

FILE COPY

December 9, 1962

TEN CENTS

The Pentecostal  
*Evangel*

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



MT. RAINIER AND TIPSOO LAKE  
COURTESY UNION PACIFIC RAILROAD

### WHAT PRIDE WILL DO

Men talk about sin with a silly grin as if it only had to do with sex or swearing. Sin is rebellion against God. It is run by pride, and it ruins men. Beside pride all the frightening diseases of our day are dandruff. It is pride that jams hell. It is pride that drives men mad for more, crazes them with the idea they deserve more: that says their way is the only way and damns them in the stagnant *status quo*. It is pride that sours friendship, strangles love, devours faith, blinds men to their need of God and segregates them from their neighbor, fixing them in front of the mirror, and placing them in solitary confinement.

—DAVID A. REDDING, from *The Parables He Told*  
(Fleming H. Revell Company)

### A CURE FOR SELF-PITY

Self-pity is not only a useless pastime, but a dangerous one. It can be fatal to the soul! A Chinese man who lost his wife and five children in a bomb explosion was tempted to feel sorry for himself at first. However, he took his troubles to the Lord in prayer, and was led to offer his services to an orphanage. There he found such happiness in helping to care for a family of a hundred children that his face shone.

The best cure for self-pity is to set your mind on the troubles of others. Prayer will help.

### ADDICTED TO GOOD HABITS

Millions are addicted to alcohol, dope, and other evil habits. This kind of addiction ruins their lives and the lives of others. But it is possible to be addicted to *good* habits instead. The apostle wrote to the Corinthians commending the household of Stephanas because, as he put it, "they have addicted themselves to the ministry of the saints."

What a blessing comes through this ministry. To visit the sick and comfort the bereaved; to write letters of encouragement; to show hospitality; to pray one for another; to be friendly: this is an addiction that brings joy to all and glory to God.

There are lonely lives all about us hoping someone will be friendly. Just a kind word, a bright smile, a warm handclasp may lighten their load. Friendliness can become a habit and it is a good one to cultivate.

Let us be addicted to this spirit of ministry—the spirit

### Day by Day in Your Bible

## Read It Through in '62



December 9—Begin 1 Thessalonians 1

December 15—Finish Titus 3

of serving others. Let us be controlled by these Christ-like habits and see if our lives, too, will not be happier.

—FRANCES HUMPHREY

### KEEPING BALANCED EMOTIONALLY

Christians who by nature are bright, cheerful, vivacious, must take great heed to maintain spiritual balance, for under the varying pressures of this work-a-day world they will reach lower lows than others who are less endowed emotionally. For this kind especially, neglect of prayer over a protracted period of time could result in spiritual suicide.

Consistent prayer offers the necessary balance of power for victory over the devil, the world—and the flesh. Good feelings have no creative power to produce good Christians. God in Christ is still the Alpha and Omega of our Christian life on earth. He is the only Creator, and His power for successful, spiritual living is received by faith through prayer.

No amount of emotional well-being can produce godliness, but the right amount of godliness can produce happiness and contentment unimaginable. Let us be careful to preserve the prayer habit. —Leslie W. Smith

### ARE YOU A BEE OR A BUTTERFLY?

Some insects subsist on the nectar of flowers. The bee and the butterfly are among them. The latter darts down here and there, and sips only the external nectar. Then off it flies to other readily available sap.

How different it is with the bee. If the flower has depth, the bee goes to its bottom. If the flower is closed, the bee exerts itself and explores its innermost recesses. Ere long, winter comes. The butterfly dies in October. The bee is safe in its hive, amid the fragrant nectar it acquired with diligence.

When reading God's Word, do not skim over it superficially, but go to its depths. —Gospel Herald

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

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

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## Giving God His Tenth

The principle of giving a tenth of one's income to God is a scriptural principle. If we violate it we do so at our own peril and forfeit the blessings that are promised by the Lord to them that obey Him.

Whether it be a boy with a ten-cent allowance or a Texas oilman with a million-dollar income, if the individual is a child of God who wishes to obey the Biblical injunction, "Honor the Lord with thy substance, and with the firstfruits of all thine increase," he will tithe. He will give one cent out of each dime—or at least \$100,000 out of each \$1,000,000—to the work of God.

The tithe is based on one's gross income before deducting taxes, personal insurance, or other living expenses. For example, the president of an oil company in Dallas recently sold his petroleum company interests and cleared about twenty million dollars from the deal. He gave ten per cent of that amount (about two million dollars) to a project of his church.

