

The Pentecostal

Evangel

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

SAITH THE LORD

FILE COPY

HE KNOWS THE WAY

I know not where my steps may lead
In days to come;
But He, who for my sins did bleed,
Will guide me home.

And though the road be rough and steep,
I'll have no dread;
For He, who for my sins did weep,
Walks on ahead.

Though valleys dark and mountains high
May bar my way;
Through Him, who on the cross did die,
I'll win the day.

And at life's end, my journey o'er
I'll see the face
Of Him who journeyed on before—
Saved by His grace.

October 15, 1961 . Ten Cents

OCTOBER 15, 1961

NUMBER 2475

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... **We believe** the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations. WE BELIEVE that the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ.

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Average paid circulation in August
171,929 copies weekly

A Three-Point Challenge

One of the most significant actions at the 1961 General Council of the Assemblies of God was the preparation and adoption of the report on Spiritual Life. The Lord surely gave the brethren who served on this committee a keen insight into the spiritual condition of our constituency, and their observations should be taken to heart by all our churches and members.

"With sincere appreciation for the emphasized interest being given to the spiritual life of our Movement on the part of our leaders," the committee happily reported that "there is evidence of increased spiritual fervor among us." But the committee added:

"This fervor will not remain of itself. We must cooperate with those means of divine grace which God has given to us for spiritual development and growth." To this end the committee offered the following recommendations which constitute a three-point challenge to all of us.

The Importance of God's Word

Recognizing the surpassing importance of the Word of God, the committee pointed out seven ways it should be emphasized: (1) By privately reading the entire Bible in 1962. (2) By reading the Scriptures at family devotions each day. (3) By preaching a sermon on the importance of God's Word on Universal Bible Sunday, December 10. (4) By doing more expository preaching. (5) By reading the Bible publicly in church services. (6) By including regular Bible study in the church program. (7) By arranging ministers seminars where Bible study will have priority.

With reference to public Bible reading the committee made this pointed comment: "The value of different translations is recognized, but since our laity largely uses the King James Version it occurs to this committee that the public use of this version should be encouraged."

The Urgency of Prayer

"We rejoice in the rich blessings which followed the regional prayer meetings of this year," the report stated. "We solemnly urge a continued and intensified effort to bring our people to prayer and heart searching." To accomplish this the committee recommended a greater number of prayer meetings on regional, district, and local levels, believing that "this earnest effort in seeking God will bring revival and a fresh outpouring of the Holy Spirit among us."

The Call to Evangelism

The committee said there is intense need among us of a greater compassion for the lost. This is evidenced by the comparatively small amount of numerical growth reported in our constituency during the past two years. Every possible effort should be made to stimulate a spirit of evangelism and a concern for souls. Three steps in particular should be taken immediately.

- (1) Each church should give strong emphasis to evangelism in
- (Continued on page thirty-one)

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

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THE PASSION OF PENTECOST

General Council Sermon by F. D. Eide, New Jersey District Superintendent

THERE ARE PENTECOSTAL PATTERNS in the Book of Acts that we should observe and adhere to. They will supply us with sufficient incentive to be "Fervent in Spirit." To be fervent in spirit there must be a motivating force. Something must impel us toward our objectives. The blessing and power of Pentecost and the success that accompanied that blessing and power can be ours to enjoy today. The theme of my message is, "The Passion of Pentecost."

As we study the Acts of the Apostles we are made aware of a deep and driving passion in the lives of the followers of Christ. The fervor with which they delivered the message entrusted to them is interesting and inspiring to behold. They had a passion which made their preaching and witnessing positive, persistent, and persuasive. 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.

The word "passion" means intense desire. It means fervency. In our ministry it means to be *white hot* for God. Without passion we become static. Our service for the Lord will become just commonplace without passion. Our movement will not move as it should without passion. The passion of the apostles was not cramped or confined—it was broad, expansive, and effective. Ours can be the same today.

One of the most popular preachers of the Southern Baptist Convention, Dr. Robert Lee, said we would do more for the cause of Christ by following fools on fire than students on ice. How we ought to recognize that fact and be so filled with the Spirit and a passion to preach the Word that all else would be subordinate to it.

The members of the apostolic Church had a *passion to seek the Lord*. The first commandment was important to them. It was their love for the Lord that made them live and die for Him as they did.

Prayer was very prominent in the Early Church. They sought the Lord for the approval of their plans. They did not hesitate to call upon the Lord



for the supply of all their needs. But above and beyond prayer for personal needs, worship was important to them and they fervently worshiped the Lord. They were constant and faithful in this.

We find an example of this in Acts 3:1, as we see Peter and John going together to the Temple at the hour of prayer. One cannot study the Epistles of Peter and John without being made aware of their devotion to the Lord and their desire that HE should be exalted and worshiped. The apostles knew and we know that there is strength in this practice—it is definitely true that "They that wait upon the Lord shall renew their strength." If our people had a small measure of this passion we would see a big difference in attendance and in the results of our mid-week prayer meetings. Brethren, we need to pray that the spirit of prayer will be in evidence among us—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:18). May prayer become a passion and a constant desire.

The Early Church had a *passion for one another*. They observed and held to the second commandment (Matthew 22:39). The fact that they had all things in common is certain proof of this. They counseled together on spiritual problems; it was common to find them praying together. They were unitedly concerned when one member suf-

fered. A Peter in prison meant that the saints were together praying for him.

Together they strove to keep their fellowship pure and constant. When dishonesty and deceit crept in by way of Ananias and Sapphira it was dealt with severely. They proved that in unity there is strength and they strove to keep inviolate that unity and passionate loving concern for one another.

This model Church had a *passion to preach Christ*. Their love to Christ was stronger than any opposition or even than death itself. To them He was God's appointed and God's anointed—the Prince of life. He filled and thrilled their lives and was the theme of all their preaching. His was the name around which every sermon was built, for they said there was "none other name under heaven given among men, whereby we must be saved."

The predominant note of emphasis in the message of the Early Church was the resurrection of our Lord and Master Jesus Christ. They kept on ringing the Resurrection bell. In spite of the fact that this incensed the religious leaders of the day and brought threats upon their own heads, they constantly referred to the fact that Christ was put to death by these religious leaders and that *God had raised Him from the dead*.

We should not relegate this message of the Resurrection to one Sunday a year. In a recent issue of *Christianity Today* a very interesting statement was made with regard to Easter and Pentecost. "Perhaps it would not be unfair to suggest that Christians in Britain, generally speaking, are living on the right side of Easter but on the wrong side of Pentecost. They have faith but not power. And that is true of the Church as a whole." But if we *really* live on the right side of Easter, we will want to appropriate Pentecost, and when Pentecost is realized personally, Easter will be emphasized! Paul's prayer for the saints at Ephesus was that they would come to "know what is the hope of his calling... and what is the exceeding greatness of his power... which he wrought in Christ, when he raised

(Continued on page twenty-eight)

LAST WEEK WE STUDIED THE RAPTURE of the saints. Now we deal with the question, "How and when will this Rapture occur?"

The question can be answered very briefly. It will take place UNEXPECTEDLY—and SUDDENLY.

To prove that the Lord will come UNEXPECTEDLY, we quote the following scriptures. As you read them (and please do, for they are the basis of this article) you may notice two distinct features.

One is the oft-repeated declaration that no exact time has been set for the Rapture as far as men are concerned. Even the great Son of Man does not know when that hour will be.

Also, note that the day of the Lord, the great end of the age, and the coming of the kingdom are all introduced by a personal appearance of the Lord Himself. This latter fact will be cited in answer to the question as to when He will return.

"Watch therefore: *for ye know not what hour your Lord doth come*. Therefore be ye also ready, *for in such an hour as ye think not the Son of man cometh*" (Matthew 24:42, 44).

"Watch therefore, *for ye know neither the day nor the hour wherein the Son of man cometh*" (Matthew 25:13).

"But of that day and that hour *knoweth no man*, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: *for ye know not when the time is*. Watch ye therefore: *for ye know not when the master of the house cometh*, at even, or at midnight, or at the cockcrowing, or in the morning. Lest coming *suddenly* he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13:32, 33, 35-37).

"Be ye therefore ready also: *for the Son of man cometh at an hour when ye think not*" (Luke 12:40).

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you *unawares*. For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:34, 35).

"For yourselves know perfectly that the day of the Lord so cometh as a



The How and When of the Rapture

thief in the night" (1 Thessalonians 5:2).

Summarizing the italicized passages, it can be seen that eleven times over the Word of God declares (and ten of these eleven are direct quotations from the Lord Himself) that the day, or the hour, of Christ's coming is absolutely unknown to men. This ought to be enough to convince us that the Rapture is undated. There is no means of knowing, nor is there authorization for computing, the time of the Rapture. To get this definitely settled in our minds will keep us from the foolish errors into which some have fallen who announced that they had figured out just when the Lord would return.

The year-for-a-day theory, and Nebuchadnezzar's seven years—or 2,520 days debased from power—drafted into meaning that the time of the Gentiles will expire 2,520 years after their beginning in 606 B.C., have all been proved to be utterly false. Further it is disobedience to the oft-repeated declaration of our Lord that the hour of His return for His saints could not be figured out or known definitely. In this connection it is surely logical to say that the Lord, Who in His Bible has denied that men could know the hour of His return, would not now by dream, or revelation, reveal to some self-considered *special servants* of His

just when He is coming. Such predictions are strongly suspect, even on the surface.

In looking again at the underlined passages quoted above, it will be revealed that in seven different places it is clearly stated that the object of one's expectation, and the event which they are expecting, is none other than a personal appearance of the Lord Himself. "Your Lord," "The Son of Man," "The Master of the House," "He," and "The Day of the Lord." By this language the Holy Spirit signifies and emphasizes that the personal return of Jesus Himself is the first event in the great end-time drama.

In addition to the use of the actual word *suddenly* in Mark 13:36, 1 Corinthians 15:52 defines the matter further, saying, "In a moment, in the twinkling of an eye."

When the Day of Pentecost was fully come, *suddenly* there came the sound of a rushing mighty wind from heaven. It seems as if God were anxious to fulfill the promised type in the Pentecost feast and send the Holy Spirit on time, so "suddenly" He came. Again, in the fulness of time, after He has been expecting so long that His enemies be made His footstool, and when the hour in God's providence at last arrives, then, without the loss of a split second, He comes as a flash of lightning, in a moment, in the twinkling of an eye.

Now we turn to the question as to WHEN the Lord will come in the Rapture to catch up His saints to meet Him. Three statements can be made in answer to this question.

First, He will come before the hour of His triumph over the Antichrist, in the great battle of Armageddon. Second, it is clearly to be seen in the Scripture that the Rapture will take place before the revelation of Antichrist himself. Lastly, the Lord will come for His saints before the Great Tribulation.

In Daniel 7:25, it is recorded that the Antichrist will "speak great words against the most High, and shall wear out the saints of the most High, and they shall be given into his hand until a time and times and the dividing of time." This phrase occurs again in Daniel 12:8, and in Revelation 12:14. This time period is called forty-two months

in Revelation 11:12 and 13:5. It is also referred to as 1,260 days in Revelation 11:3 and 12:6. This is in reality three years and a half, or forty-two months, which is 1,260 days—360 days being in the Jewish year.

At the end of this period of time, in which the Antichrist tramples down the Jews, the judgment shall sit and the Son of Man shall come to take away the dominion of the Antichrist and to consume and destroy it. Christ will then establish His kingdom which shall not pass away.

Read Daniel 7:25-27, 13, 14. By these scriptures it will be seen that a date is given for the *Revelation* of Christ—three and a half years after the revelation of Antichrist. This excludes the possibility of the Rapture and the Revelation of Christ being simultaneous. The Revelation is dated. The Rapture is undated. The Rapture could not occur after the Revelation. It, therefore, must occur before that glorious appearance of Christ when all the world will see Him (Revelation 1:7).

In 2 Thessalonians 2:6-8 we find the Holy Spirit's revelation of the order of events at the end time. The sixth verse and part of the seventh tell us there is something which is withholding, or hindering, the flood of iniquity from reaching the high tide that produces the man of sin.

It was Lot's presence in Sodom which restrained the angel who said, "I can not do anything until thou be come thither" (Genesis 19:22). It is the presence of God's righteous people on the earth which restrains and hinders both the revelation of that wicked one, and also the outpouring of God's wrath upon a wicked world. Verses 7 and 8 (2 Thessalonians 2) declare, "He who now letteth [hindereth] will let [hinder], until he be

taken out of the way. And then shall that wicked [one] be revealed." This is a statement that the Rapture of Christ's Church will occur before the revelation of the Antichrist. This answers our question further as to when the Rapture will take place.

It is good news to know that the Lord will take away His saints out of this earth before the Great Tribulation. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thessalonians 5:9). The Tribulation is a time of the wrath of God. "The kings of the earth, and the great men... every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:15-17).

It is true that righteous people have suffered the wrath of the devil all down through the ages. But the Tribulation is different. It is the wrath of God upon wicked men. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). The wrath of God abides on unbelievers and not on those who will take part in the Rapture.

"And when these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). The redemption of the saints is to be expected at the beginning of the Tribulation.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape *all* these things that shall

come to pass, and to stand before the Son of man" (Luke 21:36).

Again, in Revelation 3:10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation [the Tribulation], which shall come upon all the world, to try them that dwell upon the earth."

The call of the Lord to His saints at this particular time is beautifully recorded in Isaiah 26:20: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." This is the Lord's invitation to His people to come up and be with Him in "the meeting in the air," until the Tribulation is past.

There have been times of God's judgment on the earth (and there are accounts of the visitations of those judgments) even though there were righteous people on the earth at that time.

In Genesis 6:5-8 and 7:1, 7-10, it is recorded that the earth reached the point of being destroyed by Almighty God away back, shortly after the beginning of time. He made provision, however, for a righteous man and his family to escape entirely that judgment. Noah survived while the whole world perished.

The cities of Sodom and Gomorrah, likewise, became so wicked that God sent His angels to destroy them. However, they were first careful to take out Lot and his family before the judgment fell (Genesis 19:22).

In the land of Egypt, when God's wrath was poured upon Pharaoh and the Egyptians, He carefully isolated

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Is This The Way To Await The Rapture?

A newspaper report from Dalton, Georgia, tells of hundreds of people moving into the area in recent weeks to wait for a world-destroying war.

C. T. Pratt, the 82-year-old moderator of the Church of God of the Union Assembly, is quoted by EVANGELICAL PRESS as saying, "The way things are going, it doesn't look like we're going to have long to wait, does it?"

Mr. Pratt said congregations are moving in from areas in Kentucky, Tennessee, Indiana, Ohio, Arkansas, Texas and Oklahoma to settle in what he calls "The Union City"—a village in northern Georgia where the church has its headquarters.

"We're looking for war," said Mr. Pratt, "world war. And our people are moving here. If we go, we go together."

We do not know much about this particular denomination nor what it teaches concerning the end of the age, but if it is the Rapture of the Church they are awaiting they seem to have chosen a strange way to do it. Christ said, "Occupy till I come"—not run away from posts of duty. God has sprinkled His people throughout this dark world to be lights for Him. If all the lights were to be concentrated in one place, what a dark world it would be!



How to Interest Your Child in BIBLE READING

BY CHARLES A. HARRIS

Oshawa, Ontario, Canada

MY FIRST REAL INTEREST IN THE Bible came to me by way of a grade-school principal. He read one chapter of the Bible to us every morning.

That is mere routine in many schools. However, Mr. Bingle of King George School in Brantford, Ontario, did not read just anything in the Bible. He started with a story and gave comments along the way.

I was amazed. I had no idea the Bible contained so much interesting reading.

