced my back side, welding a big iron to my frame trailer hitch. But some 400 miles and 15 hours later, after much huffing and puffing, I proudly delivered the one-ton concrete mixer to the new building site in Concepción.

"Sometimes the pastor lovingly calls me '*mi burrita*' (my little burro). He has a right to call me that too, because I have never let him down.

"One Saturday I took the crew to the sawmill high up in the mountains. There they sorted out 2,500 green one-by-six-inch boards that came off the saw table. I had never seen so many boards at one time, but this wasn't the last time I was to see them. I delivered them to the church where they were stacked so they could be cured and

dried straight. Then when the proper time came, my insides were repeatedly stuffed with those boards.

Many times I thought surely my back would break. While I waited at the mill, the men miraculously turned those old rough planks into beautiful siding, flooring, etc. Then once again I was loaded down. How I did get scratched up! But to see the new building going up was worth it! What thrilled me most was knowing that through my sacrifice several hundred dollars had been saved.

"I was damaged during the earthquake last year, so after the building was completed they gave me a new paint job. You should see me now! I'm so shiny and pretty again—just like new!

"Maybe you think all I've told you reveals a purely 'Martha' concept of my services. That's only part of it. How about the time we were bumping along the dusty Chilean road on the way to a water baptismal service at the river? All at once the Great Baptizer filled two of my passengers with the glorious Holy Spirit!

"Many are the interesting experiences I could tell you of how I have taken the pastor to pray for sick and dying ones; how we have gone to neighboring towns with the gospel message; and also how useful I was to him during the earthquake devastation. His hands would be tied without me because in Chile cars are very, very expensive and he could not possibly afford to buy one.

"Here's hoping I never change bosses—I like *speeding the Light* of the gospel of Christ and this wonderful Pentecostal message."



Liberian C.A.'s carried visiting officials to the Speed-the-Light rally in hammocks to dramatize the slow method of missionary transportation used before the advent of bicycles, jeeps, and airplanes.

J. Philip Hogan, Executive Director of Foreign Missions, is in the hammock at left. At right is T. F. Zimmerman, General Superintendent of the Assemblies of God in the U.S.A.

J. Philip Hogan reports on a

Speed-the-Light Rally in Liberia

WHILE ON A RECENT MISSIONS TOUR, General Superintendent T. F. Zimmerman and I attended a very interesting C. A. rally in West Africa featuring Speed-the-Light.

We were visiting New Hope Town, the Assemblies of God leprosy colony and missionary center in Liberia, at the time of the Liberian District Council. The last day of the council emphasized C. A. work. Hundreds of people were in attendance including many young people.

Ken Short, former Speed-the-Light Field Representative, had spent some time in Liberia prior to this. He had told the Liberian Christ's Ambassadors about the Speed-the-Light program in the United States. This sparked an idea in the minds of the Liberian youth to have a comparable program in Liberia.

When we had lunch the last day of the council meeting, Brother Zimmerman and I were told not to come to the afternoon meetings. Instead we were asked to remain in the missionary bungalow and be ready for whatever might happen. We saw crowds gathering about two blocks away. We were puzzled as to what was going on but as we looked across the fields we could see that there was great activity.

Soon the meeting began and we could hear great sounds of singing. An enthusiastic rally was in progress. Then we saw a group of young men break away from the meeting and start up the road toward our house. They were

carrying an old-fashioned litter, or carrying hammock, which was used years ago as the principal means of transportation in the interior of Liberia.

They came up to our bungalow with a great show of drama and enthusiasm. They invited Brother Zimmerman to get into the hammock. Several tall young men placed the carrying poles on their shoulders and carried him down the road to the accompaniment of cheers, singing, and drum beating. When he arrived at the rally he alighted from the hammock and was asked to take a seat of honor with the leaders of the Liberian Assemblies of God and several village chieftains. Before long they came back after me and repeated this ceremony.

When we were all seated, we were told that the occasion was a Speed-the-Light rally which would memorialize the coming of the first missionary to Liberia. This was the reason for the historic carrying hammocks which were being used. We were then informed that since there had been progress in the way missionaries traveled, they would dramatize this progress.

Presently some nationals dressed as missionaries came riding up the road on bicycles. When they arrived near the scene of the meeting, they had flat tires and all kinds of trouble with their bicycles. They began fixing the tires in the hot sun and finally when they arrived at the meeting they were too weak and hot to conduct the service.

Next a Jeep drove up. This was to portray further progress in missionary travel. A missionary alighted from the Jeep and was greeted with a great volume of cheers. Interspersed with these introductions of different means of transportation there were speeches, songs, and a regular gospel meeting.

At five o'clock the entire atmosphere became tense. We wondered what the next means of transportation would be, when suddenly across the tree tops of the tremendous hardwood jungle surrounding us flashed a Speed-the-Light airplane. The C.A.'s had timed its coming so well that it appeared exactly at the moment it was called for in the meeting. Bundles of tracts were thrown out of the airplane as it dived low over the crowd. These floated down over the hundreds of people. Two or three times Charlie Hinson, the missionary pilot, circled over the field, dropped out leaflets, then flew to a nearby landing strip, and was brought to join the crowd in a Jeep.

This was the Liberian young people's method of depicting the progress

Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

434 W. Pacific St., Springfield, Mo.

of missionary travel.

The final highlight came in the evening service when they took up a Speed-the-Light offering. (This took more than an hour and a half.) They pitted the men against the women to see which could raise the most money. (In Liberia many of the women are the business heads of the family and are said to have more money than the men.) After the offering was taken it was discovered that more than \$100 was raised by the women and slightly less than \$100 by the men. The humorous touch to it all came when the leader got up and announced that this Speed-the-Light offering was going to put galvanized sheets on a nearby church. We thought this a slight departure from the original U. S. Speed-the-Light concept. But it was for a missionary cause, and was given sacrificially as unto the Lord—and we thanked the Lord that the missionary vision was spreading.



DOLLARS FOR MISSIONS—These happy Christ's Ambassadors in Detroit Lakes, Minnesota, were ready for their Speed-the-Light offering last year on Dollar Day—and oversubscribed their goal by \$5, according to Pastor Claude Bratvold. Speed-the-Light is the youth missionary program of the Assemblies of God providing vehicles, printing and radio equipment.

FERVENT IN SPIRIT

(Continued from page thirteen)

any man will come after me, let him deny himself, and take up his cross, and follow me." There is only one thing for which this self-life is fit and that is to be crucified, that Christ may be exalted in our lives. Let us have more preaching upon the bringing of self into conformity to the will and purpose of God.

Further glory is found in the simplicity of our trust. We can and should live so close to God that we will believe Him, trust Him, pray to Him, and depend on Him. What we cannot do for ourselves, He by supernatural intervention will do for us.

Another glory of this way is the wonderful yieldedness to the power of the Holy Spirit. It pleases God to have a many-membered body and if ever the world needed to see a manifestation of the Holy Ghost in the members of the body of Christ it is today. There was a day when the uninitiated heard the testimonies of our people and went away saying, "They all sound like preachers." The reason was that the anointing that rested on the preacher rested upon every member of the congregation. Let us be satisfied with nothing short of the manifestation of the Holy Ghost moving like a great symphony upon the hearts and lives of men and women, working in mysterious ways His wonders to perform. God has

placed a treasure in earthen vessels—a divine impartation that has come to operate through the lives of all His followers. These, my friends, have been the hallmarks of this significant revival.

THE GOALS

Let us look to God for direction that we may set for ourselves goals that are worthy and fitting for the movement of which we are a part. It is important that we articulate our goals and keep in clear perspective the ends for which we have been called.

We cannot console ourselves with past accomplishments. There is yet much to be done before the coming of the Lord. Some would look at the establishment of goals as carnal and unscriptural, but throughout God's Word we are given examples of prophets and leaders who set goals for the people.

Joshua called the people together and recognized the progress made and looked toward the future. After crossing the Jordan River he constructed an altar in the place where the priests' feet had trod, using twelve stones, and said: "Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God."

Jacob, on several occasions, established memorials as he looked ahead. After seeing a vision of heaven, he

rose up early in the morning and took the stone that he had put for his pillow, set it up for a pillar, and poured oil upon the top of it. It was here that he found God real and he called the place Bethel (the house of God).