Of course, few people are able to make such large donations as this. Most of the support of Assemblies of God churches and mission projects comes from silver coins, dollar bills, and five-dollar bills given by faithful tithers whose weekly or monthly income is not large. The Master still stands by the treasury watching how we give, as He did long ago, and He smiles at the poor widow, or pensioner, or wage earner who, though they cannot write large checks to the church, faithfully put in what they have. He smiles approvingly and says, "They have done what they could"—and when everyone gives according to his ability there is a considerable sum to finance the gospel work.

The tithe should never be withheld simply because one has taken a dislike to the preacher. This actually happens sometimes. Yesterday we received a pathetic letter from a pastor requesting prayer for guidance because a small group of his members, whose tithes formerly were the main means of supporting the church, were holding back. The church was not receiving enough money to pay expenses and the pastor said it appeared that if he did not leave the church might split. Many a poor preacher has been "starved out" like this but it is a pity when such strife appears in any church. The tithe is not ours, but God's. It is money He has given to us in trust, not to be used as a weapon of vengeance but to be invested wisely in the work of His kingdom. If we recognize our responsibility as stewards we will bring our tithes and offerings to Him cheerfully—not because we have to, but because we love Him.

Faithful pastors, evangelists, and others who have been divinely called to devote themselves to gospel work must be supported. Moses said, "Thou shalt not muzzle the ox when he treadeth out the corn," and Paul gave that very practical principle a spiritual application when he wrote to the Corinthian church regarding the support of the ministry. "They which preach the gospel should live of the gospel," he wrote (1 Corinthians 9:14). He reminded the Corinthians that just as the ox had a right to eat some of the corn it was threshing, so the minister who labored among them in the gospel had a right to reap their "carnal things"—or, as a better translation has it, "material benefits." In another place he wrote, "The labourer is worthy of his reward" (1 Timothy 5:18). Let us bring all the tithes into the storehouse and prove the promises of God. He has promised special blessings to faithful stewards. —R.C.C.



# GOD'S WORD

## The Hope of the World

By W. STANLEY MOONEYHAM

AS I HAVE BEEN READING THE PAPERS AND NEWS-magazines recently—and especially as I have received first-hand reports and talked with missionaries from many parts, of the world—two lines of a poem that I remember from my high-school days keep coming back to me:

*“We are living, we are dwelling,  
In a grand and awful time.”*

I know I don't have to argue the truth of that point with you. We live in a world that is in trouble, in turmoil, in conflict, in crisis. Dr. William Gillam of the Oriental Missionary Society recently said:

“The mid-twentieth century will undoubtedly go down in history as the point where crisis became universal and where anarchy displaced order. To thinking Christians our turbulent times bear an ominous portent. To say the least, the Christian missionary movement is deeply implicated. We are in crisis . . . we face unanticipated decision, and unavoidable emergency action. Our carefully elaborated programs are upset and we meet problems we have not thought through. The hour is late, but we must prepare for emergency, and quickly develop a strategy for crisis. But how do you prepare for crisis?”

During the past 50 years the world's population has increased by 75 per cent, until the present population is approximately 2,906,000,000. It is estimated that by the year 2,000 at the present rate of increase the world's population will more than double and reach some six billion! Fifty-five per cent of the world's population is found in the Far East, that area from Afghanistan to Korea.

The church is faced with the stark statistic that there are more unevangelized people in the world than ever before. Don Hillis has written: “If the population of the world could be compressed into a community of 100 people, 75 of them would be uneducated, underclothed and underfed; 37 would live under Communist domination; 25 would belong to the Roman or Eastern Catholic Churches; 15 would be Moslems; 11 would be Hindus;

and 15 more would be either Confucianists or Buddhists. Only eight would be Christians.”

That is only one out of every thirteen—a sobering fact, isn't it? But there is another fact that's even more alarming. We are not gaining—we are losing ground fast. If the present ratio continues with the population increase, Protestant Christianity will represent only four per cent of the population of the world by 1980, and by the year 2000 only two per cent; that is one out of every fifty!

The world is in serious trouble. Despite the godless hordes which have roamed its mountains and deserts since civilization began, it has never seen a scourge like that of brutal, atheistic communism. In a little more than 40 years it has twisted its slimy tentacles around nation after nation until it has squeezed out freedom, human dignity, and spiritual values.

Here is the chronicle of its terrifying progress: Lenin established it in 1903 with 17 men. He conquered Russia with 40,000 in 1917. By 1937 there were 170,000,000 Communists, or eight per cent of the world population. And from this obscure beginning, communism now engulfs one billion people.

These figures were programmed on a tape and fed to that marvelous mechanical brain, Univac, not long ago. Then Univac was asked, “On the basis of these facts, when will communism conquer the world?” The answer the computing machine gave was this: By 1970, communism will have brought two billion people—or 66 per cent of the world population—under its control. By 1973, Univac said, their world conquest will be complete!

