

The Pentecostal

Evangel

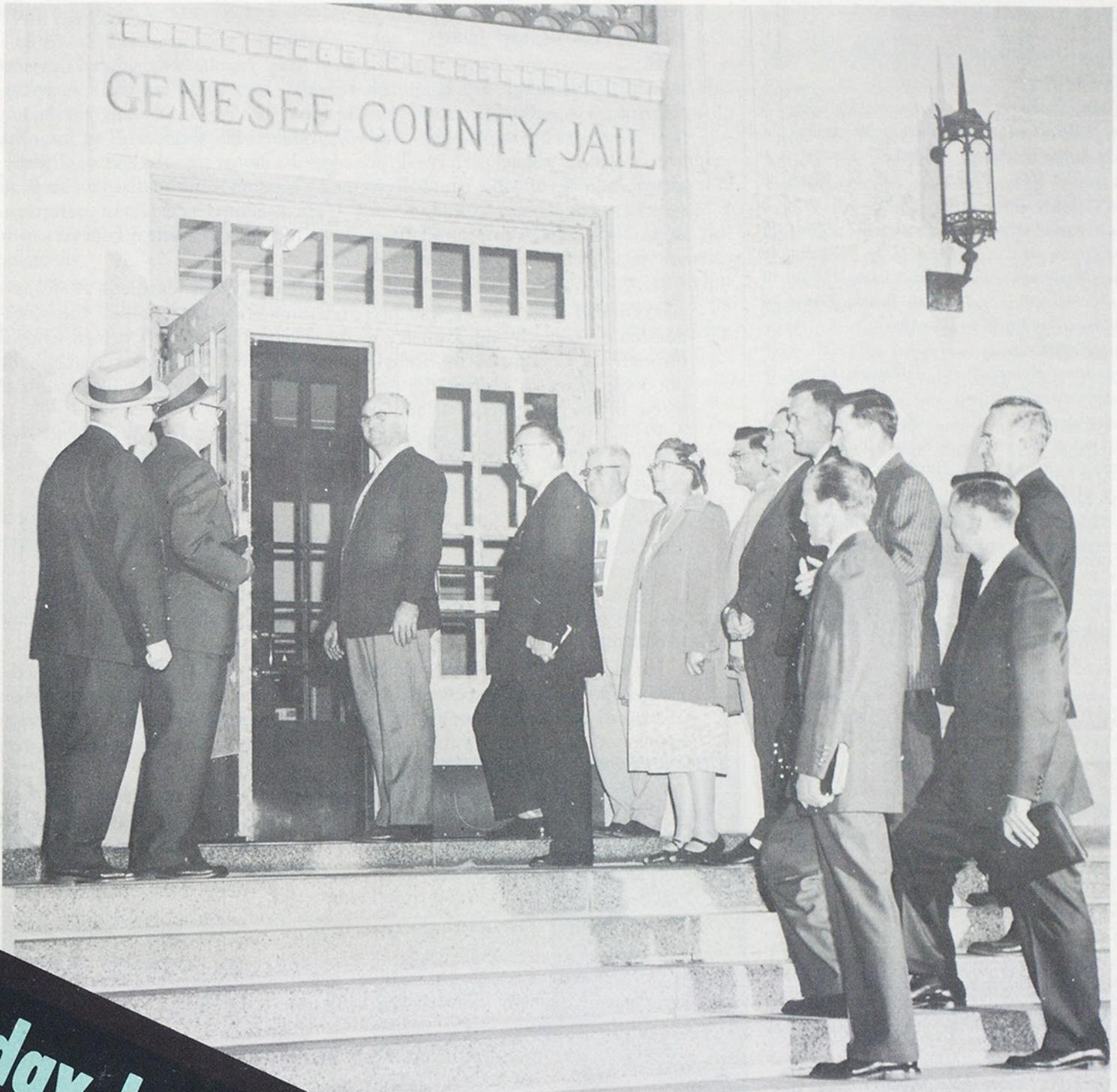
NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT,

SAITH THE LORD

FILE COPY



NOVEMBER 12, 1961 TEN CENTS



Today Is Prison Sunday

**ASSEMBLIES OF GOD CHURCH
MEMBERS GO TO JAIL**

(Read articles on pages 12,13)

Evangel

NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD
PUBLISHED CONTINUOUSLY SINCE 1913

NOVEMBER 12, 1961 NUMBER 2479

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

WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

{ Average paid circulation in September }
172,257 copies weekly

Healing Waters

Thank God for the healing waters! The prophet Ezekiel had a vision of the healing stream flowing out from the sanctuary of God. There was life and healing wherever the river flowed, the Lord told him (chapter 47:9), and today a similar river of living truth is flowing out to earth's thirsty multitudes. Thousands of Christians in the various denominations are now drinking from that healing stream and the life of God is coming into their souls and bodies.

Many non-Pentecostal churches now have regularly-scheduled services at which the clergy lay hands on the sick and pray for their recovery. *Sharing*, a monthly "journal of Christian healing," lists approximately four hundred churches in the U.S. which have such services. The majority are Episcopal churches. There are also a number of Methodist, Presbyterian, and Evangelical and Reformed churches on the list, as well as Baptist, Augustana Lutheran, and United Church of Christ congregations. We rejoice that in all these denominations there are believers who are tasting the mighty power of God.

Recently we obtained a most interesting booklet entitled, *A Report on Spiritual Healing*. It was prepared under the direction of the Commission on Church and Ministry of the Evangelical and Reformed Church through its Committee on Religion and Health. We regret that we do not have space to reprint the entire booklet but we would like to quote a few of its paragraphs, as follows:

"There is a general upsurge of interest and inquiry in spiritual healing [that is, Divine Healing]. It is a current topic of our day, widely discussed in newspapers and magazines.

"Church members, as well as nonmembers, are turning to this source of help hoping to find, and in some cases finding, answers for broken bodies, disturbed minds, and distressed souls.

"Pastors, too, have turned to the study and practice of spiritual healing and not a few are including it in their religious ministry to the sick and troubled."

In view of these facts and numerous questions raised thereby the E. and R. committee studied detailed reports of spiritual healing services of various patterns and consulted physicians, theologians, and other clergymen on the subject. It then gave an appraisal of the situation and recommended further study and research.

The committee made it clear that its report is not "an official position" of the E. and R. Church or of any individual or group within it or the United Church into which it is merging. Nevertheless it made the following affirmations:

"We believe that God can and does heal.

"We believe that even as God heals the spirit, He is also able to heal the body.

"We believe that God's healing power is manifested and often accomplished through modern medicine as it applies its knowledge to the world of man.

"We believe that God's healing power includes infinite avenues of ex-

(Continued on page thirty)

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

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

THE OLD PATHS

GENERAL COUNCIL SERMON BY EVANGELIST RONALD PRINZING

STEP BACK IN THE PAGES OF HISTORY with me to the year when Jeremiah was called to his prophetic ministry. Jeremiah, a young priest, was part of a new generation in Israel that knew of revival only from the reading of a Book found in the temple. This revival had not gone deep enough to transform and sanctify the nation, but had developed a well-organized religion that could perform all the ceremonial law perfunctorily, while it fell short of leading the people into the glory of God.

Jeremiah watched his people as they read the Book—and in it the promise that if they would follow after God a time of prosperity would come. Prosperity *had* come and they attributed it to their religion, feeling they had really arrived, as far as spiritual matters were concerned. But all the time Jeremiah could see trends in the spirit of his age that were unhealthy, and even disastrous. But he had his career—his security—to think about; far be it from him to speak against them, especially in the face of such great prosperity!

We wonder how God could use such a weak and cowardly man, but God saw what Jeremiah *could be* after walking down the aisle of spiritual experience and entering into a cloud of God's glory. So the Lord called this man to a prophetic ministry, putting His words into Jeremiah's mouth and teaching him lessons that are not taught in the schools of priests but only through face-to-face encounter with God.

The young priest began to preach sizzling messages that must have stung the heart and conscience of every hearer. But behind each rebuke was the theme of God's loving heart which longed once again to draw back a curtain and unveil His glorious power and reality to a new generation in Israel. Jeremiah's mission was to show his generation that religious forms were not enough; that there must be a return to the old paths of *spiritual experience*.

In the face of the era of great prosperity Jeremiah warned that evil would befall them unless they returned to

heartfelt worship and the glory of God. It was natural that they should disdain him and take refuge behind their statistics of great success and prosperity. But neither their disdain for the prophet nor their statistics of success could deter the judgment of God!

We young people of the Assemblies of God are like the new generation of Jeremiah's day. We know success in promotions and in the building of fine churches. But I'm afraid in too many cases we are working in the afterglow of the glory and the outpouring of the Holy Spirit that came to our fathers. We *are* better educated and organized and we thank God for that. We can perform all the Pentecostal ritual, but where—oh, where—is the glory of the Lord? The only answer for today's sick world is a return of the glory of God upon us, not a long list of statistics in defense of our spiritual standing.

My text is found in Jeremiah 6:16—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

This text gives us five steps in the ladder of success for the future.



Evangelist Ronald Prinzing

The first step is "*Stand ye in the ways.*" Stand in the midst of statistics of more churches and more members and more missions, and once again reverence the holiness of God as our hearts melt before His presence. We must not become just another denomination, but we must remain a *movement* with the hand of God heavy upon us and His message dropping from our lips like coals of fire. Oh, that God may give us the glory!

You who feel weakness and cowardice as you face the spirit of compromise that confronts our generation, wait in His presence until His Spirit goes through your being and makes your blood run like liquid fire and your back become like spring steel; until you can forget career and security and find courage to speak against unholy trends that creep in and seek to corrupt our Holy Ghost movement. God's hand upon us will start a chain reaction of spiritual experience that will refuse to yield to the crippling paralysis of sin's diversions.

Take the second step with me and *see*. This command could not be fulfilled by 20-20 vision but only by divine revelation. Natural men have vision. Ungodly men have vision and they erect buildings and make bridges and build empires. By that same vision we can build churches and denominations, but the vision we need goes beyond and is reserved for those who meet the Master face to face in the valley of spiritual experience. May God anoint our eyes with eye-salve to see God in His radiant glory and purity.

When the proud Pompeii took Jerusalem he marched up her streets with great fanfare and headed for the temple. He had heard of Israel's God and was going to explore. The Jews watched with fear as this man stepped into the holy of holies, but he stayed for just a moment, and coming out exclaimed, "Why, there's nothing in it but darkness! It's absolutely empty—a vacant room."

(Continued on next page)



SIGNS OF REVIVAL

*God is moving upon His men to prepare
the way for a sweeping, Holy Ghost revival*

BY BURTON W. PIERCE

National Secretary, Department of Men's Fellowship

TEARS WERE STREAMING DOWN THE face of the airline pilot as we stood in the great Pittsburgh air terminal praying. As the power of the Holy Spirit swept over us, both the pilot and I were oblivious to the surging crowd nearby.

En route to the airport we had been discussing the great Men's Fellowship rally we had attended that evening. In the course of our conversation he had related the account of his marvelous deliverance from certain death while flying his airliner. He spoke also of his recent experience of salvation and the baptism in the Holy Spirit.

But what struck me most forcibly was his burning passion to be used of the Holy Spirit in winning the lost.

This strong sense of urgency to be used of God in some effective, ministry seems to be apparent among laymen all over our movement. We have noted this particularly in our Men's Fellowship rallies. There is an increasing measure of expectancy among our

fellows. Every indication seems to point to a final striving of the Holy Spirit just prior to the second coming of our Lord Jesus Christ.

God is dealing with mankind in various parts of the world, and we feel certain that He wants to do a new thing here in America—in our own churches. He is looking for men who will dedicate themselves to winning the lost. Let us consider the three dynamics that are being brought together by the precise leading of the Holy Spirit to implement what we believe will be the greatest revival since the days of the apostles.

GOD'S TIME

There are a number of signs which indicate a divine timing. Acts 2:1 says, "And when the day of Pentecost was fully come..." suggesting that there was a time element involved in the coming of the Holy Spirit. Certainly this is true in the prophetic picture as God is again dealing with His people. Evidently there are three factors

Isaiah went into the same temple one day with no ceremony or fanfare but with a heart yearning after God. He stayed longer and coming out exclaimed, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Pompeii had vision and could conquer armies and build an empire, but in the place where God dwelt he saw nothing but emptiness. We, too, can stand, proud of our talents and accomplishments, but when we get through patting ourselves on the back we'll see nothing but emptiness. But if we humble ourselves, forgetting our own importance (and even our dignity, if need be) and yearning for God's glory, the Sun of righteousness will fill the empty room and we'll see the glory of the triune God! Like Isaiah we'll fall before God saying, "Woe is me, for I am undone," and when the seraphim have touched our

lips with a live coal from off the altar of God we'll say from our hearts, "Here am I, Lord, send me!" Such a vision will wilt and melt, and then God can take that limp form and cleanse it and purge it and make it fit for the Master's hand to use.

At the very beginning of his ministry Moses had seen the glory of God manifested. Then when he led the Israelites out of Egypt they saw the glory and fire and heard the thunderings of Mount Sinai. For awhile it was thrilling and glorious, but after a few weeks the fire and smoke became commonplace, and the crowd began to turn back to the things they had left behind in Egypt. Moses went before God in intercession with his heart crushed as he saw compromise creep into the hearts of the people. God said, "I'll send an angel to lead you into the land as I promised..." This would have been

that bring this time element into sharp focus.

First, the frenzied struggle of satanic forces seems to indicate that they realize their opportunity for action is limited. When God begins to move, there is always a counter-action of demonic force. This is brought into clear focus at the United Nations. The shoe-pounding defiance of a demon-possessed man reveals the utter futility of attempting to negotiate with satanical beings. Our last bulwark of trust is being swept away. To whom can man turn but to God?

Second, a recognition of the failure of the "universal brotherhood of man" philosophy has cut across major denominational lines. Out of the ranks of modernism, many are confessing a desperate desire for more of God. As a result, God is filling those individuals with the Holy Spirit, as promised in the scripture—"In the last days... I will pour out of my Spirit upon all flesh" (Acts 2:17).

Third, this hunger for God is seen in the hearts of the unchurched and the heathen. It is noted in overseas revivals in various parts of the world. It is noted here in the homeland. Yes, this is God's time for the most tremendous revival that has ever swept the world.

Men's Fellowship Sunday, December 3, is being set aside to spotlight our teamwork in winning the lost to Christ. Then on New Year's Eve three months of intensive soul winning will be

enough for the majority—it would have looked like success in ordinary eyes. But Moses was not content just to be led on! He had to have *God* with him and he cried, "If *thy presence* go not with me, carry us not up hence." Success was failure unless God's eternal glory was there! God's comforting answer came, "My presence shall go with thee, and I will give thee rest."

The majority would have jumped right up and told the people, "God has promised to go with us," but Moses stayed in the mountain of prayer. He wanted more than a promise—he wanted to experience its reality before he left the place! "Show me Thy glory," he begged, and you know how God hid him in the cleft of the rock and caused His glory and goodness to pass by, and when Moses came off that mountain his face radiated the glory.

We have had years of glory with the

launched in our ACTION MANDATORY crusade. Let us reap the harvest while it is ripe, lest it be forever lost.

GOD'S PLACE

ACTION MANDATORY 1962 is the second annual effort by Men's Fellowship to fill our churches here at home with new converts. This plan is based on the scriptural pattern of witnessing. The men of our churches will work together, two by two, to win specific individuals to Christ. For three months each team will be responsible to evangelize a particular area of the community. As our men are faithful, the Holy Spirit will convict those to whom they witness. It is interesting to note that it is often much easier to witness to total strangers than to relatives and close friends.

It is evident that we are not getting the unsaved to our churches. Therefore, if they will not come to us, we must go to them. God wants to visit the homes of the unsaved of our communities. Experience has revealed a tremendous degree of success in using this method. One small church contacted ninety-four people in one week and won fifteen of them to Christ. Another church won sixty-four people to the Lord in one week.

It is a thrill to meet the converts won to Christ in last year's ACTION MANDATORY campaign. Christ said, "Go ye into all the world..." and our "world" of responsibility is our surrounding community. We must evangelize

lize it systematically, diligently, prayerfully.

GOD'S MEN

Revivals do not just happen. They are born in the hearts of men. Recently a leader in another denomination said, "I believe that Spirit-filled Assemblies of God men are God's greatest resource for a revival in these last days." We are asking all of our Assemblies of God men to do four things:

1. Read again the Word of God and discover God's plan for revival.

2. Join with other laymen and ministers throughout the country in confessing to God and to one another the urgent need of revival and the inability of human effort to attain it.

3. Unite in prayer for the Holy Spirit to move upon each man's heart and bring such a vision and hunger for the lost as never before.

4. Take a step of faith in studying the plan to win the lost to Christ. Implement this plan with door-to-door evangelism.

As Men's Fellowship Sunday is designed to unite the laymen of our movement with their pastor, a real burden and a passion for the lost will grip the entire congregation. Through this teamwork Men's Fellowship intends to lead the way in personal evangelism in the church.

