

# The Pentecostal *Evangel*

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



Vesper Service on Meditation Point,  
Southern Missouri Campground.



DIRECTORY OF SUMMER CAMPS - Pages 16-22

### CLING TO THE BIBLE

Our only hope of maintaining our mental and moral stability in an unstable world is in our determination to cling to the absolutes of divine revelation found in the Bible. "Heaven and earth shall pass away: but my words shall not pass away," Jesus says (Matthew 24:35). Every pronouncement in the Bible must be accepted as it is, without distortion or qualification or toning down. "Thus it is written, and thus it behoved Christ . . ." (Luke 24:46).

What I am trying to emphasize is the fact that in these crucial days our only safety is in being rooted and grounded in the Word of God. Every utterance of God is an asseveration that must be carefully regarded, accepted, or obeyed as the case may be, and just as it is spoken.

You will have to take this positive attitude—as an uncompromising follower of Jesus—if you expect to stand in the testing time that lies ahead!

—John S. Ziegler, in *Herald of His Coming*

### BE FERVENT IN SPIRIT

There are worse things than emotional excesses and rigid legalism. They are spiritual apathy, deadening lethargy, the seared conscience, the careless ethical life.

There is a growing demand for preachers to declare the "simple gospel"; to tell how Jesus refused to condemn the woman taken in adultery; to soft-pedal the evils of tobacco, whiskey, lodgism, world conformity in dress and practice. This is no more the gospel of the Lord Jesus than Pharisaism is the soul of the Old Testament economy.

Christ cried out against every form of evil! He warned against unused talents, fruitless branches, and burned-out lamps. He declared that the gospel of redeeming grace required a forsaking of the world, a repudiation of everything that would hinder our service of the kingdom.

Spiritual torpor deadens one to the dangers of compromise, causes spiritual indifference to settle upon the soul, and stifles all impulses of spiritual demonstration.

This is a plea, not for emotionalism, but for sensations of spiritual life; not for crudeness in worship but for fervency of spirit. You cannot light this fire yourself. But there is a glorious provision whereby the resurrected, interceding Christ will send you this power in answer to self-abandonment and the prayer of faith.

—Oliver Wilson, in *The Wesleyan Methodist*

**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

### Day by Day in Your Bible

## Read It Through in '62



May 6—Begin 2 Chronicles 1

May 12—Finish 2 Chronicles 21

### DRAW ME, O LORD!

In my religious life may the neglect of prayer and thy holy Word be things of the past. Wake me morning by morning to hear as a disciple! Enable me to spring up at Thy call, and like all Thy true servants, to rise up early in the morning to gather the manna ere the dew be gone from it.

May my fellowship with Thee be unbroken through the day that I may often look up into Thy face, even if I have not time to speak. *Draw me, and I will run after Thee!*

"Each moment call from earth away  
My soul that only waits Thy call."

—F. B. Meyer

### VICTORY PLUS!

Paul speaks of being "more than conquerors." After having conquered the world, the flesh, and the devil, he infers that we can have enough joy, faith, and victory left to conquer another world.

To be more specific, he mentions a number of things we are to conquer, such as "principalities," "powers," "things present," "things to come," and then for lack of words he concludes by saying, "Nor any other creature shall be able" to withstand us (Romans 8:37-39).

How few Christians are so possessed of God, so endued by the Spirit, that they have more victory than they need for themselves!

—E. E. Shelhamer

### AN APPROPRIATING FAITH

To aim aright at the liberty of the children of God requires a continual *acting of faith*—a naked faith in a naked promise or declaration.

By a naked faith in a naked promise I do not mean a bare assent that God is faithful, and that such a promise in the Book of God may be fulfilled in me, but rather a bold, hearty, steady venturing of my soul, body, and spirit upon the truth of the promise with an appropriating act!

—Fletcher

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.

# The Pentecostal Evangel

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## articles

He Satisfies - *W. H. Robertson* 4  
 Fighting Fire With Fire - *W. H. Moody* 5  
 Pentecostal Interruptions - *R. Reid* 6  
 Come, Breath of God! - *Zelma Argue* 7  
 The Lonely Road - *Edward F. Rice* 8  
 Designs on My  
 Neighbor - *Wesley R. Hurst, Jr.* 15  
 Inglorious Compromise - *W. E. Mitchell* 22  
 Men Die in Strange Ways - *A. H. Townsend* 32

## features

Foreign Missions - *R. T. Brock, Editor* 10  
 News of Revivaltime - *F. W. Colbaugh, Editor* 12  
 Your Questions - *E. S. Williams* 13  
 Sunday School Lesson - *J. B. Bishop* 14  
 Camp Meeting Directory - 16-19  
 Youth and Children's Camps - 20-21  
 Home Missions - *Ruth Lyon, Editor* 24  
 Evangelism Breakthrough - *Burton W. Pierce* 26

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# Reading It Through

Four months ago we embarked on a Bible-reading program with the slogan, "Read It Through in '62." I wonder how many are keeping up with the schedule?

A third of the year is now gone and you should be a third of the way through your Bible. It would be interesting to know how many persons have read to the end of First Chronicles since January 1. There have been 367 chapters to date. If all the totals were compiled, no doubt the number of chapters that have been read this year throughout the fellowship would amount to many millions. But there is something more important than mere statistics, and that is the spiritual benefit we derive from reading God's Word. Our goal is not merely to "read it through." Our goal is to "receive with meekness the engrafted Word," and to be "doers of the Word, and not [readers] only."

We have heard from quite a number of *Evangel* readers who are receiving much blessing from the Bible-reading habit. Evidently a great many are watching the weekly reminder that always appears on page two, for when the reading for February 24 was erroneously printed as "Finish Joshua"—instead of "Finish Joshua 5"—we received a minor flood of cards and letters.

Elderly people seem to be the most avid readers of the Scriptures, partly because they have more time than younger persons but primarily because they find God's Word increasingly precious as the years go by. For example, George Hicks of Hazelwood, Mo., says he started reading it through on New Year's Day and became so engrossed that by the end of January he had finished the whole Bible. Brother Hicks is 82 years old.

Mrs. Birdie Hoy, a beloved Pentecostal veteran in Springfield, Mo., told us that ever since January 1917 she has read the Old Testament through once each year and the New Testament twice. Though she is now past 90 she loves to read for hours at a time.

Mrs. Margaret F. Overman, now in her 84th year, says she has read the Bible 142 times. The March issue of *Glad Tidings* (monthly organ of the Northern California-Nevada District of the Assemblies of God) told how Sister Overman began this systematic reading back in 1928. That was the year she received the baptism with the Holy Ghost. She says it is He, the blessed Holy Spirit, who implanted this deep love for the Scriptures within her heart.

Sister Overman now averages about four complete readings of the Bible every year. As head of the Bible Readers League at the Assembly of God Tabernacle in Hollister, Calif., she is continually encouraging other people to find for themselves the delights of systematic Bible reading.

An interesting letter came to us from O. S. Boyer in Rio de Janeiro. "Without knowing of the '62 campaign in the States," says Brother Boyer, "we launched a similar program in Brazil. We put out 20,000 calendars showing the Scripture portions to be read each day."

We cannot quote from all the letters, but perhaps the following comment by Mrs. Clarence Wustrack of Milwaukee, Wis., can represent the others. "I have followed the Bible reading thus far," she writes, "and doing it systematically is the best way to read it through. No matter how often one reads God's Word, he always finds new hidden treasures."

If you have had some unusual experience in "reading it through," why not write to us? Address your letter to: The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. We would be delighted to hear from you.

—R.C.C.



# 'The Lord Is My Shepherd I Shall Not Want'

Number One in a series of articles  
on the Twenty-Third Psalm  
by W. H. ROBERTSON  
Secretary-Treasurer, Southern California District



## He Satisfies

THREE THOUSAND YEARS HAVE passed since the sweet singer of Israel sang this psalm about the shepherd care of God. And in that vast span all the material relics of David's life have moldered into dust—his harp, the tattered banner, the book of Law, his sword, etc.

But this *psalm* is as sweet today as it was when first composed. Precious words are they to all of us. These verses are among the first words taught to our children, and perhaps the Holy Child Himself first learned to repeat them in the old Hebrew tongue beside His mother's knee in Nazareth. They are among the last words we whisper in the ear of our loved one. The sufferer in the sick chamber, the martyr at the stake, the soldier on his sentry duty, the traveler amid the many perils, have all found these words a lullaby for fear and inspiration to new life and hope.

"THE LORD" is printed in small capital letters and wherever this is the case we know it stands for Jehovah. The Jews substituted for it some lesser word for God whenever it occurred in their public reading of sacred scriptures. Only once a year was it pronounced, on the Day of Atonement, by the High Priest in the most holy place.

JEHOVAH means the Living One, the Self-existent Being, the I Am; He who was and is and is to come, who inhabits eternity, who always had life in Himself.

*All other life is dependent  
And derived;  
All other life wastes, changes,  
And grows old.*

He only is unchangeably the same (Hebrews 13:8; Malachi 3:6).

But as we travel in thought down the ages we meet a gentle, weary Man on whom the shadow of coming sorrow hangs darkly. He is speaking within a few miles of the spot where these words had been first uttered twelve hundred years before. Is it treason? Is it lunacy? Is it blasphemy? No! With all the marks of sober truth He takes up these very words and, applying them to Himself, He says, "I am the Good Shepherd."

Combine these two, the august word for the everlasting God and the tender word for Saviour, and we have a worthy title for our Lord: JEHOVAH—JESUS IS MY SHEPHERD. What need can we have which may not be met by this twofold nature? As JEHOVAH He has all power, sustains all worlds, and is sovereign Lord of all. As JESUS He has all sympathy, ever lives to make intercession, and by our side He still treads the pathway of the world. "Fear not, little flock," and "Lo, I am with you alway," He whispers.

"SHEPHERD" is that precious word for God, first uttered by Jacob who himself was a shepherd. All through the Bible it runs, until at the close we read of the Lamb who leads His flock to the river of the Water of Life.

The Eastern shepherd occupied a unique position toward his flock. A friendship arose between him and the dumb creatures of his care to which there is no counterpart among ourselves. In the early morning he would lead his flock to the pasture lands. All day he would closely watch them lest harm come their way, and at

night he must conduct them back safely to the fold. At a certain season he must lead them further afield where he lives with them. So, scorched by heat at noon and drenched by the dew at night time, he carries behind with the weak lambs. Should a lamb go astray he must search till he finds it; should danger assail he must be prepared to risk his life.

Living on such terms, the Eastern shepherd and his flock are close friends. They know him and answer when he calls their names. All this is likewise true of our Lord Jesus, that Great Shepherd of the sheep. He has a shepherd HEART, beating with pure and generous love that counted not His life-blood too dear a price to pay as our ransom. He has a shepherd EYE that takes in all the flock. He has a shepherd's FAITHFULNESS which will never fail nor forsake, nor leave us comfortless, nor flee when He sees the wolf coming. He has a SHEPHERD'S STRENGTH, so He can deliver us from the jaws of the lion or the paws of the bear. He has a shepherd's TENDERNESS—no lamb so tiny that He will not carry it, no saint so weak that He will not gently lead it, and none so faint that He will not give it rest. He pities as a father and He comforts as a mother.

Ah, He has done more, for He gave His life for us. "All we like sheep have gone astray; we have turned everyone to his own way." Punishment and disaster were imminent; but Jesus from His throne in eternity saw the danger and was filled with compassion for the multitudes who were as sheep not having a shepherd. Therefore, because He was the Shepherd, He offered to give His life as a substitute; and God laid on Him the iniquity of us all. He gave His life.

"My"—and what a difference comes with that little word, "My." "The child is dead," said one of the farm servants. "My child is dead," said the mother. So, in religion, the difference between knowledge and appropriation is infinite. It makes all the difference between being saved or lost whether you say, "Jesus is a Shepherd," or, "Jesus is my Shepherd"; whether you say, "Jesus is a Saviour," or, "Jesus has saved me."

Jesus waits to be appropriated. He is not content to be merely a Shepherd, or even a good Shepherd. His

(Continued on page twenty-nine)

# FIGHTING FIRE WITH FIRE

BY W. H. MOODY

THE PHRASE "FIGHTING FIRE WITH FIRE" is used frequently to express the principle of retaliation.

The idea of the phrase comes from the method of fighting bush fires. To try to stop the flaming holocaust by throwing water upon it would be futile. Back fires must be started and controlled to produce a charred-out area where the advancing flames can be successfully halted.

There is a spiritual principle of "fighting fire with fire" contained in God's Word. There is no place in the Christian life for materialistic retaliation, but spiritual counteraction is perfectly in order.

We read a most remarkable statement by Jesus in Luke 12:49, "I am come to send fire on the earth; and what will I, if it be already kindled?" What did He mean?

We remember John the Baptist had spoken of fire in connection with Jesus' coming when he announced, "One mightier than I cometh... he shall baptize you with the Holy Ghost and with fire" (Luke 3:16). And it is true that when the Holy Ghost came upon the believers at Pentecost, "There appeared unto them cloven tongues like as of fire" (Acts 2:3).

But it is evident from our text that *this* fire had something to do with trouble and division! In effect Jesus is saying, "The result of my coming will mean the fire of division and contention because of the enmity of the world against God and truth, and since the gospel cannot be established without conflicts, I am desirous that they should come."

The full blaze of opposition came upon the Church when they proclaimed Christ's deity, and this is still the case. But thanks be unto God, the Church is possessed with the fire "to fight fire!"

## THE FIRE OF SIN

This advancing flame is licking out at souls everywhere, even in the ranks of God's people. In James 3:6 we

learn something of this devastating fire. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

How can we halt this wall of fire that moves forward relentlessly to devour human hearts and lives? We cannot control it even by a steady stream of human efforts—"Not by the will of the flesh." But it will be successfully stopped at the threshold of the soul in which all that is fuel for this fire has been burned out! The Holy Spirit's constant work of purification is our fire with which to fight fire.

Isaiah knew something of fighting sin's fire with heaven's flame: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. . . . Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isaiah 6:5-7).

The Holy Spirit enables us to produce spiritual fruit as well as to manifest spiritual gifts. His name "Holy"

Spirit signifies the flame of purity that will shame and stifle the flame of sin!

## THE FIRE OF OPPOSITION

Jesus, being very much aware of Satan's opposition, teaches us to expect this kind of fire, and His Word shows us how to meet it as fire with fire. He forewarned us, "If the world hate you, ye know that it hated me before it hated you. . . . Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19).

How shall we meet this fire of opposition? Certainly not by fleshly retaliatory methods, but by the spiritual fire of *love*. "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Romans 12:20).

Jesus set us the example in this when He said, "Father, forgive them; for they know not what they do" (Luke 23:34).

We also need *faith* to counteract this fire of opposition. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Ephesians 6:16). We are assured of final victory when Christ reigns as King of kings, and Lord of lords, and this inner knowledge strengthens us to stand firm in God regardless of the onrush of opposing flames.

## THE FIRE OF TRIAL

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but *rejoice*, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be *glad* also with *exceeding joy*. If ye be reproached for the name of Christ, *happy* are ye; for the spirit of glory and of God resteth upon you" (1 Peter 4:12-14).

It is very apparent here that we can stop the evil effect of the fiery trial with the fire of spiritual joy.

(Continued on page twenty-nine)

## BIBLE VERSE



1 PET. 1:17

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.

INTERRUPTIONS! WE IMMEDIATELY THINK OF SOME ILL-mannered person butting in on a private conversation; a baby shouting out in a meeting; a telephone call that upsets our schedule. We don't like to be interrupted.

But the Scriptures record some Pentecostal interruptions of an opposite character, greatly needed today. The others appear odious—these are ornate. An abundant increase of such blessed interruptions in our churches would greatly elevate spiritual standards, edify faith, and electrify evangelism.