Mr. Bingle (Captain Bingle of the first world war) read us first the story of Esther. It is fascinating and it is not too long. This latter point is one to remember always. A child's interest can wane even with the most interesting tale if it drags on and on.

The teacher had the good sense to make it a privilege to "wait until tomorrow to see what happens next." Most of the class wanted to hear the next chapter. Bible reading should not be a burden for a child to bear, but a privilege granted.

Mr. Bingle, in reading about King Ahasuerus from chapter 7 and verse 7, "And the king arising from the banquet of wine in his wrath went into the palace garden..." would say, "The old boy was blowing his top and he had to go out to his yard and cool off!" No wonder we kids thought the Bible was exciting and were avid to hear the rest of the story!

So often your children are going to think the Bible is dull because adults have passed that idea around in their presence. Translate some of the language into what the modern child can understand and enjoy and you are over this hurdle. You need hurt nothing that is sacred by this method. A little com-

mon sense will help you determine how far to go along this line.

As a child grows older you can instill in his or her mind that the Bible is more than a Book of stories. The fact that it is a guide for life, and comfort in trouble, not to speak of the eternal hope it offers, can mean much to your boy or girl.

A young man with whom I am acquainted was brought up on Bible truths. He drifted in ways of living that hurt him. Once he had an accident with his car. The years of bad living dropped away as a bad dream when in his first moments of consciousness he asked his mother, "What was the story you used to read to me about

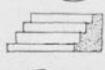
the Shepherd seeking the wandering sheep? Somehow that story seems to make a lot of sense to me now."

Don't tell a child he must read his Bible. Read it to him or with him. Don't let him stumble through pages of names and things he can't possibly understand. Direct his attention to what you know will capture his attention and imagination.

Children think more than we know. A little girl stopped her daddy while he read the story of Daniel in the lions' den and asked, "Did the lions know Daniel was a good man and so didn't bite him?"

The father was wise enough to reply, "I don't know exactly what was in

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H+ 	-C+D	4-U	3-R				

Jeremiah 32:17

their minds. God didn't want them to hurt Daniel and some way He made them to know that." The little girl was quite satisfied with the answer.

Another boy asked his father if they had cars in the Garden of Eden. The father thought his six-year-old was trying to be funny and gruffly told him to be quiet. The boy wasn't fooling, however, and asked, "But Daddy, if they didn't have cars how did God drive them out of the Garden?" You see, his mind was really taking in the story!

Perhaps we should also point out that if your children see you reading your Bible, it leaves an impression with them. I know parents who insist on their children's going to Sunday school and church, reading their Bible and saying their prayers, but they do none of these things themselves.

No wonder one mother was non-

plused when her nine-year-old girl asked, "Mother, don't we need to read our Bible and pray when we grow up?"

Your children need something to hold on to in days that are full of stress and strain. The Bible will mean much to them in days to come if they have been led in childhood to believe that they can trust its precepts. To deny a boy or girl spiritual help and guidance through their Bible seems pathetic. A small effort can bring so much help in later life.

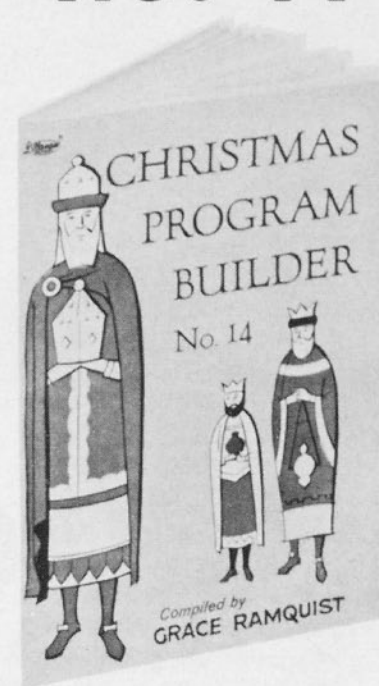
The Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it."

This quotation should remind us that God will honor any effort parents make to direct their children's footsteps in the ways of righteousness.

The Bible is still the world's best seller among books. Tell your child there must be a reason!

—Gospel Herald

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Seventy-Year-Old Man Healed of Heart Trouble

Life seemed very dark to me about five years ago. I was suffering from a critical case of heart block. Almost every day I had dizzy spells and would pass out for about five seconds each time.

The factor of age was also against me—I was seventy years old. But, praise God, my heart is now 100 per cent well.

I first went to a doctor in Minneapolis, Minn., but after three visits he said he could do nothing for me. He sent me to the University (Minnesota) Hospital for treatment. They did their best for me but there was no improvement.

After that I was admitted to the division of heart research at the University Hospital. I was there for about one year and got some better. A little later I took a turn for the worse, and by the end of 1959 I was having ten to fifteen blackouts each day.

By August 1960 my heartbeat count was down to twenty-seven beats a minute. During these trying days I asked the Lord several times to take me home to Himself and my departed loved ones.

Then, on a Friday morning, it hap-

pened. I had gotten cleaned up and had my breakfast. While lying on my hospital bed I started to cry. Suddenly there was a tingling feeling all over my body. I received such a blessing I could not hold it.

The head nurse saw me crying and asked, "What's the matter, Mr. Jencks? Are you homesick?"

"Yes," I replied, "I'm homesick for heaven!" I immediately felt better and knew that God had touched my heart.

I praised God for healing me. He has given me a new heart. The doctors are amazed at what took place. I am glad to give this testimony that others will have faith in God to do the same for them.

I was at the University Hospital about a month ago (July 1961) and the doctor said my heart was the best it ever has been. It is perfect!—L. L. Jencks, Hopkins, Minn.

(Endorsed by Elmer A. Hill, pastor of Assembly of God, Hopkins, Minn.)

THINKING OF MOVING?

If you will notify us three weeks ahead of your moving date, you will be sure to get each issue of the "Evangel." Send us both your old address and your new address. Mail your note to:

The Pentecostal Evangel
434 West Pacific Street
Springfield, Missouri



Approximately 7,000 people thronged the Memorial Coliseum on Sunday afternoon to participate in the GLOBAL CONQUEST RALLY during the General Council

GLOBAL CONQUEST DAY

AT THE GENERAL COUNCIL IN PORTLAND

THE GLOBAL CONQUEST RALLY ON Sunday afternoon was a highlight of the 1961 General Council. No doubt it was the largest audience ever to assemble for an Assemblies of God missionary rally and the entire service was most challenging.

The rally opened with the first part of a cantata entitled, "The Greatest Story Yet Untold," beautifully sung by the Calvary Temple Choir of Seattle, Wash. They were accompanied by a brass octet which made the music even more uplifting.

Foreign missionaries, many of them dressed in the costumes of their fields, and carrying flags of the lands to which God has called them, marched down the aisles and took the seats of honor which had been reserved for them.

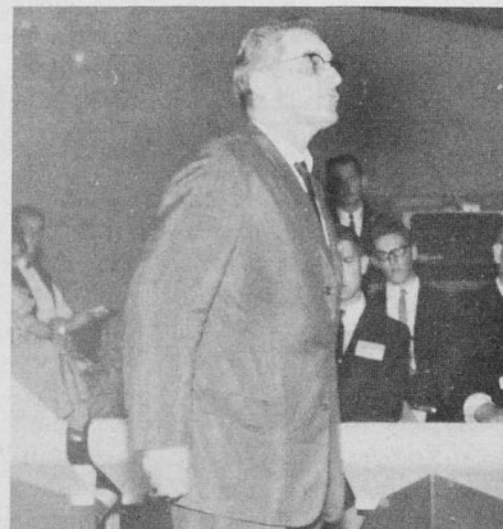
Robert T. McGlasson, Foreign Missions Secretary, led the service. He introduced Harry Myers who led the congregational singing. On "Jesus Saves" Brother Myers asked the missionaries to wave their flags and all the people to wave their handkerchiefs.

It was a memorable sight and sound to look down upon the waving throng and hear the hearty singing. The happy strains filled the vast arena to the farthest corner and seemed to lift our hearts to heaven itself.

Following prayer, which was led by the Executive Director Emeritus of Foreign Missions, Noel Perkin, the first report on the day's Global Conquest offerings was given by Wesley R. Hurst, Secretary of Promotions. He said the telephones started ringing at 9 A.M. Pacific Standard Time as churches in the eastern states began reporting their morning offerings. By 2:30 P.M. a total of \$24,299 had been reported.

Plaques were awarded to the churches and districts which gave the greatest amount of money to Foreign Missions in the past two years. The choir sang the second part of its great cantata of missionary hymns, after which J. Philip Hogan, Executive Director of Foreign Missions, preached the afternoon sermon. Taking John 3:8 for his text, he preached on the theme, "Lis-

ten to the Wind." He said the Wind of God "bloweth where it listeth." It cannot be bottled up by any individual or any denomination. The Jews thought they would bottle it up but it blew among the Gentiles. Today it is blowing among the Episcopalians, Presbyterians, and other denominations. He



J. Philip Hogan, Executive Director of Foreign Missions, delivered a challenging missionary message.

went on to tell how the Spirit of God was moving in Rome, Italy, where Evangelist Hal Herman's city-wide campaign was meeting with great success. He said the Wind was blowing also in Uruguay, Venezuela, Burma, and other lands—and he challenged the congregation to stand behind our missionary program as our staff of workers "listens to the Wind" and moves with God.

Evangelist Willard Cantelon called for a generous Global Conquest offering and the people gave willingly. There was weeping and crying out as the people gave themselves, as well as their money, to the Lord.

By 4 P.M. the total offerings reported from across the land was up to \$31,306 and still rising. By midnight it was up to \$55,640. (This figure continues to swell as the Foreign Missions Department daily receives Global Conquest Day offerings not previously reported.)

The afternoon service ended with the third and final portion of the cantata.

SUNDAY NIGHT

A great evangelistic rally opened at 7 P.M. with singing led by Paul Johnson and prayer offered by J. K. Gressett, Arizona District Superintendent. A trio of young ladies from Evangel College sang, after which Ralph W. Harris, editor of church-school publications, presented everyone with a complimentary copy of the new devotional quarterly *God's Word for Today*.

Just before the evening sermon the male chorus from Southwestern Bible Institute sang, "What the Good Lord Has Done for Me."

"Christian Positrons" was the title of the sermon preached by Pastor Kenneth R. Schmidt of Grand Junction, Colo. His text was 1 Corinthians 16: 13. "In the cosmic ray," he said, "there is the positron that stands up against the bombardment of the neutrons and protons. This produces a reaction of power and activates the field into an aura of light. Hallelujah! That is what a Christian is too, isn't it? For a Christian is a highly charged positive force or facet that stems the tide of neutrality, bringing light and power and usefulness."

He pointed to the three Hebrew children of Daniel 3 as examples of spiritual positrons, and said, "We can be molded by society, or we can yield ourselves to the hand of Almighty God to mold society." At the end of the sermon he appealed to backsliders and



The singing of the Calvary Temple Choir, Seattle, Wash., under the direction of Bud Tutmark, was a highlight of the GLOBAL CONQUEST RALLY. Their rendition of Eugene Clark's beautiful cantata, "The Greatest Story Yet Untold," was most inspiring.

others to dedicate their lives to God and become spiritual positrons. A great prayer meeting ensued and a number went to the prayer room to seek the Lord.

MONDAY MORNING

Pastor Cyril E. Homer of Dayton, Ohio, was the speaker at the morning devotional service. It was announced that Wesley Morton, who originally was scheduled to speak at this time, suffered a heart attack recently and had not recovered sufficiently to be present. Prayer was offered for Brother Morton's complete restoration to health and strength.

Brother Homer preached on, "Pentecost in Panorama." He based his points on Acts 19 showing how the church at Ephesus derived its power from the experience of being filled with the Holy Ghost (v. 6). He dwelt on the value of speaking with tongues as a means

of edifying the believer's own spiritual life, and emphasized also the importance of the ministry of prophecy. He pointed out how Paul went right into the synagogue and preached Christ (v. 8); how the Word went out to "all they which dwelt in Asia" in a space of two years (v. 10); how special miracles were wrought (v. 11); how Satan's power was broken, and evil books were burned (v. 19). At Ephesus, he said, was a truly Pentecostal church, for it was filled with the Spirit of God and filled with the spirit of missions. "Pentecost is never Pentecost unless it has missions at the very heart of it," said Brother Homer.

At 10 A.M. the chairman called the business session to order. Balloting began on the election of nonresident executive presbyters and by noon three had been elected. There were eight to be elected altogether from eight geo-



The Robert Renfroes from Liberia led more than one hundred Assemblies of God missionaries in procession at the GLOBAL CONQUEST DAY rally.

graphical areas and three nominees had been chosen during caucus in each case.

Northwest region: N. D. Davidson, R. J. Carlson, and John Clement were nominated. Brother Davidson was chosen on the second elective ballot.

Southwest region: D. H. McLaughlin, L. E. Halvorson, and L. R. Keys were nominated. Brother McLaughlin was elected on the first ballot.

North central region: G. Raymond Carlson, Stanley H. Clarke, and T. E. Gannon were nominated. Brother Carlson was chosen on the first elective ballot.

While ballots were being counted, debate was proceeding on the motion to authorize a graduate school of theology. Each speaker was limited to five minutes. After considerable discussion pro and con, the house called for the question to be brought to a vote. A lay delegate then arose and moved that the resolution be tabled. The motion did not carry. The motion to provide financing for a graduate school of theology was combined with the motion to authorize its establishment. The measure was carried by a vote of 565 affirmative and 378 negative.

Next the Council voted, without debate, in favor of considering TV as a medium to reach the public with the full gospel. The resolution reads as follows:

WHEREAS, our Lord has commissioned His Church to evangelize the world, and

WHEREAS, television seems to be one of the great media through which this can be accomplished, and

WHEREAS, the General Presbytery in session has recommended that the following be presented to this General Council body; therefore, be it

RESOLVED, that a properly constituted special commission be appointed by the Executive Presbytery, to carefully survey

the possibilities of the General Council of the Assemblies of God entering into a television ministry. Their findings shall be submitted to the Executive Presbytery who shall be authorized to implement a program if and when it seems feasible.

A resolution to provide emergency missionary funds by setting aside two per cent of the missionary offerings handled by the Foreign Missions Department elicited considerable discussion. It was explained that undesignated offerings have decreased to such an extent that some missionary work is greatly hindered. A delegate asked if this would affect special funds such as offerings for Speed-the-Light, B.G.M.C., Light for the Lost, and W.M.C. projects. A spokesman for the committee said it would not. For example, the Bylaws stipulate that Speed-the-Light funds must be divided according to a definite formula and the Foreign Missions Department could not deduct two per cent of these unless the Bylaws were revised.

There was a motion to refer the matter back to the committee for further study but Brother Perkin urged the delegates not to do this. He said the committee already had given thorough study to the situation. Another mission official said it had become impossible to carry on an aggressive missionary program on the former principle of using all designated funds exactly as designated, because more and more of the offerings are designated and the amount of undesignated offerings has become so small that there are no funds available for use in meeting emergencies. In fact, the undesignated fund has been overdrawn.

The matter of overhead expenses in the Foreign Missions Department was brought up. A delegate pointed out that

less than five per cent of the total missionary budget (4.9 per cent, to be exact) is used for operational, promotional, and administrative expenses which is exceedingly low when compared with the overhead expenses of other mission agencies.

When the motion to deduct two per cent of the missionary offerings for an emergency fund was put to a vote it carried by more than two-thirds majority.

MONDAY AFTERNOON

Many delegates had lunch at the Coliseum. A catering service had set up a large eating service in a basement wing and served hot meals for lunch and supper throughout the convention. Many hundreds took advantage of this convenience each day.