If all men will join in this Christ-centered endeavor of witnessing to the lost, without doubt we shall witness a revival of New Testament Christianity such as the world has never seen.

manifestations of the Spirit in our midst, and I am afraid this to many has become commonplace. And some turn back to coldness and the heartlessness of a formal religion. Even so, God may let us go on as a movement. Young fellow ministers, we can arise with what we have learned in the educational realm—we can use promotional ideas, and with our own strength and natural ability carry this movement—we may have success even as Israel could have gone into Canaan without God's presence. We can perhaps become a powerful denomination. Is this success?

As far as I'm concerned success is only where God is, and that may be in the middle of the wilderness. Missionaries following some lonely jungle path may wonder if the world knows or cares about their lives. Ah, but if that is where you meet God, then that is

the place of success! Let us pray like Moses, "O God, show us now thy way and consider that this is THY movement, and if thy Spirit go not with us then take us not hence!" Such a fervent prayer will bring God's answer.

The third step is, "Ask for the old paths." I think we should hesitate to change or alter the doctrines, principles, and standards of our fathers. We have no right to do so until we have first had an experimental knowledge of God such as they had, and until we can move in the realm of the Spirit with the same ease as they did. In the old paths we, too, will find a place of prayer and living faith like many of our godly fathers, and our lives will radiate the likeness of Jesus as did the lives of our saintly mothers.

Don't dare to alter the old paths, friends! We can never do without the

(Continued on next page)

MEN'S FELLOWSHIP

MF DAY

DECEMBER 30 IS

TEAMWORK DAY



DEDICATED TO WELDING PASTOR AND MEN INTO AN EFFECTIVE TEAM FOR WINNING THE LOST AND CARRYING FORWARD ALL THE WORK OF CHRIST THROUGH HIS CHURCH.

There is no more effective formula for a successful church than to combine the hearts of pastor and men in a holy concern for God's work. MF Day is the keynote in a drive to mobilize such teamwork in all our churches. An effective Men's Fellowship group is essential. If you would like information on becoming a chartered group, send the coupon.

MEN'S FELLOWSHIP DEPARTMENT

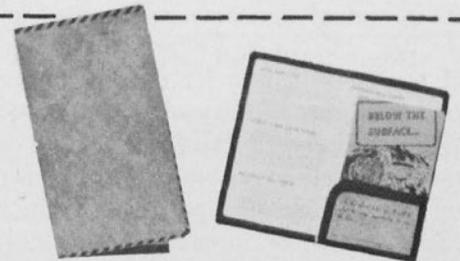
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CHURCH



Have you seen the new Winner's Wallet, used so effectively at the General Council? This wallet-shaped leather-grained tract pack is the key tool for the 1962 Action Mandatory campaign. Complete with witnessing diary—and colorful tracts.

Music in the Home

By FLOYD W. HAWKINS



MUSIC IS HAVING ITS DAY. IN ALMOST every phase of the lives of people in the civilized world music is exerting a strong influence. Into the homes of our own country, by radio, television, hi-fi, and stereo, there comes a ceaseless rhapsody of the world's greatest music—and its worst.

For the musical expression of our children there is provided free instruction in the public schools, and in many places they are given the free use of high-grade musical instruments. With these they are privileged to play in bands, orchestras, and ensembles of high-caliber performance. All of this

directly and indirectly enriches the musical endowment of our homes.

The problem, as well as the opportunity, of parents is that of utilizing the musical assets at our fingertips to the best advantage to assist in building Christian character and Christian homes. This necessitates much wisdom and skill in appropriating and directing these resources to strengthen, rather than dissipate, a Christian home situation.

Interest in school music activities by the parents not only will prove to be informative but also will strengthen the bond through music on the home scene.

old path of waiting on God at the old-time altar. In this fast-moving jet age the spirit of rush would infiltrate our services until Sunday morning services have to be run off in an hour so people can hurry to the beaches and picnics, and some don't make it back for Sunday night or Wednesday prayer meeting. We try to have a fast method of receiving spiritual blessings, but nothing takes the place of the old-fashioned tarrying in the presence of God until He breathes on us and energizes us with the Holy Ghost. If we don't keep the spotlight upon the altar, it will fade out of our churches.

Let us plead with God that the gifts of the Holy Spirit shall always be with us. We need a prophetic ministry with the power of the Holy Spirit energizing it. We must not let go of the spirit of evangelism, and let us not be satisfied until our Sunday night services are again evangelistic, and the fervor of a revival meeting is felt in the mid-week service as well. O God, give us the old paths of Bible preaching and Holy Ghost anointing, leading us down the Blood-sprinkled way that leads Home!

Ask for the old paths and then *walk therein*. As a little boy I used to get up before dawn to deliver newspapers. A certain wooded area had a path leading through it that would have been a short

cut, but I saw eerie shadows in the darkness and was afraid, so I would go clear around. One day I decided I must conquer that fear. In the *light of day* I rode my bicycle down that little path, and it wasn't scary at all. I rode up and down until I was familiar with every stump and branch and everything that might give off an eerie sound in the darkness. The next morning when I came to that path I was not afraid, for I remembered the warmth and friendliness of the trees and the stumps as they had been in the light of day.

I had a similar experience in my first year in Bible school when a fellow, conversant with the Hebrew and Greek languages, tried to talk me out of my Pentecostal experience. "Now the original says this. . .," he would say, and he would twist the Scripture to show me I was wrong in believing as I did. I became confused and troubled and full of doubt. One day God awakened me and talked to my heart about these things, and at two o'clock in the morning I went to a little basement prayer room and knelt before God and said, "O God, my heart is earnest before Thee. I want to know what is right. What about speaking in tongues and the gifts of the Spirit. . .?" I can't tell you all that happened to me in those early morning hours, but I was smitten

Money spent for musical instruments for the Christian home is a good investment, even though the youngster may give no indication of becoming a concert artist.

Interest in and attendance at recitals is a family activity that is very rewarding. The long evening recital is never lost, however wearisome may seem the little "ditties" performed by the other novice musicians of our community, if somewhere on the program is our own family name championed by that little "virtuoso" of our household. But most important is the fact that the family bond is drawn a little tighter by our interest.

Of all the home ties the Christian bond is the strongest, and musical expression is invaluable in strengthening this bond. It seems that the days are gone when families would gather at the ornately-designed parlor organ to spend evenings singing hymns and ballads. All too common today is a home scene with mother and dad transfixed before the TV set while brother and sister are

by the power of God and lay prostrate for hours, speaking in tongues as the Spirit gave utterance. Conviction settled in my soul that the gifts of the Spirit are *real* and that they are for *my generation!* I've never been afraid to walk the path from that day to this.

You who fear the moving of the Spirit of God and who put the gifts of the Spirit into an unimportant place in your meetings, I beg of you, find a little prayer room somewhere. Ask God to turn the light on. If you'll allow God to open heaven, the Sun of righteousness will shine upon the path, and dark eerie shadows will disappear in the clear glow of heaven.

There is a final step—the step of sweet success. This is the step of reward, for it says, "*Ye shall find rest for your souls.*" I need not talk to you of the unrest of our world—of the wars, revolutions, and violence, with broken homes and broken hearts. But the world makes a great effort to find rest for its people. It has tried education, philosophy, psychology, and tranquilizer pills, but with all its wisdom it has not been able to find rest. And although men of the world have failed in their methods, some preachers and churches are trying to solve the world's dilemma with the *world's* methods! Of course they fail even worse because they are not so well

isolated in their rooms doing school homework with an accompaniment of "rock an' roll."

The evil influence of so much of the world's music upon Christian homes cannot be denied or ignored. We are told that music intrinsically is neither good nor bad—neither moral nor lacking in morality. It is agreed, however, that music can intensify the mood of an individual, whether good or bad. Therefore we must recognize that music does have a strong appeal and is an influence in every home. This being true, it is important to find ways and means of employing proper music in the building of Christian homes.

Every home must have rules and regulations to insure strength and wholesomeness. But in the realm of music for entertainment and enrichment the prohibitions may be kept at a minimum by thoughtfully planning a Christian musical diet.

Today we have not only superb record-playing equipment but we have access also to a great store of fine music

including the sacred classics, hymns, and gospel songs, arranged and performed in a manner that is of the highest quality. This music helps to identify the Christian home and wields an influence for good—but this is not all; it also provides an important phase of Christian education for members of the household. Furthermore, in an atmosphere created by such sacred music the harsh and vulgar music of the world is made conspicuous and loathsome. Music is retained in the mind largely by association and the music associated with home life can never be forgotten. Singing and playing together is an experience that will help to keep the family intact.

Neglected too often are the hymns and songs of the Christian faith by youngsters in the formative years. It is significant and cause for concern when our young people become quite proficient in playing standard music and the classics but seem helpless in the presence of the common hymn tune. A word spoken in the beginning by

the parents to the music teacher of their interest in hymn playing will find most teachers very cooperative.

An important identification of a Christian home, together with the Bible, is the hymnbook. This volume with its rich store of hymns and songs is not only the music sung currently by the local congregation, but it also is the repertory of singing Christians through the ages, and contains a wealth of lyrical material to strengthen and preserve the home. The hymnbook should never be covered by secular music but should occupy a prominent place on the piano or within reach for constant use. Its poetry is valuable for devotion, and whether sung or read in family worship it will always provide an appropriate edifying selection. With the hymnal occupying a central place in the Christian home, music of the world seems entirely out of place.

Music is having its day. Let us not fail to seek out the best and solicit its help as we build Christian homes.
—Reprinted from *Church School Builder* by permission.

trained in these areas as worldly professionals. We are not called to use the world's methods! It is not our calling to give them a religious philosophy whereby they can try to lift themselves by their own bootstraps. Our God-given responsibility is to lead them out of a world of darkness and care into a rest that is found *only* in Jesus, the Son of God!

I am not preaching a gospel of escapism. This rest is not one of idleness; it is not the rest of the rocking chair, but the rest of *victory*. In Jesus we do not try to hide from reality or flee from real problems, but we find courage to face those real problems and conquer in His holy name.

My wife and I brought our little boy home from the hospital only to find that he was a very sick baby. Specialists examined him and said, "We've never seen a child in such a pathetic condition. Even if we can save his life, your child will never talk. He'll never be right mentally. He'll never know who his daddy and mommy are." Talk about darkness—talk about heartache and despair! The doctors wanted to experiment on him in the hospital. I said, "Doctor, I believe in prayer and I want to take our boy home and pray that God will heal him."

He said, "All right, but call me every

two hours around the clock."

We took that limp little form home and put him in the cradle and faced the darkness that raged in our souls. And into that humble little room we could feel a great cloud of God's glory settle down as God led us in triumph over sickness and disease and brought us into the rest that comes to those who walk in the old paths of God's blessing and glory.

I watched my five-year-old Ricky the other day playing baseball with twelve- and thirteen-year-old boys, and he was keeping up with them. Tears ran down my face as I saw my little boy take that bat in his hands, and I watched the co-ordination as he swung and hit the ball for a home run. I tell you my

heart thrilled, not because of my boy but because of my God! This is the rest that is found when you walk in the old paths.

Like a great conquering army we can march into the camp of sin and lead captivity captive. We can go into troubled homes and expel the darkness in Jesus' name. By the glorious experience that we know, we can tell young people that there is divine liberation for their twisted, tormented lives. And by climbing the paths of spiritual experience we can march into the rest of faith.

Christ is coming back, and He is coming for a conquering Church. Are we going to meet the challenge that is ours? ◀◀

CODE MESSAGE

For the Junior Reader

Following is an important message for you in code. Can you read what it says?

CODE

A-26, B-25, C-24, D-23, E-22, F-21, G-20, H-19, I-18, J-17, K-16, L-15, M-14, N-13, O-12, P-11, Q-10, R-9, S-8, T-7, U-6, V-5, W-4, X-3, Y-2, Z-1.

MESSAGE

15-22-7 26-13-12-7-19-22-9 14-26-13 11-9-26-18-8-22 7-19-22-22,
26-13-23 13-12-7 7-19-18-13-22 12-4-13 14-12-6-7-19; 26 8-7-9-26-13-
20-22-9, 26-13-22 13-12-7 7-19-18-13-22 12-4-13 15-18-11-8.

(To check your answer, look up Proverbs 27:2.)

The Jew in God's Plan

Seventh in a Series
of Articles
on Coming Events

BY R. M. RIGGS

THE JEWISH NATION OCCUPIES AN important place in Bible prophecy. This is particularly true with respect to events both before and after the Second Advent. Let us first review some of the past history of this nation.

The Jew began with Abraham. The Lord had promised him, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Genesis 12:3).

Inviting Abraham to look in every direction from the center of the land of Canaan, He said, "All the land which thou seest, to thee will I give it, and to thy seed for ever" (Genesis 13:15). This covenant and promise was repeated and strengthened: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession" (Genesis 17:8). Thus the possession of the land of Palestine by the Jews rests upon the trustworthiness of the promise of God to Abraham. This is the strongest possible claim to possession of this land. It is also the best possible assurance that the Jew will own and possess this land as an eternal inheritance.

The Jews have been expelled from Palestine as a matter of discipline, but only temporarily. They returned from the captivity in Babylon after seventy years. When they culminated their long

series of rejections of the prophets by crucifying God's own Son, once more they were expelled from their native land. To this day they are scattered to the ends of the earth. But the God who kept His promise to return them from Babylon will certainly keep His oft-repeated promise to return them again to the land of Palestine.

Of the half-hundred or more Scriptures which promise that return, Ezekiel 37:21-22 can be taken as typical: "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all..."

That they will return in unbelief is indicated in Ezekiel 36:24-25. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean..." Also, "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you" (Zephaniah 2:1, 2). Thus they are to gather together before the tribulation time. This is being fulfilled; the Jews are now returning in unbelief to the land of Israel.

The Lord has appointed Michael, the great archangel, as the defender of His people Israel. See Daniel 10:21; 12:1. This sponsorship of Israel by Michael will culminate in the great war in heaven described in Revelation 12:7. "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven." But many experiences and difficulties lie ahead of the Jews before that ultimate triumph.

The next move in the plan of God concerning the Jews, as outlined in the Bible, is their making a covenant with the Antichrist for a period of seven years. "He shall confirm the covenant with many for one week..." (Daniel 9:27).

The context of this scripture records how sixty-nine weeks (periods of seven years each, as confirmed by subsequent events) were to run their course in the life of the Jews, starting

in 454 B.C. (This was the date of the going forth of the commandment to restore and to build Jerusalem. Nehemiah 2:5.) Seven times sixty-nine equals four hundred eighty-three years—the period of time which began at 454 B.C., and extended to A.D. 29. According to Daniel's prophecy (Daniel 9:26), at this time Messiah would be cut off. This was indeed the date of Christ's crucifixion. An indefinite parenthesis of time is introduced here by the angel who made the revelation, for he says, "Unto the end of the war, desolations are determined."

This is followed by the covenant between the Antichrist and the Jews for a seven-year period. Jesus said, "I am come in my Father's name, and ye received me not: if another shall come in his own name, him ye will receive" (John 5:43). This doubtless refers to their rejection of Him and their acceptance of the Antichrist in the covenant which they make with him.

Isaiah describes it this way: "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves" (Isaiah 28:15).

With this understanding between the Jews and the devil's head of the great world empire of the last days, we can understand when Daniel tells us that the Jewish nation is to constitute one of the ten kingdoms of that world empire. In Daniel 7:7, 8, 20, 24 it is revealed that this end-time empire will have ten kings at first, and three of them will later be destroyed by the Antichrist who comes up among them. Daniel 8:9 explains that this Antichrist will wax (become) "exceeding great toward the south, and toward the east, and toward the pleasant land." Toward the south and the east are Egypt and Assyria, and the pleasant land is Palestine. These are the three lands that are overcome by the Antichrist, that were first *bona fide* members of the ten-kingdom empire.

It appears that the Jews as one of the ten kingdoms will rebuild their temple. Daniel said that in the middle of the week (after 3½ years) the Antichrist will cause the sacrifice and the oblation to cease, and the overspreading abomination shall he make desolate. See Daniel 9:27. Jesus referred to and confirmed this passage in Matthew 24:15. This sacrifice and oblation would

J. Narver Gortner With the Lord



JOHN NARVER GORTNER, 87, of Berkeley, Calif., was promoted to glory on September 28, 1961. He was a highly-esteemed minister in the Assemblies of God from 1920 to the date of his death, having received the baptism of the Holy Spirit in 1914 while serving as a Methodist pastor in Arroyo Grande, Calif.

Brother Gortner was reared in a Methodist manse in the Midwest. His father, J. R. Gortner, was appointed presiding elder of the Liberia District of the Methodist Church in 1887 and took his family to Africa but he succumbed to blackwater fever the following year and the family returned to Nebraska.

At the age of sixteen John Narver preached his first sermon and was granted a license to preach. A couple of years later he went to Garrett Biblical Institute at Evanston, Ill., to prepare himself for the ministry. He married Miss Della Hayden in 1896.

In 1910 The Methodist Church transferred him from the North Nebraska Conference to the Southern California Conference. In 1914, following a marvelous healing which the Lord gave to his invalid wife in answer to prayer, he became hungry for the fullness of the Holy Spirit and received a glorious Pentecostal Baptism. Five years later he severed his connection with The Methodist Church and became pastor of The Pentecostal Church (now the First Assembly of God) in Cleveland, Ohio. His brethren elected him to be District Superintendent of the Central District of the Assemblies of God 1922-24. In 1924 he resigned the Cleveland pastorate and returned to California.