In Acts 10:44 we read of *interrupted preaching*: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." They were filled with the Holy Ghost and spake in tongues and magnified God. It was certainly unusual, and most unorganized. But it was from heaven! Ritual and class distinction were gone with the wind. The sermon was left unfinished, but God was having His own way. In many churches today such an interruption would be very unwelcome, but Pentecostal preachers should expect interruptions in their preaching. Let us pray for them.

William C. Burns was the minister of Kilsyth Parish Church at one time. In his diary, dated July, 1839, he gives the following account of God's power upon the people as he preached:

"During the whole time I was preaching the people

the same. He loves to answer "on the spot."

In the face of tangible evidence they doubted and accused Rhoda of being *non compos mentis*. O ye of little faith! What do you expect in your prayer meetings—a good time and an answer next month? Interruptions and answers of this kind are the will of God. All things are possible to those who believe. Let us reconsider and examine our attitude to God in our prayer meetings. Be prepared for an answer—an interruption.

Elijah's prayer on Carmel necessitated an immediate reply. He got it because he prayed in faith. Only believe! The prayer of Moses as he stood on the brink of the Red Sea demanded immediate attention, and Jehovah miraculously opened the waters and made a way of escape. Supernatural interruptions! And so it was in the house of Mary during a prayer meeting. God answered their cry with a loud interrupting knock at the door.

Finally in Acts 16:6, 7, we read about *interrupted plans*: "Forbidden of the Holy Ghost to preach the word in Asia... they assayed to go into Bithynia: but the Spirit suffered them not."

It must be gathered assuredly that Paul and his companions were constrained with one desire—the salvation of precious souls and the propagation of the glorious gospel message throughout Asia and elsewhere. A deep

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# PENTECOSTAL INTERRUPTIONS

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listened with the most riveted and solemn attention, and with many silent tears and inward groanings of the Spirit. But at last their feelings became too strong for all ordinary restraints and broke forth simultaneously in weeping and wailing, tears and groans, intermingled with shouts of joy and praise from some of the people of God. Some were screaming out in agony, others—and among these were strong men—fell to the ground as if they were dead men."

And again, "I was obliged to give out a psalm which was soon joined in by others, our voices being mingled with the mourning groans of many prisoners sighing for deliverance."

Interruptions! Yes, Lord, give to Thy ministering servants superb interruptions of Holy Ghost power in these last days.

We next read in Acts 12:12, 13 of *interrupted praying*. "Many were gathered together praying... as Peter knocked at the door." Hallelujah! Peter had been in prison for preaching the gospel and the local church gathered together to pray for his release. This was the right and proper thing to do. In the midst of the "all-night prayer meeting" God gave to them the answer "on the spot." A mighty promise was fulfilled! Had not God promised, "Before they call, I will answer; and while they are yet speaking, I will hear"? God is still

passion for souls, born of the Spirit, was the impelling force behind every effort. Nevertheless, to be possessed with heaven-born desires is but one part. Guidance in the path of usefulness is indispensable. Our plans may be good; God's plans are better.

Did Paul fail to seek direction for this proposed trip? Or was he presenting *his* plans to God for approval when he received the answer of the Spirit? The Scriptures give us no light on this question but, whichever was the case, it is edifying to know that the voice of the Spirit was obeyed and their footsteps were directed toward Troas.

My humble opinion regarding the interrupted plan, or the redirection of these preachers, is that it came through the operation of spiritual gifts—in particular, the gift of the word of wisdom. How necessary are the gifts of the Spirit among God's people! What mistakes and mismanagement could be avoided by a clearer recognition of these gifts. As the Spirit plans, we shall by His power and grace pursue the path of His desire.

Let us, therefore, look to heaven with enlarged hope, increased faith, and greater zeal. And let us call upon our mighty Advocate for heaven-sent, divine, supernatural interruptions—Pentecostal interruptions! Amen.

**BY R. REID** —*The Elim Evangel*

## THE CULT OF THE COMFORTABLE

There is no modern cult doing more to thwart the work of the Church than the ancient "Cult of the Comfortable." It is a numerous group that knows no theological boundaries and never heard of segregation. It will run with the majority or identify itself with the few—no matter, just so personal comfort is assured.

Man loves to be comfortable. He will pay dearly to maintain his sense of well-being, and will oppose with all his power anyone who would disturb him.

The church to which Christ addressed a stinging rebuke said: "We have need of nothing." Can you imagine anything more deadening? No more new horizons, no new aspirations, no new incentive!

The goal has been reached. The game is over. There is nowhere to go, nothing to do, nothing to see.

This church had joined the "Cult of the Comfortable." The spirit of complacency had crept in, making its members smug and self-satisfied. By solemn warning and by rich promises Christ tried to disturb this complacent group.

After his transforming vision on the Damascus road, Paul was ever consumed with a driving urge that never would let him settle down to a comfortable way of life. Hear him: "I labor"; "I strive"; "I suffer"; "I spend and am spent."

From city to city, from country to country this man with holy restlessness pressed on. He abandoned every physical comfort: "Those things which were gain to me I counted loss." He was consumed with the desire to make men know the comfort of grace.

Orison Swett Marden said: "All men who have accomplished great things have been men of one unwavering aim, who have sacrificed all conflicting desires and ambitions to one aim."

Comfort and happiness are elusive goals that grow hard by the Cross. "Then had the churches rest... walking in the fear of the Lord, and in the comfort of the Holy Ghost" (Acts 9:31). It is here stated that rest and comfort come by walking, not idleness; they are found in activity, not in indolence.

Repudiate all fellowship with the cult of the comfortable. Shake yourself into activity. Know the satisfaction that comes from accomplishment and you will never again be satisfied to fold your hands in idleness.

—*Oliver G. Wilson, in The Wesleyan Methodist*

## JUST A PROMISE!

A promise has value if the one making it is trustworthy. Because human promises are not always kept, we fail to appreciate the full significance of a promise from God. But every promise of God carries with it the certainty of its own fulfillment.

Moreover the Lord lovingly designed His promises to meet our every need.

Are we unsettled in mind and disturbed in heart? Then give ear: "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Are we lonely and fearful? Then read this: "Fear thou not; for I am with thee: be not dismayed; for

## Come, Breath of God!

By ZELMA ARGUE

COME, BREATH OF GOD! COME THOU BREATH THAT ONCE was breathed into a form of sod till man became a living soul! Come, breathe within me and through me.

Come, Breath—once breathed by Thy prophet Elisha into the dead child, till the child sneezed and sat up. Come, breathe upon me and within me so that I, too, may arise.

Come, Wind from heaven, that once moved in the top of the mulberry trees, signalling to David that the time had come to move out to battle, for God was with him. Signal once more, O Wind!

Come! Move again upon the valley of dry bones. Come from the four winds, O Breath, and breathe upon these slain that they may live, standing up an exceedingly great army. Come, O Wind! Breathe life upon me.

Come! Fulfill Thy Word, "And the Lord, whom ye seek, shall suddenly come to His temple." Come to this temple!

Come! Let Jesus again breathe upon us and say again, "Receive ye the Holy Ghost!"

Come! Be fulfilled in me that Word which Jesus cried as He stood, saying, "If any man thirst, let him come unto me, and drink. Out of his belly shall flow rivers of living water." Come! I drink. Flow out from me.

Come, O Wind, that came with a mighty rushing sound filling the Upper Room! Come, that once again the place where we, too, lift up our voice with one accord to God is shaken: the place where we now are assembled together. Come, until we, too, speak the Word of God with boldness. Come, until with great power the disciples give witness to the resurrection of the Lord Jesus!

This is my intercession. Be outpoured upon all flesh. Let the young men see visions. Let the old men dream dreams. By the Spirit's outpouring cause the sons and the daughters, the servants and the handmaidens to prophesy. Shed forth that which we may now see and hear. Thou who art by the right hand of God exalted, receive my supplication. Come!

I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Does conscience condemn and sins alarm? Then listen: "In whom [Christ] we have redemption through his blood, even the forgiveness of sins."

What are our problems, worries, cares? There is more real help in a single promise of God than in all other sources combined!

Just a promise! Sometimes we say that as though it does not mean a thing. But when God gives a promise it carries weight. Trusting His promise makes me a member of His family, cleanses me from sin, brings me eternal life, opens the door of heaven, supports and comforts me through life.

Just a promise! What more do we need?

—*The Adoring Heart*



# The Lonely Road

BY EDWARD F. RICE

*Seldom can you add, "And they lived happily ever after," to the story of a mixed marriage.*

JIMMIE BRANTON WAS ON THE PORCH in two leaps. However, seeing his mother through the glass, he slowed down to make a sedate entrance into the living room.

"Good evening, Mother," he said as coat and hat were put into the closet with exaggerated carefulness.

She glanced at him smilingly, then turned off the radio.

"Hungry?"

"Nope," he grinned at her. "On a wonderful night like this I can't be bothered with eating, at least not just yet."

"Wonderful, Jimmie?" she remarked quizzically. "I hadn't particularly noticed it."

He didn't reply for a moment as he seated himself on the footstool. Then watching her face for the reaction, "Mother, I'm engaged!"

"Engaged? To whom?" He had so many friends she no longer inquired whom he was dating on any particular evening.

"Janyce."

"Janyce O'Donnell? But Jimmie, isn't she Catholic?" His mother's face showed concern.

"That she is, Mother, but there won't be any difficulty. She's going to her church and I to ours. We're not going to let religion interfere with our happiness."

Mrs. Branton sat weeping in her pastor's study. He listened in sympathetic silence as she poured out her problem. Then he spoke gently: "Dear lady, I'm afraid it is too late. Once two young people fall in love and become engaged they let nothing interfere with their plans. Nevertheless, I'll try to speak to him."

He hesitated, then went on, "Remember when I urged you to send Jim to our young people's meetings? You said he had too many school activities. Besides our young people didn't appeal to him—weren't his type. Had his companions and friends been from our church, he likely would have chosen one of our girls." She nodded sorrowfully.

That very evening Janyce eagerly introduced Jimmie to her priest. The latter became less pleasant when he

learned that she wanted to marry a Protestant. Almost roughly he tried to discourage her, for the most part ignoring Jimmie completely.

"Why didn't you pick a Catholic boy?" he demanded.

Somewhat taken back, the girl stammered, "Why, I don't know, Father. I know I should have but they didn't appeal to me like Jimmie does. It was almost love at first sight."

Coldly he went on, staring at her steadily. "You are sinning against the Holy One True Church. You are endangering your soul's salvation by marrying someone outside the church. Do you realize that?"

The girl dropped her eyes and a flush stained her fair skin. It was Jimmie who answered: "We love each other, sir, and we're not going to let anything come between us."

The man in black gave him a brief glance, then faced the embarrassed girl. "Do you realize that when a Catholic marries a Protestant the ceremony cannot be performed in church, no prayers are said for such a marriage, and you will not receive the blessing of the Holy Catholic Church?"

Janyce nodded. There was a strained silence, broken at last by the priest's "Well?"

Jimmie stirred angrily but waited for Janyce to speak. She looked at him beseechingly, and reaching out took his hand. Its answering pressure reassured her. She spoke with a quiet dignity.

"We want to get married, Father, please. I won't forget that I am a Roman Catholic."

"Very well, then." The priest yielded with not the best grace. Taking two papers from a drawer he said dryly: "This is the Catholic prenuptial contract. Both of you are to sign one. You had better read it."

Impatient and irked at the priest's attitude, Jimmie nevertheless quickly read his paper while his fiancée read hers.

"I hereby agree... that I will not interfere in the least with the free exercise of the Catholic party's religion... that all the children, both boys and girls, that may be born of



this union shall be baptized and educated solely in the Roman Catholic Church... In testimony of which agreement I do hereby solemnly swear that I will observe the above agreement and faithfully execute the promises contained, and do now affix my signature in approval thereof."

If Janyce noticed that her contract had the significant addition that she must try to make Jimmy a Catholic she said nothing.

Except for one thing, their honeymoon was rapturous. They had agreed to ignore their religious differences and not discuss points where there might be opportunity for conflict of opinions. Secure in the safety of such an understanding, Janyce had suggested that they pray together upon retiring at night. Her husband gladly agreed to this.

It was Jimmie's turn first. He faltered through a childhood prayer and added a hasty, "Thank you, God, for our marriage," then kissed his wife. The following night she concluded her petitions with:

"Holy Mary, be a mother to us. May the blessed Virgin Mary, St. Joseph, and all the saints pray for us to the Lord that we may be preserved this night from all sin and evils. Amen."

A bit shocked, the Protestant beside her protested: "That wasn't right."

"What do you mean?"

"You asked that the Virgin and the saints pray for us. You should have prayed directly to the Lord."

"I did."

"But you also brought in Mary and

the saints. They have nothing to do with answering prayers."

"James Branton, they do, too. That last sentence I learned by heart years ago. It is in my prayer book."

Before either was aware of what was happening, their first argument was rapidly turning into a quarrel. At last Jimmie had withdrawn his arm and muttered a short "Good night." There was no reply.

They did not pray together again, nor did either ever refer to it. Each night Janyce sat on the edge of the bed and in a low voice read a prayer. Sometimes Jimmie caught the opening words: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Our Father, Hail Mary. I believe."

He tried hard to overlook what he termed her idolatry, but the matter became a source of tension between them. As time went on it seemed that a wall, invisible but nevertheless very real, had risen between them.

Both were thrilled when some months later the doctor smilingly assured them that a baby was on the way. As they drove home, the young husband noted a radiant light in his wife's eyes; his own spirit surged upward with glad anticipation. The baby, he thought, would be sure to bridge the differences and knit them closer together.

When Mary Anne and Janyce finally came home from the hospital, Jimmie felt that life was good. He found being a parent deeply gratifying.

One Saturday afternoon his wife casually mentioned: "I've arranged to have Mary Anne baptized tomorrow. Dad and Mother will be sponsors."

"For goodness' sake, don't I get consulted at all? What right did you have to make any arrangements without talking it over with me first?" he exclaimed with some heat.

She looked at him with wide-eyed surprise. "But you have nothing to do with it. Remember? You turned our children's religious education entirely over to me and my church."

"I'm her father and I wish to be consulted on everything concerning her welfare," he insisted.

She faced him determinedly. "Jimmie, let's get this settled once for all. I'm in complete charge of her religious training, and I'm going to do what I think is best for her. You gave your oath that our children would be raised Catholic and you have to keep it."

After the baby's birth Jimmie felt more lonely than ever in going to his church. From a rear pew he studied his old friends, most of them married and complacently sitting with their wives and children in a pew together.

As soon as service was over he would hurry out, seldom giving his friends an opportunity to speak to him. And to avoid sitting with his parents, he habitually came late. Before they could filter out from up in front, he was gone.

But going to church seemed to make him more acutely aware of the price he was paying for having married a Roman Catholic so he went less and less. The barrier was rising higher and higher between him and Janyce. Even more painful was the knowledge that even now had been laid foundations upon which would rise equally tragic barriers between him and his daughter.

He looked down the long years and knew he would never be able to worship with her—always between them would rise the Virgin Mary, the saints, and the entire system of Catholic doctrine of purgatory and the like, zealously taught by a determined mother and by hooded nuns.

*(Continued on page twenty-eight)*

## Code Message

FOR THE JUNIOR READER

BY DICK CHAMPION

Here is an important message for you, but it is in code. To decode it, give each number the letter that appears directly after it in the code.