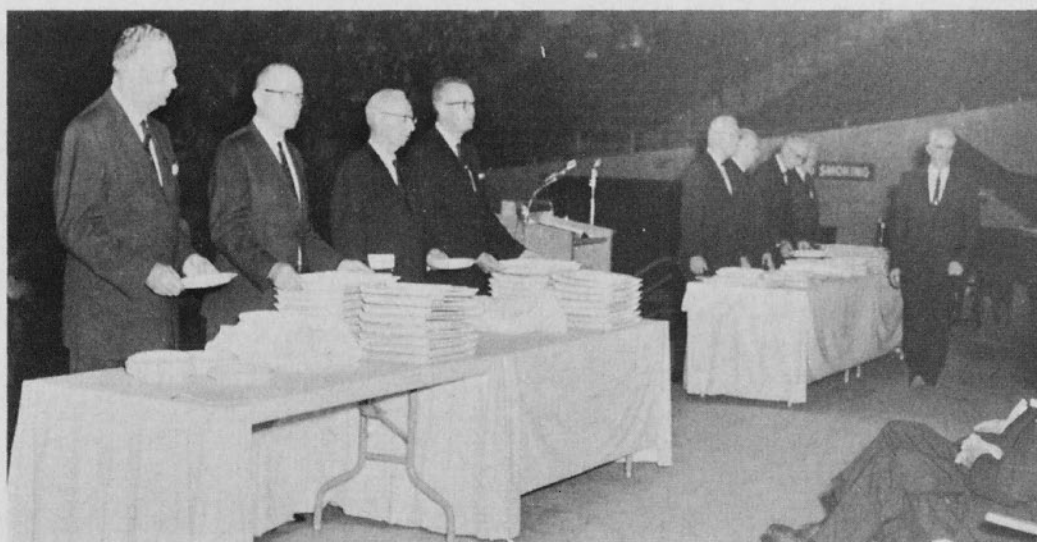
After lunch a capacity crowd enjoyed the Melody Music Hour. Then at 2 P.M. Brother Zimmerman called the business session to order. A number of resolutions pertaining to missionary work were introduced.

The Council adopted a resolution to restrain individual missionaries from initiating projects on foreign fields without full approval of their Field Fellowship and of the Foreign Missions Department.

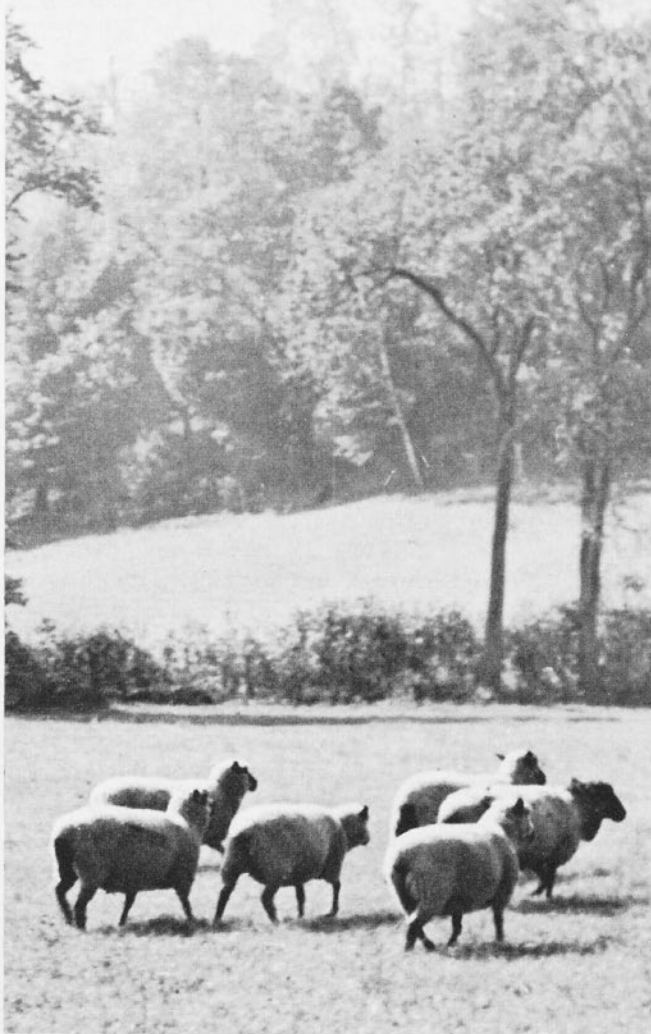
The delegates also voted to amend the Bylaws so as to require the General Presbyters to select one name, instead of two, as nominee for the office of Executive Director of the Foreign Missions Department. This action brought the procedure into conformity with that which is followed in nominating a General Treasurer.

A resolution on Departmental Uniformity was referred to the next General Council with the provision that the matter be given to a committee for study in the meantime. This resolution would have changed the Bylaws so as to make each department "amenable to and its work as a whole (put) under the general oversight of the Executive Presbytery." There was special reference to the Foreign Missions Board and the Board of Education. It was felt that there was not time at the 1961 Council to give as much consideration to this important resolution as it deserved, so it was tabled for two years.

Some of our missionaries in Alaska requested that Speed-the-Light funds be made available to them and to our missionaries to the American Indians for the purchase of transportation equipment. Accordingly, a resolution was introduced to provide that Speed-



Executive presbyters officiated at well-attended communion service on Sunday morning.



He Leadeth Me . . .

He leadeth me.

*In pastures green? No, not always.
Sometimes He who knoweth best
In kindness leadeth me in weary ways
Where heavy shadows be;
Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night.
I oft would yield to sorrow and to fright
Only for this: I know He holds my hand.
So, whether led in green, or desert land
I trust, although I cannot understand.*

He leadeth me.

*Beside still waters? No, not always so.
Oft times the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats wildest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul: "Lo, it is I."
Above the tempest wild I heard Him say:
"Beyond the darkness lies the perfect day;
In every path of thine I lead the way."*

*So whether on the hilltops, high and fair
I dwell, or in the sunless valleys, where
The shadows lie—what matter? He is there.
And more than this; where'er the pathway lead
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.
So where He leads me I can safely go.
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.*

—Author Unknown

the-Light funds be distributed on the following basis: 75 per cent for foreign missions, 20 per cent for district home missions (to build churches in pioneer fields), and 5 per cent for special ministry (presumably for appointed missionaries working in Alaska and among the American Indians). Debate ensued and the motion was amended to read, "The administrative costs shall not exceed 10 per cent, and the designated percentages shall be taken after these administrative costs have been subtracted." The entire motion carried.

The Council voted unanimously that Frank J. Lindquist, David H. McDowell, and Floyd C. Woodworth be named Honorary General Presbyters in view of the many years during which they have served the Assemblies of God fellowship with devotion and distinction.

The following resolution was adopted with respect to the national headquarters building fund:

WHEREAS, the major income for the erection of the new headquarters building has been by the sale of bonds, and

WHEREAS, the local assemblies have had no opportunity to participate in a tangible way, and

WHEREAS, in the construction of the original printing plant many of our Sunday schools happily responded; be it therefore

RESOLVED, that a similar opportunity be afforded each local Sunday school to participate in an organized program to furnish and equip our new national headquarters building, the cost of which is estimated at \$200,000—this concerted effort to be sponsored and promoted by the Sunday School Department in cooperation with the Finance Division of the General Council.

It was moved that a section be added to the Bylaws to define the functions of the General Presbytery. This was tabled, in view of the fact that time at this Council was too limited to afford due deliberation to this matter.

The Council voted in favor of making provision in the Bylaws for "an Editorial Policy Board, composed of the nonresident Executive Presbyters, together with the Director of Publications who shall serve as chairman, and it shall be the responsibility of this board to provide field-related guidance and suggestions, specifically with relation to *The Pentecostal Evangel* and *Pulpit*, and shall convene quarterly." This merely gave Bylaw status for the Editorial Policy Board which has been

functioning for about four years.

The chairman called for a report from the 1963 General Council Site Committee. Lester W. Dickinson, chairman of that committee, recommended that the 1963 Council be held in the central part of the U.S., if Jesus tarries. He said that three cities in this area had extended invitations and offered adequate accommodations. In alphabetical order these were Des Moines, Kansas City, and Memphis. The Executive Presbytery will investigate the possibilities fully and announce a decision soon.

During the afternoon the delegates completed balloting on the five remaining offices of nonresident Executive Presbyters. The results were as follows:

South central region: Phinis Lewis, Robert Goggin, and Kermit Reneau were nominated. Brother Reneau was elected on the second elective ballot.

Great Lakes region: Roy Wead, E. M. Clark, and Everett Cooley were nominated. Brother Wead was elected on the second elective ballot.

Gulf region: A. A. Wilson, G. W. Hardcastle, Sr., and James Hamill were nominated. Brother Wilson was elected on the second elective ballot.

Northeast region: O. L. Harrup, Richard J. Bergstrom, and Harry M. Strickland were nominated. Brother Bergstrom was chosen on the second elective ballot.

Southeast region: Jesse Smith, T. H. Spence, and Edgar Bethany were nominated. Brother Bethany was elected on the fourth elective ballot.

All the nonresident Executive Presbyters were called to the platform and special recognition was given to the two new presbytery members: Richard Bergstrom, pastor of the First Pentecostal Church, Taunton, Mass., and Edgar Bethany, pastor of the North Highland Assembly of God, Columbus, Ga.

MONDAY NIGHT

The last of the night meetings of the Council was one of the best, with nearly 3,000 present. Guy Davidson presided and John Wannemacher led the congregational singing. A trumpet solo by Billy Barron and a vocal solo by Bobby Green brought much blessing to the assembly.

Clyde A. Henson, pastor of Bethel Temple in Sacramento, Calif., preached on, "Men Available to the Almighty." His text was 2 Corinthians 8:5—"They

...gave their own selves to the Lord." He said the Macedonian believers were commended because they did not merely give an offering of money, as the apostle had hoped, but they did something else that was more important—they gave themselves to God.

Said Brother Henson: "God is looking for people who are available to Him; not available to attend a backyard barbecue on prayer-meeting night, nor to water ski on Sunday night, but available (1) to give themselves to God, (2) to be filled with the Holy Spirit, and (3) to be used for the glory of the Lord.

"Eight were baptized in the Holy Ghost at our church in Sacramento last night," he said. "One of them was a Baptist deacon. God is filling people of all denominations these days—anyone who will make himself available to the Almighty." At his invitation virtually the entire audience moved toward the platform and stood praying, filling the aisles and turning the front of the arena into a great altar of dedication.

TUESDAY MORNING

The morning sermon was preached by Lester W. Dickinson, Nebraska District Superintendent. Speaking from John 9:4, he urged the congregation to be "Fervent in Service."

He said: "This is a late hour in church history. What we do for God and for our unsaved relatives and neighbors must be done soon for the night is rapidly approaching when no man can work." He pointed out that Christ was driven by the lateness of the hour in which He lived and by the consciousness of the fact that He had been sent with a mission. He declared that we should follow Christ's example and "work the works of Him that sent us, while it is day."

The concluding business session of the 1961 General Council opened soon after 9 A.M. and lasted four hours. Many important matters were considered.

A resolution was presented on church membership, pointing out the advantages that accrue to both the local and general work of the church when membership records are kept. The delegates adopted this resolution which requests each church to keep an up-to-date record of its membership and to send a report annually to the District Secretary and the General Council.

The age requirements for the office of District C. A. President were reviewed. At present the age limit is through the thirty-eighth year, but it was pointed out that this restriction sometimes disqualifies a good leader who has had years of experience in this office. The Council voted that, in future, the District C. A. president may be retained as long as his services are desired, provided that he was under thirty-five years of age when first elected to this office.

There was some discussion about the listing of inactive ministers (that is, those who preach less than twenty-five times a year). At present their names are removed from the ministerial list if they have been inactive two years or longer and it was pointed out that this practice seems undesirable in some cases. It was moved that ordained ministers of the Assemblies of God who have had fifteen or more years of such approved ministry but who, due to age or other circumstances, are unable to fulfill the minimum preaching requirements, may be continued indefinitely on the inactive ministerial list upon recommendation by their district. The motion carried and the Bylaws will be revised accordingly.

The delegates adopted a resolution



Preceding the General Council there was a seminar with District Sunday School Directors.

on ministry in non-Council assemblies. It amends the Bylaws so as to "recommend that our ministers consult with our Council officials before engaging in ministry with a non-Council assembly...."

By vote of the General Council body, a section of the Bylaws entitled "Private Ownership of Religious Institutions" was amended slightly. The Bylaw discourages private ownership of institutions that are supported by funds solicited for the work of God.

The delegates also voted to add an article to the Bylaws to provide that sufficient advance notice of proposed amendments to the Constitution may reach both the Executive Presbytery and the entire General Council constituency prior to their presentation at the General Council.

Another amendment was made (Article XXIV, Section 9, Paragraph C-4) so that the Bylaw now states: "Promotion of all projects of a missionary character must have the authorization of the Executive Presbytery."

With regard to the Standing Committee on Finance, as mentioned in Article XV, it was decided that any project which involves the expenditure of funds shall first be submitted, in future, to this Standing Committee on Finance for review and advice before it is presented for consideration by the General Council.

Committee reports were presented, as follows: Radio Committee (E. M. Clark, chairman); C. A. Committee (T. A. McDonough, chairman); Spiritual Life Committee (G. Raymond Carlson, chairman); Benevolence Committee (W. H. Robertson, chairman); Evangelism Committee (Jimmy Brown, chairman); Foreign Missions Committee (T. C. Cunningham, chairman).

J. Derald Musgrove presented the report of the Sunday School Committee and Robert Watters gave a report for the Music Committee. The committee suggested that a separate Music Department be established in order to give more impetus to the ministry of music than is now being given by the Music Division of the Gospel Publishing House. This suggestion was referred to the Standing Committee on Finance for study prior to consideration by the Executive Presbytery.

Doyle Burgess, chairman of the Men's Fellowship Committee, submitted a report that gave rise to several actions by the Council body. Upon recommen-

dation of the MF committee the delegates voted that copies of a proposed MF constitution be submitted to all the districts for adoption before it is submitted to the General Council. The delegates also voted in favor of having two men from each of the eight geographic areas as members of the MF committee during the next General Council.

The committee moved to recommend that all churches in the fellowship should be requested to adopt the Dollar-a-Month Plan for their MF groups. This motion was lost.

The report mentioned three projects for MF groups as follows: (1) the perpetuation of the personal soul-winning program called *Action Mandatory*; (2) the instigation of boys' work; (3) the promotion of the missionary literature campaign, *Light for the Lost*. A question was raised as to whether Christian Cadets might be the boys' program for MF. Brother Webb answered the question by saying that the Youth Commission, of which he is chairman, is giving full consideration to the Christian Cadets in its planning.

The Education Committee (E. A. Born, chairman) in its report called on Christian parents to participate more actively in Parent Teacher Associations, serve on school boards, and visit regularly with teachers and administrators of schools to present their viewpoints on school policies. The committee charged that public school students holding Bible-based views are subject to discrimination in some parts of the U.S. It offered a resolution calling on high courts of the U.S., the U. S. Attorney General, and the Department of Health, Education, and Welfare, to protect Bible-believing students as well as nonbelievers.

The resolution, which was adopted unanimously, cited protection given to nonbelievers in such Supreme Court rulings as *McCulloch vs. Illinois*. It complained that Bible reading has been outlawed in some schools and declared that Bible-reading sessions ought to be available for those students who desire them.

It further complained that Bible-believing students are sometimes forced to participate in school programs (such as dance instruction) which are contrary to the accepted practices of their churches. Delegates requested the National Association of Evangelicals to support this action and to take ap-

propriate steps to assist in eliminating discrimination against evangelical students.