Samuel rejoiced in progress and took a stone and made a memorial to the Lord. And immediately, we are told, "The Philistines were subdued!" We need to subdue some Philistines! We need some Bethels and Ebenezers for the work is not yet done!

During the past year, eight regional prayer meetings have been sponsored throughout the United States. Through these, many caught a new vision of goals ahead and the need to push forward for God. But we must not stop here. We need a new dedication to the mid-week prayer meeting. I believe our churches should not be sparsely populated on prayer meeting night. We see churches with hundreds in Sunday school and just a handful in the prayer meeting. I think this matter needs our serious attention.

It has been suggested that many of the older denominations began their fall from revival and evangelism at around forty to fifty years of age. Many of these began in a fiery revival but soon turned to a social and cultural emphasis. These things are good, but we were not called to serve tables but to win the lost to Christ. May our primary emphasis always be on this!

(Continued on page twenty-four)

Speed-the-Light Makes Possible

Four Fruitful Days of Gouronsi Evangelism

By CURTIS L. DEAN
Missionary to Upper Volta

OUR SPEED-THE-LIGHT CAR WAS "loaded to the gills" as we set out for the Gouronsi* village of Didir. In the car was all the equipment and supplies necessary for the coming four-day campaign in the bush country. (When we go back into the villages, besides taking equipment to be used in the open-air services we must also take our food with us. There is no way to get vegetables or fruits when away from home. Also, we must take our water filters so that we can have safe drinking water.)

To be truthful about the matter, we were not very excited about our trip. Actually we were exhausted and wished we could stay at home! For many weeks we had been going almost every day with four-day evangelistic campaigns in every village where there is an African pastor. We were racing against time because in just three more months the rains would come again and the roads would be closed. Sometimes we would close one campaign in the morning and begin at another village that very evening. It was too busy a

*The Gouronsi people are one of the many tribes of the Upper Volta, located north of Ghana in West Africa.

schedule to undertake in the tropical climate.

Had we known what God had in store for us at Didir, we would have been more content to go.

Didir was only about forty miles away, but it took us one hour and a half to reach it because of the poor road conditions. During most of the year the road is *impassable* because of the rains. Even now it seemed *impossible!* We often wondered if the car would hold together, due to the shaking it was receiving on that road. In one place we had to cross a rough, dry river bed because the bridge had collapsed.

At long last we reached our destination. The people gave us a tremendous welcome. We were the first missionaries to reach that village in several years, for the Koudougou mission had been vacant five years.

The Christians helped us set up our equipment in the grass hut which they had made for us. For four days this would be our home. We were very pleased with this hut for it was large and well-built. Some huts had been so

*The Mossi people are the dominant tribe among which the Assembly missionaries work in the Upper Volta.



With their Speed-the-Light car packed for trek, the Curtis Deans and their national workers prepare to leave for their evangelistic trip.

small that we were always hitting our heads on the roof. Another, where we had lived during the cold season, had been so poorly made we thought we would freeze.

As service time neared, we rapidly finished getting all the equipment into place. The electric generator light plant, which had been provided for us by the Assembly of Pratt, Kansas, would furnish power for the lights and other equipment. The loud-speaker would broadcast the recorded Mossi* and Gouronsi music played by the tape recorder. This would attract the attention of all the villagers and they would come to see and hear.

Before long, the crowd gathered and it was time for the Christians to sing. And sing they did! Their voices were filled with the love of God.

With the aid of our borrowed slide projector (and a WMC curtain used as a movie screen) we began to show the pictures of the life of Jesus; we told the people how Jesus had come to take away their sins and give them "heart-happiness" and eternal life. Conviction was strong as the people saw and heard of the gift of God's Son.

The next morning began with a service for the Christians, and God stirred



our hearts in preparation for what He was soon to do. Then we asked God to give us strength to go to the neighboring village of Mousya.

By that time we reached the market place the hot sun was boiling down upon us. Again the light plant was put in place so that we could use the loud-speaker system. We climbed onto a special platform built atop the Speed-the-Light car, for the crowd was mobbing the car. This was the only place we could stand and preach.

Then the miracle of grace began. With every song, conviction seemed to become stronger. As the African pastor and I gave out the Word of God, it began to take root in the hearts of the people. We knew that, to many of those in the crowd, it was the first time they had ever heard of Jesus.

In the distance a pagan funeral was passing, the mourners dancing to the heathenish rhythm of their tom-toms. We told the people that the Christian does not have to do these things, for when the Christian dies his soul goes to heaven; but if a man is not a Christian, then all these other things can do no good. At last, we asked if anyone would come and "give your sins to God" (the native way of saying, "Repent of your sins"). A moment of hesitation—then, "Yes, I will come!" said a Gouronsi woman. One by one they began to come.

There, while all the other villagers looked on, these people knelt beside the STL car and gave themselves to God. Suddenly, the first woman who had come arose and left. "That's strange, why would she leave so quickly?" I thought. But soon she was back, bringing another woman with her. Saved only five minutes, but already a soul winner! Others began to go and bring their friends to the new-found Christ. Thirty-four came to Christ that day and were bathed in the fountain of grace!

We gathered these new converts together, told them how to live for God, and made arrangements for their first church services. Now, every week, one of the Christians from Didir cycles to that village to minister to the new Christians. (There are no Gouronsi pastors available to pastor that village. Pray that God will call many Gouronsi young men to go to Bible School and prepare themselves to minister to their people.)

God had more in store. Sunday morning's service was anointed by the Holy



Brother Dean turns a native house into a missionary residence.

Spirit. The hearts of the Christians were stirred to a glowing zeal as waves of glory swept over the congregation which had gathered in that small mud church. When the service was finished, the Christians began beating their tom-toms and singing praise to God. Together we marched a mile to a small water hole for a baptismal service. The believers to be baptized were those who had been saved one year ago and had proved themselves worthy of Christian baptism.

The procession attracted the attention of the villagers, and when we arrived at the water hole many were on hand to witness this "strange" ceremony of the Christians. Six were baptized that morning. Each candidate gave a personal testimony of how God had saved him. How the Christians sang and rejoiced as these followed the Lord in water baptism!

Meanwhile, God was speaking to hearts. As soon as we came out of the water, one man came to us and said, "I am now ready to throw away my fetishes." So the Christians marched to his home, and this man brought out his first fetish. It was nothing but a piece of rock and a broken piece of pottery, but this man believed it was inhabited by demon powers and he had feared it for many years. The second fetish was made of woven horse hairs bound together by braided cords.

Before these things were destroyed, someone came and said, "The old woman who is here wants to be saved." We squeezed through the tiny door of the mud hut and in the darkness saw the frail old grandmother sitting on her grass mat. But the light of God's love shone through the darkness and soon her face was beaming because of her new-found joy in Christ. Now our procession headed back for the church and there we broke the fetishes and rebuked the powers of Satan. The former fetish-

worshiper gave himself to God.

Upon our arrival at the church, another man was waiting for us. He had been the first convert in Didir. He had helped build the church, but ten years ago had turned away from God. "Now," he said, "I'm coming back!" He knelt, confessed his sins, and was restored to his place in the family of God.

By this time it was late in the day, but again we loaded the STL car and set out for a village ten miles away. There was no road—it took one hour to go those ten miles. But what a happy privilege we had that evening. In that town, several had become Christians and for a long time had been praying that God would give them a pastor. This night we were taking their first pastor to them.

Like all the other pastors here, he will be completely dependent on his people for a living. He will live, according to God's plan, by the tithes brought by the Christians, independent of outside help. But how we do wish that there were funds available so that we could help him and others like him build their houses, buy extra grain during that first year, and buy sheet metal for the roofs of their new mud churches. (All they have now is a thatched mud roof, which limits the size of the church building, and which often collapses during the rains.)

As night approached we called the people together, told them the story of Jesus, and showed them the Bible pictures. Finally, though tired and weary—but happy and rejoicing—we headed back to the grass hut for a much-needed rest.

We still were to give thanks for one more thing: the protection of God. The next morning, as we prepared to leave, we picked up the suitcase and under it was a snake! Thank God, we had found the snake before it found us!

Had it been worth it all? Indeed it had! Thirty-six saved! Six baptized in water! One delivered from his fetishes! One backslider reclaimed! And all you friends at home who have supported us, provided our Speed-the-Light equipment, and prayed for us—you, too, had a part in the harvest of these precious souls.