### 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.

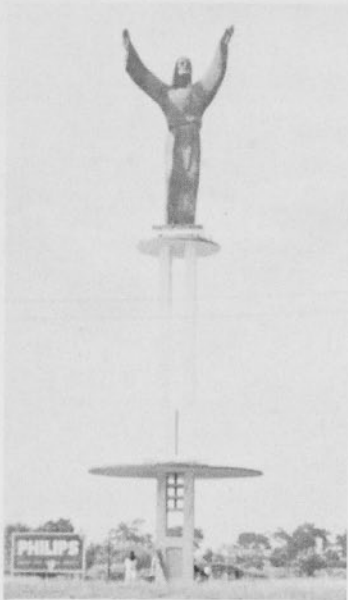
### MESSAGE

26-13-23      7-19-18-8      20-12-8-11-22-15      12-21      7-19-22  
 16-18-13-20-23-12-14      8-19-26-15-15      25-22      11-9-22-26-24-19-22-23  
 18-13      26-15-15      7-19-22      4-12-9-15-23      21-12-9      26  
 4-18-7-13-22-8-8      6-13-7-12      26-15-15      13-26-7-18-12-13-8;  
 26-13-23      7-19-22-13      8-19-26-15-15      7-19-22      22-13-23  
 24-12-14-22.

*(To check your answer, look up Matthew 24:14.)*

# Into the Bolivian Hinterland

By RAYMOND T. BROCK  
*Foreign Missions Editor*



Statue of the risen Christ stands at the entrance to Santa Cruz, Bolivia.

DRIVING IN SANTA CRUZ IS A UNIQUE experience. We drive the three miles from the Lowlands Bible Institute to the city in the Speed-the-Light GMC half-ton truck purchased by the C.A.'s of Mississippi for the Sam Baliuses.

Santa Cruz was established four hundred years ago by a group of Spanish aristocrats and their wives. They pushed inland from Asuncion, Paraguay, with two hundred soldiers, most of whom were murdered by hostile Indians in the advance across the Chaco.

The face of Santa Cruz is wrinkled by age. The only paved streets are around the city square and the belt line which circles the city from the airport. This paving project was completed only last August when Santa Cruz celebrated its four-hundredth birthday by inviting Cardinal Cushing to the Eucharistic Congress.

Narrow streets force one-way traffic on this driver's obstacle course. Although this is only the beginning of the rainy season (January), some of the streets are standing in water. We blunder in, as though fording a river, only to find several "bottomless pits" which require the compound gears of the truck. But we are able to maneuver our way through.

Across from the central park, on the southeast corner of the square, stands the stately Roman Catholic cathedral that has called the faithful for years. Driving away from the center of town we notice that we pass not more than two or three intersections in any direction without seeing another Catholic church. Protestantism is very new in this ancient city.

At the north edge of the city we see the larger-than-life-size statue of the risen Christ which was erected

for the recent Eucharistic congress. Involuntarily we turn our eyes from the statue to the cathedral a mile away. Between the historic cathedral and the impressive image lie thousands of Cruzeñas who go through the forms and rituals of religious observance but who show by the expressions of their faces that they do not know the Christ whom they ignorantly worship.

Sunday on any mission field is busy and Bolivia is no exception. We choose Montero for our destination our first Sunday in Bolivia and join the T. O. Johnstons who pioneered in this area several years ago. On the way we leave Missionary Paul Pugh (Uruguay) and Brazilian Pastor Joao de Oliveria to minister at the Assembly in Warnes.

Montero, 23 miles from Santa Cruz, was once a central station of the Assemblies of God in Bolivia. Although the station has been abandoned, there is still a congregation of about fifty people who are pastored by a national worker and his wife. Ministering to this congregation through the interpreting of Brother Johnston is a pleasure, for they are eager to hear the Word of the Lord.

Sunday night we are back in Santa Cruz and prepare to participate in an historic event. The C.A.'s, under the direction of Missionary Bryan Mock, have erected a tent on a new plot of ground where they plan to build an outstation chapel. Brother Mock tells us that this is the first time a tent has been erected for religious services in the four-hundred year history of Santa Cruz.

As we watch the Cruzeñas coming to the service, we sense that this is a novel experience for young and old



Many Bolivians attended the first tent service in Santa Cruz, and a number made decisions for Christ.



Missionary Paul Pugh (right) and national brethren stand by the Assemblies of God Church in Warnes.

alike. C. A. President Manuel conducts the service, asking Peruvian Evangelist Fernando Moroco to lead the singing. This Fernando does with enthusiasm, accompanied by the church orchestra. Following special songs and testimonies by the C.A.'s we minister to the congregation that has overflowed the tent and merged with the Bolivian darkness. Through Missionary Louie Stokes (Argentina), we speak to a congregation of about 150, many of whom have never witnessed a Protestant service before.

Each night during the following

week a different speaker ministers in the tent revival, and numbers record their decision to accept Christ.

Driving back to the Bible school following this tent service, we look through the darkness to the lighted windows that dot the landscape. How anxious we are that the light of the gospel might penetrate the darkness of ignorance and superstition that blankets South America and brings the true light of Jesus Christ to those who sit in darkness. We are thankful for the Christ's Ambassadors of Bolivia who have caught the vision of evan-

gelism among their own people and thankful, also, for the C.A.'s of America who are helping dispel darkness through the Speed-the-Light equipment which is so vital in this foreign land.

Next week: "Argentina—Crisis in the Making"

*Send Foreign Missionary offerings to*  
**ASSEMBLIES OF GOD**  
**Foreign Missions Department**  
**1445 Boonville Ave., Springfield, Mo.**

## STATE DEPARTMENT HONORS TOGO PRESIDENT



Assemblies of God missionary  
invited to all official functions.

BY MARION E. CRAIG

"REVEREND WAKEFIELD, WE HOPE YOUR MISSION WILL do its best to keep your stations in Togo open and staffed. Keep up the good work you have been doing." Mr. Leon Poullada, United States Ambassador to Togo, made this request of Missionary David Wakefield at the official reception in honor of Mr. Sylvanus Olympio, President of the Republic of Togo.

During Mr. Olympio's recent visit to the United States, Brother Wakefield was asked by the State Department to attend all official functions. Mr. Olympio was honored by President J. F. Kennedy and the State Department as one of Africa's outstanding leaders and statesmen.

Brother Wakefield reports: "I am very pleased with the wonderful treatment given to the Togolese President and his people. The State Department people, senators, and representatives that I talked with during the reception expressed their appreciation of the delegation. Mr. Olympio received full military, government, and city honors."

In addition to the reception given at the Mayflower Hotel, Brother Wakefield was invited to attend a luncheon at the White House and the State Dinner given in the Presidential Dining Room. President J. F. Kennedy, senators, military officers, and other United States and African governmental leaders attended. Of the ninety-two people present, Brother Wakefield was the only clergyman.

A display was placed in the State Department Building in honor of Mr. Olympio's visit. Curios and photos for this display were furnished by Brother Wakefield.

An FBI agent approached Brother Wakefield during the reception and said that the President of Togo wished to see him immediately. Mr. Olympio presented him a package for his son, Jonathan. The package was from a WMC group in the United States and had been mailed to the Wakefields' address in Togo. When the postal authorities were unable to deliver the package, it was given to President Olympio. He informed Brother Wake-

field that he brought it along so he could be sure it was delivered to Jonathan.

Dr. Andre Akakpo, Togo Ambassador to the United States, invited Brother Wakefield to visit the Togo Embassy. Dr. Akakpo, formerly a medical doctor, and Brother Wakefield have been good friends for some time. They lived in the same town in Africa for several years.

Officials in Washington connected with Togo affairs expressed their disappointment that the Wakefields will not be returning to Togo. They are transferring to Senegal where they will open an evangelistic center in Dakar.



President J. F. Kennedy meets President Sylvanus Olympio of Togo at the Washington, D. C. airport.



Missionary David Wakefield stands beside the Togo exhibit in the State Department building.



Cyril McLellan

## Ten Years' Ministry With Revivaltime

By LOIS HOKANSON

CYRIL MCLELLAN, REVIVALTIME CHOIR director and music instructor at Central Bible Institute, Springfield, Mo., completes ten years with the Radio

Department at the close of school this month.

In the fall of 1952, Brother McLellan came to Springfield to replace his brother, Vernon, who was a teacher and radio choir director. Among Cyril's duties were teaching and directing the Central Bible Institute orchestra, male chorus, and the radio choir.

Before coming to Springfield, Brother McLellan distinguished himself as a violinist, winning a number of violin competitions and receiving a violin performer's degree from the London Royal School of Music in 1947. He was also assistant conductor of the Vancouver Philharmonic Orchestra, and for six years served as orchestra director in Broadway Tabernacle, Vancouver, British Columbia.

After receiving his diploma from Vancouver Normal School, he taught in the Vancouver public school system for four years. In 1951 he was appointed choir director at British Columbia Bible Institute in North Vancouver.

During Brother McLellan's first year at Central Bible Institute, the radio choir was known as the "King's Choraliers." When *Revivaltime* went "live" on the ABC network the following year, the choir became known as the *Revivaltime* choir. Through the choir tours and *Revivaltime* broadcast originations, Brother McLellan has visited in almost every state and in Canada.

Brother McLellan prepares the choral arrangements heard on the *Revivaltime* broadcast service, as well as on three long-playing record albums, recorded by Word Records. The demand for these arrangements has been so great that Brother McLellan has compiled two choir books of his original arrangements. More than seven thousand copies of his first book, *The Church and Radio Choir* (John T. Benson Pub. Co., publishers), have been sold. *Special Choir Melodies*, containing twenty choir arrangements, was released by Gospel Publishing House last summer.

## Revivaltime Literature Continues Effective Ministry Translated Into Foreign Languages

FOLLOWING SIX MONTHS OF MINISTRY abroad in Europe, the Near East, and Southern Asia, Victor G. Greisen, field secretary for Southern Asia, Europe, and the Near East, reports that *Revivaltime* literature is being translated into various languages for use in our foreign Bible schools and for distribution in evangelistic programs.

Upon leaving the States last fall

to visit the fields under his supervision, Brother Greisen took with him copies of most of the books produced by *Revivaltime* during the past eight years. Many of these books are now being translated into the languages of the countries he visited.

"Who Moves Next?"—a prophetic pamphlet for which there has been a great demand in the past few months with 200,000 copies printed—is currently being translated into German, French, and Italian. Negatives of the art work and the photographs used in this booklet were sent to Europe to be used with the translated text of the booklet.

Literature is used extensively in evangelistic work in South India as well as in Europe. At our Bible school in South India, students fast one meal each week (with the permission of the missionaries) and save the money which would be spent on the meal for literature distribution. They also collect and save used literature.

During the summer the students separate into teams, apportion out the literature and funds, go to the villages and towns to preach, distribute tracts and other literature, and establish

churches. *Revivaltime* literature is now being used here.

According to Brother Greisen, gospel literature is our counterattack to the godless literature of the communists, Jehovah's Witnesses, and the Mormons. Furthermore, it is one of our most vital means of spreading the gospel. "We greatly appreciate the interesting and attractive tracts *Revivaltime* produces," he states.



Victor G. Greisen, field secretary for Southern Asia, Europe, and the Near East, shows the *Revivaltime* literature which he took on his recent trip abroad for translation and reprinting.

## Time Change

DALLAS, TEXAS (WRR)

1310 kc—5,000 watts

Sundays, 10:00 p.m.

MEMPHIS, TENNESSEE (WHHM)

1340 kc—250 watts

Sundays, 10:00 p.m.

TULSA, OKLAHOMA (KRMG)

740 kc—50,000 watts

Sundays, 9:00 a.m.

## New Stations

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

- CHARLOTTE, NORTH CAROLINA (WWOK)  
1480 kc—1,000 watts  
Sundays, 9:00 a.m.
- ELMIRA, NEW YORK (WENY)  
1230 kc—1,000 watts  
Sundays, 9:00 a.m.
- PORTSMOUTH, NEW HAMPSHIRE (WBBX)  
1380 kc—1,000 watts  
Sundays, 7:00 p.m.
- WEST POINT, GEORGIA (WBMK)  
1310 kc—1,000 watts  
See local newspaper for time.
- MOUNTAIN HOME, ARKANSAS (KTLO)  
1490 kc—250 watts  
Sundays, 8:30 a.m.
- MEDFORD, MASSACHUSETTS (WHIL-AM)  
1430 kc—5,000 watts  
Sundays, 2:00 p.m.
- MEDFORD, MASSACHUSETTS (WHIL-FM)  
107.9 mc.—20,000 watts  
Sundays, 2:00 p.m.
- HURON, SOUTH DAKOTA (KIJV)  
1340 kc.—250 watts  
Sundays, 2:30 p.m.
- NEW BERN, NORTH CAROLINA (WHIT)  
1450 kc—250 watts  
Sundays, 8:00 p.m.
- LANSING, MICHIGAN (WMRT-AM)  
1010 kc—500 watts  
Sundays, 8:00 a.m.
- LANSING, MICHIGAN (WMRT-FM-ERP)  
100.7 mc—91,200 watts  
Sundays, 8:00 p.m.
- CLEVELAND, MISSISSIPPI (WDSK)  
1410 kc—1,000 watts  
Sundays, 6:30 a.m.
- EBENSBURG, PENNSYLVANIA (WEND)  
1580 kc—1,000 watts  
Sundays, 7:30 a.m.
- OKLAHOMA CITY, OKLAHOMA (KTOK)  
1,000 kc—5,000 watts  
Sundays, 9:30 p.m.
- WINDERMERE, FLORIDA (WXIV)  
1480 kc—1,000 watts  
Sundays, 4:45 p.m.
- PRESCOTT, ARIZONA (KENT)  
1340 kc—250 watts  
Sundays, 10:30 p.m.
- BRADFORD, PENNSYLVANIA (WESB)  
1490 kc—1,000 watts  
Sundays, 8:00 a.m.
- COVINGTON, TENNESSEE (WKBL)  
1250 kc—1,000 watts  
Sundays, 8:30 a.m.
- MIAMISBURG, OHIO (WFCJ-FM)  
93.7 mc—59,000 watts  
Sundays, 1:00 p.m.
- MIAMI, OKLAHOMA (KGLC)  
910 kc—1,000 watts  
Sundays, 10:30 p.m.

Answered by Ernest S. Williams

# YOUR QUESTIONS



✧ *Does the Bible teach that we must kneel when we pray?*

Prayer is the petition of the heart. Kneeling represents an attitude of humility, but the Bible speaks of standing in prayer also. Some people, deeply in earnest, have prostrated themselves in prayer. On the day of Pentecost they were "sitting" when the Holy Ghost came upon them (Acts 2:2). It is scriptural to kneel, as indicated in Psalm 95:6 ("Let us kneel before the Lord our maker") and other scriptures.

✧ *I disapprove of ministers receiving salaries. They ought to trust God and be content with free-will offerings. Can you show me any scripture which supports a salaried ministry?*

It may be that Paul at times took a salary since, in writing to the Corinthians, he said, "I robbed other churches, taking wages of them, to do you service" (2 Corinthians 11:8). When a church becomes large, it is a sound method to have the people tithe into the church for the support of the pastor, for the upkeep of operating expenses, for missions, and for other interests the church may have. Were all the tithes to go to the pastor, his income would be very large in some churches.

✧ *What security does the Assemblies of God offer to believers in Christ, and when is a person so backslidden he might go to hell?*

A Christian believer's security is in Christ Jesus. The weakest believer is secure as long as he trusts in Christ and seeks to do the will of God.

A person is backslidden, to a degree, when he begins to be careless in his Christian life. When he chooses to *live* in sin he is so backslidden that, I believe, he loses his place in Christ. The Bible says, "They which do [practice] such things shall not inherit the kingdom of God." See Galatians 5:19-21.