The final report of the Roster Committee showed that 4,388 had registered for the convention. The seven-day meeting closed with prayer and the very hearty singing of the Doxology—"Praise God from Whom All Blessings Flow"—for the delegates agreed that the blessings of the Lord had flowed in bountiful measure during the 29th biennial General Council. ◀◀

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GENERAL COUNCIL FOTORAMA





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21

- 1 Governor Mark Hatfield speaks.
- 2 Walter E. McAlister brings greetings from Canada.
- 3 T. C. Cunningham (left) receives first-place award from Wesley R. Hurst, tribute to Southern California district's missionary giving.
- 4 Tellers count election ballots.
- 5 Edwin Anderson leads congregational singing.
- 6 The "Melatones," Evangel College trio, sing.
- 7 MF District Directors at breakfast.
- 8 N. D. Davidson welcomes delegates to Oregon.
- 9 Bud Tutmarc plays his steel guitar.
- 10 Dr. George L. Ford, NAE Executive Director, addresses the council.
- 11 Harry Myers leads a hymn at an evening service.
- 12 General Presbyters serve the congregation.
- 13 General Council officers direct the communion service.
- 14 Richard Orchard of Willmar, Minn., plays accordion solo.
- 15 Phil Wannemacher leads singing.
- 16 Male chorus from Southwestern Bible Institute, Waxahachie, Tex., sings.
- 17 Abram Hernandez, C. A. President of Mexico, invites delegates to attend the International C. A. Convention in Mexico City, August 14-17, 1962.
- 18 Dr. Frank Langham, American Bible Society representative, addresses gathering.
- 19 Delegates visit Foreign Missions booth.
- 20 Dick Fulmer greets C. A. delegates.
- 21 A trumpet trio plays a gospel tune.



LAYMEN AT THE GENERAL COUNCIL

A LAMP, A PITCHER AND A TRUMPET

An Address by Jere Melilli, M.D. of Baton Rouge, La.

MY TEXT IS FOUND IN JUDGES 7, verses 16 and 17—"And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do."

"One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you" (Joshua 23: 10). This clarion call still rings forth through the eternal ages for the Christian believer. How many times we feel we are alone as we engage the enemy! How many times we feel we have fought the battle all by ourselves! For, as we pass in survey, our results seem to bear us out that we have been alone, and we have the audacity to ask God why we did not succeed! We fail to understand the plain and simple fact that "the battle is not ours," for "it is the Lord that fighteth for you," and that the secret of our success lies in letting Him be the Almighty Conqueror.

Our failures are due not to our lack of energy, not to a lack of our strength, not to the lack of our arms, but to a lack of utilizing God Himself. As we study the pages of sacred history we make an amazing discovery. We

find that each human instrument which God dared to use seemed to be possessed with a capacity for seizing the ridiculous things of this world to fight against the ingenuity of modern warfare. And it becomes apparent that the greater the victory the more foolish the weapon which was used to achieve the victory.

This is the thing that stops us today. It is against our nature to be the fool; it is against our desire that we do the foolish; and the utilization of the ridiculous is more than we can comprehend. If I had been Samson, I would not have used the jawbone of an ass. If I had been David, I would not have used the small stones from the brook. If I had been Moses, I would not have used a rod. If I had been Joshua, I would not have marched around the walls of Jericho. I would have been embarrassed! I would have felt foolish! My human nature would have decried my reliance on anything so ridiculous.

And in my hesitancy to utilize the foolishness of God, I would have failed to see God change the jawbone of an ass into the first "Gatling gun" known to man. I would have failed to see God change that small stone of David into the first guided missile, as it moved with the impetus of rocket fuel and

MEN'S FELLOWSHIP BREAKFAST—Shown at speaker's table, left to right: Carl Conner, circulation manager, Team magazine; Charles Van Ness, managing editor, Team magazine; John Reinhardt, new member of National Advisory committee MF (also MF Director of Southern New England District); Howard S. Bush, Executive Director MF; Dr. Jere Melilli; Burton W. Pierce, National Secretary MF; T. F. Zimmerman, General Superintendent; Sam Cochran, National Administrator, Light for the Lost; U. S. Grant, retiring member of National Advisory Committee MF; Everett James, National Field Secretary, Light for the Lost; Bill DeWitt, retiring member, National Advisory Committee.

* * *

found its mark in the forehead of Goliath. I would have failed to see God change a rod into the greatest dam the world has ever known as it held back the waters of the Red Sea. Nor would I have realized that the marching of the saints around the walls of Jericho could result in the instigation of the earthquake, which made the walls come tumbling down.

Our failures always lie in the fact that we want to do things our way. But our genius can never plan it; our money can never buy it; our rituals can never supplant it; our programs will never move it; and our organizing abilities will never accomplish it.

In this hour, we must commit ourselves more earnestly to following after the spiritual strategy of God. Only men committed to God can ever know the joy of going out to battle with the foolish weapon and returning home with the victory, which was secured by the ridiculous. Our weapons are not carnal but spiritual. And we must realize that the foolishness of preaching, the unsightly blood of the Lamb, the hope of faith, the peculiarity of holiness, the separation of sanctification, and the power of the unseen Holy Spirit are still the greatest weapons which have been imparted to the Church to date.

But there is a *formula* for the utilization of these weapons. There is no doubt the weapons are in the church, but the successful use of them has not been seen. There must be a reason! And that reason is so simple it oftentimes does not merit mention by those who would attempt to unravel the mysteries of God.

This secret is brought out most vividly in the story of Gideon. As we see the fearless three hundred of Gideon's men marching out to fight the Midianites, there are no swords or spears; there are no shields or terrifying weapons. But in those three hundred men we find a faith in Gideon and a faith in God. And this faith supersedes their

human nature and carries them into a realm of supernatural power.

Their leader and their God had told them that they would carry into battle only lamps, pitchers, and trumpets. How ridiculous! How asinine! How utterly fantastic to think that they could hope to conquer such a mighty host with such foolish weapons. LAMPS! PITCHERS! TRUMPETS!

But, oh, they knew that the victory lay in the God that "hath chosen the foolish things of this world to confound the wise . . . and the weak things of this world to confound the things which are mighty" (1 Corinthians 1:27).

And the Bible says that "they stood every man in his place." Oh, for the layman that will stand in the gap and take his place beside his pastor. Oh, for the layman that will hold his pastor's arms up and assure him that he is not fighting the battle alone. Oh, for the layman that will dare to stand armed only with a lamp, a pitcher, and a trumpet and say, "Pastor, as I see you do, so will I do likewise."

As I have visited one church after another, I have found that the greatest need today is for laymen who will take their place in the local church and be faithful in attendance, a tower of strength in prayer, and constant in support of the pastor and his program. Never forget, laymen, the backbone of the Church of God is the local assembly, and the backbone of the local church is you. You must stand in your place; as you stand, I pray you will stand with a lamp, a pitcher, and a trumpet.

Let us take a closer look at those weapons. These were no ordinary lamps; these were no common pitchers, and the trumpets certainly gave forth more than the brassy musical sounds we hear today.

The *lamp* in the Bible is always symbolic of the light of the Holy Ghost. Light is the revealer; it illuminates; it demonstrates; and as the rays of light shine into the smallest crevice, there is a revelation of all that is. And Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth . . . and he will show you things to come" (John 16:13). David wrote in Psalm 119:105, "Thy word is a lamp unto my feet." And when that word is illuminated by the fire which comes from the oil of the Holy Ghost, this lamp will produce a revelation of Jesus Christ and an insight into the awful abyss of sin, which

separates the ungodly from his Creator.

Just as important as the lamp was to the battle, so is the *pitcher*. Now the pitcher is symbolic of the human element in the battle. For Paul said in his writings to Timothy, "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Timothy 2:20, 21). Are we not the vessel in the potter's hand? Are we not the new vessel for the new wine of the Holy Ghost? Are we really vessels unto honor? God still needs the dedicated vessel of the lowly human to propagate His gospel and bring His divine will into being.

Now the third instrument of war that Gideon used was a *trumpet*. And that trumpet is still in the Church today. For the trumpet of Gideon is none other than that same trumpet John heard when he was on the isle of Patmos and declared, "I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last" (Revelation 1:10, 11). And if you be in the Spirit, you, too, will be with John as he "looked, and behold, a door was opened in heaven, and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter" (Revelation 4:1). This is not the uncertain sound which Paul speaks of, but this is the voice of God calling us to prepare ourselves to battle.



Jere Melilli, M.D.

It was a strange battle that Gideon was fighting. Three hundred men against 135,000, one man for every 450 of the enemy. And the Bible says that they stood round about the camp, each in his place. That means that each man must have been at least one hundred yards from the next one. And armed only with a lamp, a pitcher, and a trumpet. But now listen to the orders that Gideon gave his men:

(1) *Now let every man stand in his place.*

(2) *Place a trumpet in one hand, a lamp in the other, and then cover the lamp with the empty pitcher.*

(3) *Look on me, and do likewise; as I do so shall ye do.*

And the Bible says that when they broke the pitchers and blew the trumpets, "all the host ran, and cried, and fled . . . and the Lord set every man's sword against his fellow" (Judges 7:21, 22). This sounds like a fairy tale, for whoever heard of a battle being won by such ridiculous weapons and such foolish strategy! Yet those same weapons are in the Church today and our victories still lie in the proper use of them.

For as we see the men of Gideon breaking their pitchers so that the lamp beneath could shine, it was not 301 candles that the Midianites saw; it was not that artificial light that struck fear in their hearts; it was not the brilliance or glare of the light that put terror in their souls. But as the men of Gideon broke their pitchers, there came forth from those lamps the illuminating light of the Holy Ghost. And as the Midianites looked one upon another, they saw the awful curse of sin that possessed each other. It was not a pretty sight for them to see the evil in their brother's soul! They were literally terrified as they gazed upon the inner soul of each other. That same sin which caused God to turn His back on His only Son was now apparent to the unbelieving Midianite. And that is why divine judgment came upon them that day, causing them to perish.

The Bible says Gideon's men then began to blow the trumpets. And as those trumpets began to sound forth, it was not merely 301 toots that the Midianites heard; but as the trumpets began to give that certain sound, it was transformed into the very voice of God. It was no heavenly melody that fell on their ears; it was no earth-pleasing, world-pacifying tune they heard; but as the voice of God began

to speak through those trumpets, there was a declaration of His wrath against sin. And as surely as there was a declaration of His wrath, there was an execution of that sentence of judgment. The Midianites had no choice! The voice of God compelled them to execute judgment on the evil which they saw, and the Bible states that the "Lord set every man's sword against his fellow."

There is no doubt that when the light of the Holy Ghost shines into the sinner's heart, and the voice of God speaks, there will be a revolution in that man which will cause him to destroy the evil that is within, thereby bringing himself to the foot of the Cross, where he will be washed white in the blood of the Lamb.

Now, gentlemen, I come to the crux of my message. The victory lay not in the lamp, nor in the trumpet; but the victory lay in the pitcher. Never forget it! The light of the Holy Ghost is constant; the voice of God is unchanging. Therefore the secret of the Christian victory lies in the pitcher. The order was given that they should place the "lamps with the pitchers." And that order still goes today for the Bible commands, "Be filled with the Spirit," "filled with all the fullness of God," for "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

But we have been filled in order that we may be broken. And as we break this earthen vessel, the light of the Holy Ghost will begin to shine forth in all of His illuminating and convicting power.

The broken believer is the secret to releasing the power of God. Nothing but the broken believer can permit God to speak. And as the illuminating and convicting power of the Holy Ghost,

which was released through the broken believer, unites with the omnipotent voice of God, there shall be a resultant victory which shall establish Christ once again as King of kings and Lord of lords.

It has long been our custom to judge the success of revivals by the number saved and filled with the Holy Ghost. But I say that the success of revivals should be judged by the number of Spirit-filled believers who have broken themselves before God and have let that light, which had been hid, begin to shine forth as the noonday sun.

Now every member of Gideon's army had to break his own lamp. It was not God that broke it; but it was demanded of every soldier that he should smite his own vessel, thereby releasing the light that was contained therein. And in this hour, only as the Spirit-filled believer follows this same strategy can we ever expect to see a world-shaking revival.

But being broken is against human nature. And in our churches the noise of earthen vessels being broken is not heard. Rather the cry is for signs, wonders, and miracles. But John the Baptist did no miracles; and yet, kings trembled at his preaching because the light of the Holy Ghost and the voice of God was being manifested through the broken vessel of this prophet. If signs, wonders, and miracles would have done the job, then Christ would never have had to die. For Jesus Christ literally charmed His generation with His miracle-producing power. Yet when he dared to proclaim the simple truth that He was the Bread of Life and "except ye eat the flesh of the son of man and drink his blood, ye have no life in you," the Bible states clearly that "from that time many of his dis-

disciples went back and walked no more with him."

And when He went to the cross, it is recorded that "they all forsook him and fled." It was not until He had arisen, and had appeared to His disciples, that they could even begin to perceive the purpose of their Lord's being broken. But because He was broken, we know Him whom we have not seen. For we have been flooded with that light that comes from above through the broken vessel of our Lord Jesus Christ.

Everything must be broken before it can be used of God. God will not use the proud. God will not exalt the individual who is pleased with himself. The majestic and the magnificent will have to humble themselves before God will ever utilize their beauty. How wonderful to look at the fruit of the Holy Ghost and admire the beauty of His graces. But only as that fruit is crushed and broken in the winepress of God does it begin to yield the juices of usefulness.

The alabaster box was beautiful, but the aroma that was contained therein was not revealed until it had been broken at the feet of Jesus. It was the stricken rock of Moses that yielded the water in the wilderness. And it will only be the broken fallow ground that will yield the harvest.

Paul prayed, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Philippians 3:10). Paul knew that he could not separate the brokenness of Calvary from the glory of Pentecost.

Now the extent of our victory lies in the degree of brokenness. It is apparent that a crushed vessel will yield more light than a cracked vessel. But if we were to go into the finer points of physics, we would realize that the finer the breaking the greater the release of energy. As we divide the mass into smaller and smaller particles, the power of that energy becomes greater and greater.

And when we reach that infinite point where further division is no more possible, then we have the purest form of energy. And when the Spirit-filled believer reaches this point before God, there is released the purest form of the Spirit which carries the believer past the realm of mere heat and light energy, and brings him into an area of pure atomic energy from on high.

If we could only split the spiritual



584 men sat down to breakfast at the Men's Fellowship meeting on Saturday morning.

BIENNIAL REPORTS AVAILABLE

A limited number of books containing the Departmental and Financial Reports that were presented at the 1961 General Council are still available. Pastors wishing to present these to key personnel in their churches may purchase them for 50 cents a copy or \$3.00 a dozen, post-paid.

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atom, we would see the radiation effects of the Holy Ghost as it completely destroys and purifies the effects of sin. We have not begun to see, nor can we comprehend, the potential which lies in the power of the Holy Spirit.

It was a great victory for Gideon. The odds were 450 to one against him, but he won. And in the arithmetic of God there was the potential for an even greater victory. For God said that *one should chase a thousand, and two put ten thousand to flight*. In other words, on the day that Gideon and his men broke themselves before God, they had the capacity to put 1,500,000 men to flight and utterly destroy them. That is what God wants to do for us today.

Oh, for pastors and laymen that will dare to break before their fellow men. Never has there been such a need for pastors to become so broken that their congregations will not see them, but only the light and power of the Holy Spirit. I challenge you, pastors, to break before God and your church.

And laymen, I challenge you to do likewise. It is as much your responsibility as it is your pastor's. In fact, it is the sheep that must bear the sheep; and if souls are born in your church, then you must share the responsibility. You must feel the labor pains of travail, and you must feel the agony of self-inflicted blows. If those blows are strong enough to break your vessel, there is no doubt that you will find yourself in the realm of supernatural victory.