Send Foreign Missionary offerings to
ASSEMBLIES OF GOD
Foreign Missions Department
434 W. Pacific St., Springfield, Mo.

(Continued from page Twenty-one)

Our families need a new dedication to the family altar and daily devotions. During the past year an effective tool has been provided by the Gospel Publishing House in the new quarterly, *God's Word for Today*. We need to return to daily reading of God's Word.

I am not interested only in private reading of the Bible, but public as well. Let us make greater use of the Bible in our churches—giving place to the public reading of the Word. Pastors, let us do more expository preaching. If you want to build Bible Christians lay the foundation of the Word of God. We need specific times in our churches for Bible study.

With all these things in mind, a committee was recently appointed at General Headquarters to look into goals for the coming years. It was felt that we should look ahead ten years, should the Lord tarry, for He has told us to occupy until He comes. The plan is to divide the ten-year period into five bienniums with a separate sub-theme for each. To briefly share with you the thought, the committee feels we could "double in a decade." And for the two-year period just before us a very appropriate sub-theme has been selected, the theme of "Breakthrough." We feel it is time to break through our lethargy, our complacency, our self-satisfaction and *status-quoism*! It is time to set up new horizons and go forward under God.

If we are to fulfill our God-given mission, we must be fervent in spirit, beginning with every individual heart and life, consecrated, dedicated, self-denying, and God-committed. God has His hand upon our movement. He has brought us far, but we face a task that demands a new fervency of spirit. We live in difficult days. Never have world conditions looked so gloomy. When war comes again we shall all suffer—America will not be spared. It behooves us to hold fast that which we have, to renew our strength, to reach outward and upward to our blessed Lord. Only as we keep our hand in the nail-scarred hand and walk with the Master can the future hold hope. Let us accept the challenge. Let us say, "God, you can count on me! I give myself, whatever I am, whatever I have! Lord, I place my all at your disposal that you might consume the sacrifice."

O God, send the fire upon the sacrifice!



C. M. Ward, Revivaltime speaker, conversed with Bernard M. Suttler (center), a representative of the Federal Bureau of Investigation in Washington, D.C. and Frank C. Mays (right), Potomac District Christ's Ambassadors' President, during the District Youth Convention.

C. M. Ward and FBI Official Address Youth Convention

The guest speaker at the Potomac District C. A. convention was C. M. Ward. Bernard M. Suttler, FBI Representative, also spoke.

Mr. Suttler, addressing an afternoon session of the two-day youth convention, told the Christ's Ambassadors that the Federal Bureau of Investigation places a greater emphasis on crime prevention than on crime detection.

"The solution to crime is in the high chair, not the electric chair," he said.

"The reason an increasing number of children hate their parents," he continued, "is that they feel their parents do not love them. Children cannot live without love."

He added: "Children must be introduced to the Lord while they are very young, and must learn early in life that God cares for the individual. Too many of today's children have never heard a kind word."

"Elements contributing to juvenile problems include too much money to spend, too much idle time, and too many bad pictures and books available. Science has not yet produced a formula

for molding character," he declared. "It has to be molded."

Mr. Suttler warned the scores of young people attending the convention that character is their most priceless possession. He reminded them that the FBI cannot use as an agent any person who has ever been arrested, even for the slightest infraction of the law. One slip is all it takes to be forever rejected by the Bureau.

The Potomac District C. A. convention met in the auditorium of the Westover Baptist Church in Arlington, Va. Frank C. Mays, District C. A. President was in charge. The large sanctuary was completely filled with young people.

A Metropolitan Youth Choir, directed by Pat Posey, was organized for the convention from members of the choirs in the Greater Washington, D.C., area.

Upon returning from the convention, Brother Ward expressed his opinion that the Potomac District Christ's Ambassadors have plan, purpose, and action.

WATCH YOUR INVESTMENT GROW

BUY ASSEMBLIES OF GOD BONDS BEARING 5% INTEREST

WRITE GENERAL TREAS. M. B. NETZEL • 434 W. PACIFIC ST., SPRINGFIELD, MISSOURI

RADIO NEWS FLASH!

The following stations have been added to the *Revivaltime* radio log:

ROCKMART, GEORGIA (WPLK)

1220 kc.—250 watts
Sundays, 2:00 p.m.

AMARILLO, TEXAS (KFDA)

1440 kc.—5,000 watts
Sundays, 8:30 a.m.

PULASKI, VIRGINIA (WPUV)

1580 kc.—5,000 watts
Sundays, 8:30 a.m.

TYLER, TEXAS (KTBB)

600 kc.—1,000 watts
Sundays, 9:30 p.m.

CORNING, ARKANSAS (KCCB)

1260 kc.—500 watts
Sundays, 2:30 p.m.

AUBURNDALE, FLORIDA (WTWB)

1570 kc.—5,000 watts
See local newspaper for time.

BAKERSFIELD, CALIFORNIA (KGEE)

1230 kc.—500 watts
Sundays, 8:30 a.m.

NORWALK, CONNECTICUT (WNLK)

1350 kc.—500 watts
Sundays, 8:00 a.m.

DALLAS, TEXAS (WRR)

1310 kc.—5,000 watts
Sundays, 2:00 p.m.

NELSON, B. C., CANADA (CKLN)

1390 kc.—1,000 watts
Sundays, 5:30 p.m.

KITCHENER, ONTARIO, CANADA (CKCR)

1490 kc.—250 watts
Sundays, 7:30 a.m.

REGINA, SASKATCHEWAN, CANADA (CKCK)

620 kc.—5,000 watts
Sundays, 10:15 p.m.

ITINERARY

OF RADIO REPRESENTATIVES

Revivaltime representatives may be heard in person in the following places:

C. M. WARD

October 10-20: SAN JOSE, CALIFORNIA (origination, October 15, Fairgrounds Building).

October 24-25 (a.m.): MEMPHIS, TENNESSEE—First Assembly of God, World Missions Crusade.

October 25-26: MATTOON, ILLINOIS—First Assembly of God, Forty-first Anniversary Rally.

October 27: TOLEDO, OHIO—Assembly of God, *Revivaltime* rally.

October 30-November 3: SOUTHERN CALIFORNIA—tour of *Revivaltime* rallies.

D. V. HURST

October 12-15: SAN JOSE, CALIFOR-

NIA (origination, October 15, Fairgrounds Building).

STANLEY MICHAEL

October 8 (a.m.): REVERE, MASSACHUSETTS—*Revivaltime* rally.

October 8 (p.m.): EVERETT, MASSACHUSETTS—*Revivaltime* rally.

October 9: Southern New England Ministers Institute.

October 22 (a.m.): CHANUTE, KANSAS—*Revivaltime* rally.

October 22 (p.m.): ARKANSAS CITY, KANSAS—*Revivaltime* rally.

October 23: LIBERAL, KANSAS—*Revivaltime* rally.

PASTORS, WORKERS! . . .

The Outreach Issue of the *Evangel* is still available at \$2.50 per hundred copies, postpaid anywhere in the U. S. A.

This issue is suitable for distribution throughout the community, not only during Enlargement Month, but also during the months to come.

Send cash with order. Minimum order 100 copies.

The Pentecostal Evangel

434 W. Pacific Street

Springfield, Missouri

A BIBLE STUDY ON

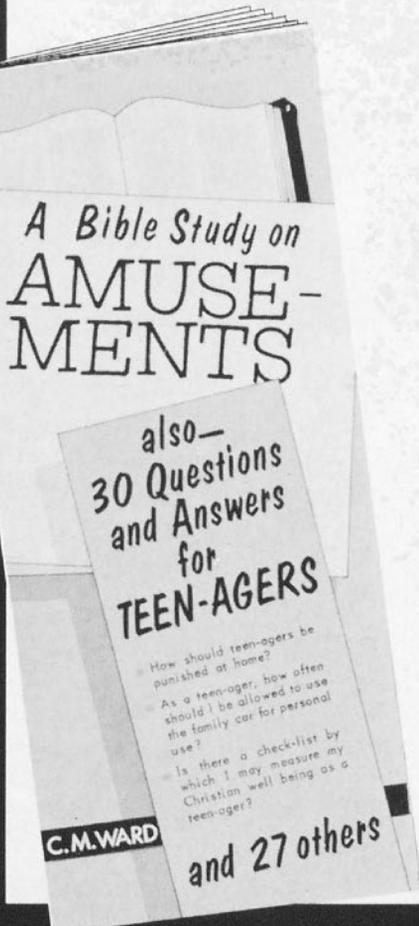
amusements

BY REVIVALTIME EVANGELIST C.M. WARD

The Bible says that we are to abstain from the very appearance of evil. But what is it and what does the Bible say about it? This is the subject of C. M. Ward's latest book—**A BIBLE STUDY ON AMUSEMENTS.** In the first section C. M. Ward has discussed *what the Bible has to say about harmless amusements.* There are guidelines by which to check amusements—and it is more important to know what God says, than what others say! Next he has answered *thirty questions* which have often come to him in his radio mail. Many of the questions come from young people who comprise a large share of the *Revivaltime* congregation. Included are answers to questions like these:

- How should teen-agers be punished at home?
- Should a child's will be broken?
- Is the use of tobacco or narcotics a sin?
- Is it right to refuse to participate in a school dancing class?
- **Is there a check list by which I may measure my Christian well-being as a teen-ager?**
- **Do teen-agers across the nation have a general code of conduct these days?**

These questions and answers will be of interest to parents and grandparents, too! If there is no teen-ager in your home, request a copy for a friend or neighbor. As teen-agers return to school this fall, they will find this book helpful to them in answering their friends' questions. To obtain your copy of A BIBLE STUDY ON AMUSEMENTS, fill in the coupon below and mail to REVIVALTIME, BOX 70, SPRINGFIELD, MISSOURI. When you write, be sure to enclose your special *Revivaltime* offering. *Revivaltime's* only means of support is the support of its loyal friends and listeners. You can share this burden by writing NOW.



Please send my free copy of A BIBLE STUDY ON AMUSEMENTS, by C. M. Ward. Enclosed is my investment in *Revivaltime's* ministry. \$.....

Name

Address

City State

REVIVALTIME, BOX 70,
SPRINGFIELD, MISSOURI



SAUL BEGINS TO WITNESS

Sunday School Lesson for October 15, 1961

ACTS 9:20-31; GALATIANS 1:15-19

A comparison of the passages which compose our lesson text is revealing. From Galatians 1:15-19 we learn that, some time between his conversion and his first trip to Jerusalem, Paul went into retreat in Arabia. Opinions differ as to precisely when this trip took place. However, of the following facts we may be certain: (1) Either between verses 19 and 20, or between verses 22 and 23, or between verses 25 and 26, Paul took a trip into Arabia. (2) A period of three years passed, either from the time of Paul's conversion until his visit to Jerusalem or from the time of his entry into Arabia until that visit to Jerusalem. Without attempting to settle the problem of chronological order, we shall treat the period of Paul's retreat, and then the period of his ministry in Damascus and trip to Jerusalem.

PAUL IN ARABIA. Galatians 1:15-17.

It is difficult for us to realize how revolutionary, as well as miraculous, was the experience which Paul had with Christ on the Damascus road. Here was a man, steeped in the teachings of Judaism, whose whole doctrinal scheme had been completely upset by his experience. It seems rather unlikely that Paul would have begun to preach immediately since his whole system of theology would have to be revised in the light of his experience with Christ.

This Galatian passage emphasizes the following points:

(1) Though Paul was not saved at an early age, he recognized the fact that God's call had preceded his natural birth. An awareness of God's eternal purpose for one's life, or a sense of destiny, is one of the most strengthening and stabilizing factors in the life of any child of God.

(2) Paul received a "first hand" revelation of Christ and the gospel. "For I neither received it of man, neither was I taught it, but by the revelation of Christ." When did this revelation take place? It came when Paul was in Arabia. There in some solitary place Paul spent a period of time (which may have been close to three years) during which he must have read over and over his Old Testament. As he thus read, prayed, and meditated, God by the Holy Spirit and apart from "flesh and blood" taught Paul the theology he was to pass on to us later in his Epistles.

All of this does not mean, of course, that Paul belittled the ministry of teaching which God has given to human instrumentality. On the contrary, no writer of the Scriptures has more to say about the importance of the ministry of teaching. However, Paul's experience was unique in that great redemption truths, especially in regard to the Gentiles, were first revealed to him by the Lord. Thus he dares to use the expression "my gospel."

(3) While it is true that since the Bible is the completed revelation of God's Word and nothing may be added to it, there is a sense in which God, by the Holy Spirit, wishes to give every believer fresh revelations of truth from His

Word. And with all due recognition to the importance of being taught by Spirit-anointed men, how blessed it is to have the Holy Spirit unfold and make real to our hearts God's Word as we study it prayerfully ourselves.

PAUL IN DAMASCUS. Acts 9:19-25.

(1) The theme of his witnessing. "And straightway he preached Christ... proving that he is the Son of God." At this time Paul little dreamed that he would be the author of fourteen books of the Bible. But his theme even then was Christ the Son of God.

(2) The effect of his witnessing. (a) *Amazement*. The amazement of Paul's hearers was due not only to his ability and power as a preacher but also to the simple fact that he was a preacher. They marveled at the transformation of one who had been such a hater and persecutor. A changed life is always a great attention-getter. (b) *Antagonism*. As it always is where the Spirit of God is much in evidence, men are either transformed or troubled by the gospel; they either bless the preacher or blast him! In this case, Paul was providentially aware of a plot to kill him and escaped from the city.

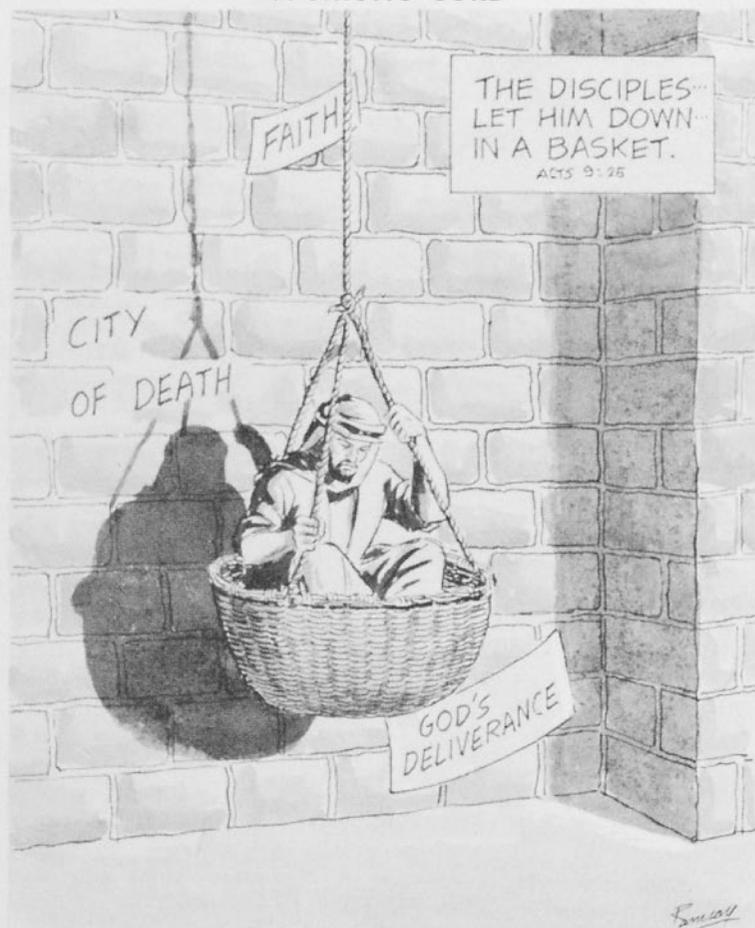
PAUL IN JERUSALEM. Acts 9:26-31.

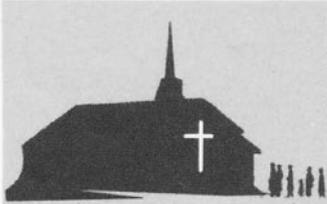
(1) Paul suspected. How strange that those who preach the gospel of power are reluctant to accept the proof of its power. Because of his background, even the Jerusalem believers were suspicious of Paul and doubted the reality of his conversion.

(2) Paul defended. Good old Barnabas! His name means "son of consolation," and he lived up to his name. Wherever you come across Barnabas, you usually find him encouraging, helping, or defending someone. Such a ministry is much needed today and is available to all of us.