A faithful child of God might fall temporarily into sin but, if he does and if he is repentant, and forsakes his sin, there is the promise, "If we con-

fess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

✧ *Our people have been disturbed by a teaching that the "Church" and the "Bride" are vastly different. Can you help us?*

Where will you find the Bride if not in the Church? Christ "gave himself for the church . . . that he might present it to himself a glorious church" (Ephesians 5:25, 27). Paul wrote, "For I have espoused you to one husband" (2 Corinthians 11:2). There are three relationships which Christian believers sustain to Christ: (1) As His called-out ones they are His Church; (2) as the vehicle through which He works they are His Body; (3) as His Beloved whom He has espoused to Himself they are His Bride.

✧ *If the penalties of the fathers' iniquities are to be suffered by their children to the third and fourth generations, how can children of ungodly parents be saved?*

Suffering is not necessarily guiltiness. Children of ungodly parents may suffer as a result of the misconduct of their parents, but this does not mean that the guilt of the parents is passed on to them. I believe the sufferings spoken of are natural consequences, resulting from the kind of lives the parents have lived.

Parental influence is great, but the history of Israel shows that good leaders sometimes had bad sons, and bad leaders had good sons. Any who wish to do the will of God will find God ready to lift them above any scourge that may have plagued their lives as a result of evil forebears.

*If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. Brother Williams will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).*



## A BETTER COVENANT

Sunday School Lesson for May 13, 1962

EXODUS 34:27-29; HEBREWS 8:1-13

### I. THE MINISTER OF THE NEW COVENANT (Hebrews 8:1-6)

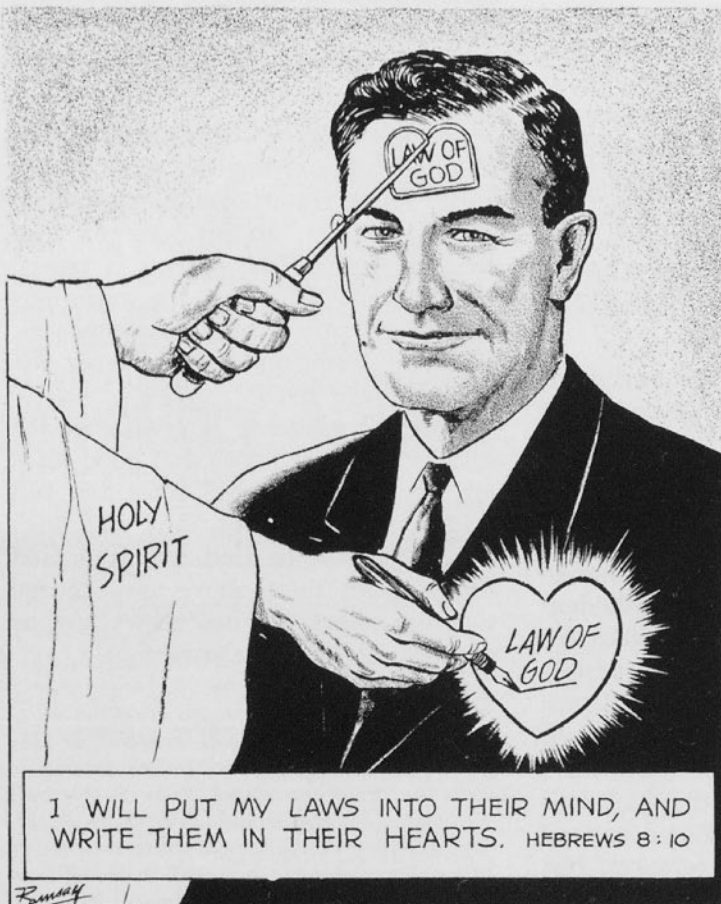
"Now of the things which we have spoken this is the sum." The words that follow in verses one and two are both a climax to what has been said in previous chapters, and a summation of what is yet to be said.

1. *A High Priest available now.* "We have"—now! "Such a high priest," that is, a high priest such as has been described in previous chapters: perfect, sinless, sympathetic, living in the power of an endless life, at the right hand of God, continually making intercession for His own.

2. *A High Priest who is also a King.* "Who is set on the right hand of the throne of the Majesty in the heavens."

3. *A High Priest over a heavenly sanctuary.* "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Again and again Christ's superiority to the Aaronic priesthood is demonstrated. First, Christ exercises His ministry in heaven; in contrast, the Aaronic priesthood ministered on earth.

### DOUBLE IMPRESSION



Second, Christ exercises His ministry over a heavenly sanctuary of which the earthly tabernacle was only a type. Third, this heavenly sanctuary with its spiritual realities was built by God, whereas the earthly tabernacle with its carnal ordinances was built by man.

4. *A High Priest who offered, once and for all, the perfect offering for sin.* This is the main point of verses three and four. Since the work of priests is to offer offerings, "this man," Christ Jesus, offered His own blood, shed at Calvary—the perfect, once-and-for-all, atoning sacrifice, of which every earthly offering was but a type.

Christ is not making offerings now, since His one offering forever ended the need for further offerings. Therefore, He is "seated" at the right hand of God. In the Jewish system, the priest and the offering were separate and unrelated, but Christ is both the sacrifice and the Priest.

### II. THE MINISTRY OF THE BETTER COVENANT (Hebrews 8:6-13)

Verse six speaks of a better ministry, a better covenant, and better promises. In verses 7 to 13, this "better covenant" is enlarged upon and reasons are given as to why it is "better" than the first covenant which it replaced.

1. *A New Covenant Needed.* (v. 7). The first covenant was not "faultless." That is, it was inadequate, powerless to save. It contained a perfect moral code, but it provided no power for the fulfilling of the code. The fault, however, was not so much with the covenant as with the people. Nevertheless, God took the initiative in providing and establishing the new covenant, all the while the Israelites were clinging tenaciously to the old.

2. *A New Covenant Promised.* (vv. 8, 9). The writer of the Hebrews shows that as far back as the time of Jeremiah this new covenant was promised. What is more remarkable is that this covenant was promised at a time when it appeared that all hope for Israel was lost. The ten tribes had long since been taken into captivity, and Judah, because of its sins, was about to be taken into Babylonian captivity by Nebuchadnezzar. Yet God in His grace had made provision for a faithless people (and for us all) in providing the new covenant of salvation through the blood of Christ, which was inwrought by the Holy Spirit.

3. *A New Covenant Described.* (vv. 10-12). The new covenant would be inward and spiritual instead of fleshly and outward—"I will put my laws into their mind, and write them in their hearts." It would be universal and not limited—"For all shall know me, from the least to the greatest."

Griffith-Thomas points out the fourfold blessing associated with the new covenant: (1) God's law is to be put into their hearts; (2) the people are to be possessed by God as His own; (3) they are to have a full knowledge of God; (4) they are to have entire forgiveness of sins. If these four realities are reversed, it will be seen that they represent, in the order of experience, the four chief blessings of divine grace: (1) pardon; (2) fellowship; (3) consecration; (4) obedience.

—J. Bashford Bishop

# DESIGNS ON MY NEIGHBOR



By **WESLEY R. HURST, JR.**  
*Secretary for Foreign Missions  
Promotions*

HUNTING THE GREAT GAME OF EAST Africa was one of the joys of being missionaries there. We made it a family affair.

Early in our hunting experiences we made friends with some long-time residents of the country, the Victor Warwicks. They were gold miners—working gold miners—in the remote bush of Africa. They were our neighbors for months—then they became our friends.

The hunting trips into the bush where we spent from three to five days, and the frequent times we entertained them in our home, cemented these family friendships—for the children as well as the adults. From the start our family felt the purpose of it all. We were burdened. Our trips together had one great design—to bring these, our neighbors, to Christ.

Later another missionary family joined us, the Delmar Kingsriters. The circle of friends grew and they, too, joined us in our purpose. With design we set about the task of winning this family of five, plus grandparents, uncles and aunts, people who had lived

in the hinterland of Africa for decades and had never been exposed to the Lord as we knew Him.

Months and years of sincere friendship bore fruit. All of the immediate family found Christ. The grandparents, who had experienced salvation many years previous in South Africa, were revitalized in Christ. Brothers of both Vic and his wife were drawn to the Lord. This was an *added* blessing for us in the midst of our busy lives as missionaries. In the national church there were many saved during this time. But the added joy was the *fruit of our personal friendship*, with designs on the souls of our neighbors.

Sincere friendships are one of the most valued treasures of life. The man who freely gives himself in Christian friendship, with a pure sincerity, will not only lay up treasures in heaven but he will have treasures on earth. He will have lots of friends. This may require special effort and a sensitive perception to the leading of the Holy Spirit.

Jesus has set us a good example. He moved among His circle of friends, spiritual associates, and His neighbors. Whenever He stepped aside from His regular activity to make a friend of a neighbor He did so with designs—with a purpose.

In Samaria the Lord was journeying with His disciples. They were in close fellowship. The circle was complete. They enjoyed one another's company. Each of us envies the many hours the disciples had with the Master. What a joy it was for them to be able to talk with Him, to hear His every message, to converse even about the common things of life. This was a warm circle of fellowship. But Jesus chose to remain at the well alone—to break up the circle—and in so doing He had a purpose. He did so with a design, a plan, and that plan led to the salvation of a new friend, the woman at the well.

The day the Lord came down from the Mount of the Beatitudes, He continued to move in the ever-widening circle of His public ministry. There were multitudes of Jews around Him. They were good people—so they thought. They were clean, not leprous. But in the crowd was a man who was outside the circle, a leper. Jesus again broke the circle. He reached out to touch an outcast. When He did so, He broke the law. He

A Word from an Executive Presbyter  
on the Subject of Church Membership



## There Are Benefits in Belonging

ALL CHRISTIANS SHOULD BE ACTIVE church members. The benefits derived are both individual and general.

Membership deepens and strengthens the individual through discipline, resulting in the development of Christian character.

Membership also provides a voice and a vote in church business meetings. As a former district superintendent for many years, I often conducted church business meetings and heard friends express keen disappointment that they were not allowed to participate because they were not members.

Many a church would have been spared serious trouble had nonmembers realized the importance of membership.

—H. S. BUSH

shocked the crowd and “horrified” the clean priests, and doubtless amazed His own disciples. But He healed the man. He reached out His hand that day with a purpose—with design. He made a friend of an outcast—a follower of a neighbor.

Today our family lives a few miles out in the country near Springfield. We have entered a neighborhood that has several long-time residents. Some of them have lived on the same Ozark land for several generations. They are our neighbors; we are theirs. It is our privilege to extend ourselves in sincere friendship to them. We are doing so with a purpose because as a family we love people and we treasure friends. This seems to be natural to the Spirit of Christ who dwells in us.

Automatically as these people become our friends we want them to meet our greatest friend, Jesus. Our entire family knows that our friendships with our neighbors can have only one truly satisfying result: to have our friends come to know Christ who came to earth with design and a plan to save the lost.

Recently Lulu Warwick wrote from Africa: “We thank God many times that we got to be friends with you people, for it brought us to Christ.” How grateful we are! ❧

# CAMP DIRECTORY

Wherever you live, there is an Assemblies of God camp meeting within driving distance. Load up the family car and get under the "showers of blessing." Each camp offers accommodations for eating and sleeping (if you bring your own linen).

## ARIZONA DISTRICT

### Assemblies of God Camp

Prescott, Ariz. (1840 Iron Springs Road)

**July 31-August 12**

L. R. Keys, Bible teacher; George Hardcastle, Jr., evangelist.

For accommodations write to Arizona District Council, 2009 N. 7th St., Phoenix, Ariz.

## ARKANSAS DISTRICT

### Ozark-Lithia Camp

Hot Springs, Ark. (7 miles north of Hot Springs, on State Route 7)

**June 19-26**

Klaude Kendrick and U. S. Grant, speakers.

For accommodations write to Arkansas District Council, Box 2580, Little Rock, Ark.

## EASTERN DISTRICT

### Living Waters Camp

Cherry Tree, Pa.

**June 29-July 15**

O. L. Harrup, morning speaker; Ira Stanphill, night speaker.

For accommodations write to Frank Yarnal, Hillsdale, Pa.

### Maranatha Camp

Green Lane, Pa.

**July 20-August 5**

Ward Williams, morning speaker; Faye Hutchinson, night speaker.

For accommodations write to Mrs. John Tucker, Maranatha Park, Green Lane, Pa.

## GEORGIA DISTRICT

### District Camp and Council

Atlanta, Ga. (1380 Boulevard S. E.)

**July 2-6**

G. W. Hardcastle, Sr., speaker.

For accommodations write to Jesse E. Smith, 4425 Chalfonte Dr., Columbus, Ga.

## ILLINOIS DISTRICT

### Lake Williamson Bible Camp

Carlinville, Ill. (1 mile south of Carlinville on Route 4)

**July 20-29**

Edgar Bethany, Bible teacher; Jack West, evangelist; Owen Carr, C. A. speaker.

For accommodations write to F. H. Toliver, 725 S. 26th St., Springfield, Ill.

## INDIANA DISTRICT

### Assemblies of God Camp

Hartford City, Ind. (Lake Placid, Route 4)

**July 2-13**

Ward Williams, Bible teacher; Sam Todd, evangelist.

For accommodations write to Camp Meeting, 2915 E. 38th St., Indianapolis 18, Ind.

## KANSAS DISTRICT

### Wichita Camp

Augusta, Kans. (4 miles west of Augusta on Highway 54 and 1½ miles north on Santa Fe Lake Road)

**June 25-July 1**

Robert Voight and Jimmy Brown, speakers.

For accommodations write to Kansas District Council, 1009 S. Broadway, Wichita, Kans.

### Woodston Camp

Woodston, Kans. (3 miles east of Woodston on Highway 24)

**July 30-August 5**

Cyril Homer and Watson Argue, speakers.



Camp meeting in progress at the Indiana District Camp.

For accommodations write to Kansas District Council, 1009 S. Broadway, Wichita 11, Kans.

## KENTUCKY DISTRICT

### District Family Camp

Crestwood, Ky. (2 miles west of Crestwood and 16 miles east of Louisville on State Route 22)

**July 3-12** (District Council July 10-12)

T. H. Spence, speaker.

For accommodations write to W. G. Hinecker, Box 98, Crestwood, Ky.

## MICHIGAN DISTRICT

### Fa-Ho-Lo Park

Grass Lake, Mich. (10 miles east of Jackson, 1 mile south of I-94)

**June 27-July 8**

David Hastie and Theodore Gannon, speakers.

For accommodations write to Michigan District Council, 6053 Chase Road, Dearborn, Mich.

### Northern Camp

Lake Cadillac, Mich.

**July 27-August 5**

Obie L. Harrup, speaker.

For accommodations write to Lawrence Malone, 401 Lawrence St., Petoskey, Mich.

## MINNESOTA DISTRICT

### Lake Geneva Bible Camp

Alexandria, Minn.

**June 28-July 8**

Bond Bowman, Bible teacher; Kenneth Schmidt, evangelist.

For accommodations write to Herman H. Rohde, 820 E. 14th St., Minneapolis 4, Minn.

## MISSISSIPPI DISTRICT

### District Camp

Hurley, Miss.

**August 5-10**



Tabernacle at the Lake Williamson Bible Camp near Carlinville, Illinois.



T. Gannon, speaker.  
For accommodations write to J. C. Burks, Box 4195 W. Sta., Meridian, Miss.

**MONTANA DISTRICT**

**Glacier Bible Camp**

Hungry Horse, Mont. (on Highway 2)  
**July 5-15**  
C. E. Butterfield, Bible teacher; A. N. Trotter, evangelist.

For accommodations write to Ray N. Walden, Box 68, Hungry Horse, Mont.

**NEBRASKA DISTRICT**

**District Camp**

Lexington, Nebr. (1 mile west of Lexington, on U. S. Highway 30)

**August 3-12**  
Klaude D. Kendrick and J. W. Ellsworth, speakers.

For accommodations write to Elmer Burry, Box 226, Lexington, Nebr.