After a meeting of the international Communist leaders not long ago, Khrushchev announced 1973 as target date for world domination. Univac says such a feat is possible!

Unless there is dramatic human counteraction or divine intervention, the free world may have only a few years left. Paul warns us, “We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil” (Ephesians 6:12, Phillips).

Not only is the world in trouble, but our nation is in trouble. If we suddenly lost our veneer of respectability, any city in America would make Sodom and Gomorrah look like pikers.

The author is Editor of the NAE magazine *United Evangelical Action*. The accompanying article is a condensation of an address he gave this summer before the National Association of Free Will Baptists, of which he is Moderator.

The evils that toppled the Roman Empire and other great civilizations of the past are already at work in the soul of America. In his book *The Decline and Fall of the Roman Empire* the famous historian Gibbon sets forth five reasons why Rome fell. (1) The steady increase of sexual immorality, divorce, and the breakup of the home. (2) Higher and higher taxes, until the load became unbearable, while officials continued to spend public funds with reckless indifference. (3) A mad desire for excitement leading to all sorts of moral extravagances which finally engulfed the empire and destroyed it. (4) An increased political pressure for the machines of war while completely disregarding the destructive elements at work within the empire. (5) A decline in religion and a withholding of support from character-building institutions. There is an alarming parallel between modern America and ancient Rome on these five points!

America is sick! And we may be sick unto death. No more apt words can be found to describe our sad condition than those used by Isaiah to describe Israel: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward... the whole head is sick, and the whole heart faint" (1: 4-5). We have become soft, satisfied, and senile. The church is no longer young and vigorous; it is old and weak. It no longer thrives through the power of the Holy Spirit; it barely survives—and that through its established bureaucracy. We are hard-pressed to repel the attacks of Satan upon our own strongholds, much less come to the rescue of a dying nation.

Is God dead? Has the Holy Spirit gone back to heaven? For all practical purposes in many of our churches He may as well have. We are doing very few things in our churches, brethren, that we couldn't do as well without the Holy Spirit—and I say that reverently.

Phillips translates Paul as saying to the Ephesians: "Take your stand then with truth as your belt, righteousness your breastplate, the Gospel of peace firmly on your feet, salvation as your helmet, and in your hand the sword of the Spirit, the Word of God."

Here is our weapon! The sword of the Spirit, the Word of God—alive and sharper than any sword, mighty even to the tearing down of the strongholds of the enemy. It is feared by its enemies, loved by its friends,



respected by all, but how often do we wield it? Someone has rewritten a familiar hymn to fit the mood of the modern church:

*"Like a mighty tortoise, moves the Church of God,  
Brothers, we are treading where we've always trod."*

We need to go back and rediscover the blueprint for the Church in the Book of Acts. Dr. Clyde Taylor tells of a Communist family in Ceylon that was saved a few years ago. They were filled with zeal and enthusiasm. They didn't know much about modern church methods so they just turned their Communist techniques into spreading the Gospel. They just went from house to house. They sat around with these families and they talked everywhere they went. Their main topic was the Gospel. And in eighteen months they had won enough people to Jesus Christ to have a congregation!

Do you know where the Communists got their strategy? Why, they learned it from the early Christians who used it to whip the devil up and down every street in Jerusalem. Read it in Acts 5:42: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Communism attracts people because it gives them something to live for. It says, "We are going to change the world; here is a program worthy of your dedication and sacrifice." That is why the people are willing to toil and suffer for communism. If the world could see enough Christians who are willing to outdo and outdie the Communists perhaps they would put more credence in the Book which we hold out as the hope of the world.

The Bible holds the key to our national problems, too. There is not a social, political, racial, or economic problem that could not find its solution in the Bible.

I've been doing some reading recently about a revival that swept up the Appalachian Mountains in our early history and literally transformed the state of Kentucky. Logan County in that state had a notorious reputation. It was the refuge for escaped murderers, horse thieves, highway robbers and counterfeiters. People from the East who visited this frontier section were shocked by the swearing, fighting, Sabbath-breaking and lawlessness which prevailed.

But under the zealous and persuasive preaching of James McGready, a Presbyterian minister of Scotch-Irish decent, a great awakening began which came to be known as the Cumberland Revival. Peter Cartwright was another preacher of the era. And the Word of God, faithfully and powerfully preached, wrought a miracle in Logan County. A witness writing to an eastern correspondent described the effect: "I found Kentucky to all appearances the most moral place I had ever been. A profane expression was hardly ever heard. A religious awe seemed to pervade the country."