—J. Bashford Bishop

A STRONG CORD





The Family Altar



MISSIONARY BIRTHDAYS DAILY BIBLE READINGS BY R. G. CHAMPION

MONDAY, OCTOBER 9

READ: James 2:1-9

LEARN: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" (James 2:1).

FOR THE PARENT: This passage warns of the danger of having "respect of persons"—favoring one person above another because of his wealth, position, etc. The passage begins with a warning against such an attitude. It then gives an illustration of the attitude, showing how it might be in a church (vv. 2-4). James points out why this is wrong (vv. 4-7) and shows that it breaks God's law—and as such God calls it sin, vv. 8, 9.

QUESTION TIME: What is the meaning of the term, "respect of persons"? (See above.) Why should Christians avoid it? (See above.) Why is it a sin (vv. 8, 9)?

MISSIONARY BIRTHDAYS: Mrs. H. B. Hawkes, East Pakistan; Mrs. William Lasley, Senegal; Miss Marian Neff, India; Mrs. J. W. Nilsen, Congo; Mrs. E. E. Vincent, Hawaii; Mrs. Kenneth Weigel, India; Mrs. William Ponge, Alaska.

TUESDAY, OCTOBER 10

READ: James 2:10-17

LEARN: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

FOR THE PARENT: Verse 10 emphasizes a person's relationship to the law if he sins by showing respect of persons. Verse 11 is another illustration of this truth. The Christian will not be judged by Moses' law but by the law of liberty, v. 12; and this actually places a greater responsibility upon us in our relationships with others, v. 13. Verses 14-17 begin the famous passage on the relationship of faith and works, stressing that faith, by itself, is alone and dead.

QUESTION TIME: What is a person's relationship to the law if he disobeys it in just one point (v. 10)? Under what law are Christians tried (v. 12)? What responsibilities can you think of that go with liberty?

MISSIONARY BIRTHDAYS: E. Walter Erola, Burma; Mrs. George Goomas, Greece; Mrs. D. L. Jolley, Ghana; John T. Kindall (Indian), Idaho.

WEDNESDAY, OCTOBER 11

READ: James 2:17-26

LEARN: "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

FOR THE PARENT: Review the material studied yesterday on the relationship of faith and works, stressing the example given in verses 15, 16. Those who argue that faith only is sufficient need look only at the example of Satan, v. 19. James then gives two widely different examples, Abraham and Rahab, whose faith was demonstrated in their works. Thus works are a demonstration of our faith. A lack of works demonstrates a lack of faith. The two must go together in our Christian experience.

QUESTION TIME: How are faith and works related? Why is faith by itself not sufficient (vv. 18-20)? How did Abraham demonstrate his faith by his works (vv. 21-24)?

MISSIONARY BIRTHDAYS: Delmar A. Guynes, Malaya; Theodore R. Schultz, West Africa; Mrs. Ovid Dillingham, North India; John L. Weidman, Upper Volta; Virginia Kridler (Indian), Arizona.

THURSDAY, OCTOBER 12

READ: Acts 9:20-31; Galatians 1:15-19

LEARN: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5).

FOR THE PARENT: (Additional material on "Saul Begins to Witness" will be found on Sunday's Lesson page.) Review the story of Saul's previous attitude toward Christians and his miraculous conversion (Acts 9:1-19). Point out that as soon as Ananias had met and ministered to Saul, then Saul began to tell others what had happened to him, v. 20. Show the reaction of people to his testimony, vv. 21-30. His conversion seemed to bring about a period of rest from persecution for the Early Church, v. 31.

QUESTION TIME: What was one of Saul's first activities after he was filled with the Spirit (v. 20)? How did his former friends react to his testimony (vv. 21-25)?

MISSIONARY BIRTHDAYS: Cecil M. Good, Ceylon; Mrs. A. W. Hargrave, Nigeria; Eldon Vincent, Hawaii; Mrs. John Bennett (Indian), Idaho; Mrs. D. V. Plymire, Formosa.

FRIDAY, OCTOBER 13

READ: Genesis 3:4-8; Romans 5:12; 3:23; Isaiah 53:6; Ezekiel 18:20; Ephesians 2:1; John 3:36; Deuteronomy 5:29 (Sunday's Lesson for Juniors)

LEARN: "For all have sinned, and come short of the glory of God" (Romans 3:23).

FOR THE PARENT: The theme of this lesson is "Why I Need to Be Saved." Read one passage at a time, relating it to this general theme with remarks—showing the entrance of sin into the world, discussing what sin is, and stressing that all are sinners. Then show how we can have forgiveness through Christ. If the Spirit of God so directs, press for decisions for Christ among family members.

QUESTION TIME: How did sin enter the world (Genesis 3:4-8; Romans 5:12)? How can we have forgiveness for sin (John 3:36)?

MISSIONARY BIRTHDAYS: Mrs. L. E. Dowdy, Chile; Chaplain (Lt) S. E. Linzey, California; James S. Kessler, Ghana; David E. Wakefield, Togo-Dahomey; Mrs. Calvin Zeissler, Philippines.

SATURDAY, OCTOBER 14

READ: 1 Kings 18:1, 2, 17-46 (Sunday's Lesson for Primaries)

LEARN: "Great is the Lord, and greatly to be praised" (Psalm 145:3).

FOR THE PARENT: A rather lengthy passage is suggested for today—perhaps you will wish to use several members of the family for the reading. Have members of the group review the story, bringing out what they feel are the most important points and lessons from it. Sum up the discussion by stressing God's power, His concern for the glory and honor of His name, and His willingness to listen to the voice of His servant who serves Him with faith.

QUESTION TIME: Why did Ahab accuse Elijah of troubling Israel? Who really was causing Israel's trouble (v. 18)? What test did Elijah propose to prove who was the true God (v. 24)? What was the result (vv. 29-39)?

MISSIONARY BIRTHDAYS FOR SUNDAY: Mrs. R. E. Allen, Hawaii; William S. Brooke, Costa Rica; J. Paul Bruton, Tanganyika; Richard W. Dortch, Belgium; Mrs. John Franklin, Guatemala; Mrs. Nettie Juergensen, Japan.

THE RAPTURE OF THE SAINTS

(Continued from page five)

voice revealed Him to Mary, and the hearts of the disciples on the way to Emmaus burned within them as He talked to them. He ate fish and honeycomb in their presence. He invited them to place their hands in His side and feel the nail prints in His hands and feet, that they might know it really was He. He spoke the same words of peace and kindness. He performed miracles again and was indeed "this same Jesus," although now in a glorified body.

We look for the Saviour from heaven, our Lord Jesus Christ, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:21, 22). Paul referred to "the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead" (Ephesians 1:19, 20). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

Here are Scriptures, positive statements, that our bodies shall be transformed—just as His body was. The first act, therefore, in the great Rapture hour, will be the divine touch of Almighty God on the living bodies of His children—transforming them in a moment, in the twinkling of an eye, giving them glorified bodies, such as He gave His Son when He became the first-begotten from the dead.

It is hardly possible to distinguish, at least in point of time, between the first and second stages of the Rapture. The second phase follows instantly. With these changed bodies, we shall be caught up to meet Him in the air. The same "power, which he wrought in Christ, [will raise us also] from the dead," and make us to be seated in heavenly places as Jesus was (Ephesians 1:20). This is the actual translation—whisked away in a moment of time from earth to glory.

The astronauts of today have a faint resemblance to the glorified "astronauts" of the Rapture. Today, natural men are propelled in a rocket, wrapped in garments to protect them in the

rapid changes of air pressure and air quality. They return to this earth quickly as the same beings, which has been expelled and propelled a few moments before. The glorified saints will simply be released from the power of gravity and have their bodies changed completely for adjustment, not just for aerial flight, but for eternal habitations on the planet of heaven itself. They will not return with mortal bodies to this earth within a few hours, but will come back again a few years later, with Christ and His angels, to conquer the wicked sons of men and establish His reign of righteousness and peace for a thousand years on this terrestrial ball. This is God's truth, absolute truth, realistic truth, truth which we will experience and the world will learn about, not many days hence.

As there will be sentiment for Christ in His return for His own, there will be a reciprocating sentiment in our hearts. First of all, consider the sentiment which is purely human. Paul wrote: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thessalonians 4:13, 14). The Lord God will descend from heaven with a shout, with the voice of the archangel, and the trump of God, *having our loved ones with Him*. At that very moment the bodies of these loved ones, which had lain and dissolved in the grave, will be resurrected and will rise to become the glorified bodies in which the spirits of "just men made perfect" will live forever. We will thus meet our loved ones and know as we are known. We will be known to them and they to us, and what a glad eternal reunion that will be.