**NEW MEXICO DISTRICT**

**Assemblies of God Camp**

Mountainair, N. Mex.  
**July 26-August 2**

Owen Oslin, speaker.  
For accommodations write to Tommy Lofton, Box 423, Mountainair, N. Mex.

**NEW YORK DISTRICT**

**Mountainview Gospel Camp**

Sherburne, N. Y.  
**July 21-August 5**  
J. Bashford Bishop, Bible teacher; Tom Johnstone, evangelist.

For accommodations write to Charles Flach, Box 662, Sherburne, N. Y.

**Lakeview Gospel Camp**

Troutburg, N. Y.  
**June 30-July 15**  
J. Bashford Bishop, Bible teacher; Maynard S. Oss, evangelist.

For accommodations write to Rudolph Metzger, Lakeview Gospel Camp, Hamlin, N. Y.

**NORTH CAROLINA DISTRICT**

**Eastern Camp**

Windsor, N. C. (1 mile north of Windsor on U. S. 17)

**August 13-26**  
A. A. Wilson, Bible teacher; T. H. Spence, evangelist.

For accommodations write to Raymond Hoggard, Route 2, Windsor, N. C.

**Western Camp**

Franklin, N. C. (5 miles east of Franklin on U. S. 64)



Campers visiting and relaxing at Fa-Ho-Lo Camp near Grass Lake, Mich.

**July 2-13**

F. L. Jones, Bible teacher; J. Billy McIntosh, evangelist.

For accommodations write to Fred Sorrells, Route 5, Franklin, N. C.

**NORTH DAKOTA DISTRICT**

**Lakewood Park Bible Camp**

Devils Lake, N. Dak. (Lakewood Park)  
**June 18-25**

Lorne Fox, speaker.  
For accommodations write to Peter Walker, Route 3, Devils Lake, N. Dak.

**NORTH TEXAS DISTRICT**

**North Texas Camp**

Bedford, Tex. (Bedford Ranch)  
**July 26-August 3**  
G. W. Hardcastle, Sr., morning speaker; Arthur Arnold, night speaker.

For accommodations write to J. Doyle Brown, Box 158, Bedford, Tex.

**Austin Sectional Camp**

Austin, Tex. (20 miles from Austin, off Fredericksburg Highway)

**July 25-August 2**  
M. B. Netzel, day speaker; Joe Neely, night speaker.

For accommodations write to W. W. Cothran, Georgetown, Texas.

**NORTHERN CALIFORNIA-NEVADA DISTRICT**

**Bethany Park Camp**

Santa Cruz, Calif. (Bethany Park)  
**June 29-July 8**  
Ralph Riggs, Bible teacher; Fox Party, evangelists.

For accommodations write to Jack R. Edgar, Box 961, Santa Cruz, Calif.

**Meeker Camp**

Near Sebastopol, Calif.  
**July 7-15**

C. C. Burnett, speaker.  
For accommodations write to William Vickery, 415 Steele Lane, Santa Rosa, Calif.

**Redwood Camp**

Near Eureka, Calif.  
**July 25-August 5**

Arne Vick, speaker.  
For accommodations write to Joseph Murray, 1738 Thelma Ave., Fortuna, Calif.

**Mt. Lassen Camp**

Mineral, Calif.  
**June 29-July 8**  
C. C. Burnett, speaker.  
For accommodations write to Oscar Arneson, Box 428, Biggs, Calif.

**NORTHERN NEW ENGLAND**

**Long Lake Bible Camp**

Naples, Me. (4 miles from Naples, on Route 35)

**July 29-August 5**  
Nathan B. Crandall, speaker.  
For accommodations write to Camp Registrar, 283 Main St., Sanford, Me.

**NORTHWEST DISTRICT**

**Fruitland Camp**

Fruitland, Wash.  
**June 22-July 4**  
Robert Taitenger, speaker.  
For accommodations write to Glen I. Davenport, Star Route, Fruitland, Wash.



Tabernacle at Mississippi camp nestled in shady grove



View of tabernacle at New York's Lakeview Gospel Camp

**Yakima Valley Camp**

Yakima, Wash. (Central Washington Fairgrounds)

**June 18-July 1**

D. H. McLaughlin, speaker.

For accommodations write to Clifford L. Hobson, 614 S. 26th Ave., Yakima, Wash.

**OHIO DISTRICT****Assemblies of God Camp**

Big Prairie, Ohio

**June 23-July 4**

Alex Karmarkovic, speaker.

For accommodations write to District Office, 3377 W. Broad St., Columbus 4, Ohio.

**OKLAHOMA DISTRICT****District Camp**

Oklahoma City, Okla. (8101 N. Kelley)

**July 16-22**

Speaker to be announced.

For accommodations write to Robert E. Goggin, Box 1341, Oklahoma City, Okla.

**OREGON DISTRICT****Old-Fashioned Camp**

Brooks, Oreg. (Bethel Gospel Park)

**July 2-15**

Thomas F. Zimmerman and Watson Argue, speakers.

For accommodations write to Lester C. Young, Box 38, Brooks, Oregon.

**POTOMAC DISTRICT****Potomac Park Camp**

Falling Waters, W. Va. (on U. S. 11 between Martinsburg, W. Va., and Hagerstown, Md.)

**July 14-August 5**

Glenn Reed, Bible teacher; George W. Hardcastle, Jr. (July 14-21) and R. L. Brandt (July 22-August 5), evangelists.

For accommodations write to A. W. Beahm, Route 2, Harpers Ferry, W. Va.

**ROCKY MOUNTAIN DISTRICT****District Camp**

Littleton, Colo., 5700 S. Broadway (10 miles south of State Capitol)

**July 31-August 9**

A. N. Trotter and J. Robert Ashcroft, speakers.

For accommodations write to William W. Brandt, 5700 S. Broadway, Littleton, Colo.

**Utah Sectional Camp**

Location to be announced

**June 19-27**

Speakers to be announced.

For accommodations write to Peter Pilot, 1209 E. Parkway, Salt Lake City, Utah.

**Western Slope Sectional Camp**

Cedaredge, Colo. (2 miles north)

**July 16-25**

A. N. Trotter, speaker.

For accommodations write to R. A. Durham, Box 316, Olathe, Colo.

**SOUTH DAKOTA DISTRICT****Assemblies of God Bible Camp**

Rapid City, S. Dak. (Wesleyan Methodist Campgrounds)

**June 29-July 8**

Loyal Miller, Bible teacher; Jimmy Brown, evangelist.

For accommodations write to District Office, 721 W. Havens, Mitchell, S. Dak.

**SOUTHERN CALIFORNIA DISTRICT****District Camp**

Costa Mesa, Calif. (Southern California College)

**June 30-July 8**

Speaker to be announced.

For accommodations write to W. H. Robertson, Box 503-M, Pasadena, Calif.

**SOUTH FLORIDA DISTRICT****Lake Bonny Bible Camp**

Lakeland, Fla. (940 Longfellow Blvd.)

**June 28-July 4**

Martin L. Davidson, speaker.

For accommodations write to Mrs. Virginia Chadwick, South-Eastern Bible College, Lakeland, Fla.

**SOUTH TEXAS DISTRICT****Camp Pearl Wheat**

Kerrville, Tex. (on Harper Road)

**June 18-22**

Paul Lowenberg, speaker.

For accommodations write to South Texas District, Box 9714, Houston 15, Tex.

**SOUTHERN IDAHO DISTRICT****District Camp**

Nampa, Idaho (1 mile off Highway 20 between Boise and Caldwell, on Franklin Road)

**June 26-July 4**

Robert Cummings, Bible teacher; Arthur Arnold, evangelist.

For accommodations write to Warren Combs, 312 16th Ave. N., Nampa, Idaho.

**SOUTHERN MISSOURI DISTRICT****District Camp**

Lake of the Ozarks Campgrounds (13 miles southwest of Eldon, Mo.)

**June 26-July 4**

H. B. Kelchner, Bible teacher; Paul Riggs, evangelist.

For accommodations write to Southern Missouri District, 1400 N. Campbell Ave., Springfield, Mo.

**SOUTHERN NEW ENGLAND DISTRICT****District Camp**

Charlton, Mass.

**June 29-July 8**

Burton Pierce, speaker.

For accommodations write to Woodrow J. Fletcher, 4 Di Massa Dr., Leominster, Mass.

**WEST CENTRAL DISTRICT****Excelsior Springs Camp**

Excelsior Springs, Mo.

**September 5-13**

Kenneth R. Schmidt, speaker.

For accommodations write to R. J. Beckman, Box 825, Excelsior Springs, Mo.

**Storm Lake Bible Camp**

Storm Lake, Iowa

**July 19-29**

Speaker to be announced.

For accommodations write to M. C. Fishel, 1202 Tamer St., Boone, Iowa.

**WEST FLORIDA DISTRICT****District Camp and Council**

Marianna, Fla. (Tallahassee Highway)

**July 16-26**

Kermit Reneau and L. B. Keener, speakers.

For accommodations write to G. H. Blair, Box 111, Marianna, Fla.

**WEST TEXAS DISTRICT****District Camp**

Lubbock, Tex. (4200 Ave. H)

**August 7-16**

B. Owen Oslin, speaker.

For accommodations write to West Texas District, 4206 Ave. H, Lubbock, Tex.

**WISCONSIN - NORTHERN MICHIGAN DISTRICT****Spencer Lake Bible Camp**

Waupaca, Wis. (5 miles south of Waupaca on Highway E)

**July 25-August 5**

Herbert Kelchner, Bible teacher; William Kirschke, evangelist.

For accommodations write to Paul J. Bicket, Box 309, Waupaca, Wis.

**WYOMING DISTRICT****District Camp**

Casper, Wyo. (on Casper Mountain)

**July 2-8**



Beautiful tabernacle at the Rocky Mountain District Camp in Littleton, Colo.



The Inn at New York's Mountainview Gospel Camp



Time to relax at Long Lake Camp in Northern New England

Robert E. Goggin, speaker  
For accommodations write to E. D. Beard, Box 1608, Casper, Wyo.

**ALASKA**

**Top of the World Eskimo Camp**  
Barrow, Alaska  
**June 10-17**

Visiting missionaries will speak morning and afternoon; evangelist to be announced.

For accommodations write to Paul E. Bills, Barrow, Alaska.

**GERMAN BRANCH**

**Bethel Park**

Bridgman, Mich.

**July 12-22**

B. T. Bard, speaker

For accommodations write to Alvin Sprecher, 1909 Smyers Dr., Benton Harbor, Mich.

**ITALIAN BRANCH**

**Pine Grove Camp**

Malaga, N. J. (Dutchmill Road)

**July 2-Aug. 12**

Hilton Sutton and Edwin Barg, speakers.

For accommodations write to Joseph Priori, 301 Holly Ave., Glassboro, N. J.

**AMERICAN INDIAN CAMPS**

**Wisconsin Camp**

Keshena, Wis. (Menominee Reservation at Woodland Bowl)

**August 12-19**

Larry Bisonette, evening speaker; visiting ministers, afternoon speakers.

For accommodations write to Charles Slater, Gresham, Wis.

**South Section Camp**

Tucson Indian Assembly, Tucson, Ariz.

**June 3-10**

Manuel C. Cordova, speaker.

For accommodations write to Virgil Zeigler, Box 7292, Tucson, Ariz.

**Hoopa California Camp**

Hoopa, Calif. (Assemblies of God Church grounds)

**July 14-22**

Bible teacher to be announced; Joseph Murray, evangelist.

For accommodations write to O. M. Goins, Box 537, Hoopa, Calif.

**Northwest District Camp**

Lower Elwha, Wash. (8 miles west of Port Angeles, Wash.)

**July 2-13**

Gerald Minton, speaker.

For accommodations write to Bernard Ellsworth, Route 3, Box 438, Port Angeles, Wash.

**International Indian Pentecostal Camp**

Hogansburg, N. Y.

**July 15-22**

Eber Reitzel, afternoon speaker; Tom Johnstone, evening speaker.

For accommodations write to A. C. Maracle, Box 365, Hogansburg, N. Y.

**Moreau Camp**

Moreau, S. Dak. (Cheyenne Reservation)

**Dates to be announced**

Leo and Mrs. Bankson, speakers.

For accommodations write to Owen Mincks, Box 975, Aberdeen, S. Dak.

**Cherry Creek Camp**

Cherry Creek, S. Dak. (Cheyenne Reservation)

**Dates to be announced**

Leo and Mrs. Bankson, speakers.

For accommodations write to Owen Mincks, Box 975, Aberdeen, S. Dak.

**Mexican Hat Navajo Camp**

Mexican Hat, Utah

**Dates to be announced**

Speaker to be announced.

For accommodations write to Mrs. G. B. Croasmun, Box 108, Mexican Hat, Utah.

**Shonto Navajo Camp**

Shonto, Ariz.

**July 2-7**

Norman Claxton, B. E. Lacy, Armon Newburn and George Acree, speakers.

For accommodations write to Lula Morton, Box 95, Tuba City, Ariz.

**Tuba City Navajo-Hopi Camp**

Tuba City, Ariz.

**June 14-17**

Maurice Burgund and Norman Hardin, speakers.

For accommodations write to Navajo-Hopi Assembly, Box 257, Tuba City, Ariz.

**North Carolina District Camp**

Shannon, N. C. (1 mile east of Shannon on Route 71)

**June 22-July 1**

Lester Jarrett, speaker.

For accommodations write to R. W. Buchanan, Route 4, Box 23, Lumberton, N. C.

**Apache Camp**

Seneca, Ariz. (on Highway 60 between Globe, Ariz. and Show Low, Ariz.)

**Dates to be announced**

Speaker to be announced.

For accommodations write to O. B. Treece, Box 55, San Carlos, Ariz.

**CAMPS FOR THE DEAF**

**Northern California Deaf Camp**

Santa Cruz, Calif. (Bethany Park, 800 Bethany Dr.)

**June 13-17**

Maxine Strobridge, Les and Juliet Hunt, speakers.

For accommodations write to Cole Tyner, 800 Bethany Drive, Santa Cruz, Calif.

**Kansas Deaf Camp**

Overland Park, Kans. (Lakeview Park, 7700 Antioch Road)

**May 30-June 3**

Lloyd Couch, Les and Juliet Hunt, speakers.

For accommodations write to Home Missions Department, 1445 Boonville Ave., Springfield, Mo.

**Western Pennsylvania Deaf Camp**

Erie, Pa. (Lake Erie Bible camp-grounds, 4026 W. Lake Road)

**July 23-29**

Croft Pentz, speaker.

For accommodations write to John Fitzpatrick, 1206 West 27th St., Erie, Pa.

**Eastern Pennsylvania Deaf Camp**

Green Lane, Pa. (Maranatha Park, Green Lane)

**July 14-21**

Maxine Strobridge and Croft Pentz, speakers.

For accommodations write to Croft Pentz, 571 Westminster Ave., Elizabeth, N. J.

**Michigan Deaf Camp**

Grass Lake, Mich. (Fa-Ho-Lo Park)

**August 6-12**

Croft Pentz, speaker.

For accommodations write to Michigan District Council, 6053 Chase Road, Dearborn, Mich.