In this very moment, Jesus, who has been called our Gideon, stands in the very portals of heaven and shouts this command to his saints: "As you have seen me do, so do ye likewise. I was broken for you, and you must be broken for me. I laid my own life down, I broke my own body, and I require no less of you." There is only one requirement to be met in fighting for God. *The vessel must be broken!* And only you can do the breaking. ◀ ◀

LET'S PLAY GAMES

GOING TO JERUSALEM. This nonsectarian Bible game is popular with everyone. Endorsed by Church leaders because Scripture verses are so easily learned while playing. The theme is a journey through the Holy Land with the Twelve Apostles. Equipment includes Gospel Cards, New Testament Cards, an attractive complete edition of the Four Gospels of the New Testament, 12 playing pieces and identification rings. Playing board is a colorful map of the Holy Land. Designed primarily for family play, **GOING TO JERUSALEM** is easily adapted for use in church classes.

20 EV 8079

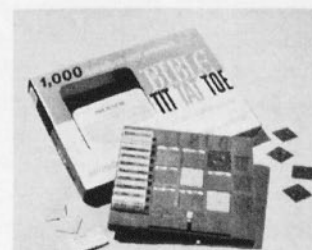
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BIBLE TIT-TAT-TOE. An entertaining and educational game based on the age-old pastime of "tit-tat-toe" (or "tic-tac-toe"), adapted for use as a stimulating Bible quiz game—for all ages over 8 years—in family, party, or church groups. Each game consists of a Tit-Tat-Toe board with movable category slide and nine playing squares and cards containing 1,000 questions (with answers) taken from the Bible. An excellent and enjoyable means of improving Bible knowledge.

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20 EV 8050

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SPRINGFIELD, MISSOURI —OR— 332 W. COLORADO ST., PASADENA, CALIF.

Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



PAUL GOES WITH THE GOSPEL

Sunday School Lesson for October 22, 1961

Acts 13:1-12

In our previous lesson text in Galatians 1:15-19, Paul informed us that God had called him from his mother's womb. We saw how this call was recognized by the church and confirmed by the Lord. Today's lesson outline centers around the calling of Paul to missionary service.

THE ORIGIN OF THE CALL

"The Holy Ghost said, Separate me Barnabas and Saul." These men did not take it upon themselves to enter upon this specific ministry and service. God had called them. All Christians are called to be witnesses, soul winners, prayer warriors; but not all are called to become full-time preachers, teachers, missionaries, or evangelists. There is a specific call of God to a specific work.

A farmer once decided to give up farming and become a preacher, because he had seen in the sky the letters GPC, which he interpreted to mean "Go preach Christ." Someone else suggested to him that the words might also mean, "Go plant corn!" One ought not to move in haste. Representing God in any ministry is a serious matter. One ought to be sure he is genuinely called of God and not move merely because of human initiative or ambition.

THE RECOGNITION OF THE CALL

We are told that the Holy Spirit directed the leaders of the church in Antioch to send forth Paul and Barnabas. In what manner did this guidance come?

The words, "the Holy Ghost said," do not necessarily imply that the direction came through tongues and interpretation, or prophetic utterance. There is no Scriptural warrant for the practice of seeking or following personal guidance through these gifts, which according to Paul are for the purpose of "edification, exhortation, and comfort." Where this sort of thing has been practiced, great tragedies have occurred. It is quite possible that, as the leaders of the church gathered to fast and pray over the matter of sending forth missionaries, the supernatural revelation was granted to all who were present. Let us remember that guidance is no less supernatural, no less perfect, when it is not outwardly spectacular.

Observe further that though Paul, prior to this occasion, was already personally convinced that God had called him to the special ministry of preaching to the Gentiles (Acts 26:16-18), God deemed it necessary to cause the church to recognize the call as well. This is a point worth noticing. It is evident today that some individuals in the work of the Lord are hopeless misfits; their ineffectiveness proves that they are not called of God. Yet these very people are most vehement in maintaining that God called them.

THE PREPARATION FOR THE CALL

Notice the place that prayer and fasting had in the sending forth of Paul and Barnabas. It was while the church "ministered to the Lord and fasted" that God's will was revealed. And again, the church fasted and prayed before sending these men forth on their first missionary journey.

How much better is this method of obtaining the will of God than the vain attempt to find His will by resorting to carnal means—to feverish activity and methods which are purely the energy of the flesh.

Protracted fasting and prayer seems to be an almost lost art among us today. Indeed, people who are given to much fasting and prayer are often looked upon as being "extreme," "unwise," "radical." It is doubtless true that some have gone to extremes in their practices and claims concerning fasting; but are we to totally discard a spiritual exercise to which many men of God in the Bible resorted simply because some have gone to extremes?

It was after Moses fasted and prayed for forty days and nights that his face shone with the glory of God (Exodus 34:28-35). It was after Daniel had fasted and prayed for three weeks that God gave him the wonderful end-time visions (Daniel 9:3, 20-27; 10:2, 3, 12). It was after Hannah had fasted that her prayer for a child was granted (1 Samuel 1:7). Read Joel 2:12-17 and notice how fasting with prayer is urged as a means of securing revival.

THE CONFIRMATION OF THE CALL Acts 13:4-12

In their first missionary-evangelistic effort, God confirmed the call of His missionaries. A notable miracle was performed and a notable convert consequently was won. No wonder! These men were not running their own errands. They had been sent by God and filled with the Spirit. When one is in the will of God and full of the Holy Ghost he may expect the Lord to work with him confirming the Word with signs following. And this holds true whether one goes to the heart of Africa or across the street to pray with a sick neighbor.

—J. Bashford Bishop

THE THIRD HAND





The Family Altar



MISSIONARY BIRTHDAYS DAILY BIBLE READINGS BY R. G. CHAMPION

MONDAY, OCTOBER 16

READ: Psalm 119:161-168

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

FOR THE PARENT: From this passage point out: (1) God's Word helps us in times of persecution, v. 161; (2) finding the truths of God's Word is like finding treasure, v. 162; (3) we should praise God for His wonderful Word, v. 164; (4) following God's Word gives us peace, v. 165; (5) following God's commandments makes us ready for communion with him, v. 166; (6) we need to both keep and love God's laws, v. 167; (7) we should live in the knowledge that all our ways are before the Lord, vv. 163, 168.

QUESTION TIME: What should be the Christian's attitude toward telling lies? (v. 163) What happens to those who love God's law? (v. 165)

MISSIONARY BIRTHDAYS: Mrs. E. W. Whitney (Blind), Wisconsin; Mrs. D. A. Pew, Hawaii.

TUESDAY, OCTOBER 17

READ: Psalm 119:169-176

LEARN: "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments" (Psalm 119:176).

FOR THE PARENT: From this passage point out: (1) God's Word gives us understanding, v. 169; (2) God's Word brings us deliverance in trials, v. 170; (3) because we have learned the righteousness of God's Word, we lift our hearts and voices in praise to Him, vv. 171, 172; (4) God's Word brings us help, v. 173; (5) God's Word brings us salvation, v. 174; (6) God's Word makes us aware of our own shortcomings, v. 176, and brings God to our rescue, vv. 175, 176.

QUESTION TIME: What is the source of true understanding? (v. 169) What should be our reaction when God teaches us His Word? (v. 171) On what basis did the Psalmist ask for God's help? (v. 176)

MISSIONARY BIRTHDAYS: Mrs. A. G. Johnson, South India; Paul H. Moore, Upper Volta.

WEDNESDAY, OCTOBER 18

READ: Psalm 120

LEARN: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue" (Psalm 120:2).

FOR THE PARENT: This psalm and the following ones (through Psalm 134) carry the subtitles: "A song of degrees." Literally, this means, "A song of ascents," and these were probably chanted by the people as they went up to Jerusalem to various religious celebrations. This psalm emphasizes: (1) our need for help, v. 1; (2) some of our problems, v. 2; (3) the sharpness of the false tongue, vv. 3, 4; (4) the problem of peace and war—and the differing opinions of those with whom the Christian must associate. (The next psalm begins with an answer to this problem.)

QUESTION TIME: How were these psalms of degrees probably used? (See above.) Why do you think a deceitful, lying tongue is a problem?

THURSDAY, OCTOBER 19

READ: Acts 13:1-12; 2 Corinthians 10:15, 16

LEARN: "How beautiful are the feet of them that preach the

gospel of peace, and bring glad tidings of good things" (Romans 10:15).

FOR THE PARENT: (Additional material on "Paul Goes with the Gospel" will be found on Sunday's Lesson page.) Persecution of the church by Paul and others resulted in Christians being scattered throughout the earth. As they went, they were missionaries. Today's lesson points out the specific missionary call of Barnabas and Paul and the first results they saw in their missionary journeys. Stress how they preached God's Word with authority and with the power of God displayed.

QUESTION TIME: How did Barnabas and Paul decide to go as missionaries? What were some of their first results?

MISSIONARY BIRTHDAYS: L. Duane Carriker, Alaska; David Hogan, Alaska; Mrs. B. P. Wilson, Alaska; Donald L. Jolley, Ghana.

FRIDAY, OCTOBER 20

READ: Luke 23:32-34, 39-43; Romans 5:17-19; Galatians 3:13; 1 Peter 2:24; 3:18 (Sunday's Lesson for Juniors)

LEARN: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5).

FOR THE PARENT: The lessons for juniors this quarter have dealt with the fact of sin and the necessity of being saved. From the passages read today show how Jesus has made our salvation possible through His death and resurrection. Christ is the only way of salvation. We can know that our sins are forgiven when we confess and forsake them because He has promised to forgive them.

QUESTION TIME: How is salvation made possible? Whose sins did Christ bear to the Cross? (Isaiah 53:5; 1 Peter 2:24)

MISSIONARY BIRTHDAYS: George B. Anderson, Ghana; John P. Kolenda, Germany; Mrs. Claude Malcom, Alaska; B. P. Wilson, Alaska.

SATURDAY, OCTOBER 21

READ: 1 Kings 21:1-19 (Sunday's Lesson for Primaries)

LEARN: "Thou shalt not steal" (Exodus 20:15).

FOR THE PARENT: This lesson shows the evil of stealing—and demonstrates that not everything stolen is taken secretly. Discuss: (1) Ahab's desire, v. 2; (2) this desire was contrary to the Law, v. 3; (3) Ahab's pouting, v. 4; (4) Jezebel's plotting and Naboth's death, vv. 6-14; (5) Ahab gets the vineyard, vv. 15, 16; (6) God's denouncement of Ahab's wickedness and sin, vv. 17-19; (7) judgment on sin pronounced, v. 19. Discuss how Ahab's way of getting possession of the vineyard was actually stealing. Discuss also how we can steal a person's good name as well as his possessions.

QUESTION TIME: Why did Naboth refuse to sell his vineyard to King Ahab? (v. 3) Why was God displeased with Ahab? (v. 19)

MISSIONARY BIRTHDAYS: A. J. Ahlberg, Korea; Mrs. W. H. Haydus, Guatemala; Russell L. Schirman, British Honduras; Manuel L. Buttram (Jewish), California; Mrs. Carl Peppiatt (Indian), Michigan.

MISSIONARY BIRTHDAYS FOR SUNDAY: Chaplain (Captain) Lemul D. McElyea, Philippines; Mrs. W. E. Erickson, Peru; Arthur G. Johnson (superannuated), South India.

Evangelizing the American Indian

The second installment of an article about Assemblies of God American Indian ministers and their missionary work (continued from issue of September 24)

COMPILED BY RUTH LYON

THE WASHOE INDIAN PEOPLE HAVE a lovely new church, Mt. Sierra Indian Assembly, at Woodfords, Calif., which Alfred Elgin, Jr., pastors. He and his wife are Pomo Indians. Brother Elgin was converted in Healdsburg, Calif., while in high school. Upon returning home from service in the armed forces, he traveled for a time with Evangelist Manuel C. Cordova (also an appointed Pomo Indian worker), visiting some of the Indian reservations in Arizona. Brother Elgin began to feel the call of God and also became aware of the great need for youthful workers in the Indian field.

In 1954 he married Lorraine Laiwa, a Christian girl, from Point Arena, Calif. She is the only Christian in her family.

After working a year as an apprentice machinist, Brother Elgin again felt the call of God upon his life. He enrolled in Bethany Bible College in 1955 for a four-year course. The summer of 1959 he spent traveling 18,000 miles visiting sixteen reservations trying to find the right place to work for the Lord. In November, 1959, the Elgins accepted the Woodfords, Calif., pastorate. They have four children.

In the half-white, half-Indian church in Hoopa, Calif., Mrs. Gertrude Phillips teaches three released-time classes and a class of junior girls. In the summer she helps at the Weitchpec Indian church, too. Her mother was Yurok Indian. Sister Phillips was con-

verted, filled with the Spirit, and received her call to the ministry in Trinidad, Calif.

In 1944 she came to Weitchpec to pastor and was ordained in 1947. While in Weitchpec she and her co-worker walked four miles every Sunday to conduct an Indian Sunday school at Martins Ferry, a small Yurok Indian village. After five years here, she went to minister in Somes Bar, a Karuk Indian village, for four years. Sister Phillips came to Hoopa, Calif., after her marriage in 1953. The Phillipses have one adopted child.

* * *

In the *Arizona District*, two Pima Indian brothers, Virgil and Leslie Sampson, are evangelizing. They are from a devout Christian family. A vacation Bible school in the Phoenix Indian Assembly was largely responsible for the salvation of the Sampson family. The youngest girl attended the VBS and was thrilled with it. She persuaded her mother to go to the church, which resulted in the mother's conversion. The mother's prayers for the salvation of her wayward children have been answered.

Virgil and his wife Eunice are now helping in the All Tribes Indian Mission at Phoenix. They have two children. Virgil was saved in the Phoenix Indian Assembly in 1953 and received the baptism of the Holy Spirit at the Arizona District camp meeting that year. The same night, he was called to preach the gospel. God put it in the hearts of a Christian couple to finance Brother Sampson's Bible school training in Southwestern Bible Institute, Waxahachie, Tex. In 1957 he received his three-year diploma and soon entered the evangelistic ministry. A year later he married Eunice Buchanan, who

was a missionary to the Papagos. The young couple moved to northern California where they pastored an Indian assembly for fifteen months before engaging in full-time evangelistic work. They have traveled extensively on reservations in a number of states.

Leslie Sampson also attended Southwestern Bible Institute at Waxahachie. He and his wife Lina have four children. He is active on the evangelistic field among his people.

Charles Bates, an Apache Indian from the San Carlos, Ariz., Indian Assembly, is at present assisting the regular missionaries, the Treeces, at San Carlos. He serves as C. A. leader, song leader, and Sunday school teacher. He also has secular employment. Occasionally he preaches to Apaches in a town 100 miles away and also in the San Carlos Assembly. He attended business college and Southwestern Bible Institute. Brother Bates and his wife, also an Apache, have one small child.

Rodger Cree, missionary at Sells, Ariz., is a Mohawk Indian from Oka, Quebec. His parents were saved in the Pentecostal Mission. Although he and his eight brothers and sisters were reared in favorable spiritual conditions, Brother Cree did not surrender to Christ until he was seventeen. Eight days after young Rodger's conversion in the Evangel Pentecostal Church in Montreal, he was baptized in the Holy Spirit.

Following graduation in 1952 from L'Institut Biblique de Bérée, he spent the next three years in missionary work among the Cree Indians of Hudson Bay and Northern Ontario. He was then ordained with the Pentecostal Assemblies of Canada. For four years he worked among the Mohawk Indians at Caughnawaga, near Montreal.



MRS. D. PHILLIPS
HOOPA, CALIF.



ALFRED ELGIN
WOODFORDS, CALIF.



LORRAINE ELGIN
WOODFORDS, CALIF.



VIRGIL SAMPSON
PHOENIX, ARIZ.