For a year he preached at Bethel Temple, Los Angeles. In 1927 he received calls simultaneously from two assemblies in Oakland, Calif., to become pastor, and he agreed to accept the calls provided the two assemblies would merge and become one. Under his supervision the merger was effected, and so the First Pentecostal Church of Oakland came into being. A beautiful church seating 750 was erected. Special emphasis was laid upon world missions with the result that this church soon became seventh in the nation among contributors to world missions.

Brother Gortner's pastorate in Oakland lasted ten years. He resigned to accept a position on the teaching staff of Glad Tidings Bible Institute in San Francisco (now Bethany Bible College, Santa Cruz). His connection with this school continued for ten years, during which time he was President for three years. Advancing age and declining strength necessitated his retirement in 1947.

For many years Brother Gortner was an executive presbyter of the General Council. He was a frequent contributor to *The Pentecostal Evangel* and authored several books and pamphlets, both of poetry and of prose. His major works were *Studies in Daniel* and *Studies in Revelation* (Gospel Publishing House).

His wife preceded him in death and he is survived by one son, Vernon. The funeral sermon was delivered by Ernest S. Williams, former General Superintendent of the Assemblies of God. Other ministers who participated in the service were R. J. Thurmond, Paul C. Schock, J. L. Gerhart, and L. R. Keys.

A number of years ago, when Brother Gortner was living in the Pinellas Park Home in Florida, he wrote a poem entitled, "On the Brink of a River." It seems particularly appropriate that it should be published here as it embodies the Blessed Hope that is cherished by every child of God. He wrote as follows:

I stood on the brink of a river;
'Twas deep and 'twas dark and 'twas wide;
And I said, as I looked at the current,
"Tell me how I can reach the far side."
As I looked I could see in the distance
A city that shone like pure gold;
'Twas surrounded by walls that for beauty
Were a marvel indeed to behold.

The spires of that beautiful city
Were glowing with marvelous light,
And the walls were composed of pure jasper,
And the gates were of pearl—what a sight!
And the city stood high on the mountain,
Where the air was most healthful and pure,
And the Lord who had builded that city
Had made its foundations secure.

2. It means the rebuilding of the temple in Jerusalem.

At the breaking of the covenant, referred to above, a time of terrific persecution of the Jews by the Antichrist takes place. "He . . . shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time" (Daniel 7:25). "And when he shall have

So I longed for some means to pass over,
But none I could think of was nigh;
In that city saints live on forever,
But here they both sicken and die.
As I longingly looked, a gate opened
And out came a Being I knew;
His face was aglow with the glory:
'Twas Jesus, the Faithful and True.

Down He came to the edge of the river,
Where a boat at the brink had been moored;
It was there to be launched by the Master,
And for Him it had there been secured.
I watched and I saw Him untie it—
What a beautiful vision to see!
And in it He climbed, and He started
To cross o'er the river for me.

I looked and I saw He was coming,
And nearer and nearer He came;
Then suddenly Satan stood by me;
(Rebuke him, O Lord, in Thy name!)
He was dressed in the latest of fashion,
But at once I was sure it was he,
And to Satan I said, "He is coming,
My Saviour is coming for me."

And Satan looked at me and twisted
His lips as he answered with scorn,
"That isn't your Saviour, your Jesus!
He'll never come for you, I warn."
"I know Him," I said, "get behind me!
Your presence is not to be feared;
He is coming to take me to heaven,"
And Satan at once disappeared.

My Saviour came on o'er the river,
And the little boat soon reached the strand;
I walked to the edge of the water,
And He reached out and gave me His hand;
I climbed in the boat and was sitting
My heavenly Pilot beside,
And down in my heart I was thanking
My Lord I was one of the Bride.

We started to cross o'er the river;
Not a word did my Lover Lord say,
And nearer we came to the city
That had seemed once to be far away;
We gently moved onward together,
And soon we were out in midstream—
And then I awoke from my slumber,
And, behold, it was only a dream.

But some day I'll stand by that river,
And some day mine eyes shall behold,
Beyond the dark waters, that city,
With its streets that are paved with pure gold;
And I'm sure that the Lord of redemption,
Who died my poor soul to redeem,
Will see that I safely get over,
And then it will not be a dream!

have to be revived and have a temple in which they could be conducted before they could be caused to cease. Paul tells us in 2 Thessalonians 2:4 that the Antichrist exalts "himself above all that is called God . . . so that he as God sitteth in the temple of God, showing himself that he is God." This is a reference to a temple of God in existence at the time of the Antichrist. This is confirmed in Revelation 11:1,

accomplished to scatter the power of the holy people, all these things shall be finished" (Daniel 12:7). In the words of Isaiah, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it" (Isaiah 28:18). Jeremiah says, "Alas! for that day is great, so that
(Continued on page twenty-nine)

THIS PRESENT WORLD

Healing

SPIRITUAL HEALING CALLED VITAL

Spiritual healing is a vital aspect of a "whole" religion, speakers at the sixth International Conference on Spiritual Healing at Philadelphia stressed.

"A religion without spiritual healing is not a whole ministry to the whole man," according to Bishop Herbert Spaugh of Charlotte, N. C., president of the Provincial Elders' Conference of the Moravian Church in America.

Bishop Spaugh was one of several speakers who addressed some 750 persons from 38 states and overseas. The conference was sponsored by the interdenominational Order of St. Luke the Physician. Originally founded as an Episcopal organization, the order now has over 3,500 members including clergymen, laymen, and members of the medical professions.

Another speaker was James A. McFarland, pastor of Castlerock Presbyterian church in Londonderry, Ireland. He told the delegates that the "primary concern of the Church is man's soul, not his bodily functions, although a right relationship with God has a bearing on health."

He said: "It is God's will to heal disease as well as sin, but He needs man's cooperation. You cannot hope to be healed and at the same time continue in bad habits which may have caused, or be a part of, your condition."

Dr. Evert G. Loomis, a Quaker physician, emphasized treatment of the "whole man—body, mind, and soul." He said that "seventy per cent of healing is in the area of love and of empathy between patient and therapist. It is a difficult area," he admitted, "and it is not taught in medical school," but "more and more the medical profession is ac-

cepting the realities of spiritual healing."

Fourteen denominations were represented at the conference. Hands were laid on numbers of sick persons and prayers were offered for their healing.

Pastor Richard Rettig of St. Peter's United Church of Christ in Pittsburgh, Pa. told the delegates that healing services should be held publicly and frequently in the church, if the healing ministry is not to be limited.

He questioned the value of collecting case histories of cures through the prayer of faith if they seemingly have no medical explanation. Such testimonials, he said, "will not convince medical groups and will end up gathering dust."

Dr. Alfred W. Price, rector of St. Stephen's Episcopal Church, Philadelphia, host to the conference, agreed that only records kept by medically skilled practitioners are valid, and these are numerous.

Peace Corps

COLOMBIA PEACE CORPS PLAN STIRS CHURCH-STATE ISSUES

The first rumblings of the church-state issues posed by the Peace Corps are beginning to be heard in Washington, D.C. as a Peace Corps project to build schools in rural Colombia gets under way.

In view of the fact that nearly all schools in Colombia (including those supported by the state) are under Roman Catholic control, concerned citizens are asking what will become of the Peace Corps schools after they are built. The obvious answer is that they will come under Catholic control.

In view of these facts C. Stanley Lowell, associate director of POAU (Protestants and Other Americans United for Separation of Church and State) has addressed a question to R. Sargent Shriver, Jr., director of the Peace Corps, as to the propriety of this project in Colombia.

Shriver has insisted that the Peace Corps will not "do business with countries which discriminate against racial or religious groups."



NEW MEMBERS RECEIVED IN HEALING ORDER

New members were inducted into the interdenominational order of St. Luke the Physician as a part of the sixth annual International Conference on Spiritual Healing at Philadelphia, Pa. Some 750 persons, including clergymen, physicians, and nurses, attended the four-day conference which stressed the possibility of "physical cures by spiritual means."

Photo shows Dr. A. W. Price (left), rector of the host church, St. Stephen's Episcopal, and warden of the order, officiating at a communion service for some of the 80 new members. He was assisted by the Rev. Williston Ford (right) of San Francisco, Calif.

"If you study the record," Lowell said, "you will discover that our State Department has repeatedly had to intervene with Colombian authorities on behalf of American Protestants who have suffered all manner of abuse and discrimination because of their religion in Colombia."

Anti-Protestant incidents still occur but the situation in Colombia is reportedly improving. In Genova, Colombia, for example, where the Christian and Missionary Alliance church was burned and the pastor driven out ten years ago, a new chapel has been constructed and a new pastor is residing in the town. Recently the mayor assured the pastor that his freedom would be fully guaranteed by the authorities.

Burma

JOURNALIST REPORTS FROM BURMA

Larry Ward, editor of *World Vision*, was in Burma in September and interviewed John Thetgyi, general secretary of the Burma Christian Council.

"What will happen to the work of the Church and Christian missions in Burma, now that the Burmese government has declared it to be a Buddhist state?" he asked.

Thetgyi's reply was generally optimistic. "While it is much too early to tell what the final effect will be, in general the government action has had a beneficial effect," he said.

"On the one hand, it is causing Christians to stand as never before. Church attendance has increased markedly.

"Secondly—this is a somewhat surprising development—the action seems to be causing Buddhists and other non-Christians to study the difference between their beliefs and the tenets of Christianity. Many are asking for the first time, 'What is Christianity? What exactly do you believe?'"

Mr. Thetgyi described Prime Minister U Nu as "a very fair man, who has promised that the rights of religious minorities will be protected."

The general secretary said that Christian leaders in Burma are using every opportunity to demonstrate their loyalty to the government, despite the recent religion edict. For example, when the country was struck with devastating floods this summer, the Burma Christian Council did not wait for the government to request its aid but voluntarily went to the government pledging every possible help. Government officials, he said, were "very pleased."

Your Questions



ANSWERED BY ERNEST S. WILLIAMS

If persons are deaf-mutes and cannot talk, how can it be said they speak in other tongues when filled with the Spirit?

I am told, by those who work with deaf-mutes, that their infirmity is, generally, not an inability to speak but to hear. Many deaf-mutes have been taught to speak. This we do know, a goodly number of deaf-mutes have spoken audibly in other tongues when filled with the Spirit.

If Abraham was Lot's uncle, why is he described as Abraham's brother? Genesis 14:16.

In Genesis 11:27 the sons of Terah are named: Abram, Nahor, and Haran. Lot was the son of Haran, Abraham's brother; therefore he was Abraham's nephew. The term "brother" was a rather flexible word in those days. Jacob told Rachel he was her father's (Laban's) brother. He was actually his nephew, being a son of Laban's sister. See Genesis 27:42, 43; 29:12.

Recently I was immersed (baptized) in water. Since my hair had been falling out, I wore a rubber cap. Do you think I was properly baptized?

God knew your heart. In baptism you confessed your trust in Christ who died, was buried, and rose again for us. Your head went entirely under the water even if there was a rubber cap on it. I think, therefore, there is no reason for you to doubt whether the Lord was pleased with your baptism.

Smith's Bible Dictionary says Isaac was thirty-seven years old when his mother Sarah died. The Bible says Isaac was forty years old when he married Rebekah and that he brought her into his mother's tent. How could this be if Sarah was dead?

Sarah died before the marriage of Isaac. See Genesis 23:2. It is true Isaac married at the age of forty. Genesis 25:20. The tent to which Isaac brought Rebekah was the same tent which his mother had occupied, BUT the two women did not occupy the tent at the same time. See Genesis 24:67.

"Mary was espoused to Joseph" (Matthew 1:18). Was this similar to being engaged?

The meaning is similar; however, espousals in the East were considered so binding they could not be broken, except by divorce. A young woman might be espoused a considerable time before marriage, usually not less than a year. During this time, she did not have the freedom of contact with her beloved as our young people have. Contact was maintained between her and the bridegroom by means of "the friend of the bridegroom" (John 3:29).

How do you harmonize the statement, "No man hath seen God at any time" with Jacob saying, "For I have seen God face to face, and my life is preserved" (John 1:18; Genesis 32:30)?

No man has seen God in the full essence of His being, but men have seen the glory of God and been very conscious of His presence. Jesus said, "The only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). From this it is generally accepted that the manifestations of Deity, so often referred to in the Old Testament, were manifestations of the Second Person in the Godhead, rather than of the Father. Compare Isaiah 6:1-4 with John 12:41.

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).

Here is an inspiring story of one church's thirty-two years of fruitful prison ministry

Blessings Behind the Bars

By IVAR A. FRICK, JR.

*Pastor, Riverside Tabernacle
Flint, Michigan*

EVERY SUNDAY MORNING JAIL SQUAD members of Riverside Tabernacle, Flint, Mich., knock on the door of the Genesee County jail. In fact, workers from this Assembly have been knocking on this door every Sunday since October, 1928. Gospel services for prisoners are an important part of the outreach of Riverside Tabernacle. But let us start at the beginning.

It was a bright Sunday afternoon in autumn, 1928, when Ezra Miller and his wife (who has since gone to be with the Lord) first mounted the steps of the Genesee County jail to bring its inmates the gospel of Jesus Christ. The first service was conducted by this couple without further help—but soon others joined them, and there has never been a lack of workers since. At one time as high as forty regular workers were ministering to both men and women of the jail. These workers covered as many as five cell blocks at one time holding five simultaneous services.

The women's part of the jail work, beginning in 1936, was no less effective than the men's ministry. The women's ministry was discontinued in 1951 due largely to a change of jail rules.

Conforming to ever-changing jail rules through the years has been a problem. At times, periods of great freedom have been enjoyed, while at other times it has been necessary to curtail the services to meet regulations. Generally, the tightened restrictions have reflected a change of personnel somewhere, but judicious behavior on the part of the team always has brought about better circumstances in time.

The following incident illustrates the blessing of jail ministry. During the

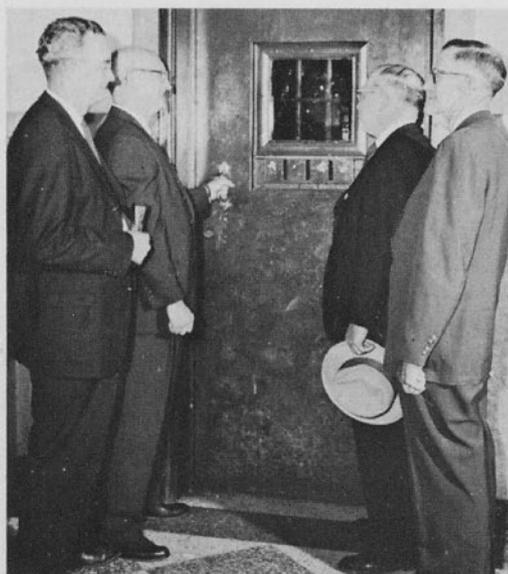
peak of the depression, a barber was put in jail after his trial to await sentence. He had been despondent over the state of his finances and had tried to take the life of his wife and three children by gassing them. The first Sunday he was in, the jail service on his floor was held in his cell block.

At the close of the service the would-be multiple murderer, convicted by the Holy Spirit as he listened to the message, rushed to the bars and knelt with repentant tears coursing down his cheeks. He stood to his feet a redeemed child of God, another trophy for the faithful workers who make their weekly trip to the county jail.

When the barber was sentenced, though he could have received a worse penalty, he only received one year at Ionia and served only eleven months of that. During that time, serving as prison barber, he was a model inmate and a faithful witness to the saving power of Jesus Christ.

The real drama of this particular story took place after the man was released. He was determined to live for God, but his wife and children were not so sure. Fear gripped them and they refused to accept him back. The barber contacted Brother Miller who, through much effort and prayer, was successful in seeing this family reunited, this time with the Saviour of mankind included in the family circle. This former prisoner is still serving God today as a result of that contact many years ago.

Follow-up work has been faithfully carried on, even if the men were "shipped" (sent to a state penitentiary).



These members of Riverside Tabernacle have contributed much to the prison outreach of the church. Left to right: John Darby, B. C. Jones, Leslie Tarno, Ezra Miller.

At one such visit to the Jackson State prison, Brother Miller received a message that he was to report to the office of the warden before he left the prison. Brother Miller said he thought it might be his last visit to the prison, but such was not the intent of the far-seeing warden. Instead, he asked the prison worker just why he would journey all those miles (about ninety miles one way) to visit the prisoners. Brother Miller replied that the love of God in his heart was the driving force that compelled him to such action, and he proceeded to testify to the warden himself!

Up to that time the men had been allowed only the allotted few minutes in the visiting room, visiting through the customary screens. After Brother Miller's session with the warden, the prison workers were instructed that they should come and go as they pleased. They should take all the time they wished with the prisoners—and furthermore, they would visit in the special parole room, not in the public visiting room.

At least two men are in the full-time ministry today as a direct result of Riverside Tabernacle's prison outreach. Brother Miller has received a Christmas card every year from these men since they entered the ministry. Arrangements for Bible training courses were made through him and they studied while still in jail.

Brother Miller's ministry lasted until 1951 when, due to the serious illness of his wife, he found it necessary to relinquish his duties at the jail.

Jail work does something spiritually for every individual who is sincerely engaged in it. It often proves to be a boot camp training period for many further services to the Lord. Although Brother Miller never again became regularly active in jail ministry, the habit of soul winning was so much a part of him that it has never changed.