# YOUTH AND BOYS AND GIRLS CAMPS



SPONSORED BY THE ASSEMBLIES OF GOD

DISTRICT	DATE	AGE	DISTRICT	DATE	AGE
<b>ALABAMA</b>			<b>NORTH DAKOTA</b>		
Oak Mt. State Park	July 2-7	13-35	Lakewood Park	July 9-14	9-12
Oak Mt. State Park	July 9-14	13-35	Lakewood Park	July 16-21	13-19
Oak Mt. State Park	July 16-21	8-12	<b>NORTHERN CALIFORNIA-NEVADA</b>		
<b>APPALACHIAN</b>			Lake Tahoe	June 18-23	12-35
Princeton, W. Va.	July 23-28	Youth	Bass Lake	June 25-30	12-35
<b>ARIZONA</b>			Santa Cruz	July 9-14	9-12
Prescott	June 18-23	8-10	Mt. Lassen	July 9-14	12-35
Prescott	June 25-30	11-13	Near Sebastopol	July 16-21	9-12
<b>ARKANSAS</b>			Santa Cruz	July 16-21	12-35
Hot Springs	July 9-13	8-10	Mt. Lassen	July 16-21	9-12
Hot Springs	July 16-20	11-12	Bass Lake	Aug. 6-10	9-12
Hot Springs	July 30-Aug. 3	15-16	Eureka	Aug. 6-11	12-35
Hot Springs	Aug. 6-10	17-19	<b>NORTHERN NEW ENGLAND</b>		
<b>EASTERN</b>			Naples, Maine	Aug. 6-11	8-11
Green Lane, Pa.	June 29-July 13	12-35	Naples, Maine	Aug. 11-25	12-21
Green Lane, Pa.	July 14-20	9-12	<b>NORTH TEXAS</b>		
Cherry Tree, Pa.	July 28-Aug. 3	9-15	Bedford	June 11-15	8-12
Cherry Tree, Pa.	Aug. 31-Sept. 3	12-35	Bedford	June 25-29	8-12
<b>ILLINOIS</b>			Bedford	July 2-6	13-20
Carlinville	June 24-29	16-25	Bedford	July 16-20	13-20
Carlinville	July 1-6	9-12	<b>NORTHWEST</b>		
Carlinville	July 8-13	13-15	Lake Retreat	June 17-22	15-35
<b>INDIANA</b>			Lake Retreat	June 24-July 7	9-15
Hartford City	July 23-27	13-19	Newman Lake	July 2-6	15-35
Hartford City	Aug. 6-10	8-12 Girls	Camp Delaney	July 9-13	9-12
Hartford City	Aug. 13-17	8-12 Boys	Sun Lakes State Park	July 9-13	13-18
<b>KANSAS</b>			Sun Lakes State Park	July 16-20	13-18
Wichita Campground	July 2-6	9-12 Boys	Fort Flagler	July 16-20	9-12
Wichita Campground	July 9-13	9-12 Girls	Fort Flagler	July 23-27	13-18
Wichita Campground	July 16-20	13-14	<b>OHIO</b>		
Wichita Campground	July 23-27	15-19	Big Prairie	July 9-14	9-12 Boys
<b>KENTUCKY</b>			Big Prairie	July 16-21	9-12 Girls
Crestwood	July 23-27	12-35	Big Prairie	July 23-28	13-15
<b>LOUISIANA</b>			Big Prairie	July 30-Aug. 4	15-21
Pollock	July 22-27	13-35	Miamisburg	Aug. 6-11	13-21
Pollock	July 23-27	8-12	<b>OKLAHOMA</b>		
<b>MICHIGAN</b>			Bristow	June 11-16	12-19
Grass Lake	July 9-14	8-12 Boys	Osage Hills State Park	July 16-20	9-12
Grass Lake	July 15-20	8-12 Girls	Osage Hills State Park	July 23-27	13-17
Grass Lake	July 22-27	12-15	Ardmore	July 23-28	8-12
Grass Lake	July 29-Aug. 3	16-19	Bristow	July 30-Aug. 4	8-12
Lake Cadillac	July 29-Aug. 3	13-19	<b>OREGON</b>		
<b>MINNESOTA</b>			Canby Grove Camp of C.M.A.	July 30-Aug. 5	9-12
Alexandria	July 16-21	12-15	<b>POTOMAC</b>		
Alexandria	July 23-28	15-19	Falling Waters, W. Va.	Aug. 6-10	9-12
<b>MISSISSIPPI</b>			Falling Waters, W. Va.	Aug. 25-Sept. 2	13-25
Hurley	June 25-29	8-12	<b>ROCKY MOUNTAIN</b>		
Hurley	July 2-6	13-35	Sedalia, Colo.	June 18-22	9-12
<b>MONTANA</b>			Sedalia, Colo.	June 25-29	12-20
Big Timber	July 23-27	9-13	Cedaredge, Colo.	July 2-6	12-20
Hungry Horse	July 30-Aug. 3	9-13	Cedaredge, Colo.	July 9-13	9-12
Frazer	Aug. 6-10	9-13	Utah	July 16-20	12-20
Havre	Aug. 13-17	9-13	<b>SOUTH CAROLINA</b>		
Neihart	Aug. 13-17	14-20	Kings Mountain State Park	To be announced	8-12
<b>NEBRASKA</b>			Kings Mountain State Park	To be announced	13-35
Lexington	June 11-15	15-20	Kings Mountain State Park	July 30-Aug. 4	8-12
Lexington	June 18-22	12-15	<b>SOUTH DAKOTA</b>		
Lexington	July 9-13	8-12	Bob Marshall Camp	June 11-15	12-19
Lexington	July 16-20	8-12	Rapid City	June 25-29	8-12
<b>NEW JERSEY</b>			Mitchell	To be announced	8-12
Green Lane, Pa.	July 14-20	9-12	<b>SOUTHERN CALIFORNIA</b>		
Port Jervis, N. Y.	Aug. 4-11	13-35	Twin Peaks	June 25-30	9-12
<b>NEW MEXICO</b>			Twin Peaks	July 9-14	9-12
Mountainair	June 18-22	9-12	Santa Barbara	Aug. 13-18	9-12
<b>NEW YORK</b>			<b>SOUTHERN IDAHO</b>		
Kingston	June 30-July 6	9-12	Bellevue	Aug. 13-18	15-35
Sherburne	June 30-July 6	13-19	Bellevue	Aug. 27-Sept. 1	12-14
Sherburne	July 7-13	9-12	<b>SOUTHERN MISSOURI, Lake of the Ozarks</b>		
Kingston	July 7-13	13-19	Eastern Division	July 9-13	9-12
Troutburg	July 21-27	13-19	Western Division	July 16-20	9-12
Troutburg	July 28-Aug. 3	9-12	Eastern Division	July 23-27	13-35
<b>NORTH CAROLINA</b>			Western Division	July 30-Aug. 3	13-35
Umstead State Park	June 17-22	12-25	Southern Division	Aug. 6-10	13-35
Cullasaja A/G Campground	July 22-27	9-25			

DISTRICT	DATE	AGE	DISTRICT	DATE	AGE
SOUTHERN NEW ENGLAND			Storm Lake, Iowa	July 9-13	15-35
Charlton, Mass.	July 16-20	12-19	Troy, Mo.	July 31-Aug. 4	9-12
Charlton, Mass.	July 23-27	12-19	Troy, Mo.	Aug. 6-10	13-35
Charlton, Mass.	July 30-Aug. 10	8-12	WEST FLORIDA		
SOUTH FLORIDA			Marianna	June 25-29	9-11
Camp Alafia	July 9-14	11-13	Marianna	June 25-29	12-14
Camp Alafia	July 16-21	14-35	Marianna	July 2-6	15-24
Camp Alafia	July 23-28	14-35	WEST TEXAS		
Camp Alafia	July 30-Aug. 4	8-11	Roaring Springs	June 18-22	12-19
SOUTH TEXAS			WISCONSIN-NORTHERN MICHIGAN		
Kerrville	June 25-29	8-12	Waupaca, Wis.	June 25-30	9-12
Baytown	June 25-29	13-19	Lake Nebagamon, Wis.	July 2-6	9-12
Baytown	July 9-13	8-12	Waupaca, Wis.	July 2-7	13-18
Silsbee	July 9-13	13-19	Lake Nebagamon, Wis.	July 9-13	13-19
Kerrville	July 23-27	13-19	North Michigan	Aug. 13-25	8-17
San Benito	July 23-27	8-12	WYOMING		
Silsbee	July 30-Aug. 3	8-12	Casper Mt.	July 16-20	12-20
Leakey	Aug. 6-10	13-19	Fletcher Park	July 30-Aug. 4	9-11
WEST CENTRAL			UKRAINIAN BRANCH		
Storm Lake, Iowa	June 25-29	9-11	Lanesville, N. Y.	July 30-Aug. 5	Youth
Storm Lake, Iowa	July 2-6	12-14			

## DIVINE HEALING

# Doctors Affirm Baby's Miraculous Recovery From Spinal Meningitis

Our eight-months-old Rebecca Ann became very ill on Saturday, May 14, 1960. Tests made in the hospital revealed that she had spinal meningitis. Although everything known to medical science was done for Rebecca, she became much worse and by noon of the following day those who loved her were told to come at once if they wanted to see her alive.

Christian people for miles around had been notified and it would be impossible to estimate how many heads were bowed in prayer for that little one on Sunday morning.

She rallied from that crisis period of Sunday noon—if just remaining alive can be called rallying—but Sunday evening the doctors said the convulsions had so weakened her heart that she could not possibly last through the night.

Two doctors stayed in the hospital all that night, and a special nurse attended her constantly. We, her parents and grandparents, stood by, trying to submit our wills to Him who knows best, and who gives grace for every trial.

That Rebecca was dying was evident to even the most inexperienced.

She lay perfectly still—her face mottled, her hands and feet blue and cold. Several times in the night her breath caught in her throat and we thought it was the last. Her lungs were almost full of fluid.

Early Monday morning she had a convulsion—the last one—and the change came. The pediatrician stood by her bed shaking his head and saying, "It's phenomenal—simply phenomenal! It is beyond me. I don't understand it!"

He had found, on examination, that her lungs were clear and that she was breathing down deep again.

As we stood by her bed that forenoon we could practically see our baby girl improve. Her color returned. Her hands and feet became warm again. For almost a week she lay as though in a coma, being fed through the veins. At the end of the week she learned to take food from her bottle again, and gradually swallowed other food that was fed her, but otherwise she lay still and slept like a newborn baby.

She recognized no one, and medical science said that even if she lived she would never be right mentally. We

were told she would surely suffer brain damage from the disease.

On Thursday of the second week her daddy set her in the highchair in her room and began to play with her as he had done before she became sick. She had known how to "patty-cake" and to say "Da-da." Now she watched his hands and soon hers began to move. A look of recognition came into her eyes, and she patted her hands, smiling and saying, "Da-da-da." How we praised the Lord and rejoiced in His goodness and tender mercy!

In three weeks Rebecca had gained back the weight she had lost and the doctor declared he could not find the slightest after-effect of the illness. The doctors on the staff as well as the nurses said it was the most miraculous recovery they had ever witnessed.

Now, a year later, we can report that Rebecca Ann is a healthy, normal little girl, twenty months old. There has been nothing in the past year that would even remotely make us think her illness had left any damaging effects. As one of her aunties said, "What God does He does well!"—Mr. and Mrs. George Hammond, Schoolcraft, Mich.

*(Endorsed by Pastor David B. Flynn, Schoolcraft Assembly of God, Schoolcraft, Mich.)*

If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo.

# Inglorious Compromise

By W. E. MITCHELL



COURTESY STANDARD PUBLISHING FOUNDATION

NOTHING IS SADDER THAN THE SPECTACLE OF CYNICAL old age. To pass through life and be sorry one has come this way at all; to have only scorn for the paths that one has traveled; to sit and wait for the ringing down of the curtain over a pitiful "comedy of errors"—this is desolation indeed.

However, it is only the disobedient life which runs downhill in the end. The last chapter of the story should be the best if the story is well written. You have seen old folk whose declining years were like the calm of a summer evening, full of fragrance.

King Solomon came to the place where there was nothing behind but ashes and nothing ahead but death. Ecclesiastes, the saddest book ever written, is Solomon's summing up of life. All the rich melody of his early life has died into a moan. The cups he has drained held more dregs than nectar. A broken, weary, disappointed man, we hear him crying, "All is vanity and vexation of spirit."

The hard sentence that God pronounced against him was, "I will surely rend the kingdom from thee" (1 Kings 11:11). This was a solemn commentary on the importance of admonitions which had been given to Solomon years before. Twice he had been warned against the very sin which swept him off his feet. I doubt if the warnings greatly impressed him at the time. He seemed so strong and safe! In those earlier years he probably had not the slightest inclination to do the forbidden thing.

But Solomon reaped according to his sowing. Man's

sins are seeds—his sufferings are the harvest. The law is universal. Old age is harvesttime.

Solomon had been led away from the best ideals. He had *compromised* with wrong, split differences with sin. In particular he had violated conscience to please his foreign wives. He had erected heathen shrines within his realms and we may believe that his attitude in these special instances had grown to be his dominant mood. Great stalwart figure that he was, he met defeat not in open struggle but by the insidious poison of *compromise*.

One of the most obvious lessons of Solomon's career is the inadequacy of a single fine ideal. Solomon had made one noble choice—he had set before himself an ideal of wisdom. According to our way of thinking, he ought to have come down to old age in peace and honor.

Here was Solomon's mistake—he thought it was enough that he should be great of brain. He forgot that a man's work for God must come from his heart. He made the same mistake that our age is making. We are becoming idolatrous of brains. Heart—not head—must redeem and sanctify the world.

Notice that it was so little which cost Solomon so much. He just *compromised*, that was all. He did not tear down the magnificent temple he had erected; he simply built others for other gods. He would rather offend the King of heaven than disturb his household.

Modern business is full of that spirit of compromise. How many merchants disdain to tell a lie, yet permit their clerks to do it for them every day. How many church members shun the unclean things of the world and yet rent their property year after year for questionable purposes!

Bring the lesson of Solomon's conduct nearer home. It is presumably an accepted principle with church members to be at church on Sunday. But let a friend "drop in" and most church members will quietly pocket their convictions and remain uncomplainingly at home. Don't you often wonder how unchurched friends and relatives can have any respect for people who show such a spirit of compromise?

The thing that God has to look upon—which is nauseating to Him—is *compromise*. The Lord said to the church members at Laodicea, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:16). There was but one issue and outcome to Solomon's compromise. His kingdom was divided. The result is the same in every age and in every life. He who tries to save a part by compromising loses the whole in the end. May God deliver us from compromise!

—The Pentecostal Holiness Advocate

When the Holy Spirit Came  
to a Methodist Church

by Marvin Buck  
Minister, Bethel Methodist Church,  
Berwyn, South Dakota

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**DISCOVER AT HILLSIDE**

The flock was thinning out; the minister was discouraged; finances were "perennially sour." Then these Presbyterians found the secret.

by Harold Redden

Have you heard about the mighty work of the Holy Spirit in the old-line denominations today? On the scene reports of these developments are appearing in **CHRISTIAN LIFE**, the solid evangelical magazine. Coming issues will feature:

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- ... Do Your Prayers Please God by A. W. Tozer (part of the series "Prayer — Its Deeper Dimensions")
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**DAY OF REVIVAL**

Increasing wickedness will drive the Church to its knees and bring revival to the world before Christ returns, says deeper life speaker.

by Allister Smith  
Evangelist, London, England

**What Is Happening Today in the Episcopal Church?**

by Jean Stone

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# SUMMER CAMPS REACH THE DEAF

**MAXINE STROBRIDGE**

National Representative of Blind and Deaf Ministries

At 2:30 on Friday morning of the 1961 Pennsylvania Camp for the Deaf, I received an urgent call to go to a young deaf couple's room. As I approached the room, I heard someone speaking in a beautiful language. En-



Deaf quartet "singing" at the Southern California Deaf Camp.



Campers ready for water baptism at close of Kansas Deaf Camp.



Group attending the Michigan Camp for the Deaf. Many are eagerly anticipating returning to camp this summer.

tering, I witnessed the young woman receiving the baptism of the Holy Spirit. Deaf persons speak in tongues the same as hearing persons do when they receive the Baptism. It is truly a heavenly language.