And as the frontier swept westward, still these faithful ministers went everywhere preaching the Word. The power of God continued to be released through the Bible as new churches were established in every outpost. One such man who found his ministry in the needy home mission field was C. C. McCabe, a Methodist. One day while traveling on a train he noticed a newspaper report which stirred him deeply. The celebrated infidel, Robert G. Ingersoll, had just told a "free-thinkers" convention

*(Continued on page thirteen)*

# Marks of Error

False cults can be exposed by subjecting them to five simple tests.

By MICHAEL P. HORBAN  
*Prince George, British Columbia*

"TAKE HEED THAT NO MAN DECEIVE YOU," WAS THE warning of Jesus Himself. The apostle Paul tells us that men who teach lies will appear with great power and frequency toward the end of the age—"in the last days." It should be noticed that these deceptions and lies are in the field of religion. Many New Testament passages predict false Christs, false prophets, doctrines of devils, delusions, and departures from the faith. And today our land is being flooded with this sort of thing.

So many voices are raised claiming to hold the truth. What are we to believe? How can we tell truth from error? How can we know what is true and absolute in the area of religion? When it comes to food, it is not only necessary to know what is good for us; it is also important to know what is bad for us. And so it is in spiritual matters.

In spiritual matters, God has joined grace to truth. "Grace and truth came by Jesus Christ" (John 1:17). Error is tragic. It is possible to believe a lie and be damned (2 Thessalonians 2:12). There is a great deal at stake here. Eternal life depends on a knowledge of the truth. There are a number of key points at which error can be spotted and identified readily. We consider five of them:

1. *When something else is brought alongside the Bible and placed on a par with it.*

This is a sure sign of error. We must always keep a clear distinction between the Word of God and the word of man. No tradition, no dogma, no revelation vision, no writing, no speculation can be ranked with the Bible. The only voice to which we can listen with confidence is the voice of God. Nothing can be more tragic than the substitution of the voice of man for the voice of God. Only the Bible is the Word of God.

Certainly there is no room for another gospel. Paul pronounces a curse upon any man or angel who would

invent a new one, or destroy the gospel of grace. When touring the Temple Square in Salt Lake City, I heard one of the guides explaining the Mormon faith. He insisted they taught the "pure gospel of Jesus Christ." But this is just the point: when you add the Book of Mormon to the Bible you do not have the "pure gospel of Jesus Christ."

In this connection, Proverbs 30:5-6 should be noted: "Every word of God is pure. He is a shield to them that trust in him. Add thou not to his words, lest he reprove thee and thou be found a liar." All who add to the words that God has spoken will fall under God's reproof. He will apply to them the harsh epithet of "liar." We simply are not permitted to bring anything alongside the Bible. It is a complete unit. All we need to know to please God is found in the Scriptures.

2. *When Christ is regarded as something less than God Incarnate.*

The supreme question is still, "What think ye of Christ? whose son is he?" One thing that is indispensable to true Christian faith is a settled conviction that Jesus is God Incarnate, in whom "dwelleth all the fullness of the Godhead bodily." The Scriptures teach the full deity of the Lord Jesus Christ. Any teaching that would reduce Jesus to simply an elder brother, prophet, teacher, or some type of "junior God" is wrong. This is the error of Jehovah's Witnesses, Christian Science, Unity, Christadelphianism, and a host of other false teachings.

The Lord Jesus Christ is not just one name in a catalogue of the world's great men. Even to say that Jesus is the greatest man who ever lived is not enough. The rank of Jesus is not to be compared with any other rank. Jesus is God. In Him God was manifest in the flesh. He is "the Lord from heaven." The rock-bottom fact upon which Christianity rests is the Person, death, and resurrection of Jesus Christ. As sinners we

need a Saviour, and only a divine Saviour can save us. And He does!

Now the Bible was written to lead us to faith in the divine Christ: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). The death of Christ does not automatically secure salvation. A failure to rest one's faith on the divine Christ robs one of all the benefits of His atoning work. Jesus made this plain when He said; "If ye believe not that I am he, ye shall die in your sins" (John 8:24). The cultist does not know who Jesus is. We take our place with Thomas and say, "My Lord and my God."

### 3. *When the Cross is not central.*

Most cults major in secondary things—physical culture, health, mental hygiene, patriotism, clairvoyance, date-setting, prophecy, and any number of other things. The real problems of man are sin and death, and the divine remedy is Jesus Christ crucified and risen from the dead. The cultist fails to keep the Person and the work of Christ central.

The whole point of the gospel is in the Cross. Jesus died as our Sin-bearer. In His death He did that which is final and decisive—something that enabled Him to cry, "It is finished!" That redemption changes our fate forever. This is the very essence of the gospel. We are to declare that God has done it! To miss this is to miss everything. And the cultist misses it. Next time someone comes to your door with their false brand of religion, ask him if he can tell you what the gospel really is. They just cannot pinpoint it as Paul does in 1 Corinthians 15:1-4.