In 1951, with Brother Miller leaving the work, Pete (E. L.) Hoyt was requested to assume leadership of the group. Brother Hoyt was faithful to the work for several years but his health began to fail about 1954. He gave up the jail work but, as in Ezra Miller's case, Brother Hoyt found himself restless until he was occupied with everything his health would permit in the way of winning souls—and he did continue to win them. Thus the blessings of ministry behind the bars are never-

ending, for they bless both the prisoners and those who minister.

When Brother Hoyt left the jail work, he handed the reins to C. B. Jones who is still the leader today. He has a good assistant in J. A. (Jim) Connor.

One jail group now, including twelve to fifteen workers, visits floors four and five of the county jail on alternate weeks. On these floors the men are the harder criminals and many are awaiting "shipment."

Though the scope of our ministry has been somewhat curtailed, the results are more gratifying than ever. Workers usually reach about twenty-five men each week. Sometimes all the men in a cell block will come to the bars for prayer *at one time!*

"The preaching is easy," says Brother Jones, "because of a recognized need. Prisoners show the best of attention and a real interest in what the team has to offer. *I think we reach more unsaved souls in a month (over one hundred men) than the average church reaches in a year.*"

The sheriff, who is a fine cooperative Christian man, estimated about sixty per cent of the conversions are sincere. Others may be using it as an "easy out," but he quickly added that sincerity is easily discerned.

The team speakers spend much time in prayer beforehand for the services and come with anointed messages. At present, Bill Kennett (who is also captain of the Christian Service Brigade and a teacher in the Junior High Department of the Sunday school) and Brother Matthews are regular speakers. At the end of each service, an altar call appeal is made. All who respond are asked to repeat the sinner's prayer. The team joins in. Many would be unable to pray without this help to get started.

Brother Jones is availing himself of the literature provided by the Prison Division of the National Home Missions Department for use as a further means of ministry with the inmates.

Spirit-filled, love-driven laymen are still pressing the battle far into the enemy's territory through Riverside Tabernacle's prison ministry. These workers need the prayers and help of all children of God. The prisoners to whom they witness weekly are men whose lives are on the fast road to ruin unless the gospel gets through to them. May God help us to put in the sickle, for the prison harvest is ripe! ◀◀

Although Assemblies of God prison ministry is rapidly expanding, much more could be accomplished if all churches with a potential for prison or jail services would accept the challenge. Here is a call to action by an experienced prison chaplain.

Penetrating Prison Walls With the Gospel

By ARVID OHRNELL

National Prison Representative

GOD HAS HAD SECRET PLANS FROM the beginning of the human race. When Christ came the apostles and His followers could not understand how He could be interested in people outside the Jewish fold who could never be their guests or dine with them. In all the teaching of Christ concerning His mission, they were not able to grasp the mystery.

Could they not remember the penitent thief on the cross and the Lord's promise to him, or that woman who had been caught in the act of sin, or the man controlled by demons and living among the tombs? Could they not remember what He said in Matthew 9:13, "I am not come to call the righteous, but sinners to repentance," and, "I was in prison and ye came unto me"?

Then Peter received a revelation; and the apostle Paul also wrote about the revelation he had received, which in former ages was not known unto men as it is now revealed by the Spirit. What was the secret? That the gospel, God's power unto salvation, should be preached and could be accepted by the outcasts of society. It was the mystery which, from the beginning of the world, had been hid in God, who created all things by Jesus Christ.

It is much easier and more pleasant to work among respectable people than to work among the outcasts of society.

We as a full-gospel people have received a commission from God to present the gospel to prisoners, and the Lord has granted outstanding success. This is a field ready to harvest, because we are dealing with a class of people who are tired of sin and who,



Chaplain Ohrnell grading Bible courses from prisoners in many states.

seeing the mistakes they have made, are ready to repent when the gospel is presented. They understand that there is a power available which can change their lives.

In state and federal institutions alone we have more people than the population of Alaska. Then consider all who are locked up in city jails, police stations, farms, and rehabilitation centers, besides all of the county jails. For instance, Texas alone has 254 county jails.

The time is going fast. The hours become days, the days become weeks. Our youth, our opportunities, the time of harvest—everything goes so quickly. Before we know it, we reach the sunset of life.

Again a year has passed since we had the last National Prison Sunday. We have had opportunities which will never return. How we have used the opportunities is written in God's book. We are thankful for what the Prison Division has been able to accomplish through the help of faithful friends. We shall see the jewels plucked from the "dirt" to shine in His diadem. Former captives of Satan will stand before the Lord one day with palms in their hands, wearing the crown of righteousness, because they have repented and believed the redeeming work of our Saviour.

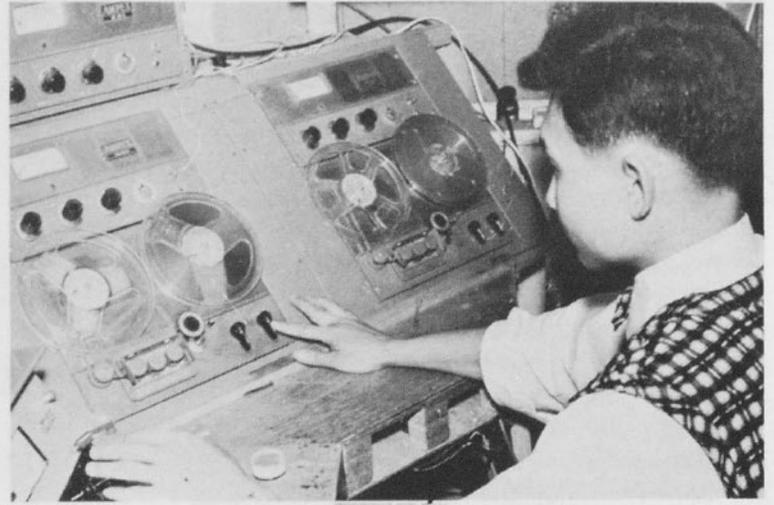
Here is an extract from a prisoner's letter to me, dated August 16, 1961:

"It would be hard indeed to describe the blessing and deep emotion I experienced yesterday when the wonderful Bible Dictionary was handed to me. It would be impossible for me to express adequately my gratitude to you and the Assemblies of God for this

(Continued on page twenty-nine)



Joseph Kao, Taiwanese radio speaker



Brother Lien at the studio controls

Penetrating the Radio Barrier BY M. L. KETCHAM *Field Secretary, Far East*

AUTHORIZE BEGINNING CHINESE RADIO BROADCASTS IN MANDARIN AND FORMOSAN DIALECTS." This message, recently cabled by the Foreign Missions Department in Springfield, Mo., to Assemblies of God missionaries in Formosa, was of deep significance, for it represented a major "breakthrough."

It means that a full-gospel radio program is now being produced in a Chinese-speaking country for release over standard wave length in that country so that the average person may listen.

In most countries of the Orient—such as China, India, Indonesia, Burma, Ceylon—government regulations prohibit Christian broadcasts. In a sincere effort to reach the billion and more people behind this rigid "radio curtain," dedicated Christian broadcasters are having tapes produced in the indicated languages and are beaming them from religious short-wave stations located in

"free" countries—often hundreds and even thousands of miles from the listening audience. Admittedly, such broadcasting is second-best and relatively ineffectual in producing tangible results.

For one thing, short-wave reception is often erratic; for another, fewer listeners own short-wave receivers; and finally, listening to a "Christian" station often carried an onus in a non-Christian country and must be done in clandestine fashion.

To illustrate: the Assemblies of God radio program produced in Japan and released over local stations brings a response of between 150 and 200 letters per month. The same program, put on tape and beamed by short-wave to Japan from a distant religious station, brings a response of one or two letters per week.

Now, with this new and major breakthrough in Formosa, the full gospel, as in Japan, will go out on both standard

and short-wave transmitters in Formosa, that we "might by all means save some."

Formosa, with a concentration of ten million people, is the very heart throb of free Chinese people throughout the world. And—wonder of wonders—the government encourages Christian broadcasting! Commercial stations, to which all dials are constantly tuned, accept our programs at a minimum cost. Thus, through this effectual door the Assemblies of God is now entering with two programs—one in Mandarin (mainland Chinese) and the other in Taiwanese (local dialect). These programs will be released over a network of five stations in standard wave length, and will blanket the island.

It is estimated that there are up to two million sets in Formosa and most of them will be turned on full blast during the waking (and often sleeping) hours! There will not be a home, there



Matthew Lee, Mandarin radio speaker



Mrs. David Plymire, organist

will not be a hamlet, there will not be a marketplace which can shut out the gospel! There will not be a businessman, a government official, a soldier, a coolie who can escape the message of salvation—the full-gospel message!

In addition, there is a big bonus: the government of Formosa tries by all means to get the message of freedom and human dignity to the shackled six hundred million people on the mainland of China. It has a chain of powerful transmitters, both short and standard wave length, beamed to the mainland, operating twenty-four hours a day. We have been promised that the government will release over these mammoth transmitters, repeatedly and free of charge, each program we produce.

What a golden opportunity! Formosa is anchored on the very doorstep of mainland China. The standard-wave transmission should reach multiplied millions of listeners up and down the coast and the short-wave releases will cover as much of China as any short-wave station already in operation.

God has given the Assemblies of God unique facilities for producing these programs. We have, for example, experienced local missionaries under the direction of our superintendent, Garland Benintendi, to direct the broadcasting. We have missionaries with vast technical experience in religious broadcasting,

such as Riley Kaufman and Paul Pipkin, to help get the program established and to promote it. We have the facilities of our Taikuang Bible Institute to produce musical numbers.

As speaker for the Mandarin program we have Matthew Lee, one of our veteran Chinese workers, who is an able and widely respected speaker. As Formosan speaker we have Joseph Kao, a graduate of our Formosa Bible School, a deeply spiritual man who is a forceful and eloquent speaker.

The prayers of every reader of *The Pentecostal Evangel* are solicited for this major "breakthrough" in Pentecostal broadcasting. Without question, these programs will have the highest potential listening audience of any Assemblies of God radio ministry. At the moment, funds are available to begin the programs, but more will be needed soon to sustain them. If you would like more details about these and other Assemblies of God foreign radio programs, write to the Foreign Missions Department. This Formosa program is part of the Asia Missionary Radio Crusades of the Assemblies of God (Paul Pipkin, promotional director).

If you should like to help sponsor this new radio ministry, send your offering to the Foreign Missions Department, 434 W. Pacific St., Springfield, Mo. *Designation: Formosa Radio.*

line, San Bernardino, California.

Mr. and Mrs. Joseph I. Brown have returned home from Egypt. Their address is % Mrs. Ruth Hart, 12 Spencer Street, Lyons, New York.

Mr. and Mrs. Charles Lee are on furlough from Nigeria and are living at 564 Shady Oak Drive, Mobile, Alabama.

BIRTHS: Marsha Ann, born September 1, 1961, is the daughter of **Mr. and Mrs. William Lovick**, Togo, West Africa.

Mr. and Mrs. Melton Hills of Togo, West Africa, are the parents of a baby boy, Jeffrey Brian.

Mr. and Mrs. Samuel H. Balus have a new daughter, Rachel Elaine, born July 31, 1961.

CHANGE OF ADDRESS: **Leonard Nipper**, 1000 E. Fairmont, Fresno 4, Calif.

MISSIONARY News Notes

GOING: **A. Walker Hall** has gone to Hong Kong where he is principal of Ecclesia Bible Institute. His family will join him later.

James Vigna has sailed to Formosa (his family will join him later) to minister at the Taikuang Bible Institute.

Mr. and Mrs. Ray Trask, Minnesota District, have sailed to Burma for their first term of service.

COMING: **The Wayne Turnbuls**, Dominican Republic, are now home at 25244 Base-



A. Walker Hall



James Vigna



Mr. and Mrs. Ray Trask

It is time to remember your missionaries with a special

CHRISTMAS OFFERING

Send your offering to
Foreign Missions Department
434 W. Pacific St.
Springfield, Mo.

Designation:
Special Christmas Offering

MONTHLY REPORT

Foreign Missions Department

AUGUST, 1961

CONTRIBUTIONS

Alabama	\$ 3,631.69	N. Texas	13,766.46
Appalachian	589.99	Northwest	24,303.35
Arizona	3,928.01	Ohio	11,379.27
Arkansas	5,865.87	Oklahoma	17,867.00
Eastern	16,361.07	Oregon	27,495.57
Georgia	2,651.52	Potomac	8,456.00
German Br.	894.09	Rocky Mtn.	8,453.51
Greek Br.	84.00	S. Carolina	806.08
Hungarian Br.	10.00	S. Dakota	2,629.42
Illinois	11,089.05	S. Florida	8,832.71
Indiana	7,620.90	S. California	41,097.12
Italian Br.	247.42	S. N. England	3,720.77
Kansas	9,022.50	S. Texas	8,916.72
Kentucky	717.15	S. Idaho	1,428.04
Lat. Am. Br.	973.12	S. Missouri	7,599.92
Louisiana	4,393.00	Span. E. Dist.	117.00
Michigan	13,562.14	Tennessee	3,223.13
Minnesota	13,442.46	Ukrainian Br.	36.73
Mississippi	2,016.83	W. Central	7,398.74
Montana	2,008.89	W. Florida	2,181.41
Nebraska	3,716.37	W. Texas	7,625.97
New Jersey	5,431.02	Wis.-N. Mich.	6,152.56
New Mexico	2,203.29	Wyoming	1,164.77
New York	11,582.10	Alaska	121.70
N. Carolina	1,792.32	Canada	912.03
N. Dakota	2,997.50	Hawaii	158.06
N. N. England	971.25	Foreign	453.95
N. Calif.-Nev.	26,761.11		
Total Amount Reported			\$370,860.65
District Funds	\$10,556.72		
National Home Missions	2,419.71		
Office Expense	4,334.56		
Given Direct to Missionaries	746.48		18,057.47

Received for Council Missionaries	\$352,803.18
Received for Non-Council Missionaries	3,037.50
Missionary Offerings Not Allocated to Any State	7,777.87

Total Receipts

\$363,618.55

DISBURSEMENTS

Support of Missionary Personnel	\$151,009.26
Equipment	39,968.32
Missionary Work	86,180.50
National Workers Abroad	8,158.23
Deputational Returns	699.02
Buildings in Foreign Lands	36,883.94
Missionary Transportation	67,332.84

\$390,232.11

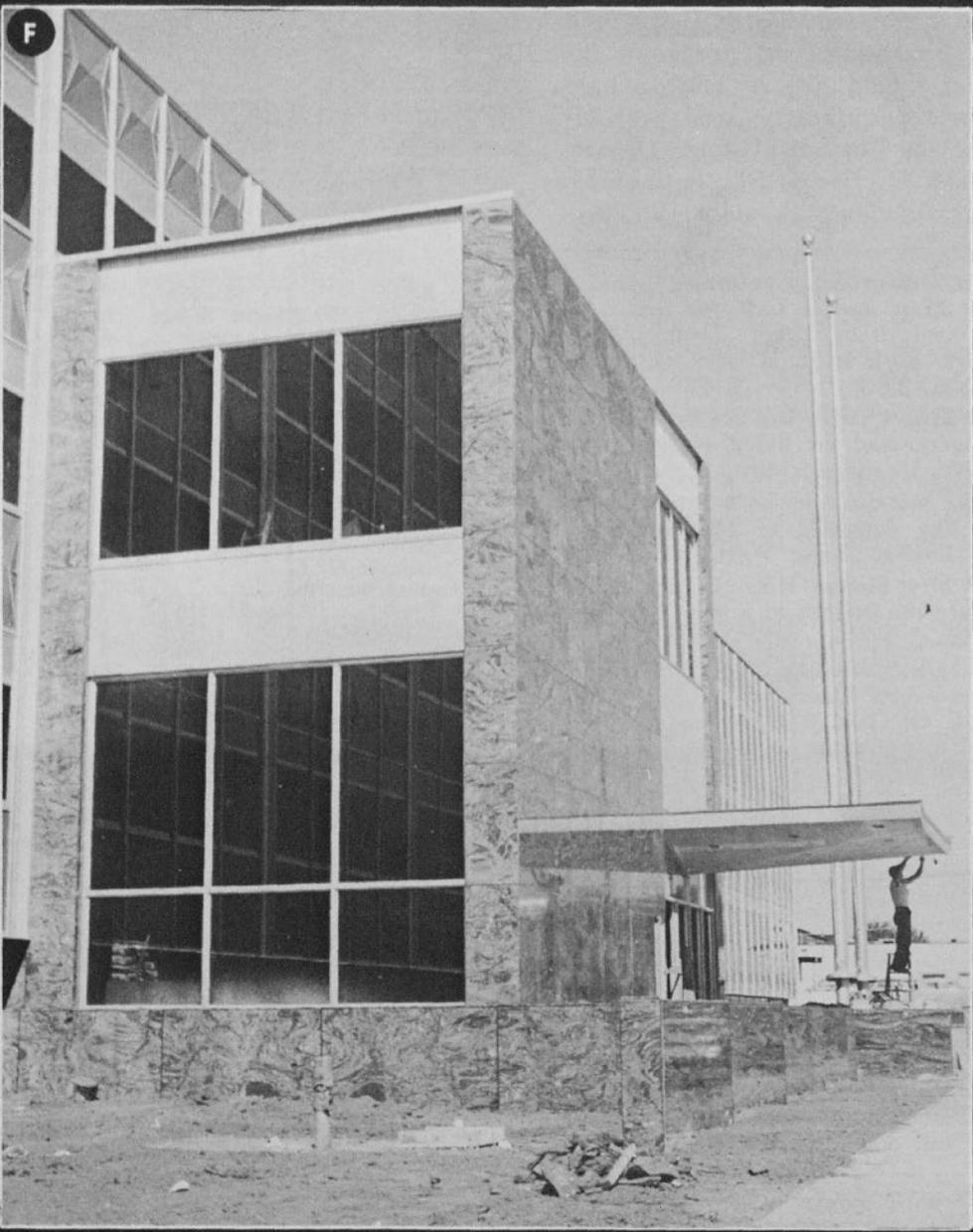
Transferred from "Hold" Accounts

26,613.56

\$363,618.55



NEW HEADQUARTERS BUILDING NEARIN



The new Administration Building at Springfield, Missouri, which will house the general offices of the Assemblies of God, is scheduled for occupancy by December 1. On that date the mailing address, which has been West Pacific Street for so many years, will be changed to 1445 Boonville Avenue.