LESLIE SAMPSON
PHOENIX, ARIZ.



MANUEL CORDOVA
WOODFORDS, CALIF.



HILDA CREE
SELLS, ARIZ.

Illness made it necessary for Brother Cree to leave Canada for the warm, dry climate of Arizona. He and his wife and two children moved to Sells, Ariz., in 1959 to pastor the fine Papago Indian church.

Hilda Cree, a new appointee and sister of Rodger Cree, was converted at the age of eight and received the baptism of the Holy Spirit when she was twelve. At this time she felt the call to work among the Indian people. She attended Eastern Bible Institute, where she was graduated this year. She is now working with her brother Rodger and his wife.

The first Apache man to be appointed by the Home Missions Department is now the missionary-pastor of the Assembly of God in Bylas, Ariz. His wife is also an Apache. The San Carlos Indian Assembly, where Brother and Sister James Phillips were saved and received their spiritual training, is especially proud of this fine young couple. Brother Phillips was very active in the San Carlos church and was licensed with the Arizona District in 1960. The Phillipses have seven children.

Both Brother and Sister Phillips came from homes that had no knowledge of Christianity until the Assemblies of God missionaries came to San Carlos. Sister Phillips was the first Indian girl to be saved at the Assembly, but Brother Phillips, refusing to surrender to God, began drinking tulapi, a very strong Indian liquor. Many a time he danced all night, following tribal customs which still keep the Indian people bound by fear and superstition.

One day someone broke Brother Phillips' jaw while he was on a drinking spree, and he was taken to the hospital in Phoenix. While there, he gave his heart to Christ and was gloriously saved. Later, in the San Carlos Assembly, he received the Baptism.

While Brother Phillips was working in a mine near Salt River Canyon and helping in the Assembly at San Carlos as he had time, the Lord called him

to minister to his own Apache people. He began services in the mine and the Lord used him greatly in the salvation and healing of the Indian men there. At the Bylas Assembly, God continues to bless his ministry.

* * *

In the *New Mexico District*, Charlie Lee, mentioned at the beginning, had to choose between pursuing his developing career as an artist or becoming a missionary to his own people. The fine Navajo church he now pastors—one of the best Indian Assemblies in the nation—is a monument to his unselfish decision.

Brother Lee attended the Santa Fe Indian School as a special art student. As his talent became recognized in art circles he became famous at home and abroad, winning many awards in fair exhibits, the Indian Ceremonial at Gallup, N. Mex., and various museums. His sketches and paintings have appeared in *Arizona Highways* magazine. The Smithsonian Institute purchased one of his paintings for its collection of Navajo Indian art.

In spite of all this recognition from art critics, Charlie Lee was restless and dissatisfied. In 1947, through the Christian influence of an Apache family, the young artist was saved. Soon afterward God called him to be a missionary. He studied at Central Bible Institute, Springfield, Mo., for three years, preparatory to entering the ministry.

After his marriage to Coralie Christensen, Brother Lee obtained permission from the Navajo Tribal Council to build himself a home at Shiprock, N. Mex. The Lees held services in their tiny home until they were able, after much difficulty, to get permission to build a church. In 1957 the little congregation moved into the new church. At present, an annex is being added to accommodate the crowds. The Lees have four children.

* * *

The Carl Peppiatts are working among the Indians in the *Michigan District*. A Michigan newspaper was

Offerings for any of the Special Ministries of the Home Missions Department should be mailed to:

Assemblies of God
HOME MISSIONS DEPARTMENT
434 West Pacific Street
Springfield, Missouri

so favorably impressed with the missionary work they are doing that it featured them in a recent issue.

Mrs. Peppiatt is of Chippewa descent. From her grandmother, who sang to her as a child, Sister Peppiatt learned a little of the Ojibwa language. She was converted in Detroit, Mich., at an early age. After her marriage to Carl Peppiatt, the couple entered the ministry, first as pastors and then as evangelists.

About three years ago, the Peppiatts felt a burden to work among the Indians of their home state. The Lord has given them favor with the Indian people and they are hoping to establish a work among the Potawatomis.

* * *

In the *Minnesota District*, Lawrence L. Bisonette has been conducting an Indian Sunday school, primarily for Chippewas (using the facilities of the Full Gospel Tabernacle in Minneapolis) as the basis for an Indian work in that city. He pastored at Sand Creek and Oneida, Wis., before going to Minneapolis.

Brother Bisonette was converted in 1948 at Couderay, Wis., in a home missions church and later felt the call of God on his life for ministry among his own people. His parents are French and Chippewa Indian and he was the first to be converted in his family. He attended North Central Bible College. He also spent two years in the army, serving in the Korean conflict. After his army service, he returned to NCBC for one more year to obtain his degree in theology. God is blessing his ministry in Minneapolis. The Bisonettes have three children.

(To be continued)



RODGER CREE
SELLS, ARIZ.



JAMES PHILLIPS
BYLAS, ARIZ.



CHARLES BATES
SAN CARLOS, ARIZ.



MRS. C. BATES
SAN CARLOS, ARIZ.



CHARLES LEE
SHIPROCK, N. MEX.



MRS. C. PEPIATT
DETROIT, MICH.



L. BISONETTE
MINNEAPOLIS, MINN.

Revivaltime

MINISTERS TO CHILDREN

By LOIS HOKANSON

OF THE 11,000 LETTERS RECEIVED at *Revivaltime* each month, a small but very important number come from children. Written in childish scrawls, these letters contain some of the most thrilling testimonies.

They also contain heart-breaking requests for prayer. In some instances boys and girls request prayer for their parents who are unsaved or seriously ill. In others the request is for power to witness to friends at school.

Often the child has been strengthened in his Christian life through listening to *Revivaltime*, and he wants to share his thanksgiving. Whatever the reason for writing, these letters from children are thought-provoking and challenging.

Here are some excerpts from chil-

dren's letters that give some indication of the way they respond to *Revivaltime*.

Richmond, British Columbia

"I am nine years old. Mommy and I are saved. We are praying for Daddy now. Will you pray with us, please?"
—Gregory.

Chicago, Illinois

"At the end of your program each week, someone says, 'Until it is our pleasure.' He is wrong. It is my pleasure, my pleasure to be one of the very lucky ones to hear your broadcast. I am twelve years old and was not really putting much faith in God until I heard your program one night. Now I have a Bible in my desk drawer that I always take out for your services. Ev-

ery week that I have been able, I have gone to church since I started listening to your program. My nightly prayers have more meaning, and I feel God and His Son are watching and listening to every word."—Barbara.

Irma, Alberta, Canada

"I am a little girl ten years old, and I would like it very much if you would pray for my two uncles. They are lost in sin. Thank you very much."—Dorothy.

Carbonear, Newfoundland

"I enjoy your program very much. I am thirteen years old. Mom, Dad, and my brothers and sisters (seven in number) also listen to it, as does my Uncle Jim who lives with us. We enjoy it very much. We are all saved except for my oldest brother. I would like for you to pray for him to be saved."—Mable.

Meigs, Georgia

"Pray for Mother to be saved from sin. Pray for Daddy's feet and eyes. Pray for me to get close to the Lord. I will do anything that God wants me to do.

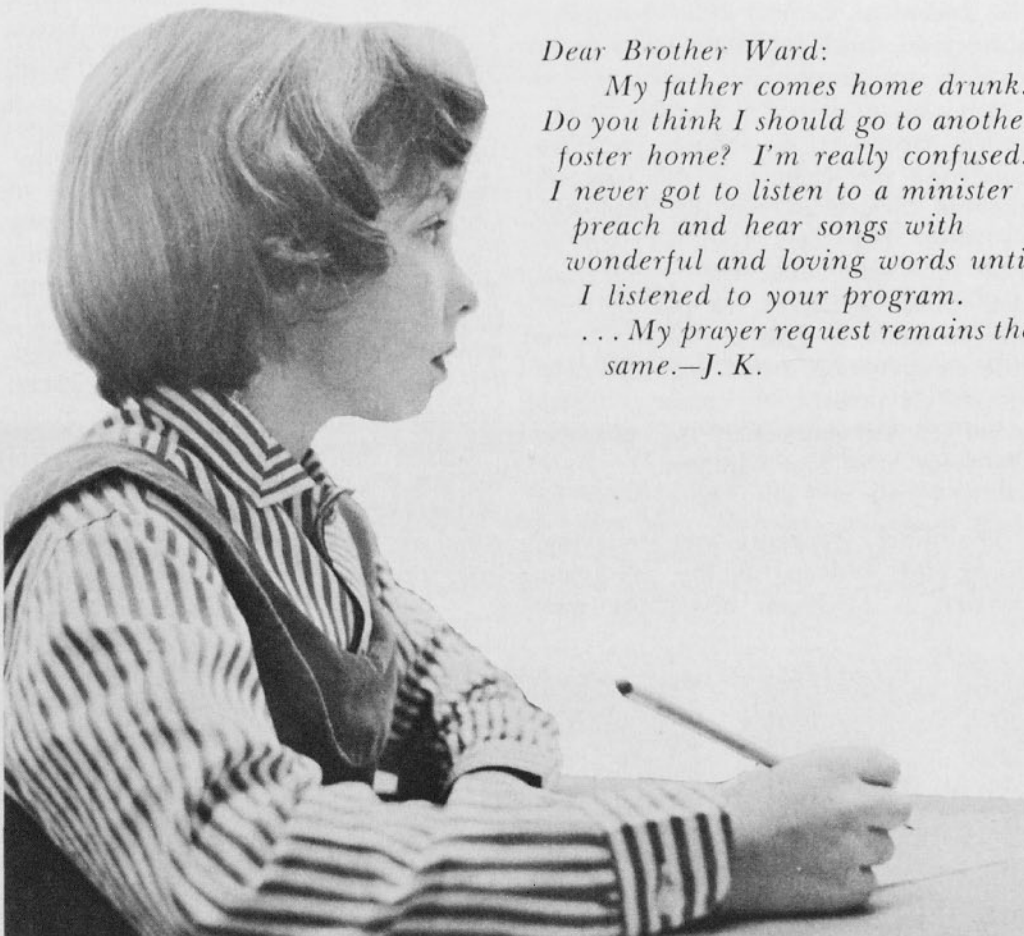
"I like to hear you. Every time I can I go to church. The girls and boys come to my home and ask me why I don't go to the show, but I tell them that I don't want to go to the show. I like to go to church, and then I ask them to go to church with me. They went with me. There were three girls and five boys, and they were saved from sin that night."—Barbara.

Nakusp, British Columbia

"I am twelve years old. I love the Lord. I gave my heart to Him when I was five. I want you to pray that I may help to serve our Lord in my town. I have a special friend who is very dear to me. She is touched by God's Word, but hasn't ventured to salvation. I would like for you to pray with me for her."—Elaine.

Dear Brother Ward:

*My father comes home drunk.
Do you think I should go to another
foster home? I'm really confused.
I never got to listen to a minister
preach and hear songs with
wonderful and loving words until
I listened to your program.
... My prayer request remains the
same.—J. K.*



Sometimes the letters bring a smile or a chuckle. Here is one from a little girl in Illinois:

"I'm ten years old. We listen to you. When the choir sings, my grandmother sings. She hits the wrong tune, but she knows all the words. I'm asking you to pray for her to carry a tune."—Sara.

At other times the answers to rather amusing questions can be extremely important in helping a boy or girl discover right and wrong. The reply to the following letter was probably very influential in shaping this young boy's life:

Plainfield, Wisconsin

"How old should I be before I should walk around with girls and buy them things like candy bars and gum? Or isn't that right? Should I like girls who are not Christians, but are clean-minded and nice? Please let me know. Thank you."—Johnny.

Ministry to children may be the most important and lasting ministry of *Revivaltime*. Children are pliable enough to receive the gospel; they will listen without prejudice. Often an entire family can be won for Christ through a child who has heard and been converted.

Please remember each day these prayer requests from children. When the children are concerned enough to write to a radio minister, we should be concerned enough to pray for their needs. Also, let us know that you are praying for and giving to *Revivaltime*, the full-gospel broadcast that is reaching the children, as well as their parents and grandparents. Write today to *REVIVALTIME, BOX 70, SPRINGFIELD, MISSOURI*, and do your part to keep it ministering to all the family!

"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

Your Questions



ANSWERED BY ERNEST S. WILLIAMS

Is the promise of healing recorded in James 5:14, 15 intended for Christians or for sinners?

Primarily, it is a promise to believers; but healing, as one of the signs which shall follow them that believe (Mark 16:18) may include sinners, even heathen. Healing is a testimony to Christ as Saviour, Healer, and Lord.

Is not the "Bride" taken out of the "Body," the Church, as Eve was taken out of the body of Adam?

As Eve was taken out of Adam, and thus became a part of Adam (see Genesis 2:23), so the Church, the Bride of Christ, is taken out of the second (last) Adam and not out of the Church which He has redeemed. We are redeemed by the precious blood of Christ.

Do we lose the Holy Ghost if we sin?

We do not lose the Holy Ghost by committing one sin, but we grieve Him. He then convicts us and seeks to lead us back to fellowship with God through faith in our Lord Jesus. See 1 John 1:9; 2:1-2. We lose the Holy Spirit if we choose to *live* in sin.

Jesus said to Peter, "When thou art converted, strengthen thy brethren" (Luke 22:32). Was Peter an unconverted man until that time?

We have every reason to believe Peter was a saved man when Jesus spoke those words. Peter was included when Jesus said, "Your names are written in heaven" (Luke 10:20). Jesus was looking to the time when Peter would deny Him. He also saw that Peter would return to Him and therefore say, "When thou art converted [turned again], strengthen thy brethren."

If Jesus is the Son of God and not the Father, why is He then called "The everlasting Father" (Isaiah 9:7)?

In Bible lands, the term "father" is often used of one who is the beginning of something. Jabal was called "the father of such as dwell in tents," either because he invented tents or was the first to use tents. Jubal is spoken of as "the father of all such as handle the harp and organ" because these instruments had their beginning with him. See Genesis 4:20, 21. Satan is the "father of lies" because falsehood began with him. Abraham is the "father of circumcision" because circumcision was introduced by him. Jesus is spoken of as "The everlasting Father" (or Father of eternity) because it is He who gives everlasting life.

Isn't the Holy Spirit the very mind of God rather than a member of the Trinity?

The Holy Spirit reveals the mind of God. Jesus said, "He will guide you into all truth...he shall receive of mine, and shall show it unto you" (John 16:13-14). Notwithstanding, the Bible clearly indicates that the Holy Spirit is a divine Person. The attributes of personality are attributed to Him—powers of thinking, feeling, willing. The personal pronoun is used of Him—"He shall guide you into all truth." He can be grieved—"And grieve not the holy Spirit of God" (Ephesians 4:30). He exercises will—"He will reprove the world of sin" (John 16:8). Jesus called Him "another Comforter" (John 14:16) indicating that both He and the Holy Spirit were persons.

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



According to Statistics, Heart
Disease Is the Leading
Cause of Death in America

WILL YOU HAVE A HEART ATTACK?

By LLOYD CHRISTIANSEN

IT IS ENTIRELY POSSIBLE THAT YOU may some day have a heart attack. Heart disease ranks first among the causes of death in America. I feel justified in calling your attention to this possibility because of the awesome issue of eternity.

Back in 1945, the late Anna B. Lock was conducting revival services at Worthington, Minn., where the writer was then pastor. We were having excellent results in the meetings.

But on Monday of the second week, the evangelist received a long distance call from Illinois, informing her that her father had just passed away with a heart attack.

It is impossible to describe the anguish the writer observed during the next few hours while this lady was waiting for her train.