Verna Crush, the young mother receiving the glorious infilling, had been a Christian for several years, but she had come to camp doubting the Pentecostal experience.

In the Wednesday morning Bible study we discussed the work of the Holy Spirit. Several became hungry to receive more from God. The lesson ended but the campers remained in the classroom. One young deaf lady began to weep audibly. As workers went to talk with her, she lifted her head and said, "I'm hungry! I'm hungry!" Then, as if she were afraid that those around her misunderstood, since it was almost noon, she stated further, "No! I'm not hungry for food. I'm hungry for God!" As she sought the Lord that morning, God met her hungry heart.

Verna was seated at the back of the room at this time with her head in her hands. She prayed and asked God to reveal Himself to her. God blessed her in an unusual way that morning, but did not fill her with the



## Deaf Youth Finds Christ at Banquet

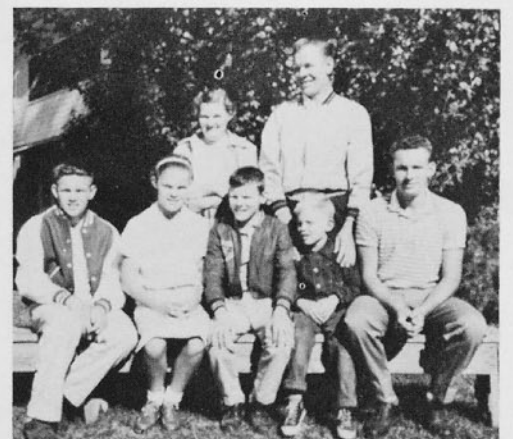
Donald Kocis, a teen-age deaf boy from Farrell, Pa., who attended the 1961 Michigan Camp for the Deaf, gives the following testimony of his camp experiences:

"At the close of the camp banquet on Friday night several deaf persons knelt and asked Jesus to forgive their sins. God spoke to my heart and I knew I should pray, but I did not.

"On Saturday morning after the Bible study class, I felt convicted of my sins. That morning I made the most important decision of my life. I am so glad I had the courage to go down the aisle to the altar at the front of the chapel. There I talked with Jesus for about one hour and was filled with the Holy Spirit. On Saturday night I again had a wonderful experience with Jesus. It is so thrilling to live a Christian life."

Holy Spirit until later as mentioned above.

A deaf lady from Kansas who was visiting in Southern California had been warned by some of her non-Pentecostal friends to avoid Assemblies of God deaf persons. Her daughter-in-law, however, who attended an Assembly of God invited her to visit Pinecrest Camp for the Deaf near San Bernardino, Calif. She went only to please her daughter-in-law, but was determined not to be influenced. After sitting in the melting presence of the Holy Spirit in several services, however, she began to realize the empti-



Five deaf members of the Suhr family were saved at the Michigan Camp.



ness of her own life. She sought God in prayer, and He met her needs. She now faithfully attends the Assemblies of God services for the Deaf in her hometown.

Agnes Gatties, a sixty-five-year-old hearing lady living in Springfield, Mo., attended the Kansas Deaf Camp last year because of her interest in the Deaf. She is employed in Springfield as a teacher at a workshop for handicapped, mentally-retarded young people and adults. Mrs. Gatties had entered a convent to prepare for service as a nun in the Roman Catholic Church. After six months in the convent, however, she was dissatisfied and decided not to be a nun. From that time on she sought near and far for peace, but found none until she attended the Kansas Deaf Camp.

At the close of the Thursday evening camp service, a message in tongues came forth and was interpreted by a hard-of-hearing man. Conviction gripped Mrs. Gatties' heart, and she dropped to her knees. God saved her and gave her the peace and happiness for which she had sought so long.

Conviction filled the heart of others present that night also. Deaf young persons began to inquire how to be saved. Before the last camper had retired for the night, nine had accepted Christ as Saviour. Some were saved in the chapel and others in their cabins.

Water baptismal services concluded Kansas, Northern California and Michigan Deaf Camps. More than forty deaf persons followed the Lord in water baptism.

## Southern California District Bookkeepers Form Gospel Team

\* \* \*

INMATES OF THE CALIFORNIA INSTITUTION for Men at Chino appreciated the ministry in song of three Southern California District bookkeepers in March on the night usually reserved for guest choirs. Pat A. Shull, Beverly J. Bakker, and Billie L. Colbert presented a ninety-minute gospel concert for them at the request of Protestant Chaplain Duncan.

Desiring to do more to extend the kingdom, these three bookkeepers formed a trio in September, 1960, for the purpose of presenting the gospel in song in prison camps. Every Sunday night for over a year, they alternated between State Prison Camp No. 37 and County Jail Camp No. 11, both 50 miles from Pasadena up winding mountain roads.



The Triumphants Trio

Most of the men in these institutions are long-timers; and the trio finds it is almost like pastoring a church to see the men gain confidence in the workers, find Christ, and grow in grace.

In addition the trio has sung in other state and county prison camps from San Joaquin Valley to San Diego County, in skid row missions, and below the border in Mexican churches. Also, these dedicated girls have presented the challenge of their work for God in many Southern California churches.

In February, *The Triumphants Trio*, as the team is known, produced a long-play album called "Songs from the Soul," and are using the proceeds to further their ministry to prisoners.

Six of the deaf persons who accepted Christ at the close of the Friday evening Michigan camp banquet last summer were deaf members of the Suhr family from Beloit, Wis. They returned to their home rejoicing in their new-found Saviour. In September Mrs. Suhr became very ill. On October 1 during a hospital visit, William Gockley, minister to the Deaf in Wisconsin, asked her whether she loved Jesus. She replied, "Yes, and I know that I am prepared for whatever comes." On the following afternoon she left this world to be with Jesus. How wonderful it is that she had the opportunity to "hear" the gospel story at camp before she died.

Many deaf persons will "hear" the message of salvation for the first time at the camps this summer. Deaf persons sometimes travel for hundreds of miles to attend one of the Assemblies of God camps for the Deaf. For some of them it is the only opportunity to attend worship services in the entire year, for in many areas there are no church services conducted in the sign language. *There are still thirty states without an Assemblies of God minister to the Deaf.*

Deaf individuals are anxious and willing to pay their own camp expenses, but many are unable to do so. Many deaf persons have been saved in the past because others have sacrificed to help send them to camp. Would you like to help to reap a harvest among the Deaf at camp this summer? Send your offering today with the coupon below. Also, please pray with us for another mighty outpouring of the Holy Spirit upon the camps to be conducted this summer.

## Pentecost Crusade

### EASTER TO PENTECOST

(APRIL 22-JUNE 10)

Forming a friendship with your neighbor is often the initial step in ultimately winning him to Christ. Missionary Wesley R. Hurst, Jr. relates his experiences on page fifteen.



Theme: "Win New Friends to Christ"

DEPT. OF EVANGELISM  
ASSEMBLIES OF GOD

HOME MISSIONS DEPARTMENT  
1445 Boonville Avenue  
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I want to make it possible for deaf persons to "hear" the gospel at the camps this summer. Enclosed is my

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Name of Church .....

# Evangelism **BREAKTHROUGH**

DEPARTMENT OF EVANGELISM, 1445 BOONVILLE AVE., SPRINGFIELD, MISSOURI



ORANGEBURG, S. C.—Visitors were present in every service during a revival conducted recently at First Assembly of God by Evangelist C. A. Kelly. A number of persons were saved, backsliders were reclaimed, and others received the baptism of the Holy Spirit. Several healings took place during the meetings.

—A. M. Howze, Pastor

BOULDER, COLO.—A two-week revival series was recently enjoyed by the Assembly of God here. The meetings were conducted by Evangelist and Mrs. R. R. Morrison of Wichita, Kans. In spite of unusually cold weather and much snow, the services were well attended. Eight received the baptism of the Holy Spirit, several were refilled, and the entire church was blessed.

—David S. Sandell, Pastor

BLYTHEVILLE, ARK. — The Sunday school attendance at First Assembly of God here has increased from a monthly average of 150 to an average of 210 following a recent revival meeting conducted by Evangelists Bob and Jeri Winford. Plans are now being made for an educational building to be started in the spring. Three persons accepted Christ during this revival.

—A. J. Frank, Jr., Pastor

DELHI, CALIF.—Evangelist J. Paul Bruton, Jr., recently conducted a revival at Good Tidings Assembly of God here. As a result of the revival, 8 persons ac-

cepted the Lord Jesus Christ as Saviour and one received the baptism of the Holy Spirit. The Sunday school is now experiencing a steady growth. Special musical numbers were provided by the Forerunners Quartet from Bethany Bible College.

—Otto Bell, Pastor

KEOKUK, IOWA—There was a real move of the Spirit of God during a four-week revival just concluded at the Assembly of God with the Musical "Vanns" of Toledo, Ohio. There were 100 first-time visitors. Some 70 individuals made decisions for Christ, among them a number of adults as well as teen-agers of the Sunday school. Some were also filled with the Holy Spirit.

—A. L. Ullestad, Pastor

DECATUR, ILL.—Glad Tidings enjoyed what is believed to be one of the greatest single moves of the Spirit of God in its history during a recent revival with Evangelist Joseph De Grado. Some 22 responded to the invitation for salvation, and over 25 received the baptism in the Holy Spirit. Several were healed during these meetings and continue to give thrilling testimonies to that fact.

—George Rutledge, Pastor

INGLESIDE, TEX.—Extra seating accommodations were required to take care of the crowds attending a three-week revival at First Assembly of God here conducted by Evangelist Leon Bayless of Silsbee, Tex. Approximately 15 persons were saved or re-

claimed and 12 were filled or refilled with the Holy Spirit. The entire church, as well as neighboring churches, was blessed by this revival. Many persons testified of healing.

—R. Bownds, Pastor

KANSAS CITY, MO.—Maple Park Assembly enjoyed a very rich time of refreshing during a revival with Evangelist Wilburn Bennett and family which concluded March 4. There were two conversions, several infillings, and five united with the church. The congregation was inspired by the anointed ministry of the Word as well as by the special music provided by Sister Bennett and the boys.

—Howard Jones, Pastor

PLAINVIEW, TEX.—First Assembly will long remember the recent revival held here by Evangelists Jimmy and Carol Snow of Nashville, Tenn. It was thrilling to witness the Spirit of God in action to save, heal, and fill with the Holy Spirit. More than 80 found Christ as Saviour and miracles of healing were a usual occurrence during these meetings. Doors of high schools and civic groups were open to the evangelist to minister for Christ. Crowds of up to 500 attended the revival, some driving as far as 130 miles away to attend the services. The highest Sunday school attendance in the 34-year history of the church was reached as the old record which had stood for six years was shattered.

—Don George, Pastor

PARAMOUNT CALIF.—An outstanding move of the spirit of God was witnessed at First Assembly immediately preceding and during a recent revival with Evangelist and Mrs. Glen Shinn. At



Pastor Don George (left) and Evangelist Jimmy Snow display all-time Sunday school attendance record at First Assembly, Plainview, Tex.

least 20 were saved, and many young people made new consecrations to God and were filled with the Spirit. Several persons were healed. The straight-forward preaching under the anointing of the Holy Spirit and the consecrated music were a great blessing to the church.

—T. S. Singleton, Pastor

FRESNO, CALIF. — Highway City Assembly reports a very successful revival just concluded with Evangelist Dorothy Foster of Winter, Calif. Thirty-eight were saved and eight received the baptism in the Holy Spirit. The entire church was blessed, and several new families were added to the church.

—E. M. McKim, Pastor



Large crowds attended the evangelistic meetings at First Assembly in Paramount, Calif., conducted by Evangelist and Mrs. Glen Shinn. (T. S. Singleton is pastor.)

**ANNOUNCEMENTS**

53RD ANNUAL MISSIONARY CONVENTION—May 13-20 at Stone Church, 8401 S. Ashland Ave., Chicago, Ill. Speakers: R. B. Cavaness, Malaya; Richard Dortch, Belgium; John Garlock, South Africa. Ernest C. Sumrall, pastor.—by Earl S. Henning, assistant to the pastor.

HOMECOMING AND 10TH ANNIVERSARY—May 6 at Maple Park Assembly, 5609 Munger Rd., Kansas City, Mo. T. E. Gannon, speaker.—by Howard D. and Pearl M. Jones, Pastors.

**WITH CHRIST**

MRS. GRACE L. KENYON, 83, of West Canaan, N. H., went to be with the Lord January 12. Ordained in 1941, she was a member of the Northern New England District and pastored Grace Chapel in West Canaan for many years.

\* \* \*

IDA HELEN JONES, 76, of Fort Myers, Fla., went to be with the Lord January 9. She was an ordained minister in the South Florida District, having pastored in Bayshore and Fort Myers, Fla. Sister Jones was superannuated in 1951. She is survived by her husband.

\* \* \*

PAUL B. JONES, 63, of Portland, Oreg., went to his eternal reward December 21. He was ordained in the Arkansas-Louisiana District in 1934. Brother Jones devoted most of his life to pastoral ministry. He served churches in Midland, Russellville, Booneville, and Danville, Ark.; Howe, Okla.; Spray and Siletz, Oreg.; and Live Oak, Calif. Survivors include his wife and three married children.

\* \* \*

ROY J. RICHARDS, 42, of Conroe, Tex., went to his eternal reward February 19. An ordained minister of the South Texas District, Brother Richards had ministered as pastor and evangelist. Pastorates served were in Willis and Conroe, Tex. He was pastoring the Wigginsville Assembly in Conroe from 1959 until the time of his Homegoing. Survivors include his wife and six children.

\* \* \*

MRS. MARGUERITE GIESE, 83, of Oshkosh, Wis., went to be with the Lord December 10. She had lived in Oshkosh for fifty years and had been a member of the Wisconsin and Northern Michigan District since its inception. Ordained in 1937 at the age of 59, Sister Giese served the Lord as pastor in Oshkosh until 1939, and as an evangelist. She was superannuated in 1956 at the age of 78.