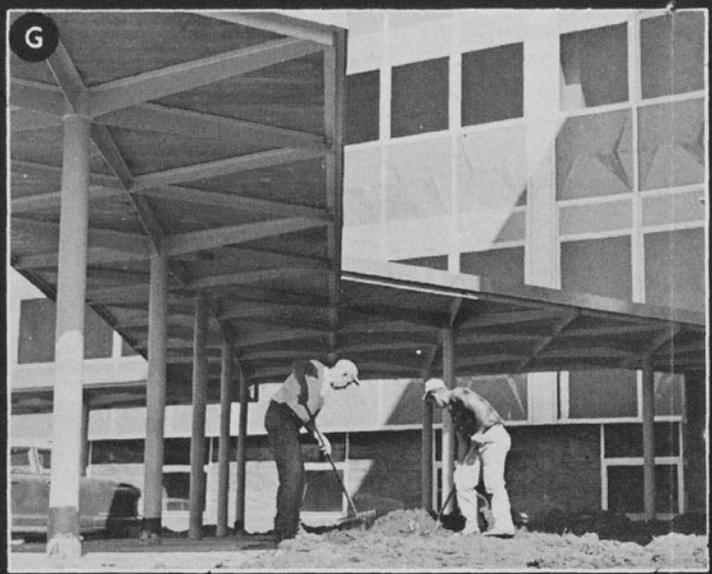
Formal dedication of the beautiful turquoise and aluminum structure is tentatively set for late February.

In addition to offices and conference rooms the new headquarters includes a large cafeteria, book store, reference library, and 650-seat chapel for staff devotions and *Revivaltime* broadcasts.

A. The building as it appeared on October 5 before landscaping. The twelve-year-old printing plant of the Gospel Publishing House adjoins it in the rear.

B. Acoustical plaster being blown on an office ceiling with pressure hose.

C. Side entrance and receiving dock on north end.





URING COMPLETION

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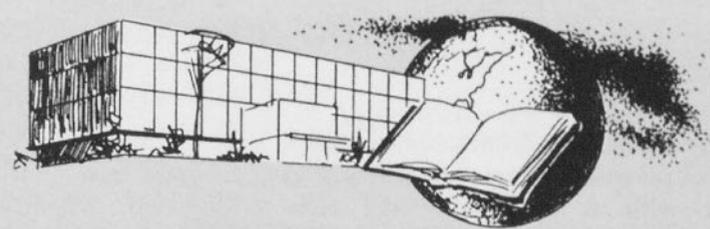
D. Tile floor laid in Foreign Missions office.

E. View of Pentecostal Evangel, Pulpit, Education Department and C. A. Department offices before installation of modular partitions. The three men are the architectural supervisor, T. A. Essner, the designer of the building, Robert W. Marshall of Eugene F. Johnson and Associates, and the *Evangel* editor.

F. Main entrance with marble front, canopy, and large southern-exposure windows. The foyer will feature a historical display and a unique mural with a spiritual message. The upper area is the executive board room.

G. View of covered sidewalk at side entrance near south parking lot.

H. Tearing down tool shed to provide parking area north of the new building. The boiler room seen in the picture contains heating and air-conditioning equipment to serve both the Gospel Publishing House and the new office building.



PROVIDING A MORE EFFICIENT CENTER FOR OUR MANY NATIONAL AND WORLD MINISTRIES

5% EARNINGS WHILE YOUR MONEY MINISTERS

Your savings, big or little, will earn 5% interest when invested in this program. Bonds are available in \$250, \$500, and \$1000 denominations.

\$700,000 IN BONDS STILL TO BE SOLD

5% First Mortgage Serial and Sinking Fund Bonds

PRICE 100% AND ACCRUED INTEREST

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

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

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

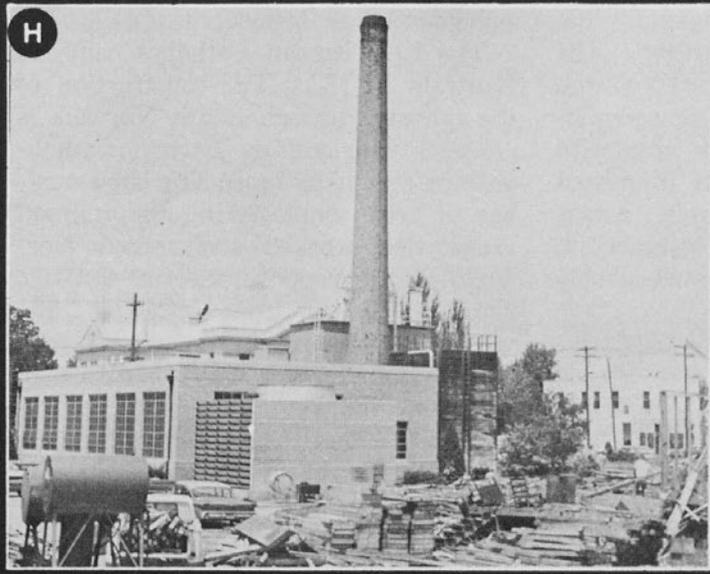
I want to invest \$ in bonds in the following denominations (please indicate number of each below):

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

NAME

STREET ADDRESS

CITY STATE





This air view reveals a little of the size of the thriving city of Norwalk where Revivaltime is released over station WNLK.

Revivaltime Covers the City Pinpointed for 'Breakthrough' No. 1

By LOIS HOKANSON

TO BEGIN A NEW PENTECOSTAL WORK in a city, which must come first? A pastor with a burden for the community, or a nucleus of Spirit-filled believers—or acquainting the area with the full-gospel message through a radio broadcast like *Revivaltime*?

Whatever you answer, you will undoubtedly be able to find examples to prove your point. All three ways—and

many more—have been used by God to start new churches in communities. However, whichever comes first, the other elements must follow soon if the work is to be successfully established.

In Norwalk, Connecticut, the Home Missions Department has used *Revivaltime* as a primary step in launching a new Pentecostal work. Since Sunday morning, September 3, *Revivaltime* has been released from WNLK, the only local station in this city of nearly 100,000.

Recognizing the challenge of this city, "the Gateway of New England," the Home Missions Department has launched a pilot project to erect a church building and send an experienced pioneer pastor to the Norwalk area with the backing of hundreds of interested persons in districts and churches across the nation. Last Sunday, November 5, marked the birth of the new Assembly of God in Norwalk.

Located on Long Island Sound forty-one miles from Forty-second Street, New York City, Norwalk is one of the nation's oldest cities. A shrewd, ambitious lawyer named Roger Ludlow

bought the land from the Indians in 1640. Under suspicion because of his high-handed action in buying this land and with a slander suit hanging over his head, Ludlow sold his holdings to a group of settlers in 1650 and returned to England. In the past three hundred years Norwalk has grown from a settlement with less than twenty families to a thriving city.

Today Norwalk is one of the few areas in the nation with a labor shortage; there are literally more job opportunities than there are workers to fill them. Approximately two hundred manufacturing concerns operate here with 12,600 employees. Industries range from manufacturers of handbags, bathrobes, belts, cosmetics, lace, neckties, and toys to air-conditioning equipment, auto accessories, cellophane and foil, electric signaling devices, machine tools, plastics, pumps, tanks, research laboratories, etc.

The first church—a Congregational church—was founded in Norwalk in 1652. Methodism in New England started in Norwalk when Jesse Lee preached under an apple tree in the center of town. Judaism formally began in the city in 1905 when the first synagogue was formed.

The first Roman Catholics came to Norwalk in 1828. The construction of the railroad through South Norwalk is credited with putting Roman Catholicism on a thriving basis. The large number of Irish employed on the railroad crews who worked and settled Norwalk was responsible for the Catholic church's growth from 1828 to 1851 when St. Mary's Church was opened.

Today there are fifty churches in Norwalk, and yet a recent survey indicated that less than one hundred persons of evangelical faith are in any



Harvey and Jean Meppelink and daughters are now in Norwalk to start a new Assembly of God as the first in a new decade of Home Missions achievement.

**REVIVALTIME CRUSADE
IN ROCHESTER, NEW YORK**

November 15-19

C. M. Ward, *Revivaltime* speaker, and D. V. Hurst, secretary of the Radio Department and producer of *Revivaltime*, will be in Rochester, New York, November 15-19, for a series of evangelistic services. Climaxing the series will be the origination of *Revivaltime* from Bethel auditorium on Sunday night, followed by the hour-long Thanksgiving world prayer meeting.

Saturday's meetings have been designated for youth. Brother Ward will be speaking at two midstate youth rallies on Saturday, November 18. The first will be in Glad Tidings Church at 2:30 p.m. and the second in Bethel auditorium at 7:00 p.m.

church on an average Sunday night. In this city of nearly 100,000 there have been only two Pentecostal works of any kind, one of another denomination and a small work associated with the Spanish Eastern District of the Assemblies of God. In fact, all of Southern New England has a ratio of only one Assembly of God for every 135,000 persons, compared with a nationwide ratio of one for every 20,000.

Harvey and Jean Meppelink, a young couple with more than six years experience as pioneer pastors, volunteered to pastor this new church. A graduate of Central Bible Institute, Brother Meppelink returned to Springfield, Missouri, a year ago to serve as youth and music director at Calvary Temple. The Meppelinks feel a great burden for the Norwalk area.

Because WNLK is the only local

**THERE IS A NEW INTEREST IN
PENTECOSTAL
TRUTH**

ENJOY THIS INEXPENSIVE
HOME STUDY COURSE

PENTECOSTAL TRUTH is one of eleven different Bible courses available for home study. Textbooks, examinations, grading and certificates—all at one low price. Excellent for laymen, students, teachers, ministers

WRITE FOR FREE INFORMATION

BEREAN SCHOOL OF THE BIBLE

CORRESPONDENCE SCHOOL
DEPT. OF EDUCATION • ASSEMBLIES OF GOD
434 W. Pacific St., Springfield, Mo.

station in Norwalk, its listening audience includes most of the families in and surrounding the city. Brother Meppelink says, "We plan to use the *Revivaltime* broadcast to a tremendous advantage by using *Revivaltime* literature as a door-opener in a community which is, as yet, new and strange to us."

A local Pentecostal family, who had been praying that God would raise up a full-gospel church for them in Norwalk, said they could not keep back the tears when they heard *Revivaltime* on their station for the first time. They had not known in advance that it was to be broadcast. The father wrote, "This is too good to be true!"

"The news that Norwalk has been chosen as the first project in the decade of 'breakthrough' was indeed welcome here in Southern New England," writes George E. Flower, district superintendent. "I have felt the need of a united national home missions effort for some time. I am sure Norwalk will be an inspiration to our pastors and assemblies as we work toward the opening of new churches in many needy cities of our district."

Brother and Sister Meppelink have a burden for the community; *Revivaltime* has given them a means of acquainting the community with the full-gospel message; and there is a small nucleus of Spirit-filled believers. Also several excellent Assemblies of God evangelists have volunteered their services to this new work, and a number of persons have made plans to go to Norwalk as vocational volunteers.

However, it is costing money to keep *Revivaltime* on the air. Regular weekly support of *Revivaltime* is needed to keep it on the Norwalk station. If you would like to share in this pilot project, write to *Revivaltime*, Box 70, Springfield, Missouri. Kindly designate your offering for "Revivaltime in Norwalk."

NEWS FLASH!

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

HOT SPRINGS, ARKANSAS (KBHS)

590 kc.—5,000 watts
Sundays, 9:00 a.m.

NEW ALBANY, MISSISSIPPI (WNAV)

1470 kc.—500 watts
Sundays, 9:30 p.m.

CHILLICOTHE, OHIO (WCHI)

1350 kc.—500 watts
Sundays, 1:00 p.m.

UNION CITY, TENNESSEE (WENK)

1240 kc.
Sundays, 9:30 p.m.

**A QUIZ ON AGED
MINISTERS' ASSISTANCE**

Is it TRUE?

Everyone who applies can get Aged Ministers' Assistance, and the amount is plenty for financial needs.

TRUE

FALSE



Applications which come into the Department of Benevolences receive careful attention; but not all are eligible for assistance. At the risk of causing embarrassment to the applicant, the committee which disburses Aged Ministers' Assistance funds must probe into many details in order to determine eligibility under the strict policies which must govern these limited funds. With the expressed hope that we will some day be able to help a larger number in a more substantial way, we write the discouraging news to those who cannot qualify for assistance.

Our hope is sincere. At such a time as all Assemblies of God cooperate in contributing to the AMA fund, this hope will be realized. On thanksgiving Day, will you remember?

AGED MINISTERS' ASSISTANCE

Department of Benevolences
434 West Pacific Street
Springfield, Missouri

Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



GOD'S POWER AT CORINTH

Sunday School Lesson for November 19, 1961

ACTS 18:1-11; 1 CORINTHIANS 2:1-5

Paul went from Athens, the city full of man's wisdom, beauty, and idols, to Corinth, the city full of business and wickedness. Athens was the symbol of intellect and art. Corinth was the symbol of immorality in its worst forms.

In Athens Paul left only a few followers. In Corinth "much people" turned to the Lord. Thus it is today. Localities in which intellectual pride reigns are farthest from accepting the gospel. In lands where people are most lowly and steeped in sin, multitudes turn to the Lord.

Paul's Humility (v. 3). Though he had a right to be supported by the gospel, in cases where it was best for the propagation of the gospel Paul was not above working with his own hands. There is still a place today for young men who will go to pioneer fields and *work* as well as preach in order to establish new assemblies.

Paul's Faithfulness in Preaching (vv. 4, 5). Though persecuted in other cities, Paul did not hesitate to preach in Corinth. Paul was not a professional. He preached not because he was paid for it, nor because he loved the lime-light, nor because he was naturally ambitious, but because he was driven by the constraining love of Christ. Christ loved Paul and Paul had to preach!

The Reception of Paul's Preaching (v. 6). The Jews of Corinth bitterly opposed the preaching of the Cross. Why? They stumbled because Christ's death was not consistent with their ideas about the Messiah. We do not stumble over the Cross in theory, but we often do so in practice. We hesitate to consider ourselves dead to sin, to crucify the old man, to take our Lord's way of self-denial, self-abnegation, and self-sacrifice. Yet it is in the measure that we die with Him that we shall have life in Him and power for service.

Paul's Rejection by the Corinthian Jews (vv. 6, 7). "And when they opposed . . . he shook his raiment . . . and departed." There are times when one needs to labor faithfully in a given place with no apparent results, but it is also true that there is a place for "shaking the dust off" and departing! It is not the part of wisdom to waste precious time trying to cram the gospel down the throats of those who positively do not want it, while there are hungry hearts elsewhere who would receive the Word if they could hear it.

Paul's Divine Encouragement (vv. 9, 10). "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." How these words must have strengthened and encouraged God's tested servant! But someone will say, "I would be helped, too, if I had such a vision as Paul had." Paul, however, had no advantage over any Christian worker today. We do not need visions, for we have the Word of God quickened to our hearts by the

Holy Spirit. And that Word is just as personal and real and strengthening as was the Lord's vision to a man who did not have the New Testament as we have!

Paul's Success in Corinth (vv. 8-11). That Paul did right in leaving off preaching to the Jews is evidenced by the fact that when he turned to the Gentiles so many of them were saved. God's promise to Paul was indeed fulfilled, just as His promises always are. Paul remained in Corinth for a year and a half, unharmed and unmolested, while teaching the Corinthian converts and ministering to them.

Paul's Description of His Ministry in Corinth (1 Corinthians 2:1-5). Several years after his visit to Corinth and his establishing a church there, Paul wrote his first letter to that church. In that portion included in our text, Paul defends his apostleship by describing the nature and content of his ministry among them. These verses serve as a model for all who would minister the Word to others.