### 4. *When salvation is not by grace.*

When you come right down to it, there are only two kinds of religions in the world: God's is grace and all the others are works. It is hard for men to grasp the fact that God's salvation cannot be earned or deserved. Neither is it for sale.

How sadly that word "grace" is neglected in some circles. It is a deep, rich word that stands for all that God is—all that is in His heart toward us. It takes the whole Bible to explain God's grace. It takes the coming of the Son of God to express it. Grace is God's favor to the ill-deserving. When God gives blessing instead of judgment, that is grace.

When we say that salvation is by grace, we mean that we contribute nothing towards it. It is the gift of God. We do not have what it takes. We are bankrupt sinners, and He saves us out of the goodness of His heart—without money, without works, without delay. Salvation is pure grace in which God gets all the glory.

All cults and false teachings miss the thought of grace completely. Grace does not fit into their scheme. That is why they do not know where they stand with God. They have no assurance of forgiveness. Over against such uncertainty and confusion the believer can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He is trusting in Christ. He is sure of his ground.

### 5. *When there is failure to depend upon the Holy Spirit.*

Even a religious way of life without the work of the Holy Spirit is unreal. It is the work of the Holy Spirit in the heart that preserves the gospel from being merely head knowledge. Salvation is not a system of thought spun out of a philosopher's head. It is the power of God bringing new life to the soul.

Those who load men with thoughts to think, laws to keep, and sacrifices to make in order to develop spiritually, do not understand man's real need. Man is dead spiritually and he must be born of the Spirit. There is no other way to begin the spiritual life.

True faith recognizes the work of the Holy Spirit. The real work is not merely psychological, or mental, or emotional. It goes deeper than that; it is spiritual. And nothing spiritual is accomplished apart from the ministry of the Holy Spirit. He is God in contact with His creatures. The Christian faith is not merely religious machinery. If there is anything that completely misses the true nature of Christianity, it is the idea that it is merely a system of ethics. The truth is that the gospel is the power of God—it brings life, spiritual life, to those dead in sin.

Jesus clearly stated that the world cannot receive the Holy Spirit. It does not know the Holy Spirit. This is why there is no spiritual life in the cults—no conviction of sin, no assurance of salvation, no spiritual understanding. Why does the Holy Spirit not work in the cults? It is because the Person of Christ and His saving work are not central. The Holy Spirit is the Spirit of Truth. He will not bless error, speculations, and human opinion. He blesses His Word. He testifies to Christ and exalts *Him*.

These are some of the marks by which Satanic counterfeits of true religion can be identified. We must raise a warning voice against them. We must resist and refute those who deny "our only Master and Lord, Jesus Christ." " "

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#### WHAT WE THINK

It is odd how many, even among those who name the Name of Christ, consider that it matters little what we think or what our minds feed upon. Action and speech begin in the mind. The thoughts we think unconsciously influence our conduct. As we think so we are.

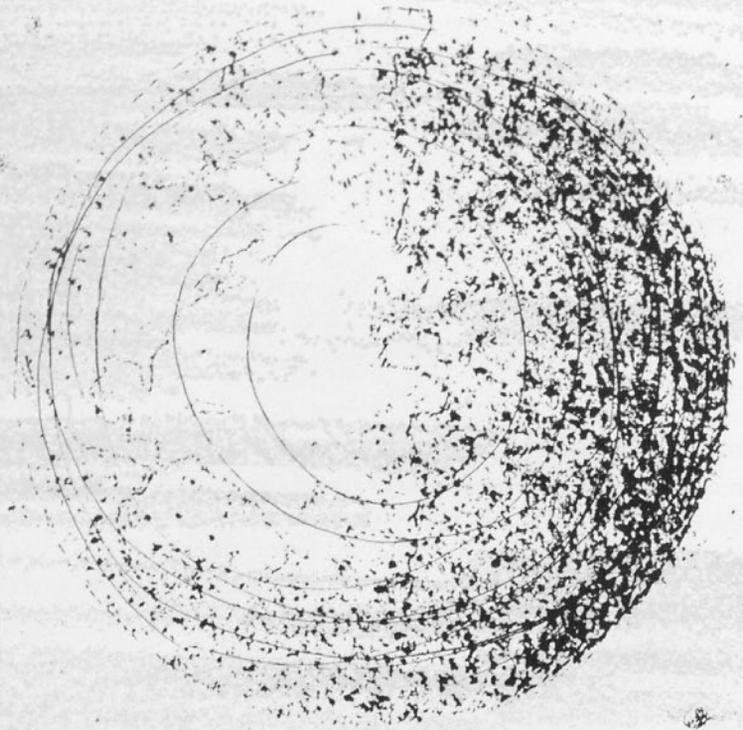
The Spirit of God uses the Word of God to reveal the thoughts and intents of the heart. That is the only way we can really know ourselves, for the human heart is deceitful above all things.