It is a part of the plan of our Master *not* to leave our loved ones in heaven to there await His triumphant return with us, to meet them there around the heavenly throne. With human eagerness, He calls them together to come back with Him on His journey down to get us, that the reunion may not be delayed one moment longer than necessary; for He would rejoice in our joy as we meet our loved ones again, as they come with Him.

But the supreme moment, the high climax of this thrilling event, is yet to be considered. In 2 Thessalonians 2:1, Paul refers to our gathering together with Him. In His First Epistle to the Thessalonians (4:17-18), He had said that the climax of the Rapture will be "to meet the Lord in the air: and so shall we ever be with the Lord." John says that when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

Thousands of years before, Job had said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25-27).

"It will be worth it all when we see Jesus:

One glimpse of His dear face, all sorrow will erase."

"On His beautiful throne, He will welcome me home,

After the day is through."

This is the supreme moment for which we have lived. We have felt His presence with us along life's journey. We have felt the touch of His hand on ours. We have been conscious of His presence with us, as we have met together in His name. But we have walked by faith and not by sight. But at that grand moment faith will no longer be necessary, for we shall see Him as He is, and gaze upon His face. Even so, come, Lord Jesus!

Classified Ads

This column is offered as a service to our readers. All ads are carefully screened before acceptance but publication of ads does not necessarily indicate endorsement of the advertisers.

RATES: 35c a word; minimum charge \$5.00. Before submitting an ad, write for complete information and copy blank. Address: Advertising Manager, THE PENTECOSTAL EVANGEL, 434 W. Pacific St., Springfield, Missouri.

BIBLES REBOUND

INTERNATIONALLY KNOWN SPECIALISTS. Write for illustrated price list. Norris Bookbinders, Greenwood, Mississippi.

MUSICAL INSTRUMENTS

ACCORDIONS: Christians buy direct from Christian importer. Save to 75%. Lifetime guarantee. Free accordion course. See and play Italy's finest accordions in your home before buying. Priced from \$50.00. High trade-in allowance. Sensational payment plan. Down payment as low as five dollars. Free large color catalog. Write direct to Crown Importers, Box 175E, Sioux City 2, Iowa.

ACCORDIONS! World's largest importer offers Christian families new 1962 famous makes at savings up to 75%. Free home trial. Easy terms. Trade-ins accepted. Free lessons! Lifetime guaran-

tee. Big catalog free. ACCORDION CORPORATION OF AMERICA, Department PV, 2003 West Chicago Avenue, Chicago 22, Illinois.

GUITARS! Big discounts to Christians! Famous makes. Standard or electric. Five day home trial. Easy terms. Trade-ins. Free catalog. Write GUITAR WORLD, Department PV, 2003 West Chicago Avenue, Chicago 22, Illinois.

CHURCH FURNITURE

CHURCH PEWS \$4.50 per foot and up. Folding tables and chairs at wholesale prices. Write Lynch Supply Company, 1815 South J, Fort Smith, Arkansas.

PEWS, PULPIT AND CHANCEL FURNITURE. Low direct prices. Early delivery. Free catalogues. Redington Company, Dept. A., Scranton 2, Pennsylvania.

SUNDAY SCHOOL CHECKUPS

IT'S NOT TOO LATE TO SEND in your Sunday school Checkup. Fill in and mail today!

FOR SALE

THE STRIPES THAT HEAL. Free booklet to those needing healing. Don Gossett, Gospel Park, Brooks, Oregon.

ANNOUNCEMENTS

DEDICATION SERVICES of Central Assembly of God church, Waterloo, Iowa, Oct. 8. Special speakers: T. F. Zimmerman, General Superintendent; T. E. Gannon, West Central District Superintendent. (Paul Tinlin is pastor.)

NEW YORK DISTRICT SUNDAY SCHOOL CONVENTION, Oct. 9-11, 255 Washington St., Binghamton. Speakers: W. E. Kirschke, L. B. Keener, Paul Fenton, Billy Reeves. For information write to Leon Miles, Colvin Station, Box 122, Syracuse 5, N. Y.

A GREAT CAMP IN TEXAS

The annual camp meeting of the West Texas District Council was held in Lubbock, Tex., July 25-August 3. Many felt it was one of the greatest camps in a number of years. Daniel T. Sheaffer of Miami, Okla., was morning and evening speaker. Many souls sought the Lord for salvation and the baptism of the Holy Spirit; a number were healed. The anointed ministry of Brother Sheaffer was a great blessing and the presence of the Lord was manifested in every service.—by *Chas. J. Eastes, West Texas District Secretary-Treasurer.*

NEW OFFICIALS IN INDIANA

Gordon Matheny of Hammond has been appointed District Secretary of the Indiana District, and Stewart Robinson of Michigan City has been appointed Missionary Director and Missionary Secretary. These positions formerly were filled by W. L. Thornton who resigned his church in Indianapolis to assume pastoral duties in Hong Kong.—by *Wm. F. VanWinkle, District Superintendent.*

WITH CHRIST

CHARLES B. KIRSCH, 33, Bremerton, Wash., recently went to be with his Lord as a result of a plane crash. His wife was killed in the same crash. Ordained in 1952 in the Nebraska District, he was a member of the Northwest District at the time of his passing. Pastorates held were in Central City, Nebr., Nampa and Lake Fork, Idaho. He was manager of the Horton Nursing Home in Bremerton at the time of his death. He is survived by two small children, Charles, Jr., 5, and Vickie, 2½.