1. Paul did not rely on his own human eloquence or wisdom (v. 1), yet how easy it is for any Christian to do so!

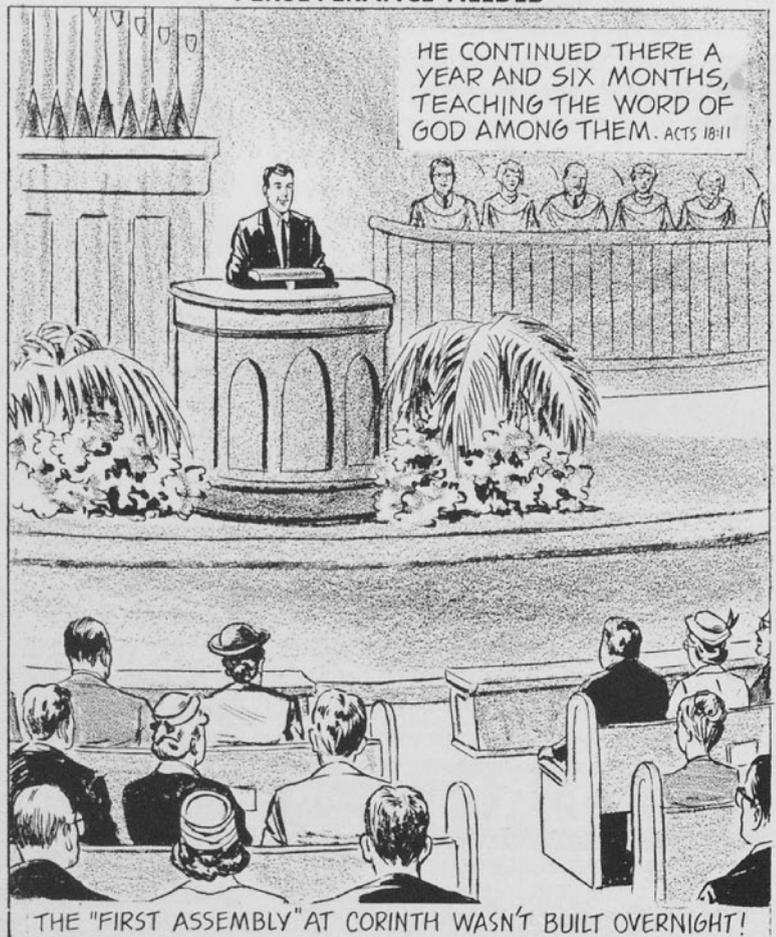
2. The Cross was central in his witnessing and preaching (v. 2).

3. He carried with him a sense of his own insufficiency and weakness and could thus qualify for the divine strength which is "made perfect in weakness." Compare verse 3 with 2 Corinthians 12:9.

4. His preaching was effective not because of its enticing words but because of the persuasiveness of the power of the Holy Spirit which anointed him (v. 4).

5. He preached as he did in order that their faith might have a firm foundation; namely, the power of God, rather than the failing foundation of human admiration for human intellect.

PERSEVERANCE NEEDED





The Family Altar



MISSIONARY BIRTHDAYS DAILY BIBLE READINGS BY R. G. CHAMPION

MONDAY, NOVEMBER 13

READ: James 4:1-6

LEARN: "God resisteth the proud, but giveth grace to the humble" (James 4:6).

FOR THE PARENT: Christians should show the life of Christ in their lives, yet too often the example they set is far from what it should be. James refers to quarrels within the church and among Christians and notes: (1) they come because of selfish desires, v. 1; (2) the Christians are powerless because they have not asked God for power, v. 2; (3) or, if they have asked God, they have asked from wrong motives, v. 3. The call to follow Christ is a call to separation from the sins of the world, vv. 4-6.

QUESTION TIME: Why do quarrels come within a church or among Christians? (vv. 1-3) Why and how must the Christian be separated from the world? (vv. 4-6)

TUESDAY, NOVEMBER 14

READ: James 4:6-10

LEARN: "Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10).

FOR THE PARENT: Quarrelings among Christians (vv. 1-3) come because we do not submit ourselves to God (v. 6). Therefore James gives these recommendations: (1) submit yourself to God, v. 7; (2) resist the devil and his temptations to wrong acts and thoughts, v. 7; (3) draw nigh to God, v. 8; (4) let your deeds and life be cleansed by the blood of Christ, v. 8; (5) realize the seriousness of quarrelings within the church, v. 9; (6) be willing to humble yourself—and only then will God be able to lift you up, v. 10.

QUESTION TIME: What was the background for these recommendations James gave Christians? (vv. 1-3) Why are all of them important?

MISSIONARY BIRTHDAYS: Mrs. Lyle R. Phillips, Japan; Gayle F. Lewis, Home Missions Exec. Director, Springfield, Missouri; Roy L. Nelson (Indian), Nevada.

WEDNESDAY, NOVEMBER 15

READ: James 4:11-17

LEARN: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

FOR THE PARENT: Here James gives some more practical advice to believers. He exhorts them to (1) avoid speaking evil of one another, v. 11; (2) realize that speaking evil of one another sets them up as judges, v. 11; (3) remember that only God is qualified to judge, v. 12; (4) acknowledge their dependence upon God and His will, vv. 13-16; (5) know that rejoicing in boasting is evil, v. 16; (6) realize there are sins of omission—sins brought about by not doing what we should.

QUESTION TIME: Why should we not speak evil of one another? (vv. 11, 12) Why should the qualifying "if the Lord will" (v. 15) always be in our thinking? (vv. 13-15)

MISSIONARY BIRTHDAYS: Mrs. Paul Finkenbinder, El Salvador; Lloyd Couch (Deaf), Missouri; Mrs. Robert Nathan (Deaf), Michigan.

THURSDAY, NOVEMBER 16

READ: Acts 18:1-11; 1 Corinthians 2:1-5

LEARN: "For I determined not to know anything among you,

save Jesus Christ, and him crucified" (1 Corinthians 2:2).

FOR THE PARENT: (Additional material on "God's Power at Corinth" will be found on Sunday's Lesson page.) From the passages read review the story of how the Word of God came to Corinth. Show Paul's associations with Aquila and Priscilla (v. 2); his willingness to work with his own hands (v. 3); his unquenchable testimony (vv. 4, 5); the opposition he received (v. 6); his taking the message to the Gentiles (vv. 6-10); his reassurance from the Lord (vv. 9, 10). Then review Paul's own record of his days with the Corinthians (1 Corinthians 2:1-5).

QUESTION TIME: What about Paul's review of his stay with the Corinthians—is it significant to you, and why? (1 Corinthians 2:1-5)

MISSIONARY BIRTHDAY: Alva I. Walker (superannuated), Cuba.

FRIDAY, NOVEMBER 17

READ: Ephesians 4:15; Job 23:12; John 15:7; Matthew 26:41; John 16:24; Acts 1:8 (Sunday's Lesson for Juniors)

LEARN: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).

FOR THE PARENT: Christian growth comes about by three important avenues: prayer, Bible study, and witnessing. (Of course there are other avenues, but these three form the basis of today's Junior lesson.) Discuss these avenues from the verses read, having various members of the family group show why these avenues are important. Stress the importance of spiritual growth by comparing it to the natural growth of a child. Instill a desire for spiritual growth and show how it can be attained.

QUESTION TIME: What are three important avenues to Christian growth? Why are they important?

MISSIONARY BIRTHDAY: Ralph D. Hollandsworth, Liberia.

SATURDAY, NOVEMBER 18

READ: 2 Kings 4:8-37; 8:1-6 (Sunday's Lesson for Primaries)

LEARN: "And be ye kind one to another" (Ephesians 4:32). "Great is your reward in heaven" (Matthew 5:12).

FOR THE PARENT: We can never outgive God. Whatever we sacrifice for His work He repays to us in many ways—some obvious, some not even known or appreciated by us. Review the story of the Shunammite woman, her kindness to Elisha, her request, and the trial she went through. Then show how God, through Elisha, restored the woman's child to life (2 Kings 4:8-37). Even years later her kindness to one of God's servants was still finding its reward in her own life (2 Kings 8:1-6). We should never give to God just to get something in return; but when our hearts are right, He abundantly rewards us.

QUESTION TIME: What blessings did the Shunammite woman receive because she showed kindness to one of God's servants?

MISSIONARY BIRTHDAYS: Vera Eldridge (Indian), Minnesota; Paul Demetrius (Russian Radio), California; Einar Peterson, Dominican Republic, Vernon D. Pettenger, Transvaal.

MISSIONARY BIRTHDAY FOR SUNDAY: Mrs. Carl D. Holleman, South India.



SPEAKING of BOOKS

BY RUSSELL P. SPITTLER

MEMBER OF THE FACULTY OF CENTRAL BIBLE INSTITUTE

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

A USEFUL REFERENCE BOOK

● *HANDBOOK OF DENOMINATIONS IN THE UNITED STATES*, by Frank S. Mead. 272 pages. \$2.95. Order number 3 RV 2988.

Inexpensive for the amount of information it contains, this is nearly an indispensable reference volume. It summarizes the facts you want to know for over 260 religious denominations in the U.S.

Say you're a Sunday school teacher, or pastor, or personal worker constantly meeting people of other denominations, or a student in a school of wide religious affiliation, or a salesman whose clients run the range of denominations. Wouldn't you find useful a quick, accurate summary of the history and teaching of—for example—the Southern Baptists, or the Missouri Synod Lutherans, or the Wesleyan Methodists, or the Cumberland Presbyterian Church?

Have you heard of the "Swedenborgians," the "Christadelphians," or the "Two-Seed-in-the-Spirit Predestinarian Baptists"? Do you know which are the major members of the "families" of denominations, such as Baptists, Lutherans, Methodists, Reformed churches? How many types of Jewish groups are there in the United States? Are all "Adventists" of the "seventh-day" school? What does the Episcopal Church believe?

Factual answers to these questions are provided in this handy volume. The book undertakes to outline without prejudice the history, doctrines, organization, and present status of all major and most minor American denominations. The practice of many small churches, who nurse a sharply independent spirit, to incorporate themselves as a sort of private denomination makes it impossible to claim total exhaustiveness for the work. This in no way hinders the work, but rather helps it by freeing it from the burden of confusing detail.

Assume you have this book in your library. You meet at the PTA or at work, for example, someone who turns out to be from a different denomination. You engineer the discussion around to religious matters. You discover this person belongs to a religious group whose history and teachings are only vaguely familiar to you. Between now and the next time you see this person you consult the *Handbook of Denominations* and brush up on important details. Next conversation, you're armed to converse intelligently and to relate Biblical truth to their own beliefs. The *Handbook* is a tool for personal evangelism.

Of course, there's no law against reading it straight through: I once did that myself. But I still keep the book parked within arm's reach on my desk.

What makes the book all the more useful are the supplementary lists it provides. There is a list of all available addresses of denominational headquarters. A statistical summary charts the numbers of churches and members for each group. A miniature dictionary explains unfamiliar words. And a nine-page list of suggested reading gives a helpful start for further study.

Should the *Handbook of Denominations* be within reach of your arm?

NEW AID TO BIBLE STUDY

● *WAYS OF UNDERSTANDING GOD'S WORD*, by J. Robert Ashcroft. 103 pages. \$1.25. Order number, 2 RV 625.

Selected as the Training Month book for 1961, this brief manual is a concise introduction to the serious study of the Bible.

The author, president of Evangel College and Central Bible Institute, is widely known as a refreshing and stimulating proclaimer of God's Word. "Throughout these lessons," he notes in the preface, "will be found occasional Bible truths which have been of heart-warming blessing to me personally and

in my ministry. It is a genuine thrill to pass them along in written form."

You may have used this book already in group study during a worker's training course. If not, you may wish to call it to the attention of the Sunday school leaders of your church.

But do not overlook the value of this book for personal study on your own.

As the title indicates, each lesson—there are ten of them—outlines a "way of understanding God's Word." You learn here the value of personal Bible study and how the Bible came into existence. You are introduced into some of the customs of the times. You see how many types of literature the Bible really contains. Practical suggestions are included for using concordances, Bible dictionaries, and specialized study techniques in getting at the heart of the Scriptures. The unity of the Word of God is traced, and the figures of speech it employs are explained. All of these are necessary "ways of understanding God's Word."

If you have never yet begun personal study of God's Word beyond preparing next week's Sunday school lesson, you may start that profitable journey with this inexpensive volume.

A HUNDRED EASY PROJECTS

● *10c CRAFTS FOR KIDS*, by Jane Wardwell. 128 pages. \$2.95. Order number 3 RV 2678.

Do you have children in your charge? Are you a busy mother? A concerned Sunday school teacher? A perplexed VBS leader? An exhausted baby sitter? A harried playground worker?

If you need help to keep children from the ages of six through twelve occupied with constructive activity, this book may suit your needs.

10c Crafts for Kids sets out a hundred things for kids to make. The supplies needed are most inexpensive—sometimes real "junk," such as matchsticks, popsicle sticks, and walnut shells. From these may be made many interesting and—once in a long while—useful items.

Described are games, models, toys, things to wear, presents for parents, Christmas ornaments, pictures, and numerous other items that defy classification and stun the imagination.

A classified list increases the usefulness of the book. It groups suitable projects for ages six through eight, and for older children ten through twelve.

A list is given of the projects taking over an hour and a half to complete (a real mother-saver when it's raining outside). Similar listings group items especially suited for outdoors and those adaptable for large groups.

This book should receive a warm welcome from every superintendent of kid-craftsmen!

A VALUABLE HANDBOOK

● *HOW TO MAKE CHURCH SCHOOL EQUIPMENT*, by *Thelma Adair and Elizabeth McCort*. 96 pages. \$1.25. Order number, 3 RV 3482.

The average church in the Assemblies of God has just over sixty-three members.

The Methodist average is over 250, while Episcopal churches average nearly 450 members each.

But the *percentage rate of growth* in the Assemblies of God is among the highest. This means we are a church-building people. We stay small because we divide and multiply.

So if we are a small-church group as a whole, a book telling how to save money by building our own Sunday school equipment should have wide usefulness. That is exactly what is done in this inexpensive book which bears the reassuring subtitle, "It's Easier Than You Think!"

By using apple crates and orange crates the authors produced a surprising number of usable church school materials for their one-room rural church. They show how the room was divided and benches and tables were arranged for most economical use of available equipment. They made children's drums by stretching a piece of inner tube over a can with the ends removed. They substituted sixty-penny spikes for the rhythm-band triangle. They made tables out of doors. The most ordinary materials became most useful objects.

This looks like just the book for the enterprising pioneer pastor or for the people he prays to meet—those with the vital gift of "helps."

DOORS

Doors are opened many ways,
By a key, or beam of light,
By gentle touch, or sudden jar,
Or by the wind at night.

Doors are opened many ways
Which we may understand;
But most important are the doors
God opens with His hand.

—Mildred Allen Jeffery

November 12, 1961

...we have the key...



**LET'S SET
THEM FREE!**

...Start in your city jail...

We can't go opening jail doors indiscriminately, but we can bring the freedom that counts. Write for a free folder which gives hints on jail ministry in your community.

This is a ministry which Jesus commanded us not to neglect. Give on Prison Sunday to support our national prison ministry, which includes seven free Bible study courses for prisoners and Bible and literature distribution.

NOVEMBER 12

**NATIONAL PRISON
SUNDAY**

NATIONAL HOME MISSIONS DEPARTMENT

434 W. PACIFIC STREET

• SPRINGFIELD, MISSOURI



CAMPUS COLUMN

Hardy W. Steinberg

NATIONAL EDUCATION SECRETARY

RECORD ENROLLMENT AT BBC

SANTA CRUZ, CALIF.—Bethany Bible College began its forty-second year of continuous operation on Thursday, September 7, 1961. When registration had been completed there was a record enrollment of 309.

These students have come from sixteen different states throughout the country and several foreign countries. The newest states of Alaska and Hawaii are represented by 3 "Alaskans" and 4 "Hawaiians." Other states include Illinois, Minnesota, New York, Montana, Idaho, Colorado, Texas, Oregon, Kansas, North Dakota, Washington, Arizona, and Ohio.

The breakdown of foreign students in school this fall term is: South Africa, 1; Ghana, Africa, 1; India, 1; Hong Kong, 2; Canada, 2; Japan, 1; Brazil, South America, 2; and Acapulco, Mexico, 1.

C. C. Burnett, president of the college, comments: "Record enrollments, of course, do bring record problems. However, we are thrilled over this tremendous increase in attendance at Bethany this fall. We are grateful to the young people who have expressed in this manner their confidence in the training program of Bethany Bible College. We hope, with the help of the Lord, to meet the demands of this attendance increase in the very near future."

INDIAN CONVERT ENROLLS AT SCC

COSTA MESA, CALIF.—The purpose and motivation for Josephine Padilla attending Southern California College may be summed up by her own words, "To train for work among the Indians... my own people."

Josephine was one of the first converts of Pastor and Mrs. Ira H. Van Houten in the mission to the Pueblo Indians at Espanola, New Mexico. Acceptance of Christ was not without price to Josephine. She had grown up under the influence of the Roman Catholic and Indian religions. After her conversion, her parents endeavored to keep her from attending church. When in June 1960 she received the baptism with the Holy Spirit, religious opposition was added to that of the family. The priest excommunicated her when she refused to be persuaded by him.



Josephine Padilla

Josephine's parents have not separated from the Indian religion but she has succeeded in getting them to attend the Assemblies of God Mission.