We are responsible to see that our every thought is brought into captivity unto the obedience of Christ.

—Joseph R. Flower,  
in *Empire State Beacon*



*Erudite individuals scoff at persons who still believe the world is flat but some of them make worse mistakes themselves about more important matters.*



# Is the World Really Round?

By RAYMOND L. COX

IS THE WORLD ROUND OR FLAT?

"Really now," you may object, "you can't be serious. Haven't you heard of Columbus?"

But I am serious and sincere in asking the question!

More than a few still insist that the earth is not a sphere but a plane! Indeed, this proposition holds an important position in several religious systems. A leader of one such cult returned to his headquarters in the South from an around-the-world excursion. He was met by reporters who demanded, "Do you still maintain that the earth is flat?"

"Certainly!"

"But you journeyed all the way around it!" objected the astonished newspapermen.

"The world is flat, all right," insisted the religious leader. "I just traveled around the edge!"

It comes as a surprise to many when they learn that some still seriously suppose that this planet is flat. Most people think that Columbus settled that argument centuries ago.

Scientifically speaking, the world

is indeed round, but from a spiritual point of view it is actually *flat!* Because of sin, it lies prone and helpless in the barren levels of hopelessness.

Confessedly, iniquity is universal. The human conscience concedes the accuracy of God's diagnosis: "All have sinned" (Romans 3:23). Sin has infected humanity since the morning of time when, as Milton put it in *Paradise Lost*, "the fruit of that forbidden tree brought death into the world, and all our woe." Investigators may debate the age of the human race, but no one dares deny that mankind is old enough to know better!

Could you locate a sinless individual? Do you know anyone who has never perpetrated a dishonest deed?

The Hindus tell of a thief who devised a desperate expedient to deliver himself from the death sentence. On the eve of his scheduled execution the culprit called the jailer, to whom he entrusted a message to the king. "Tell His Majesty," the

criminal instructed, "that I know the secret how to make trees grow which will bear fruit of pure gold."

Reluctantly the jailer communicated the message, fearful that the monarch might resent it, yet more fearful that his refusal would result in his own disgrace. The king was interested. He stayed the execution.

The prisoner led the sovereign, accompanied by his Prime Minister and the Hindu high priest, to a secluded spot near the city wall. There he uttered a series of incantations, after which he fished a gold coin from his pocket. "If this coin be planted," declared the thief, "it will produce a tree whose every branch will bring forth gold."

"Plant it then!" ordered the king excitedly.

"I cannot," declined the criminal. "This must be planted by someone whose hand has never been stained by a dishonest deed. My hands, as you know, are guilty. Therefore, Your Majesty, I hand the coin to you. You may plant it."

The monarch hesitated. Childhood

scenes rushed through his memory. "I can't plant it either!" cried the sovereign. "I recall how in my childhood I pilfered money from my father's coffers. I too have been a thief."

The king passed the coin to the Prime Minister and commanded him to plant it.

"I cannot be certain of my own absolute honesty, Your Majesty," stammered the Prime Minister. "You know that I receive and disburse the tax moneys of the realm. I am exposed to manifold temptations. It would be a shame to break this charm by a blunder. The high priest is the man to sow the seed!"

The priest's face flushed as he remembered an incident when, as one writer picturesquely put it, he had "dipped his dukes into the tambourine." "I can't qualify for absolute honesty either," he lamented.

Confronted with this predicament the king addressed the condemned thief: "What can be done?"

The culprit answered, "Your Majesty, I respectfully suggest that it would be better for society if all four of us were hanged, since it appears that there is not one honest man among us!"

All men are sinners, although all are not equally evil in the expression of their iniquitous nature; neither are all as wicked as they might possibly be. Solomon spoke from experience as well as inspiration when he insisted, "There is no man that sinneth not" (1 Kings 8:46). Spiritually speaking, the world is flat.

But sinners need not recline prostrate in perversity. A remedy is available. Charlotte G. Homer rhapsodized:

"In loving kináness Jesus came  
My soul in mercy to reclaim,  
And from the depths of sin and shame  
Through grace He lifted me.

"He called me long before I heard,  
Before my sinful heart was stirred,  
But when I took Him at His Word,  
Forgiv'n, He lifted me.

"His brow was pierced with many a thorn,  
His hands by cruel nails were torn,  
When from my guilt and grief, forlorn,  
In love He lifted me.