She continually paced the floor and alternately groaned and screamed, but there was something very sacred about her behavior. She cried: "Oh, think of it, my father died while eating a piece of cake. He didn't have a chance to repent or call upon God. Daddy was so good in many ways, but he was so stubborn about getting saved. Oh, think of it, he went so fast—I'll never see him again! This is more than I can bear. This is going to be a terrible funeral."

Her agony was a never-to-be-forgotten scene. The Worthington congregation felt genuine sympathy, but what could anyone do now for her father? NOTHING!

Someone might say, "Why borrow tomorrow's troubles by preoccupation in what *might* happen? After all, the Scripture says, 'Sufficient unto the day

is the evil thereof'" (Matthew 6:34). We don't believe a Christian should practice worry, but if one is not ready to meet God it might be a wholesome thing to reflect on the distinct possibility of a sudden exit from this life.

To promote anxiety may not always be an improper measure. I remember talking with a thoroughly reputable life insurance sales manager. He frankly told me that one of the fundamental aims of an insurance agent is to get a prospective client to *worry*. "Only then," he said, "can we get some men to plan for their security and that of their families." I would be doing you a favor if I caused you to worry long enough to make spiritual preparation for any sudden eventuality.

The heart is a most interesting organ. It faithfully works every day. On Sundays and all holidays—including Christmas and New Year's Day—this little engine keeps on pumping. It is pumping during our waking hours and keeps pumping while we lie helpless in sleep. It doesn't complain about the weather, seeks no "social security" and never asks for a vacation. It will work best when treated well, but will do its utmost to give good service when working conditions are unduly taxing its strength.

This most interesting "machine" is about the size of one's fist and weighs somewhat more than half a pound. It is divided into four chambers and enclosed in a sack called the pericardium. It beats 70 times every minute, 4,200 times an hour, 100,800 times a day, and 36,792,000 times a year. When a person has reached the age of seventy years, the heart has beaten over two

and one-half billion times.

The volume of blood pumped by the heart in one year is about 650,000 gallons, or enough to fill more than 81 tank cars of 8,000 gallons each. The heart generates enough energy in twelve hours to lift a tank car of 65 tons one foot from the ground.

It is said that when a person rests one complete day of twenty-four hours, the energy of 20,000 heartbeats is saved.

A leading American encyclopedia is our authority for saying that the blood circulates through about 12,000 miles of bloodways, or the approximate distance from New York to Hong Kong by way of the Panama Canal.

While this little organ that keeps our blood constantly circulating can be weakened by disease and abuse, if given a fair chance it will render excellent service until, weary with the years of ceaseless toil, it finally stops.

Perhaps it might be well to inject an encouraging note here. Because one has had a heart attack, it does not follow that one is doomed to a life of inactivity. We know, from the example of former President Eisenhower, that a person may have years of useful service to render, even after a grave illness such as coronary thrombosis.

We are told that only the person who has suffered a heart attack knows the acute pain, the sense of helplessness and loneliness, the poignancy of real values—all of this is alien to those who have been spared this experience.

A splendid Christian man once told this writer of a heart attack he suffered while walking on a sidewalk. He said, "The sudden pain brought my clutching hand to my side. I felt weak all over and felt cold perspiration roll down my back. I started to stagger and then fell in a heap. I weakly called to pedestrians for help, but several of them passed me by. Some had seen me stagger and thought I was drunk. I imagine it looked that way, but I was desperate for help.

"Finally, someone asked me what was wrong and summoned an ambulance. My wife was notified, and when I saw her I bawled like a baby—I couldn't help it. I felt so feeble. But that experience did something for me. Even though I was a Christian, I realized how futile and paltry are material things. I obtained a new sense of values. Church, home, wife, children—these are the things that seem important now."

Treatment of heart diseases will improve, but the incidence of heart at-

tacks will not diminish! Why? Because tensions of all kinds will increase until Jesus comes. The writer has often wondered if the words of Jesus in Luke 21:26 might include the high incidence of heart trouble in our day, "Men's hearts failing them for fear..."

The possibility of sudden death is no remote likelihood. This brings us to ask a very personal and also a very important question. It is this—if your heart should stop five minutes from now and your soul should enter eternity, where would you be—in heaven with the redeemed, or in hell with the lost? Listen friend, when that "ticker" of yours ceases to beat you are then a resident of eternity.

The salvation of your soul must not be postponed. You cannot afford to say "tomorrow." Accept Jesus Christ as your personal Saviour TODAY.

Delivered From ALCOHOLISM

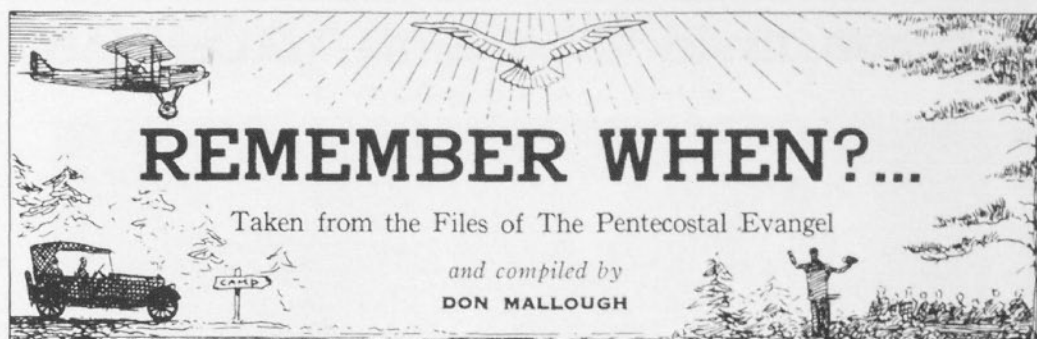
FROM FIRST-HAND EXPERIENCE I know "the way of the transgressor is hard." I was saved out of deep sin, and later restored from a backslidden condition. I found the way of a *backslider* is doubly hard! But God was so merciful! He forgave my sins and miraculously spared my life.

Before my conversion I was an alcoholic under the influence of liquor for weeks at a time, and spent most of my earnings on it. (One month alone the amount spent was over \$600.)

While I had a very good transfer business at that time with earnings above average, yet I was always in a financial bind. I lost my family, my truck, and everything I had because of my drinking, and felt there was nothing left to live for.

But one night the Holy Spirit spoke to me and said there *was* something for which to live. The Lord proved His loving concern for me and graciously saved me.

When I got up the next morning, following my conversion, I didn't even think of liquor! Later I was baptized with the Holy Spirit and for months I remained true to the Lord. But after a time I began to yield to the things of the world, and slipped farther and farther from God.



35 YEARS AGO

Maynard Ketcham has just been appointed as a missionary to India. . . . **J. B. McDonough** reports a splendid meeting in WELLSTON, OKLAHOMA, with **C. A. Lasater** of FORT SMITH, ARKANSAS, as evangelist. At least 24 were saved. . . . **H. May Kelty** has been appointed to work in Latin America. . . . **Arthur Bell** writes of the greatest revival in years in CLANTON, ALABAMA. . . . The **Arthur F. Bergs** are home on furlough from the Belgian Congo. . . . Pastor **Harry Collier** of WASHINGTON, D. C., reports that a copy of his church paper "The Full Gospel Messenger" was carried by **Commander Richard E. Byrd** on his flight over the North Pole. Among the newly ordained are **Herbert B. Kelchner**, **Marguerite Mahany**, **Daisy D. Renick** and **Edgar W. White**.

25 YEARS AGO

Evangelist **Otto Klink** is conducting meetings in HOPE, ARKANSAS, for **Bert Webb**. . . . **Grover M. Langston** has resigned as C. A. President for Alabama to join the faculty of Shield of Faith Bible Institute. . . . **Frank Bartleman**, a pioneer from the early outpouring of God's Spirit in Los Angeles, has gone to be with Christ. . . . **Frank Lindquist** was the speaker at the dedication of the new church in WILLMAR, MINNESOTA, where **E. E. Krogstad** is pastor. . . . **Ernest Friend** has accepted the pastorate in SANTA ANA, CALIFORNIA. . . . Among the newly ordained are **N. D. Davidson**, **Hugh P. Jeter**, **G. L. Riffe**, **C. C. Wilcox** and **Roy O. Bopp**.

In a two-week period I was involved in three car accidents. The first was minor and the Lord sent a man by to minister to me.

A few days later I was involved in another accident which was quite serious. God made it known to me that He was warning me, but I still resisted Him.

A week later I was in a near-fatal accident. By all rights I should have been killed instantly, but God was giving me one more chance. I knew that if I rejected His calling again I would spend eternity in hell without my Lord. Oh, how frightening even to think of it.

I am still handicapped from the accident, but now I realize this can be more a blessing than a hindrance. My handicap is a reminder to me that it is dangerous to disobey the Lord.

I know the Lord will heal me if and when it is best. I have seen God's mighty hand do the miraculous. Fourteen years ago my uncle was sent home to die of a cancerous tumor on the brain. A large portion of the right side of the brain which controls the left side of the body was destroyed. The doctor said he could live only a few days. But God intervened.

At that time my mother and father were attending the Wesleyan Methodist Church in Buffalo, Wyo., where we lived then. Even though doctors told

us that the brain cells, unlike a body cell, will not restore themselves when once destroyed, Christians were praying that God would do the impossible.

My uncle's left side was completely paralyzed and had started to wither. He no longer could recognize his own children. But a few days after arriving home he called my mother, which surprised her because he called her by name. She went to him and asked why he had called.

A picture of Christ hung over the bed in his room. Pointing to it, he asked Mother, "Who is the man in the picture?" She told him it was Jesus.

Then he said to Mother, "Sis, last night I was awakened and looked up and that Man was standing at the side of my bed. He reached down and put His hand on me. I felt something like an electric shock go all through me."

In a few days he was up and getting around by himself. To this day he doesn't even limp. Even now the doctor says that it was impossible that he could have recovered except that God performed a miracle. Yes, the Lord always answers prayer in a way that is most profitable to us.—**Kenneth Bartlett**, **Sheridan, Wyo.**

(Endorsed by **Thomas M. Moore**, Pastor, First Assembly of God, **Sheridan, Wyo.**)

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Eufaula	First	Oct. 22-29	M. O. Bruce	W. O. Stephens
	Trussville	Vann Valley	Oct. 17-29	John Eller	Garland Owens
Alaska	Kenai	A/G	Oct. 17-29	Lloyd Perera	Carl Glick
Ariz.	Tolleson	*A/G	Oct. 17-22	Virgil & Edythe Warens	B. H. Russell
	Tucson	Southside	Oct. 10-15	Bob & Pat Ludwig	Carl Reynolds
Ark.	Pleasant Plains	A/G	Oct. 22-Nov. 5	Jackie Kinard	Billy McLean
Calif.	Baldwin Park	First	Oct. 17—	Glen & Faith Shinn	Burl J. Rogers
	Burlingame	A/G	Oct. 3-15	Lee & Mrs. Krupnick	C. E. Lebeck
	El Centro	First	Oct. 10—	Ralph Cranston	E. R. Hertweck
	Garden Grove	Westside	Oct. 18—	Don & Patti Hall	D. C. Hastie
	Hermosa Beach	A/G Tab.	Oct. 17-29	Watson Argue	Guy Heath
	Live Oak	A/G	Oct. 17—	John A. Stallings	Kenneth Bird
	S. San Francisco	First	Oct. 17-29	Lee & Mrs. Krupnick	Carl Curtwright
	Sunnyvale	First	Oct. 22-Nov. 5	E. L. Cole	Ralph Hillegas
	Susanyville	A/G	Oct. 17-22	Everett Olp	Eugene Slape
Fla.	Miami	Central	Oct. 11-22	Joe Villanova	Marvin L. Smith
	Panama City	**First	Oct. 18-22	Paul Hild	Glen D. Miller
	Pt. Charlotte	Calvary	Oct. 16-29	Paul Alessi	Henry Swain
Ga.	Columbus	N. Highland	Oct. 15—	John McDuff	Edgar Bethany
Ill.	Collinsville	State Park	Oct. 17-29	Cox-Brown Team	Mrs. Louise Ham
	Harvey	Calvary Tem.	Oct. 10—	M. Inez Smith	William J. Sawyers
	Pawnee	A/G	Oct. 11-16	Ernie Eskelin	Mitchell Johnson
Iowa	Humboldt	A/G	Oct. 17-29	Norman & Mrs. Hays	L. L. Fogleman
	Indianola	A/G	Oct. 10-22	E. L. & Mrs. Surratt	Robert W. Wenig
	Vinton	A/G	Oct. 22-Nov. 5	Larry Allbaugh	A. M. Marshall
Kans.	Clay Center	A/G	Oct. 22-Nov. 5	Ron & Mrs. Mickley	Robert Mackish
	Holton	Glad Tidings	Oct. 18-Nov. 5	R. L. Smith	Alvin W. Andres
	Iola	A/G	Oct. 17-Nov. 2	Johnny & Mrs. Garrison	L. Pember
	Wichita	Central	Oct. 22-Nov. 5	Ira Stanphill	Victor Trimmer
La.	New Orleans	Boutte	Oct. 15—	M. R. McKnight	Carl Davis
Md.	Brandywine	Cedarville FC	Oct. 22-Nov. 4	John Briscoe	Worth M. Johnson
Mich.	Battle Creek	Ch. of F-F G.	Oct. 17-29	J. W & Mrs. Beam	R. A. Rieben
	Bellevue	A/G	Oct. 15-22	Bob & Jeri Winford	Clarence Pederson
Mo.	Adrian	First	Oct. 17-29	Andrew J. Smith	Max Francis
	Belle View	A/G	Oct. 15-29	Bonnie M. Ruble	P. T. Huffman
	Hickman Mills	A/G	Oct. 16-29	Gerald Brewer	Vernon Gillette
	Norwood	A/G	Oct. 10-22	Douglas Bartlett	W. H. Johnson
	Patterson	Full Gosp. Tab.	Oct. 22-Nov. 5	Glenna Byard	T. L. Jackson
	Potosi	A/G	Oct. 3-15	Bonnie M. Ruble	Vern Stoughton
	Richmond	First	Oct. 17-29	Jimmie Parrack	John J. Meeks
Mont.	Columbia Falls	A/G	Oct. 22—	L. H. Sheets	Joseph Kissar
Nebr.	Fairview	A/G	Oct. 17-29	Ken & Jackie Haddaway	James Wilkins
N. J.	Vineland	**Full Gosp.	Oct. 15-20	Victor Etienne	Fred Packer
	Long Branch	Calvary	Oct. 17-29	I. E. Ade	J. Wesley Clark
N. Mex.	Hobbs	First	Oct. 1-15	Sara E. Sharp	Hubert Ratliff
	Truth or Conseq.	A/G	Oct. 17-22	Bob & Pat Ludwig	Harold Hill
N. Y.	Brooklyn	Calvary Tem.	Oct. 11-22	Christian Hild	N. B. Crandall
	E. Aurora	A/G	Oct. 8-22	The Reid Party	Chas. A. Thomas
N. Dak.	Mott	A/G	Oct. 10-22	Joel Palmer	Norman Shawchuck
Ohio	Cleveland	Bethany	Oct. 17-29	William Farrand	Ellis Damiani
	Parma	A/G	Oct. 1-15	Ira Stanphill	Louis R. Davidson
Okla.	Ardmore	Lighthouse	Oct. 8—	Al Davis	John Newby
	Comanche	First	Oct. 22—	Keith L. Belknap	C. A. Snodgrass
	Morrison	A/G	Oct. 22-Nov. 5	N. B. & Mrs. Rayburn	Victor R. Ostrom
	Tulsa	Capitol Hill	Oct. 8-22	Marcus Alexander	M. D. Hartz
	Wilson	A/G	Oct. 15-29	The Evangelicals	J. R. Fuller
Pa.	Bedford	Valley	Oct. 10-22	V. M. Dullabaun	Daniel W. Hare
	Columbia	First Pent.	Oct. 17-29	Olshewski Musical Tm.	Clifton Wilkens
	Erie	Glad Tidings	Oct. 17-29	Arnold & Anita Segesman	Robert T. Eastlake
	Hamlen	First Pent.	Oct. 17-29	Dan & Anita Bogdan	George Butram
	Landisburg	A/G Ch.	Oct. 17-22	Allan A. Swift	F. Eber Reitzel
	Lock Haven	A/G	Oct. 17-29	Buchwalter-Brosej Tm.	Paul Wonders
	Wilkes-Barre	Pentecostal	Oct. 17-29	Wallace S. Bragg	Albert Lazar
	Williamsport	First	Oct. 17-29	Andrew & Mrs. Basell	Theodore B. Terry
Tex.	Garland	Sachse	Oct. 15-29	Sammy Calk	Fred Carrington
	Houston	Southside	Oct. 18-29	Mike Wright Family	E. G. Aldridge
	Lubbock	Highland	Oct. 18-29	Charles T. Crabtree	Homer M. Sheats
Va.	Alexandria	First	Oct. 15—	J. E. & Mrs. Douglass	Obie Harrup
	Shenandoah	A/G	Oct. 3—	Loyd Middleton	Linwood Ball
Wash.	Forks	A/G	Oct. 15-29	Linfield Crowder	Ward Tanneburg
	Medical Lake	A/G	Oct. 17—	Wesley W. Fleming	Earl R. Jones
	Seattle	Faith Mem. Tab.	Oct. 17-29	Oliver & Fern Johnson	Willis E. Smith
	Twisp	A/G	Oct. 16-20	Jim & Betty Sconce	William D. Aho
Canada	Windsor, Ont.	Bethel Pent. Ch.	Oct. 17—	Oren Paris	William H. Fitch
	Cut Knife, Sask.	*Pent. Tab.	Oct. 17-22	Evelyn Glosser	R. J. Barclay
Ceylon	Colombo	A/G	Oct. 20—	Bob Hoskins	Cecil Good, Miss.
S. A.	Asuncion, Para.	***A/G	Oct. 9—	Jimmie & Mrs. Mayo	Raymond Stawinsky