For Josephine, a winner in the Mr. and Miss CA-USA contest, training to be a home missionary means training to be a missionary at home.

NEW DEAN AT SEBC

LAKELAND, FLA.—Carl Callihan has been named academic dean at South-Eastern Bible College.

Dean Callihan is a graduate of Southwestern Bible Institute. He received his bachelor's degree at Northwest Bible College and his master's at North Texas State College. He is now working toward his doctorate at North Texas. Before coming to SEBC, Dean Callihan completed eight years of service at SBI, during which time he served as principal of the high school, business manager, and academic dean.



Carl Callihan

Another new faculty member at SEBC is J. Bashford Bishop. After teaching part-time for one year Brother Bishop has accepted a full-time position on the staff. He will also serve as assistant dean of men. He is a graduate of Central Bible Institute where he taught for a number of years. At present he is a member of the Foreign Missions Board of the General Council and writes the Sunday school lesson comments each week in *The Pentecostal Evangel*. Brother Bishop is also a popular camp-meeting speaker.

South-Eastern Bible College began its twenty-seventh term with a record enrollment of 284 students, representing 21 states and countries. This reflects a 7 per cent increase over last year's total.

SBI TAKES NEW NAME

WAXAHACHIE, TEX.—Southwestern Bible Institute has changed its name to Southwestern Assemblies of God College.

The school originated in Enid, Oklahoma,

in 1927 under the devoted leadership of its founder, the late Dr. Peter Christopher Nelson. In 1941 it united with South Central Bible Institute in Forth Worth, Texas. The South Central Bible Institute was an amalgamation of Shield of Faith Bible School, founded by Guy Shields of Amarillo, Texas, and Southern Bible College of Houston, Texas, founded by Raymond T. Richey. Under the union of the three schools, the name "Southwestern Bible Institute" was adopted, and the school has operated under this name for the past 20 years.

As a result of the action taken in the last district councils of the seven districts owning and operating Southwestern (which are Arkansas, Louisiana, New Mexico, North Texas, Oklahoma, South Texas, and West Texas) the name of the college has been changed from Southwestern Bible Institute to SOUTHWESTERN ASSEMBLIES OF GOD COLLEGE. The district councils acted upon a recommendation from the Board of Regents.

Changing of the name will not change the basic philosophy of the college nor determine any immediate difference within the curriculum. The college will maintain its high school, two years of liberal arts, and four years of Bible college. The liberal arts program at Southwestern is the oldest liberal arts program among Pentecostal colleges.

NCBC CONVENTION GOAL DOUBLED

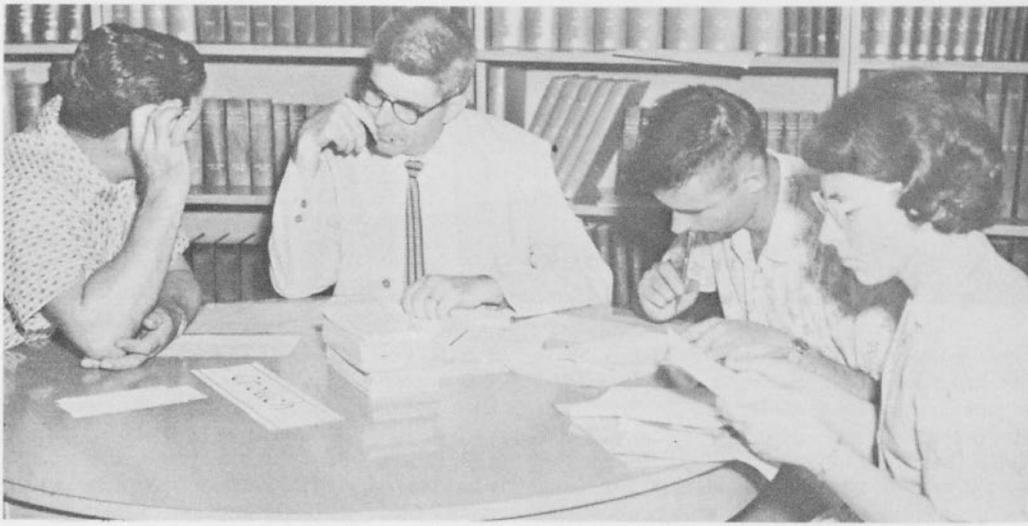
MINNEAPOLIS, MINN.—Students of North Central Bible College broke the all-time convention goal of \$2,000 for missions in their last missionary convention with an offering of \$4,042.43. The total amount given during the year came to \$11,014.69 which exceeded the previous all-time yearly goal of \$10,500.

The convention was preceded by prayer meetings and prayer chains among the students. A "kick-off" missionary party on the Saturday preceding the convention was well attended, when the students assembled were arrayed in bright costumes from foreign lands.

The chapel was a tropical landscape, with palms, and a huge revolving globe carrying the theme, "Carest Thou Not That We Perish?" Straw huts, jail cells, bread, tom



Missionaries who participated in convention at North Central Bible College. Left to right: Mrs. R. Schirman, Russell Schirman holding daughter Linda, Andrew Hargrave, Thelma Tate, Cheryl and Mrs. Merlin Lund.



Instructor Philip Crouch (second from left) helps CBI students as they register.

toms, and other significant items characterized the various Missionary Prayer Group booths. Each booth carried its own individual theme, presenting the needs of a particular country. —Gary Carlson

CBI ENROLLMENT UP

SPRINGFIELD, MO.—Final registration figures for the fall semester at Central Bible Institute show an enrollment of 482, an increase of 49 over last year.

Of the 482 students, 198 are freshmen, 126 are sophomores, 83 are juniors, 50 are seniors, 16 are graduate students, and 14 are special students. There are 12 less freshmen than last year, 34 more sophomores, 26 more juniors, 1 more senior, 9 more graduate students, and 4 less special students.

Forty-two states are represented in the

student body. Missouri leads with 67 enrolled; next comes Kansas with 41; Michigan, 33; Illinois, 30; Indiana, 29; New York, 27; California and Pennsylvania, 19 each; Oklahoma, 18; Ohio, 17; New Jersey, 13; Colorado and Nebraska, 12 each; Wisconsin, 11; Arizona, Arkansas, Tennessee, and Virginia, 8 each; Kentucky, 7; Washington, 6; Connecticut, Massachusetts and Montana, 5 each; Iowa, Maine, Maryland, North Dakota, Oregon and Wyoming, 4 each; Delaware, New Mexico, Texas, and West Virginia, 3 each; Alabama, Alaska, and South Dakota, 2 each. Florida, Idaho, Louisiana, Mississippi, North Carolina, 1 each.

Foreign countries are represented as follows: Canada, 7; South Africa, 6; Scotland, 1; England, 2; and 1 each from Germany, Argentina, and Chile.

Only Christ Can Save Us

A Roman Catholic priest was called to the bedside of a dying man, to administer the last sacrament. However, he was greeted by the most awful cursing.

Being an honest man the priest thought to himself, "I cannot administer any sacrament to him in such a state of mind," so he said: "I can tell you that even such as you can be saved. Did you ever hear of the dying thief on the cross who repented, believed on Christ, and was pardoned?"

Then the priest told the story of this thief who was crucified beside Christ and who received His pardon in the last fading moments of his life. As the man listened, the Holy Spirit made the story wondrously real to his heart. He understood, asked God to forgive his sins, and died a Christian.

But something happened to the priest, too as he was telling the story. Tears streamed down his face as the Spirit applied the saving truth to his own heart. The priest, while dealing with the dying man, had himself been converted!

Both had been depending on the Church for salvation, but in those few moments priest and penitent alike looked away to Christ Himself and claimed the complete redemption that is in His Blood alone, which is received only by simple faith.

For it is "not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5).

Another priest whose spiritual vision was cleared in the better light of eternity was Cardinal Bellarmine. No one had been a braver champion of Roman Catholicism than he in his lifetime, but when dying he was asked, "What is it that saves a soul?" and his reply was, "It is safe to trust only in the merits of Christ."

Serving our Servicemen

Warren F. McPherson, Servicemen's Representative

CONTACT is regularly maintained with thousands of servicemen around the world through Assemblies of God military chaplains or pastors. A partial listing of installations being served is as follows:

We are ministering to Servicemen stationed at—

North Dakota—Grand Forks
Minot AFB and Radar Station
Oregon—Hebo Radar Base
Klamath Falls Air Force Station
Portland International Airport
Tongue Point US Naval Base, Astoria
Pennsylvania—Tobyhanna Signal Depot
Philippines—Clark Air Force Base
Puerto Rico—Ramey Air Force Base
Rhode Island—Newport Naval Base
South Carolina—Charleston Air Base
Charleston Naval Base
Columbia V. A. Hospital
Donaldson Air Force Base
Fort Jackson
Marine and Minecraft Base, Charleston
Shaw Air Force Base, Sumter
Scotland—Prestwick Air Force Base
South Dakota—Ellsworth Air Force Base
Tennessee—Clarkville Naval Base
Sewart Air Force Base
Texas—Amarillo Air Force Base
Beaumont Army Hospital
Bergstrom Air Force Base, Austin
Biggs Air Force Base
Big Spring V. A. Hospital
Carswell Air Force Base
Chase Field, Beeville
Dyess Air Force Base
Ellington Air Force Base, Houston
Fort Bliss
Fort Hood
Fort Sam Houston
Goodfellow Air Force Base
James Connally Air Force Base
Kelly Air Force Base
Lackland Air Force Base
Laredo Air Force Base
Laughlin Air Force Base
Red River Arsenal, Texarkana
Sheppard Air Force Base, Wichita Falls
Waco V. A. Hospital
Webb Air Force Base, Big Spring
Utah—Hill Air Force Base, Ogden
Salt Lake City V. A. Hospital
Virginia—Fort Belvoir
Fort Lee

WATCH THE EVANGEL for the next listing of installations in Virginia, Washington, Wisconsin, Wyoming, Alabama, Alaska, Arizona, and Arkansas.

SEND US the address of your serviceman assigned to any of these bases. We will inform the chaplain or pastor about him. Or, better yet, send your serviceman's address without delay no matter where he is stationed. We will place him on our mailing list whether or not we have a chaplain or pastor to contact him.

ALL SERVICEMEN on our mailing list regularly receive friendly correspondence, REVEILLE, and other gospel literature and services. There is no charge for this ministry; the Servicemen's Division is supported by freewill offerings. Address all correspondence and offerings to:

SERVICEMEN'S DIVISION
434 West Pacific Street
Springfield 1, Missouri



Spotlight on Evangelism

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

► CARBONDALE, PA.—The Assembly here reports a fine week-end revival with Evangelist Marty Karl. His preaching and consecrated singing were a great blessing to the church. His timely question-and-answer session for the young people was greatly appreciated. The stirring testimony of how God called him and led him out of show business was greatly used of God. Many outsiders were drawn into the services.

—Victor Brown, Pastor

► BUFFALO, MO.—A very successful revival meeting was just concluded on August 6 at the Assembly of God here with the Ford-Willis Evangelistic Party. Eight accepted Christ as Saviour and 7 were baptized in water. Good crowds attended each service, and everyone enjoyed the gospel in Word and song.

—R. C. Pickney, Pastor

► ELVINS, MO.—A midsummer revival was just concluded here with Evangelist Glenna Byard. Several prayed through to salvation, some received the baptism in the Holy Spirit, while others received a rich refilling of the Spirit. Two special youth services were very helpful to our young people. On the closing Sunday night, nine were baptized in water and three united with the church. At that service one teenager gave her heart to the Lord and seven young men and one young lady tarried for the Baptism.

—C. J. Upchurch, Pastor

► WINDSOR, PA.—From July 25 to August 6, Evangelist Richard Owens of Wilmington, Del., ministered in a union tent meeting sponsored by the Assemblies of God churches of Red Lion and Windsor. Both churches were benefited from these tent services. A number of young people and children were among those who gave their hearts to God during these meetings.

One woman was definitely delivered from the oppression of darkness as the light of the gospel was made real to her. Another woman was delivered from the tobacco habit upon receiving salvation. The people are rejoicing in the blessings of God.

—John S. Palmer, Chairman

► KULM, N. DAK.—A midsummer revival with the Tanner Team of Willmar, Minn., brought great blessings to the Assembly of God here. The altars were filled with individuals seeking God for salvation and consecration. The attendance throughout the meeting was consistently above average, with more than 200 present the closing day of the meeting.

—Marlin S. Kallevig, Pastor

► ARMONA, CALIF.—First Assembly recently enjoyed a revival with Evangelists Quentin and Dwight Edwards of Dallas, Tex. Many were saved, others were healed, and everyone was blessed because of the presence of the Lord. The auditorium was filled each night with overflow crowds. Attendance was the largest in the four-year history of this pioneer church.

—Carl E. Henderson, Pastor

► GREENFIELD, MASS.—Good crowds attended a recent two-week revival at Glad Tidings Chapel with Evangelist and Mrs. Oren Paris. There was a genuine moving of the Holy Spirit as more than 25 came forward for salvation or reclamation. The entire church was blessed by the dynamic preaching and inspiring musical program. About 50 visitors attended the services. Because of the tremendous impact upon this area through these meetings, the church is encouraged to move on for God. A new edifice will soon be erected on Pine Acres, a newly acquired ten-acre tract of land in the city.

—Ralph Jelley, Pastor

► SOUTHTON, CONN.—For the past few months Calvary Assembly has experienced a tremendous revival with individuals saved, some baptized in the Holy Spirit, and others healed. As a result the church was ripe for the revival meetings which were held with Evangelist Oren Paris. Many more individuals were saved and backsliders reclaimed. From the very beginning of the crusade the key phrase in the Assembly was, "Let us rise up and build." The congregation was thrilled and inspired to give sacrificially towards the building of a new edifice as the evangelist preached faith and confidence under the anointing of the Holy Spirit.

—Harrison Tilley, Pastor

► WICHITA, KANS. — Record-breaking crowds were in attendance at Central Assembly during a recent one-week revival with Evangelist John G. Hall. This was a week of outstanding Bible teaching services.

—Victor Trimmer, Pastor

► PORT OF SPAIN, TRINIDAD, W. I.—Church leaders recently acclaimed a city-wide crusade conducted here by the Paul Olson Evangelistic Party the greatest in Port of Spain history. As many as 4,000 attended one service and a total attendance of 47,500 was recorded for the three weeks of special meetings held in a large waterfront building. A total of 2,525 people responded to the altar calls with 375 coming forward on the last night to accept Christ. Prayer was offered for a total of 2,900 people during the healing services. One little girl who had not walked for three and one half years was instantly healed and came walking into the service the following night. Many others were miraculously healed. Literally hundreds of Catholics, Anglicans, Hindus, and Moslems attended the crusade.

—W. P. Ryan, Ass't. Dist. Supt.



Crowd attending the city-wide crusade in Port of Spain, Trinidad, W. I. conducted by the Paul Olson Evangelistic Party.

ANNOUNCEMENTS

SEVENTH ANNIVERSARY HOME-COMING—Nov. 12 at Central Assembly of God, Union City, Tenn. Beginning meeting with Evangelist J. E. Tucker on Nov. 12.—by J. Wesley Payne, Pastor.

MISSIONARY CONVENTION—Nov. 15-19 at Gospel Tabernacle, Freeport, Pa. Speakers: Merlin I. Lund, S. Africa; Alva I. Walker, Cuba; William C. Stepp, Venezuela; Ernest G. Jones, East Africa; Harold S. Jones, Upper Volta; Noel F. Hodges, Alaska.—by C. F. DeArmitt, pastor.