"Now on a higher plane I dwell,  
And with my soul I know 'tis well;  
Yet how or why I cannot tell  
He should have lifted me.

"From sinking sand He lifted me,  
With tender hand He lifted me.  
From shades of night to planes of light,  
Oh, praise His name, He lifted me."

Not only does the Lord lift us from the mire of iniquity, He also stations us spiritually "in heavenly places in Christ Jesus." "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ," explains Paul the apostle, "and hath raised us up together, and made us sit together in heavenly places in

Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Ephesians 2:4-7).

Thus in the spiritual sense, the sinful world lies flat, but the believer has taken flight from this dull plane into one of blessing and power. Salvation is God's elevator from the depths of depravity to the heights of holiness.

Are you flat in sins, or has Jesus lifted you? "



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# What Is That to Thee?

by Enola Chamberlin



A LITTLE GIRL OF SIX RACED IN breathlessly from visiting a neighbor child.

"O Mother," she gasped, "Linda's mother and father had an awful fight. He slapped her and she threw..."

By this time the mother had drawn the child into the circle of her arm and put one hand gently across her mouth.

"Barbara," she said quietly, "have you forgotten, 'What is that to thee?'"

A look of dismay swept across Barbara's face. "I thought it was all right to tell you," she said.

"It is never all right to tell anyone," the mother said. "It is never all right for you to bother about

things like that unless what has happened concerns you. Linda's mother and father did not slap you. They didn't throw things at you."

Barbara giggled at the thought. "No," she said.

"Then," her mother went on, "what they did has nothing to do with you and me. And we should not talk about it. If it isn't nice we should forget it at once. Now run along and play. Be happy."

Barbara kissed her mother and went out. The mother turned to me. "I'm sorry," she said, for I was a visitor in the home.

"I'm not," I replied. "I want to know more about you. Too many mothers would have pumped the child

to find out all that happened."

"It may be a little thing," this mother explained, "but in my contacts with other people I try to live the words Jesus said, 'What is that to thee?' and I am trying to instill the same thing in my children. Jesus' next words were, 'Follow thou me.' You can't be following Jesus if you indulge in harmful gossip—in destructive thinking or talking. You can't be following Jesus if you concern yourself in any negative manner with things people do or don't do. That is what Peter was doing when Jesus said, 'What is that to thee?'"

That scene imprinted itself on my mind and the words, "What is that to thee?" took on new meaning. What a wonderful revolution there would be in the world if more people took those few words to heart—if more people began immediately to mind their own business (and their Father's) exclusively. My friend's experience is an example.

She told me that as she herself began to take to heart the words of Jesus in this matter, she noticed a slow but certain change beginning to take place in the attitude of people with whom she associated.

"I did not preach to my friends," she told me. "That is deadly. But when any bit of gossip—and I consider any negative remarks about peo-

FOR THE JUNIOR READER

BY DICK CHAMPION

## CODE MESSAGE

If you know that Jesus has forgiven your sins, you know He has performed a great miracle. But do you know how far He has removed your sins? This code message will tell you.

### CODE

A = Z, B = Y, C = X, D = W, E = V, F = U, T = G, H = S, I = R, J = Q, K = P, L = O, M = N. (If A = Z, then Z also equals A, and so on for all the letters of the alphabet.)

### MESSAGE

ZH UZI ZH GSV VZHG RH UILN GSV DVHG, HL UZI  
SZGS SV IVNLEWV LFI GIZMHTIVHRLMH UILN FH.

(To check your answer, look up Psalm 103:12.)

ple as gossip—was related in my presence, I simply said that it didn't concern me and that I was too busy with my own affairs to discuss other people's."

After a while her friends became ashamed to repeat gossip around her. Before long some of them were ashamed to repeat it among themselves.

"And today," she said, "most of them, I think, have come to see that minding other people's affairs is unchristian. We now have more time to discuss constructive things, and we have more energy and time to do them."

There is another side where being concerned about other people is harmful. Many people worry constantly about what others may think or say about them—so much so that they cannot live a natural life at all. They are continually fretting, lying awake at night fearing that they did not make the right impression somewhere the day before, or that they may not make a good impression tomorrow.

In this situation Jesus' statement could be turned around. "Follow thou me," and then, so far as other people's reactions are concerned, "What is that to thee?"

What is it to you if people condemn you? They condemned Christ to death. That probably will never be done to you. Follow Christ then, and let your indifference be a rock from which the small stones which people might throw bounce away leaving you untouched.

The world is as it is. We cannot change it. All we can ever hope to do is to bring about a change in ourselves and let our changed selves bring a change in others by our contact with them. We can hold our tongues when tempted to relate our neighbor's business. We can close our ears when anyone else desires to tell of it. We can cleanse our minds and hearts so that nothing other people do or say can rob us of our time and strength.