EVANGELISTIC CAMPAIGN CALENDAR

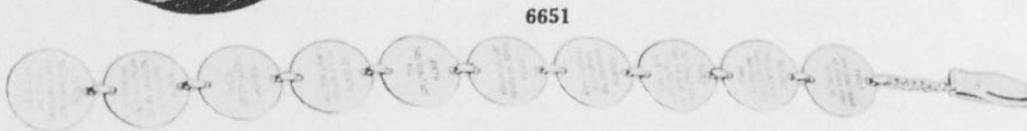
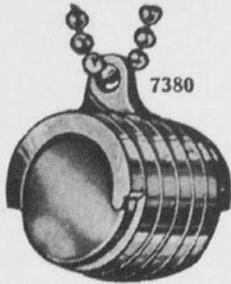
STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ariz.	Winslow	A/G	Oct. 3-22	Quentin Edwards	Bill Newby
Calif.	Arcata	Revival Tab.	Oct. 8-22	Fisher-Cheek Team	H. C. Lafferty
	Beaumont	* A/G	Oct. 10-15	Ralph & Edith Coe	A. Keene Moore
	Delano	A/G	Oct. 11-22	Orrin Kingsriter	Ray Wilkerson
	Fresno	FG Tab.	Oct. 15—	Ron Prinzing	Bob Thomas
	Kings City	Full Gospel	Oct. 8—	David O. Bunch	Dale Maw
	N. Sacramento	First	Oct. 10-22	Denny Davis	Robert Clark
	Roseville	First	Oct. 10—	O. E. (Gene) Vaale	Robert Pirtle
	Santa Maria	A/G	Oct. 1—	Glen & Faithe Shinn	Ernest J. Kumpe
	Fort Collins	* First	Oct. 15-27	Charles Senechal	J. C. Musgrove
	Conn.	Danbury	** First	Oct. 8-13	Victor Etienne
Ga.	Dexter	Glad Tidings	Oct. 1-11	Perrello Brothers	Bradley M. Shaw
	Pearson	Goodwill	Oct. 4-15	Michael H. Lord	M. Leonard Sapp
Ill.	Warner Robins	First	Oct. 8-22	J. I. Carroll	H. F. Freeman
	Moline	Bethesda	Oct. 15-22	J. G. Hall	Howard Wicker
Ind.	Evansville	First	Oct. 10-22	Calvin Melton	Don Cox
Iowa	Clarion	A/G	Oct. 3-15	Norman & Mrs. Hays	M. G. Michaelson
	Sioux City	First	Oct. 15—	David & Mrs. Howe	Kenneth Baker
	Waterloo	Central	Oct. 11-15	A. A. Wilson	Paul B. Tinlin
Kans.	Arkansas City	A/G	Oct. 8—	J. B. & Mrs. Essary	C. L. Barnes
	Leavenworth	A/G	Oct. 3—	R. L. Smith	Howard Shelton
	Pomona	A/G	Oct. 1-15	Johnny & Mrs. Garrison	Vryl Pember
	Pratt	A/G	Oct. 15-27	Jeremiah Hanley	L. Glen Ahlf
	Wichita	First	Oct. 10-22	Bob & Jeri Winford	R. R. Morrison
La.	Wichita	Trinity	Oct. 10—	Billy D. Guthrie	Dean Nygren
	Alexandria	A/G	Oct. 15—	Joey & Mrs. Laird	H. Burroughs
Md.	La Vale	A/G	Oct. 10-22	John Higginbotham	H. L. Wigfield, Sr.
	Prince Frederick	FG Tab.	Oct. 8-21	John Briscoe	Milton E. Wolfe
	Westernport	First	Oct. 10—	C. S. Tubby	A. Newton Chase
Mass.	Quincy	Glad Tidings	Oct. 12-22	Robert Watters	Hugh Corey
	Taunton	A/G	Oct. 10—	Robert Watters	Richard Bergstrom
Mich.	Dearborn	* Gospel Tab.	Oct. 15-20	Bob Olson	Parvin Lee
	Pontiac	First	Oct. 15-22	Louise Nankivell	Arnold Hashman
Minn.	Rochester	A/G	Oct. 1-22	Musical "Vanns"	O. E. Carter
	Willmar	A/G	Oct. 10-22	John Everett	Richard Orchard
Mo.	Festus	A/G	Oct. 3-15	Andrew Smith	Thos. D. Jennings
	Kansas City	Ruskin Hts.	Oct. 15-29	Jim Chandonnet	Olin E. Brown
	St. Joseph	Wyatt Park	Oct. 11-22	G. A. & Mrs. Snavely	Wm. B. Friend
N. Y.	East Aurora	A/G Church	Oct. 8-22	Albert & Tommy Reid	Chas. Thomas
	Staten Island	El-Bethel	Oct. 12-29	The Bender Team	F. M. Reynolds
N. Dak.	Minot	A/G	Oct. 10-22	The Grabans	Paul R. Sandgren
Okla.	Ardmore	Lighthouse	Oct. 8-22	Al Davis	John Newby
	Broken Arrow	A/G	Oct. 8—	Harold "Bo" Daniel	James Dodd
	Muskogee	First	Oct. 8—	Keith L. Belknap	S. J. Colburn
	Sand Springs	First	Oct. 15-29	Bobby Green	George Smith
	Tulsa	Faith Tab.	Oct. 15-29	Carl & Edna Goodwin	Don Mallough
Oreg.	Tulsa	Red Fork	Oct. 8-22	C. G. Rose	H. A. Brummett
	Eugene	First	Oct. 8—	W. E. (Gene) Scott	Murray McLees
	Ontario	First	Oct. 10—	Gospel Evangel-aires	Marion Ravan
	Port Orford	A/G	Oct. 8—	Carl & Mia Gustafson	O. C. Alexander
Pa.	Adrian	A/G	Oct. 3-15	Buchwalter-Brosey Tm.	Roger Pence
	Huntingdon	A/G Tab.	Oct. 12-22	Paul Wislocky	Ed Berkey
	Indiana	First	Oct. 1—	Ralph A. Creider	Wm. B. Keifer
S. Dak.	Mansfield	Highway Tab.	Oct. 11-22	John French	Raymond Valimont
	New Kensington	Gospel Tab.	Oct. 10—	Harold W. May, Jr.	Asa C. Martin
Tex.	Lead	A/G	Oct. 10-22	Robert A. Paul	J. M. Cummings
	Amarillo	San Jacinto	Oct. 3-15	Roy & Mrs. Lee	J. E. Burkhalter
Wash.	Corpus Christi	* Bethel	Oct. 15-27	Billy & Kathy Long	Joe W. Nash
	El Paso	First	Oct. 6—	Harmon-Mack Team	Wm. F. Hageman
	Renton Highlands	Berean	Oct. 10-22	Musical Lebsacks	Rollin Carlson
W. Va.	Grafton	A/G Tab.	Oct. 3—	John Masto	Hazel B. O'Brien
Wis.	Milwaukee	Grace Church	Oct. 10-15	J. G. Hall	Howard Lecher
	Milwaukee	Com. Gosp. Tab.	Oct. 3-8	Garfield J. Unruh	John Congelliere
	Oshkosh	First	Oct. 10—	Joseph De Grado	Lonnie L. Osborn
Canada	Racine	A/G	Oct. 10-22	Garfield J. Unruh	Andrew Eytzen
	Toronto, Ont.	Evangel Temple	Sept. 27-Oct. 23	The Sunshine Party	W. G. McPherson

* Children's Revival

** Youth 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.

GIFTS AND AWARDS



TEN COMMANDMENTS BOOKMARK. A gift award that is both useful and attractive. The Ten Commandments Bookmark is a chain of flat goldlike metal discs, $\frac{7}{8}$ of an inch in diameter. Each disc is stamped with one of the Commandments.
13 EV 6651 \$1.00
Size $\frac{3}{8}$ -inch discs
13 EV 6656 \$1.00

POCKET PIECE KEY CHAIN. The personal pocket piece attached to this brass key chain is the same size as a large coin, which always has a special "feel appeal" for a man or boy. Durably made of brass they can be counted upon to render long and useful service.
17 EV 7376 Cross design on front: Text on reverse: Psalm 46:1.
17 EV 7377 Bible design on front. Text on reverse: John 3:16.
15c each

MAGNVIEWERS WITH KEY CHAIN. An unusual and useful novelty that has excellent appeal as an award item for boys or girls. Each magniviewer, made of plastic and approximately 2 inches high, has a Biblical picture or text embedded in the base which can be seen when the viewer is held to the eye. Five different pictures or texts to choose from, each with key chain.
17 EV 7325 Prince of Peace
17 EV 7326 Mount of Olives
17 EV 7327 The Lord's Prayer
17 EV 7328 John 3:16
17 EV 7329 The Last Supper
25c each

TEEN COMMANDMENTS BRACELET. This beautiful chain bracelet has ten little attachments each of which is stamped with a rule that every young person should follow in order to be a good citizen. Attractive as a gift, inspiring as a guide to conduct.
17 EV 7196 \$1.00

MINI-PURSE. A cute miniature coin purse and money folder, with closure snap and attached key chain. In assorted colors: red, green and gray. Gold-stamped with motto text: "Serve the Lord with gladness."
17 EV 7318 39c

BOW KNOT PIN. A beautiful bow knot pin with oval pendant showing the head of Christ in gold or rhodium against a suitably colored background. Safety catch. Size of pendant $1\frac{1}{8} \times \frac{7}{8}$ inches.
15 EV 7010 Rhodium \$1.00 each
15 EV 7015 Gold

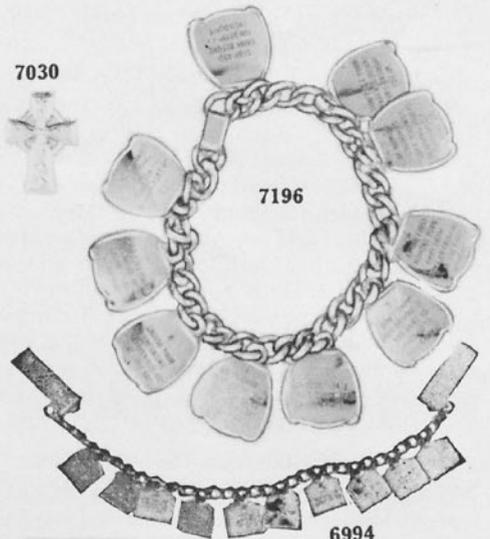
STERLING SILVER CROSS. This exquisite little silver and rhinestone cross ($\frac{3}{8}$ inch) with screw back makes a gift of lasting value. Individually packaged in plastic case.
15 EV 7096 \$1.00

TEN COMMANDMENTS SWEATER CLIP. Ideal gift for young girls. This beautiful sweater clip is a chain of discs $\frac{3}{8}$ of an inch in width each stamped with one of the Ten Commandments.
15 EV 6994 \$1.00

CELTIC CROSS LAPEL BUTTON. This artistically designed Celtic cross lapel button will appeal to all. Individually packed.
15 EV 7030 50c