* Children's Revival

**Youth Revival

*** City-wide 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.

Passion of Pentecost

(Continued from page three)

him from the dead." We hear him tell the Church at Corinth, "If Christ be not risen, then is our preaching vain, and your faith is also vain." "But," he cries triumphantly, "now is Christ risen from the dead, and become the firstfruits of them that slept."

These Early Church members had a *passion to make known their experience*. They did not hide their light under a bushel. They knew this blessing was for all who would receive it, and they made it their business to give others the chance to receive it. They might well have felt honored when the authorities accusingly said to them, "Ye have filled all Jerusalem with your doctrine."

They had nothing to be ashamed of! They had been made partakers of the divine nature. They were a chosen generation, a peculiar people, a royal priesthood; theirs was a goodly heritage. They knew the message they had would meet the need of the hour. It would liberate from the bondage and thralldom of sin. This had been their own experience and they were eager to tell it wherever they went.

Their experience was very real to them and it was too good to keep to themselves. They were like the four lepers who went into the camp of the Syrians and found plenty of food in the time of famine, and as they heaped up for themselves the food and riches they said, "We do not well: this day is a day of good tidings, and we hold our peace." Shame on us for the times we have held our peace while many around us have been starving for the Bread of Life.

To preach the gospel was a MUST to the early Christians—they were men whom nothing but death could silence! When the authorities threatened them and forbade them to speak any more in "this name," their answer came unhesitatingly, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19, 20). Like Jeremiah, the Word was a fire shut up in their bones and they would be weary with forbearing.

We see in them a *passion for souls*—an eagerness to snatch the lost as brands from the burning. Their pas-

sion went out for the individual as well as for the multitudes. Philip's consecration was such that he could leave the multitudes in Samaria when the Spirit of God wanted him to deal with one individual eunuch on a desert road.

These early witnesses were deeply conscious of God's judgment against sin, and as they witnessed they pleaded and warned men and women. They knew the responsibility given them was that of winning *never-dying souls*.

Many have shared this vision and this passion since the time of Pentecost. On more than one occasion David Brainard said, "I care not where or how I live, or what hardships I go through, so that I can gain souls to Christ." Matthew Henry wrote: "I would think it greater happiness to gain one soul to Christ than mountains of silver and gold to myself."

It is said of Whitefield that he seldom preached without weeping under the solemn impression of the value of souls. Dr. Lyman Beecher when dying said to a minister standing by his couch, "The greatest of all things is not theology, it is not controversy, it is to save souls."

Not too long ago a Chinese Christian by the name of Lo Fook was so touched with the condition of the Demerara coolies that he sold himself into slavery that he might win them for Christ. He was the means of two hundred joining the church before he died five years later. Is it not true that generally speaking we are too complacent, too self-satisfied, too occupied with the less important and temporal things?

Let us ever remember that the power of the Holy Spirit was given that we might be effective witnesses unto HIM. Some people seem to have the mistaken idea that the Baptism was given so that they might have a good time.

We are not going to be effectual soul winners without experiencing the same passion that moved the hearts of the followers of Christ in the first century—the passion that has moved all God's saints who have penned anything on the pages of history. There's a cry in my heart, "O Lord, help me not to be static! Help me not to regard my ministry as commonplace. Grant there shall be fervency in spirit and a passion so deep and so ingrained in the fiber and texture of my being that I shall truly regard it as the most important thing this side of heaven!" God give us men and women who will so dedicate themselves!

THE COOPERATIVE PLAN

OF DENOMINATIONAL GIVING



At the General Council in Portland, Oregon, Cooperative Plan awards were given to the top three districts and the top three churches for the year of 1960. Shown accepting plaques for District recognition are Superintendents Earl W. Goodman, Montana (second place); Joseph R. Flower, New York (third place); and Fred Eide, New Jersey (first place). To the right of the photograph are C. W. Ringness, Stewardship Secretary; T. F. Zimmerman, General Superintendent; and M. B. Netzel, General Treasurer, who made the awards. Churches receiving plaques were: First Assembly of God, North Hollywood, California; Calvary Temple, Seattle, Washington; and Calvary Full Gospel Assembly, Inglewood, California.

Quarterly Report

SECOND QUARTER, 1961

Cooperative Plan will help the local church develop a more systematic approach to the varied financial needs of the denomination. It is recommended that each church include district, regional, and national ministries in its budget. The amount may vary with the church, according to its income and ability to pay.

TOP TEN COOPERATIVE PLAN CHURCHES

- | | |
|--|---|
| 1. Glad Tidings Tabernacle
<i>New York City, New York</i> | 6. First Assembly of God
<i>San Diego, California</i> |
| 2. First Assembly of God
<i>North Hollywood, California</i> | 7. Calvary Full Gospel
<i>Inglewood, California</i> |
| 3. First Assembly of God
<i>San Bernardino, California</i> | 8. The Stone Church
<i>Chicago, Illinois</i> |
| 4. Calvary Temple
<i>Seattle, Washington</i> | 9. Full Gospel Tabernacle
<i>Bakersfield, California</i> |
| 5. First Assembly of God
<i>Memphis, Tennessee</i> | 10. First Assembly of God
<i>Pomona, California</i> |

TOP TEN COOPERATIVE PLAN DISTRICTS

New Jersey	40.8%	Kansas	30.3%
German	38.9%	North West	30.3%
Montana	36.5%	Ohio	28.0%
New York	34.0%	Eastern	27.7%
Wis. N-Michigan	31.7%	Oregon	27.7%

For Information Concerning Assemblies of God Cooperative Plan Write To:

DIVISION OF STEWARDSHIP

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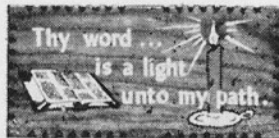
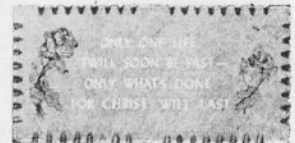
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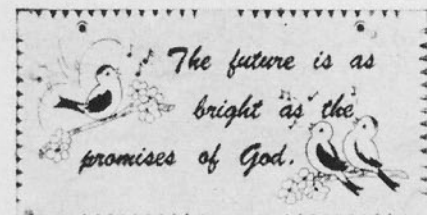
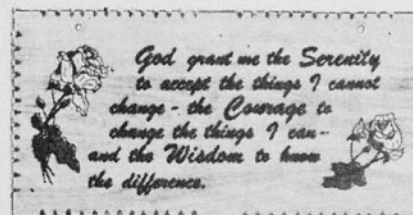
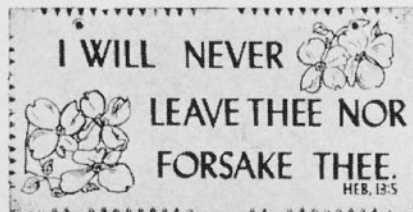
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 21 EV 8251 "Only one life, 'Twill soon be past — only what's done for Christ will last." .50
 21 EV 8252 "He leadeth me." .50
 21 EV 8253 "Jesus loves me." .50
 21 EV 8254 "He careth for me." .50
 21 EV 8255 "Thy word is a light unto my path." .50
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SPIRITUAL LIFE COMMITTEE—Five of the nine members were present during this particular session, and two guests were sitting with the committee by special invitation. Left to right are: E. S. Williams, Wiley T. Davis, D. H. McLaughlin, G. Raymond Carlson, O. L. Harrup, R. M. Riggs, and Joseph R. Flower.

A Three-Point Challenge

(Continued from page two)

the Sunday evening service. This will create renewed interest among members and bring the lost to Christ and His Church.

(2) Every pastor and evangelist should foster the ministry of personal witnessing among us. It was the house-to-house ministry of early Christians that resulted in the gospel being carried to the known world of their day. Each local church should train and encourage its people in this primitive but powerful New Testament ministry.

(3) The National Department of Evangelism should give stronger leadership in reviving the spirit of evangelism among us.

"Recognizing the serious responsibility imposed upon us, because of our relationship to Him who loved a lost world and gave Himself for it, we dedicate ourselves to this end." (Signed by G. Raymond Carlson, committee chairman; O. L. Harrup, committee secretary; and the following committee members: E. A. Balliet, Joseph R. Flower, Wiley T. Davis, Murray W. McLees, Kermit Reneau, Willie M. Stevens, E. S. Williams.)

The How and When of the Rapture

(Continued from page five)

His own children in the land of Goshen. In Exodus 8:22; 9:4, 6, 7, 26; and 11:7, the distinction which God made between the Egyptians and His people is carefully explained. Not so much as a dog barked in the land of Goshen, while death and destruction raged throughout the other parts of Egypt.

Finally, Peter summarizes the matter and arrives at a sound conclusion. "If God spared not the angels that sinned, but cast them down...and spared not the old world, but saved Noah...and [turned] the cities of Sodom and Gomorrah into ashes...and delivered just Lot," we can come to this conclusion: "The Lord knoweth how to deliver the godly out of temptations, and to re-

serve the unjust unto the day of judgment" (2 Peter 2:4-9).

The Lord, who has done it so many times, surely knows how to do it again; and we believe that He will do it again. He will punish the people of earth for their exceeding wickedness, but will deliver His own out of the earth ahead of time, in the triumph of the great Rapture of the saints.

WILLINGNESS

The Lord Jesus Christ says you cannot be His disciple unless you take up your cross and bear it after Him—not waiting until it is forced upon you, not struggling to get rid of it; but as you accepted Christ on the Cross, so accept Christ in the happenings of each day you live. He wants you to realize that discipleship means the willing acquiescence of your will in His. First of all, supreme love; next a willing surrender. Bear your cross. That is it.

—W. Y. Fullerton



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The other day a news item told of some boys who rescued a playmate by forming a human chain between him and safety. Are you willing to steady a missionary's hand as he reaches across all manner of barriers to rescue the lost? You can, through Speed-the-Light. If you have not had opportunity to give in this year's Dollar Day offering, use the coupon below!

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In the Twinkling of an Eye

by NORMAND J. THOMPSON, Porterville, California

THE HILLTOP EXPERIENCE THE LORD GAVE ME A FEW years ago is something I shall never forget.

It happened on a Tuesday, our prayermeeting night. The Lord blessed the people in that service. They remained at prayer for some time and it was quite late when my wife and I returned home from the little church we pastored. I retired at once and fell asleep.

Suddenly I was wide awake. The bedroom was pulsating with the presence of God. I lay bathed in divine glory, tense and awe-struck, and somehow expectant. Then the Lord began to give me words and sentences. I was amazed to find that the lines rhymed! Desperately, I repeated the lines over and over again.

"Dear Lord, don't let me forget them," I pleaded as I leaped from the bed and dashed to my typewriter. My head shook so that I could scarcely type. My soul was aflame with a message direct from heaven! Celestial music rang in my ears. Above the blast of a trumpet I could hear the warning words, "Be ready!" and this is what I typed:

What glory lights the eastern sky!
The time has come to say good-bye.
A mighty shout, a trumpet blast;
The Lord has come, has come at last!
Angelic voices sweetly sing,
"Arise, fair one, and meet thy King!"

The graves burst open at His word,
And death retreats before the Lord.
The dead in Christ immortal rise
To meet the Bridegroom in the skies;
The elect follow them in flight
To God's eternal realm of light.

'Bove busy mart and traffic's roar,
Beyond the farthest star they soar,
To iv'ry palaces sublime,
Away from toil and tears and time.
Be ready for that midnight cry—
"The time has come to say good-bye!"

Two days later one of my best friends, a newspaper publisher, dropped dead in his office. He had been my first convert, and his death shocked me deeply.

His death caused me to search my heart and sent me to my knees. I prayed, "O Lord, help me to be ready if

it's my turn to bid farewell to family and friends. And help me to warn the people constantly from the pulpit."

I opened my Bible at the comforting 14th chapter of John, and heard Christ's voice again as He spoke the wonderful promise: "I will come again, and receive you unto myself; that where I am, there ye may be also."

I turned to Acts 1, and read the promise of the angels to the sorrowing disciples when Jesus ascended to glory: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Then I read what the apostle Paul jubilantly penned to the church at Corinth: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15: 51, 52).

Recently I rejoiced afresh in my hilltop experience. A Christian friend demanded, "What do you mean by *rapture*? That word is not in *my* Bible." Naturally I was taken aback. Rapture, translation, first resurrection—what's in a name? Didn't all Christians believe in that glorious event?

I took from my desk the poem which the Lord had given me upon my bed that night. As I read it afresh, an awesome sense of the imminence of the Lord's return caused me to tremble. I felt the Lord was speaking to my heart, warning me gently but with unmistakable urgency to be ready.

I thought of all the scriptures there are in the Bible concerning the second coming of Christ and the catching away of the Church. I felt an overwhelming pity for my friend who doubted these things. Oh, the tricks that the devil plays on some Christian people, causing them to doubt the plain statements that are in the written Word!

I thought about the spiritual condition of my little flock. "Supposing the Bridegroom should come tonight for His Bride," I mused, "how many would He find wearing a wedding garment without spot or wrinkle?"

It is a solemnizing thought. A well-known evangelist who has led thousands to Christ recently stated that the race is rushing headlong toward a climax, a consummation. He quoted Sir Winston Churchill and other world leaders to prove that the world is embroiled in the "perilous times" and moral decay that the Bible predicted for the last days of this age.

What an event that will be. "In the twinkling of an eye" our vile bodies shall be changed to be like the Saviour's glorious body. A twinkling—how fast is that? High-speed photography is said to prove that the human eye blinks in one-fortieth of a second!

When God's golden trumpet sounds reveille, we'll decamp in a hurry. There will be no time to make ready. Wisdom dictates, be ready now!