**EVANGELISTIC CAMPAIGN CALENDAR**

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ariz.	Chandler	First	May 8—	J. W. & Mrs. Walker	Joseph P. Lack
Ark.	Barling	First	May 7—	Robert Bowden	H. Wayne Taylor
	Gentry	First	May 7-20	Johnny Garrison	Dennis Jech
	Pine Bluff	Forest Park	May 9-20	Charles T. Crabtree	Harold W. Thompson
Calif.	Bell Gardens	Full Gospel	May 8—	Bobby & Mrs. Black	Elmo Bowler
	Carpinteria	Calvary Chapel	May 6-13	Garfield J. Unruh	Clarence Eigenhuis
	Coalinga	A/G	May 8—	John C. Potect	Thomas Grams
	Glendale	Bethel	May 13—	J. G. Hall	Arthur Slater
	Inglewood	Calvary FG	May 9-27	The Bender Team	Marcus Gaston
	Denver	Calvary Temple	May 9-11	Don Hall	Charles Blair
Colo.	Danbury	First	May 8-20	Dale V. Helle	John W. Thompson
Conn.	St. Augustine	First	May 6-20	Buddy Creel	C. R. Inman
Fla.	Macon	Central	May 9-20	Calvin Melton	James Standifer
Ga.	Quincy	* Bethel	May 6-11	Bob Olson	J. W. Ellsworth
Ill.	Patricksburg	A/G	May 6—	Louis Wetzel	Wm. W. Bedwell
	Vincennes	A/G	May 8-13	Paul Hild	John Neese
	Grinnell	* Glad Tidings	May 13-18	Victor Etienne	James Hearn
Iowa	Keokuk	Faith	May 9-13	A. J. Chandonnet	Allan Ullestad
	Seymour	A/G	May 13—	Koonce-Blackwell Tm.	Grace Burggraaf
	Waterloo	A/G	May 6-20	Larry Allbaugh	David Pillow
Kans.	Great Bend	First	May 8-20	Jeremiah Hanley	J. A. Rosenberg
La.	New Orleans	First	May 8-13	Morris Plotts	Chas. S. Craighead
	Springhill	First	May 13—	Melvin McKnight	G. D. Wilson
	Hagerstown	Bethel	May 8—	David & Mrs. Howe	A. J. Barrett
Md.	Midlothian	Trinity	May 13—	Koonce-Blackwell Tm.	J. L. Tate
	Pasadena	A/G	May 6-20	Mildred S. Kimel	W. H. Helms
	Newburyport	First Pent.	May 8-13	David A. Lewis	Kenneth H. Taylor, Jr.
Mass.	Benton Harbor	Fairplain	May 8-20	Bob & Jeri Winford	Donald G. Foote
	Boyne City	A/G	May 8-20	Robert J. Price	Eldon K. Miller
	Ecorse	Metropolitan	May 1-13	Jas. S. Pierce	C. Ausbury
Mich.	Lansing	First	May 8-20	Olshevski Musical Tm.	Leo Tomko
	Springfield	A/G	May 8-20	Ray C. Eskelin	Thomas Skoog
	Detroit Lakes	A/G	May 8-20	Dave Tonn	Claude Bratvold
Minn.	Columbus	First	May 6-20	B. R. Minton	Norwood Seymour
Miss.	Greenville	First	May 8-20	Frank Martin	L. C. Cunningham
	Waynesboro	First	May 7-20	Shelvey Holland	J. H. Carlisle
	Bolivar	A/G	Apr. 29-May 13	Woodroy Oxner	C. C. Wiegand
Mo.	Bourbon	First	May 7—	Ward & Mrs. Popejoy	Bill Popejoy
	Columbia	* First	May 6-13	Gladys Voight	Charles Parker
	Lee's Summit	First	May 8-20	Joe & Mrs. Palmer	Robert Palmer
Mont.	Superior	A/G	Apr. 29-May 6	Evelyn Glosser	Bert Dick
	Omaha	Glad Tidings	May 6-13	The Musical Cavallinis	L. E. King
	Theford	Bethel	May 6-20	Jerry & Joy Spain	Paul Sherman
Nev.	Sparks	A/G	Apr. 25-May 7	Ernie Eskelin	Gerald Fischer
N. J.	Atlantic City	Grace	May 6-20	J. W. & Mrs. Beam	Robert LeMon
N. Y.	Middletown	Trinity	May 8-13	John Wesley Briscoe	Alfred Chamberlain
	Oswego	A/G	May 6-13	James George	Stanley Andersen
	Rochester	Bethel Full Gosp.	May 9-20	Warren Litzman	Phil Wannemacher
N. C.	Morganton	First	May 2-20	V. M. & Mrs. Dullabaun	James Parton
	Windsor	Elizabeth	Apr. 26-May 13	Peiffer-Harden Team	R. Hoggard
	Mandan	Bethel	May 8-27	Wes & Pat Larson	Herman Johnson
N. Dak.	Cuyahoga Falls	A/G	May 8—	James Tucker	L. A. Thompson
	Girard	Summit	May 8-13	W. W. Martin	Richard L. Barth
	Oberlin	A/G	May 8-20	Arnold & Anita Segesman	Howard E. Spriggs
Ohio	Youngstown	Highway Tab.	May 8-20	Ron Prinzing	E. J. Schlossmacher
	Afton	A/G	May 8-20	Billy & Mrs. Guthrie	L. M. Eatherly
	Oklahoma City	South Linn	May 7—	Al Davis	J. P. Davis
Pa.	Allentown	First	May 8-20	Tommy Barnett	A. D. Skymer
	Fallentimber	Hollentown	May 6-20	Perrello Brothers	J. B. Kelly
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	Archer City	First	May 6-20	Fisher-Check Team	Clarence C. Combs
	Hereford	A/G	May 7-13	Winferd Mack	V. W. Marcontell
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	Texas City	First	May 9-20	Mike Wright Family	Joe Mazzu
	Waxahachie	First	May 6—	Freddie Richardson	L. W. Dollar
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	Grandview	A/G	May 8-13	Christian Hild	Frank Schneider
Wash.	Kingston	A/G	May 8—	Wesley W. Fleming	Leland V. Gross
	Marysville	A/G	May 9-18	Bob Watters	Edwin Smith
	Sedro Woolley	Bethel Tab.	May 8-20	The Tanner Team	Carl O. Gunderson
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	Ingersoll, Ont.	The Pent. Tab.	May 9-20	Kudra Musical Team	K. S. Running

\* Children's Revival

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that THE PENTECOSTAL EVANGEL is made up 25 days before the date which appears upon it.

## THE LONELY ROAD

Many evenings Jimmie would make some pretext for going upstairs in order to steal to his baby's bedside, take one little hand into his own and whisper, "Lord Jesus, bless her and keep her. Save her soul. Don't let her grow up so filled with false teachings that only with difficulty will she be able to find Thee or stay close to Thee."

For her first birthday he bought Mary Anne a huge pink rabbit. "What a daddy," Janyce laughed. "She's but a baby. She can't appreciate that yet."

"Why of course she can," he retorted almost gaily. "She'll soon be in kindergarten." He got down on his knees and coaxingly held out the toy.

"Peter Wabbit is his name, Mary Anne. Look what Mother and Daddy got for your first birthday. Like?" The baby looked brightly at the toy, said "da," and poked a pink little finger into Peter's shining eye.

That evening as Jimmie stood by her bed he looked down in perplexity

(Continued from page nine)

at a black chain dangling from the head of the bed. He fingered it and found it was a rosary. His displeasure mounted when upon the dresser he saw something else that was new: a small statue of the Virgin Mary.

With both offending articles in his hot trembling hand he blazed at his wife: "What's the meaning of this rosary and statue in Mary Anne's room?"

Janyce answered in an even voice: "The rosary is my birthday gift to her, and my mother gave her the statue. What of it?"

"What of it? What are you trying to do? Ram Catholicism down her throat before she can even speak?"

"You're shouting again."

"You bet I'm shouting. And I'll continue to shout. I want your mother to stay out of this. She's not going to influence my child with her blind, superstitious, priest-dominated religion."

"That's my business, not yours." She jumped up angrily and taunted

him: "You made a bargain and now you're not man enough to live up to it. You swore to let me take care of our child's religion and now you're trying to welsh. Listen Mister Branton, you made an oath in God's sight and before witnesses. You can't help yourself."

"I can't, can't I?" His face livid, he jerked the rosary apart and threw its beads against the wall, then smashed the statue on the floor. "I'm going to break that oath. I sinned by making it. I'm not going to sin by keeping it and injuring my baby's soul."

Awakened by the quarrel, Mary Anne began to cry. With a scornful look at him, Janyce hurried upstairs. Jimmie stood uncertainly a moment, then put on his coat and stormed out of the house.

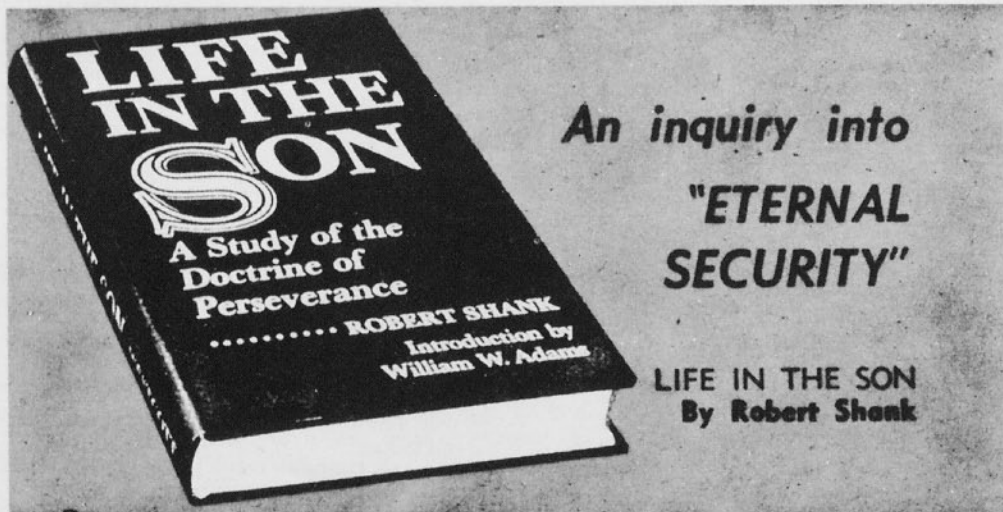
Anger raging within him, he strode block after block through the dark night. The lights of the city dropped behind him, and he was in the open country. As hours passed, bodily weariness set in, and with it a mood of growing despair. Despite his decision to renounce his pledge he felt it would be no use.

The odds were against him. Being gone at the office all day, his wife's being with Mary Anne continuously, her own deeply imbedded faith in Catholicism, his own weaker faith, a shrinking from alienating the child from its mother in any way, the continual pressure which would be brought to bear by Janyce's relatives and by the church—Jimmie was beaten and he knew it.

Miserably he looked up into the heavens. "Dear God—my Father," he prayed, "it's too late, it's too late . . . I should never have signed that contract, and sworn my little girl's faith away. . . . In spite of the errors she will be taught, watch over my little girl and somehow bring her to Thee. And please, dear Father, help me—oh, help me to bear the lonely years ahead. In Jesus' name. Amen."

At last he looked about, his somber brooding eyes wearily seeking the way back to town. Long and cold and lonely it stretched before him. At the far end gleamed the lights of the city. Turning his coat collar up against the cold, he slowly climbed the bank of the road.

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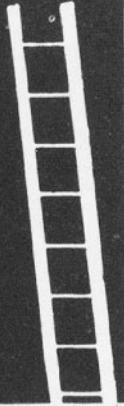
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## FIGHTING FIRE WITH FIRE

(Continued from page five)

It would be absurd to pretend to rejoice because of trouble, but we can rejoice in spite of trouble because of our inward possession of God's Spirit.

Here again the *fire of faith* can also be used successfully against this *fire of trial*. In God's "Art Gallery of Faith," we view the pictures of those who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Hebrews 11: 33, 34).

God intends that His Church, which possesses the secret of fire more powerful than any known to man, should stop the advance of all the "strange fires" of the world, the flesh and the devil!

### THE FINAL FIRE

God's final act in the great drama of His redemptive plan will be the fighting of Satan's fire with the divine fire of everlasting judgment. "For our God is a consuming fire" (Hebrews 12:29).

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord" (2 Thessalonians 1:7-9).

## HE SATISFIES

(Continued from page four)

travail over you will not be satisfied until you put your hand in His and say, "My Shepherd." You may do that right now. There is nothing to hinder you. Then you will see that He is well qualified to be your Shepherd right now.

"I SHALL NOT WANT." Amid all the sorrow and want of the world, the Lord's sheep are well supplied. The cry of the worldling is contained in the weary confession, "I perish with hunger." But the boast of the saints rings through the glad assurance, "My God shall supply all your needs according to His riches in glory by Christ Jesus."

Your experience may seem to contradict that glad announcement, but perhaps you have not by faith sought and appropriated the supplies which have been placed ready at your hand. Or perhaps you have not made your request known to God with prayer and supplication. Or possibly your hour of need has not yet come; or else you have misunderstood your real need and are seeking for something which would do you harm. For it is true forevermore that "there is no want to them that fear Him." He *is* able to make all grace abound, and He *does* make all grace abound.

Oh, bind this bright assurance to your heart; and whatever perils may menace and threaten you, whatever may assail, go forward, stepping out in faith, encouraging your heart by this sweet refrain: "The Lord is my Shepherd, I shall not want."

## BIBLE VERSE



O taste and see that the LORD is good: blessed is the man that trusteth in him. PSA. 34:8



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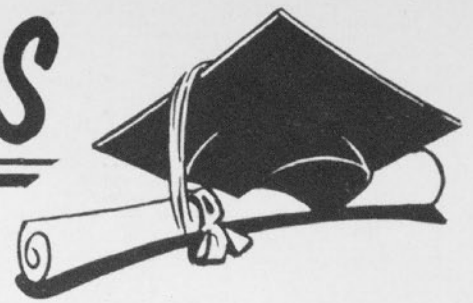
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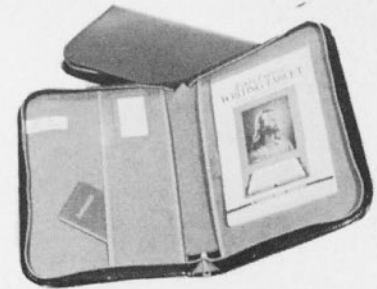


9 There went in two and two unto Nō'ah into the ark, the male and the female, as God had commanded

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THE beginning of 9 And it came to the gospel of Jesus those days, that Jesus Christ, the Son of from Nazareth of and was baptized God;

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# Men Die in Strange Ways

By ARTHUR H. TOWNSEND

PEOPLE HAVE DIED IN PECULIAR, ALMOST UNBELIEVABLE ways.

Harold Lee Duncan was mowing his lawn. His wife and two children were watching. Suddenly Duncan grabbed his left side, walked a few steps, staggered, collapsed, and then died. A half-inch piece of wire, no bigger than a pencil lead, had been hurled into his heart by the power mower he was using. His death was sudden.

A twenty-four-year-old newspaper reporter, Jost Lemann, put a bottle on top of his head and asked another man to shoot it off. J. Poetschke took aim with a .38 calibre pistol, pulled the trigger and missed. The bullet penetrated the head of Jost Lemann. He died on the spot, and the "William Tell" episode ended in a tragedy.

A little girl Theresa Conn, was playing hide-and-seek with her dog. She hid a ball on the table and waited for her dog to find it. The large collie dog jumped up on the table to get the ball. In doing so the steel table was upset and crashed down on Theresa's head. She was pronounced dead on arrival at the hospital. The dog unwittingly had killed her.

Carlos Umbos was fishing in Pampanga, in the Philippines. Police reported that he opened his mouth to yawn. A fish jumped in and became stuck in his throat. He choked to death before the fish could be pulled out.

Mario Cianca entered a funeral parlor and saw a man rise with a satisfied smile from a coffin. He died of shock. Pedro Fernandez, owner of the parlor, had been measuring the coffin for a client about his own size. The shock of what he thought he saw was too much for Mario Cianca.

People have died in different, amazing ways. But the most important thing to consider is, "Were they ready?" How they died is not so important, but they should have been ready. Death—with one's boots on or off—is final. To be ready is all important.

Goliath died, being hit by a stone; he was *not* ready for death. He had defied the God of Israel. "The stone sunk into his forehead; and he fell upon his face to the earth" (1 Samuel 17:49).

Stones also caused the death of Stephen, but he *was* ready. He had glorified the name of Jesus by his outstanding witness. When the stones crashed against his body his face shone as the face of an angel. "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit" (Acts 7:59).

King Saul of the Old Testament was *not* ready. He had disobeyed the word of God. Samuel told him, "To obey is better than sacrifice, and to hearken than the fat of rams. . . . Because thou hast rejected the word of the Lord, he hath also rejected thee. . . ." (1 Samuel 15:22, 23). "Saul took a sword, and fell upon it" (1 Samuel 31:4).

Saul of Tarsus died by a sword, too, but he *was* ready when he bent his head at the command of the executioner. His testimony was, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:6, 7).

When death comes your way, friend, what matters how you die? Wire, bullet, dog, fish, shock, stone or sword will make no difference. The big question is: where will you spend eternity? God's solemn word is, "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

He further says, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

"Believe on the Lord Jesus Christ, and thou shalt be saved."