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Ala.	Andalusia	Bradley	Nov. 6-19	Bobby Jackson	David Cooley	
	Luverne	Faith Hill	Nov. 6-19	Douglas Bartlett	Gary Chapin	
	Needham	Mt. Olive	Nov. 19—	Bobby Jackson	Joe Luker	
Alaska	Aniak	Kuskokwim Miss.	Nov. 14-26	Lloyd Perera	M. C. Higginbotham	
Calif.	Boyes Hot Spgs.	A/G	Nov. 12-17	Charles Senechal	Paul Boyd	
	Costa Mesa	S. Cal. Bib. Coll.	Nov. 13-17	Ron Prinzing	O. C. Budge, Pres.	
	Crescent City	* A/G	Nov. 14-26	Virgil & Edthye Warens	D. L. Rhodes	
	Dos Palos	First	Nov. 15—	Fisher-Cheek Team	W. W. Moody	
	Redlands	A/G	Nov. 14-26	Watson Argue	James F. Pepper	
	Sacramento	Country Centre	Nov. 14-19	Lee Krupnick	Daniel Bayless	
	Stockton	Calvary Tab.	Nov. 15—	J. G. Hall	Leonard H. Rogers	
Colo.	Grand Junction	Fruitvale Bethel	Oct. 29-Nov. 12	Wesley Pollet	W. F. Wilson	
	Greeley	First	Nov. 14-26	Musical Lebsacks	Harold Maley	
Ill.	Chicago	Belmont Gospel	Nov. 14-26	Cox-Brown Team	Arthur Klaus	
Ind.	Evansville	First	Nov. 15—	Jimmy & Mrs. Swaggart	Donald M. Cox	
	Gary	Glen Park	Nov. 15-26	The Bender Team	Anthony Vigna	
Iowa	Conrad	A/G	Nov. 14-26	Jimmie D. Parrack	George Mosby	
Kans.	Anthony	A/G	Nov. 5-19	Wm. J. Lambertson	Robert Box	
	Oakland	Sand Flat	Nov. 14-26	C. T. Chegwin	H. L. Wigfield, Jr.	
Md.	Westernport	First	Nov. 14-17	Wallace S. Bragg	A. Newton Chase	
	Westernport	First	Nov. 19-Dec. 10	J. E. & Mrs. Douglass	A. Newton Chase	
Mass.	New Bedford	Calvary	Nov. 14-19	Stefan Gulyas	K. B. Macdonald	
Mich.	Detroit	Polish FG	Nov. 12-19	Ray C. Eskelin	Nokodem Stecewicz	
	Detroit	Southfield	Nov. 14-19	Garfield J. Unruh	Robert L. Clark	
	Ecorse	Metropolitan	Nov. 14—	Calvin Melton	Carl Ausbury	
	Paw Paw	A/G	Nov. 14-26	J. W. & Mrs. Beam	A. E. Vold	
Minn.	Bemidji	Gospel Tab.	Nov. 14-26	W. Clifford Nelson	Lloyd Stormoen	
Mo.	Breckenridge	A/G	Nov. 14—	C. M. Smitley	Cecil Hardy	
	Independence	Central	Nov. 14-22	Ken & Jackie Haddaway	J. R. Waldron	
	Kansas City	Calvary	Nov. 14-26	A. J. Chandonnet	Leonard Carpenter	
Mont.	Bozeman	First	Nov. 8-19	Dale V. Helle	W. A. Redmond	
	Havre	A/G	Nov. 15-Dec. 3	C. Merrill Johnson	Don S. Ashmore	
Nebr.	Grand Island	A/G	Oct. 31—	Ken & Jackie Haddaway	E. E. Rohde	
	McCook	First	Nov. 8—	Louis & Mrs. Roggow	C. A. Sailors	
N. C.	Charlotte	First	Nov. 14-26	J. B. Woolums	C. H. Cookman	
N. Dak.	Jamestown	First	Nov. 7-19	P. J. Graban	G. L. Riffe	
Ohio	Greenville	First	Nov. 15-26	Robert Watters	J. A. Silva	
	Lorain	Broadway	Nov. 12-26	Orrin Kingsriter	K. A. Smith	
	Medina	* Pentecostal	Nov. 19-24	Bob Olson	Martin Baxter	
	Orrville	A/G	Nov. 1—	James Tucker	Kenneth Wireman	
	Youngstown	Bethel Temple	Nov. 15-26	Ernie Eskelin	Charles Mooney	
	Okla.	Duncan	First	Nov. 19—	Keith & Jim L. Belknap	Arnon Newburn
Oreg.	Tecumseh	A/G	Nov. 15-19	Bobby Green	R. P. Rider	
	Medford	Bethel	Oct. 31-Nov. 12	C. O. Wood	Lawrence D. Krause	
Pa.	Ontario	A/G	Nov. 14-26	O. E. Vaale	Marion Ravan	
	Brookville	First	Nov. 19-Dec. 3	Jim Chandonnet	Vernon Boyer	
	Ebensburg	Bethel	Nov. 13-26	Allan A. Swift	Patrick McLane	
	Enola	A/G	Nov. 15-26	Olshevski Musical Tm.	Paul Peck	
	Harrisburg	First	Nov. 14-26	H. B. Kelchner	J. L. Pittman	
	Philadelphia	Frankford	Nov. 14-26	William Farrand	Jim Donald	
	Philadelphia	Highway Mission	Nov. 19-26	Wallace S. Bragg	Wm. H. Roberson	
	Philadelphia	Kensington	Nov. 2-12	Stanley MacPherson	Walter R. Wilhelm	
	St. Thomas	Full Gospel Ch.	Nov. 14-26	Andrew & Mrs. Basell	Gene H. Kummerer	
	S. Dak.	Buffalo	Gospel Tab.	Nov. 7-19	Evelyn Glosser	Horton-Blick
	Tex.	Beaumont	Glad Tidings	Nov. 19—	M. R. McKnight	C. G. Owen
		Canadian	A/G	Nov. 14—	J. B. & Mrs. Essary	Don J. Murray
Dallas		Bethel Temple	Nov. 19—	Hattie Hammond	Jess Jackson	
Garland		South Side	Nov. 13—	Leon & Ann Bayless	V. E. Tipton	
Houston		Green's Bayou	Nov. 8-12	Clifford Andrews	Lester P. Summers	
Irving		First	Nov. 7-19	Jimmy & Mrs. Merritt	H. S. Teichman	
Waco		18th and Pine	Nov. 15-26	M. R. & Mrs. Boatright	Sam O'Toole	
Va.	Hampton	Calvary FG	Oct. 3-Nov. 19	Peiffer-Harden Team	B. W. Fox	
	Lawrenceville	A/G	Nov. 19-Dec. 2	John Briscoe	Ernest W. King	
Wash.	Staunton	Calvary	Nov. 12-24	Victor Etienne	Gordon Hensley	
	Kingston	A/G	Nov. 12-26	Merlin Fortner	Leland V. Gross	
S. A.	Rosario, Argentina	A/G	Nov. 13—	Jimmie Mayo, Jr.	Clarence Olson, Chm.	

* Children's Revival

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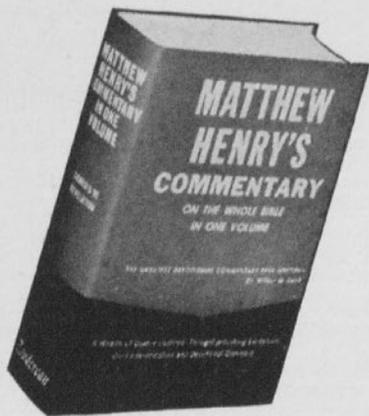
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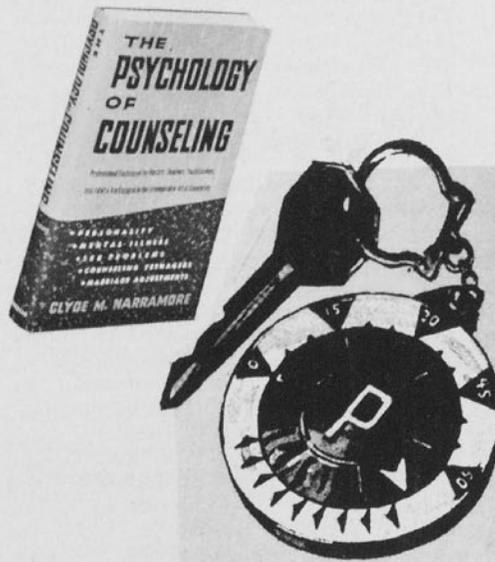
17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.



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The Jew in God's Plan

(Continued from page nine)

none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it" (Jeremiah 30:7). Zechariah adds this comment, "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein" (Zechariah 13:8).

Now we approach the hour of the great rescue and vindication. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east..." (Zechariah 14:1-4). "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem" (Zechariah 12:9).

Now comes the great dramatic climax of the long estrangement between Christ and His own. "He came unto his own, and his own received him not" (John 1:11). "We have no king but Caesar" (John 19:15). "Crucify him, crucify him," they cried. (Luke 23:21). "His blood be on us and on our children" (Matthew 27:25). They pierced His hands, His feet, and His side, and for two thousand years they have held fast to their rejection of their "Great Brother."

However, at the moment when He appears and destroys all the enemies of the Jews, "they shall look upon [him] whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zechariah 12:10). "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him..." (Revelation 1:7).

As Joseph revealed himself to his brothers who had sold him into Egypt,

so this great Son of Israel, having also become ruler over the Gentiles, will reveal Himself to the brethren who rejected Him. He will be reconciled to them and they to Him. "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isaiah 66:8).

From this great place of reconciliation and mourning Jesus and the Jews proceed to the living nations judgment. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matthew 25:31). When He divides them as sheep and goats, and invites the sheep nations to inherit His kingdom, they answer: Why, Lord, when saw we Thee in need and ministered unto Thee? "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"

Penetrating Prison Walls With the Gospel

(Continued from page thirteen)

valuable volume. Surely God is good to them who put their trust in Him."

Another prisoner's letter reads:

"On August 17 I was pleasantly surprised when Chaplain Pollard delivered to me the new Scofield Bible. I am at a loss for words, but you have my assurance that I was a very happy person. In all sincerity I consider it the greatest gift I have ever received. It is the first Bible that I could actually call my own. I extend to you my deepest thanks.

"I'm sure that under God's direction I'll be able to help many others find their way to Christ in the future. I do appreciate your making the Berean Bible study courses available to me. I am most serious in my endeavors to serve Christ. I regret that I'm not in the position to compensate on my own for additional courses."

The Home Missions Department provides seven basic Bible study courses for prisoners. When these are completed, the department pays for advanced courses from the Berean School of the Bible (Assemblies of God correspondence school).

(Matthew 25:40). And He sends off the goat nations into everlasting fire, and says, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matthew 25:45).

Living nations therefore will be judged on the basis of how they have treated the Jewish people. This is the Jews' vindication and retribution at the hands of their great Elder Brother.

IN Ezekiel 40 through 48 we are given the detailed story of the rebuilding of the temple just north of the rebuilt city of Jerusalem. These chapters also inform us that the whole land of Palestine is to be distributed again among the twelve tribes of Israel. The boundary of the country will be the Mediterranean on the west, the Persian Gulf on the east, the Euphrates on the north, and the extremity of the Arabian desert (then in bloom) on the south.

"In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you:

Assemblies of God prison ministry is maintained entirely through contributions of churches and individuals.

Literature was distributed free of charge to prisoners as follows (from July, 1959, through July, 1961):

Bible Study Courses completed	11,206
Bible Study Courses sent out	34,703
Bibles sent	1,177
New Testaments sent	511
Large-Print Portions of the New Testament	750
Bible Dictionaries sent	12
<i>You May Have Freedom</i> papers	7,425
<i>The Pentecostal Evangel</i> —yearly subscriptions to more than 112 state and federal institutions.	
Advanced Berean Bible courses paid for by the Home Missions Department to September 19, 1961	2,867

We now have seventeen former inmates out preaching the gospel, some part-time and some full-time, and about thirty inside the walls preparing for the ministry.

Today is National Prison Sunday. We are hoping full-gospel people all over the U.S.A. WILL VISIT AND CONDUCT SERVICES in prisons this Sunday, and continue the work.

If your church is interested in beginning local prison services, write the Home Missions Department for information and helps. The pamphlet *Prison Evangelism* is free upon request. Other literature is also available. ◀◀

for we have heard that God is with you" (Zechariah 8:11, 23). "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isaiah 27:6). "Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. . . . And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isaiah 61:6, 9). "And I will send those that escape of them unto the nations . . . to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles" (Isaiah 66:19).

Individual Jews from the Day of Pentecost until the Rapture (and the 144,000 thereafter) will be caught up and incorporated in the international bride of the Lamb. The Jewish nation as such, however, continues on in the exalted relationship to Christ throughout the one thousand years. All glory to the God of Abraham, Isaac, and Jacob, who will also be our God, even unto death.

Next week: *Christ Takes a Bride.*

Healing Waters

(Continued from page two)

pression far beyond the ways we can at present perceive.

"We believe that the church must welcome every instrumentality of genuine healing.

"We believe that the Christian concept of healing is based upon the total-

ity of the Christian faith and experience rather than on isolated proof texts."

Elsewhere the booklet refers to "the rediscovery of the relationship of body and spirit, of emotional status to illness and health." It states that "physicians no longer depend solely on pills and potions to restore health. It is known that fear and hostility, insecurity and guilt affect the body as well as the soul."

It quotes Helen Flanders Dunbar, author of *Mind and Body*, as saying, "It is not a question of whether an illness is physical or emotional, but how much of each."

The booklet warns against "the danger of instilling false hopes into those who come for healing." It states that while "some are helped, many leave the services disillusioned and heart-broken." It points to other dangers such as sensationalism and commercialism; the possibility of self-aggrandizement through the healing ministry; the tendency to make exaggerated claims in publicity.

On the other hand, it cites many contributions which the modern healing movements have made to the church. One is the revived interest and concern for the individual. "Once again," it observes, "the congregation, or a group within the congregation, is focusing its prayers, its affection, its concern upon the needs of a particular individual. The sorrows of one are the sorrows of all, and the joys of one become the joys of all."

Another real contribution is "the way in which spiritual healing draws attention to the nearness of God." It emphasizes "the closeness, the loving concern of God" for all His people today.

A third benefit of spiritual healing

is that it offers action. "Something happens when people pray together. . . . Prayer does change people."

Furthermore, the healing ministry draws worshipers into actual participation in a service. It also causes men to search for deeper meanings in human experience. "A healing ministry that is based on the conviction that there is a close relationship between physical health and spiritual health, opens new avenues of understanding of the nature of man and the way in which faith can meet his needs."

With reference to the healing ministry of Jesus the booklet notes one major point:

"We see His healing work against the background of His entire ministry. On the basis of the instances cited and recorded, on the basis of the preaching and teaching work, we are led to believe that Jesus regarded healing as a function related to His total ministry. We must admit that His primary concern was not healing the sick, although He never rebuked anyone for coming to Him desiring healing, and He relieved the suffering and infirmity of those who came.

"Yet, there is always the affirmation that the healing was for the glory of God. Healing of the body was regarded as secondary to the larger gift of life."

Thank God for a gospel that can meet the whole need of man—for spirit, soul, mind, and body. The committee urged that the study of spiritual healing be continued on the local parish level by churches and individuals. "Be ready to experiment freely with untried methods, to push back the horizon of the unknown." This is good advice for all Bible-loving Christians. —R. C. C.

3 Big Sunday School Conventions

SPONSORED BY THE NATIONAL SUNDAY SCHOOL DEPARTMENT

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OKLAHOMA CITY, OKLA. APRIL 3-5

WESTERN:

FRESNO, CALIF. APRIL 10-12

EASTERN:

HARRISBURG, PENNA. MARCH 20-22

Three big Sunday school conventions will be held during 1962 for all Sunday school workers. Those attending these two-day, three-night conventions will discover many new ideas and helps to aid them in building their Sunday schools to the full potential. Every school should appoint a delegate to attend one of the three conventions. Car pools with neighboring churches could be formed to cut expenses. Make plans now to attend one of these conventions during the months of March and April.

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274

THese things have I spoken unto you, that ye should not be offended.



275

4 For God commanded, saying, Honour thy father and mother: and,



219

18 "Thou wilt surely wear away, both thou, and this people that is with thee: for this thing



276

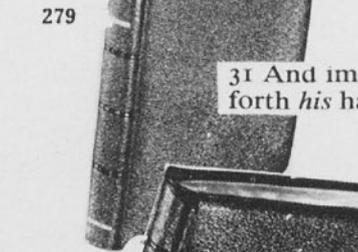
124

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.



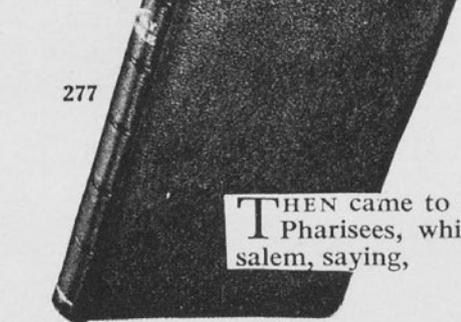
278

Then came Pharisees,



279

31 And immediately forth his hand, and



277

Then came to Jesus Pharisees, which salem, saying,

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GENERAL COUNCIL OF THE ASSEMBLIES OF GOD
434 WEST PACIFIC STREET
SPRINGFIELD, MISSOURI

Dear Evangel Reader:

Within the next few weeks the Assemblies of God headquarters, including the Gospel Publishing House and all departments, will have a new address. The address--1445 Boonville Avenue, Springfield, Missouri, will be the location of the new headquarters office building nearing completion. The inside spread of this Evangel carries a pictorial progress report.

As you might well expect, the move will be a tremendous job. Already plans are being made for this big task as well as for the formal dedication, tentatively set for late February. However, there is a problem that concerns your Executive Officers more than moving--the remaining financial load.

You will remember a \$2,000,000 bond issue was necessary to finance the building. Through the years, we had saved \$1,000,000 toward the total cost of \$3,000,000. At this writing, approximately \$1,300,000 in bonds have been sold. However, as we approach the time when we will pay the final installment to the contractor, we must sell the remaining \$700,000 in bonds. Bills must be met!

Many of you may have funds invested in various secular businesses. We need your help. Perhaps you could convert some of these funds to building bonds at the very good interest rate of 5%. No bond purchase is too small--they are still available in \$250, \$500, and \$1,000 denominations.

We need the help of individuals and churches. Perhaps many congregations have funds which are currently not in use. Or maybe your congregation would like to take a special offering and buy one or more bonds to have a part in the program.

The need is more acute than at any time during the building program. May we hear from you or your church immediately? Write to the General Treasurer, M. B. Netzel, for a prospectus and bond list.

Fraternally yours,

The EXECUTIVE PRESBYTERY
Thos. F. Zimmerman, Gen. Supt.

Please give this letter immediate attention

... An investment in Administration Building bonds is an investment in every good work of the Assemblies of God