CELTIC CROSS TIE TACK. Beautifully designed in the Celtic pattern. This miniature Tie Tack will be appreciated by any man or boy.
15 EV 7031 75c

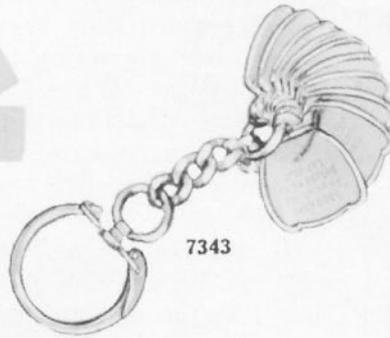
KEY CHAIN COIN HOLDER. This Key Chain holds firmly up to five coins, not larger than nickels. Handy for carrying car tokens, parking pennies or nickels, children's lunch money, etc. Chain for house key or for attaching to child's belt-strap. With Scripture text.
17 EV 7380 15c



FOR ALL OCCASIONS



7413



7343



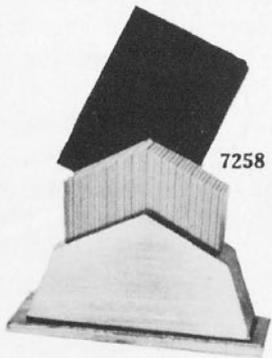
7361



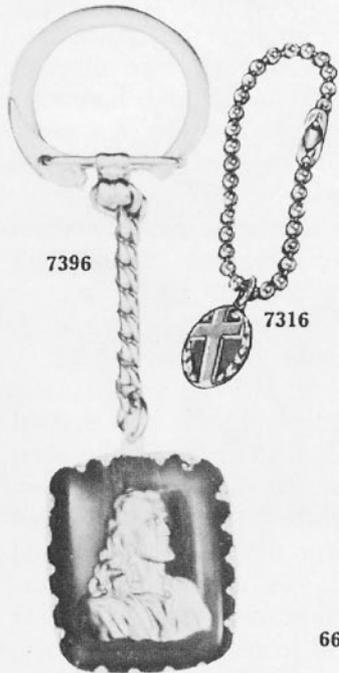
7154



7036



7258



7396

7316



6653

CROSS AND WREATH LAPEL PIN. This Christian witness item has a fine blue enamel as a background to the shiny gold-plating of the cross emblem. A distinctive and beautiful pin.

15 EV 7044

65c

TEN COMMANDMENTS BRACELET. This attractive bracelet is a combination of imitation pearls and links with the commandment plaques attached to the links. A beautiful gift any girl will treasure.

17 EV 7413

\$1.00

CROSS AND WREATH KEY CHAIN. A handsome beaded key chain, with a cross emblem of a shiny gold finish set off by a deep red enamel background. A useful gift that will be appreciated by anyone.

17 EV 7316

50c

TEEN COMMANDMENTS BOOKMARK. Especially suitable for the up-and-coming generation. Here is a novel set of ten rules which, if followed, will help teen-agers to make better citizens of themselves. Gold-plated.

13 EV 6653

\$1.00

TEN COMMANDMENTS KEY RING. A sturdy key ring with locking device that makes it easy to get keys on and off. The short metal chain, links together ten gold-like metal discs, each of which is stamped with one of the Commandments. An ideal inexpensive gift for either sex or any age.

17 EV 7361

\$1.00

PRECIOUS PROMISE CARD HOLDER. Cedar—for beauty and fragrance. A fitting container for the Everlasting Promises. This lovely container is made to hold one full box, or around 200 Precious Promise Cards. Size 5¼ inches long by 2¼ inches wide, and 3½ inches high. The gift unusual for many occasions.

17 EV 7259 Holder Only

\$1.00

17 EV 7258 Holder with Cards

\$1.50

PRECIOUS PROMISE CARDS. A suitable gift at all times. This gift box contains approximately 200 verses of God's wonderful promises. A unique way to learn the Word of God and at the same time receive a spiritual blessing. Printed on a good grade colored card. Should be in every sick home, and can be used in the hospital, sick-room, Sunday school class or C. A. Society.

17 EV 7257

75c BOX

TEN COMMANDMENTS BRACELET. A handsome gift or award any girl would like to receive. Each of the ten goldlike metal discs composing the bracelet is stamped with one of the Commandments.

17 EV 7194

\$1.00

STERLING SILVER TIE TACK. A miniature sterling silver cross set with tiny rhinestones. Mounted in sparkling plastic box. The perfect gift for man or boy.

15 EV 7036

\$1.25

BEDTIME PRAYERS. These bedtime prayers will help inspire reverence and gratitude and help teach self-expression to God. Written for children of all ages there is a different prayer each night for an entire month.

17 EV 7154

75c BOX

KEY CHAIN. The beautiful head of Christ plaque, with a blue background, attached to a high quality key chain makes this an appropriate gift for men and women, boys and girls. Keeps keys safe and handy at all times.

17 EV 7396

\$1.25

TEEN COMMANDMENTS KEY RING. This is much more than a useful key ring. The ten attachments are stamped with rules of good conduct that will be a distinct help to young people. A novel idea that will interest and should influence the young generation.

17 EV 7343

\$1.00

**GOSPEL PUBLISHING HOUSE
SPRINGFIELD, MISSOURI**

OR-

332 W. COLORADO STREET,
PASADENA, CALIFORNIA

POST PAID in U.S.A.



STOP the TRAIN!

By C. D. CARTER

JUST LOOK AT THAT BIG TRUCK," SAID ELSIE AS THE group of school children neared the railroad crossing. "It must be stalled, and they can't budge it. It would be terrible if a train were coming now."

"I think a train *is* coming now," said Frank a trifle anxiously. "It's about time for the passenger train, you know, and if I'm not mistaken I heard the whistle only a minute ago."

The stalled truck was really a big one, and it was loaded

down with five or six tons of coal. The engine would not start again and evidently the driver did not know what to do. Freddie looked up the track, and now he could see a black speck in the distance. He knew it was the speeding locomotive of the "Cincinnati," and it would be upon them in another minute or so.

"Let's run up the track and try to stop it," said Elsie in desperation; and all the children started running up the track together. They began waving their arms frantically as the oncoming train bore down upon them.

The fireman, George Myers, was watching the track very closely at the time and saw the children waving their arms. He shouted to the engineer, Fred Dean, who applied the emergency brakes. The train rolled to a stop less than fifty feet from the stalled truck!

"It was just in time," he said. "The big truck was loaded with five or six tons of coal. Without a doubt it would have been enough to cause a derailment."

So the alert children undoubtedly saved a number of lives that day by their thoughtfulness. And if you are not saved, dear friend, may we remind you that like this fireman and engineer, you too are speeding toward death and destruction. Derailment may be only a short distance ahead of you, and remember what God says: "After this the judgment" (Hebrews 9:27).

Possibly you have been warned about all this before, but you did not pay attention? Perhaps a few preachers, a few relatives or other Christian friends have been running up the track in your direction, waving frantically to you to stop, before it is too late. Can it be that you are ignoring them? Really, you should appreciate their efforts to stop you in your dash to destruction. When people go out of their way to help you, the least you can do is to stop and consider your final destiny.

If you don't mind, I would like to join the crowd and plead with you to slow down. Look up the track through the Word of God, and you will see *death* and *judgment* stalled on the track awaiting your arrival. Why not come to a stop before you find yourself in a lost and doomed eternity?

A preacher I know was talking to a man recently about his need of a Saviour, and he readily admitted his great need. He said he fully intended to come to Christ and be saved, but he wasn't quite ready to come at that time. A few weeks later he suddenly dropped dead, and as far as anyone knows he had not come to Christ. So the only possible conclusion is that he was lost in spite of his good intentions. And likewise you can be lost in spite of yours.

Then do not put off this important matter any longer. If you value your own eternal comfort *act today*. God loved you enough to send His only Son to die for you; and now the Spirit of God pleads with you to surrender yourself to Him and trust Him as your own Saviour. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

He died that you might live, so why not look to Him and really trust Him as your own precious Saviour right now? He has borne all the punishment due for your sins, and now you will never have to suffer for them yourself, providing that you receive Him as your Saviour. Trust Him today and you have His promise that you will "not come into condemnation" or judgment (John 5:24).

—The Gospel Herald