There was work to be done in Jesus' time. Peter, by concerning himself with something that was none of his business, was taking time and energy from that work. Jesus gently chided him for it.

There is work to be done today. Let us mind our own business—and our Father's. ❧

# Beautiful Hands

By ESTHER B. HEINS



RECENTLY MY LITTLE MOTHER AND I sat at the breakfast table. After she had folded her hands in prayer, my eyes thoughtfully, tenderly, lingered on her. How infinitely kind God has been that He should so graciously spare Mother's life past man's "allotted time." How wonderful that at eighty-five she still is the meticulous little lady I have always remembered—the tidy housekeeper, the tender guardian of the roses and other flowers!

If I were permitted but one word to describe Mother, I think I would reach for *gentle*. Yes, Mother is a gentle lady in every sense of the word. So often I say, "But Mother, surely you remember—I told you several times."

"Why yes, I believe you did mention it before—you see—" and a rather perplexed look fleetingly crosses her face as she continues gently, "I'm getting so forgetful! I'm sorry, dear."

Gratefully I recall, as I study Mother's aged, toilworn hands, the many kind deeds they performed for me when I was a little girl. The times she sat up late to finish sewing a dress for me—a dress I just *had* to wear the next day! The

times she comforted me through the long night hours of illness!

I shall always remember the great amount of "canning" she did for our family and others. My brother and I smile when we remember the ginger cookies! Many were the flower gardens she planted at each parsonage, even though she knew that, in true "preacher tradition," we would soon be moving.

Little hands—old hands now—but they are *beautiful* hands. They finger the leaves of her Bible morning, night, and often through the day. They place it under her pillow before she sleeps. They are hands scarred with service for God.

"O heavenly Father," I pray, "help me to always look at Mother's hands when I grow impatient. Help all sons and daughters—the world over—likewise to be reminded by their mothers' hands. Grant our hands, too, shall toil for others. Oh, that they might reach out to give; might draw in to love; touch gently to caress; be strong in trouble; reach down to lift up, and reach up to bring down Thy help!

"Blessed Saviour, above all else, help us to remember your hands and why they bear the scars of nails. Amen." ❧

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# LET REVIVALTIME HELP YOU— RELEASE IT IN YOUR COMMUNITY

REVIVALTIME IS A SOUL-WINNING ARM of the local church. It reaches those in your community that you cannot reach. It goes beyond the closed door and pierces the heart of the indifferent listener who "accidentally" tunes in for the first time.

Six years ago Mr. and Mrs. Warren Renick of Garden City, Kansas, attended a denominational church. While listening to *Revivaltime* they became interested in the full-gospel message and as a result began attending the Garden City Faith Tabernacle. Here they found that "something extra" they wanted from God.

Recently the Renicks, with their two young sons, visited the *Revivaltime* office still witnessing of their love for the Lord. They expressed the hope that some day one of their boys might attend an Assemblies of God Bible institute and prepare to be a minister of the gospel.

Many persons like the Renicks who would never attend an evangelical church listen to the broadcast service and become hungry for the full-gospel message—and eventually they attend a full-gospel church. In addition, *Revivaltime* reaches those who cannot attend church—the shut-ins, the prisoners, the hospital patients, and the servicemen—telling them that Christ is the answer to their needs.

*Revivaltime* goes with the college students from your community as they travel away from home to pursue their

education. It comes into the dormitory rooms of students who never darken a church door and tells them that there is more to be developed than the mind; there is a soul that needs care as well.

*Revivaltime* is now being released over more than 400 stations—forty-eight of which are outside the United States—and reaches an estimated audience of 12,000,000 persons in this country, with many millions more being reached abroad. Yet the broadcast has only evangelized a fraction of its potential audience. Statistics show that there are 170,000,000 radio sets in use in this country and 183,000,000 sets in the other nations of the world.

A large harvest of unreached souls, many in your own community, is waiting to be led from the darkness of sin to the light of God's love. If your community is without this message, you are missing a tremendous opportunity for evangelism.

Many persons do not realize that, although *Revivaltime* is released over the ABC network, it is also released over more than 275 independent stations. *You can have Revivaltime in your community.* Just follow the suggestions listed below and you can bring the full-gospel message via radio into your town.

1. Contact the local radio station or stations to find out what hours are available and the cost of obtaining the

best possible time. *Revivaltime* will provide an audition tape for use in contacting the station management. When this information has been gathered, contact the Radio Department to see if the release is advisable in light of other *Revivaltime* releases.

2. Airtime costs may be paid directing to the station either by a local church or churches, or by an individual or individuals; or, pledges and offerings from churches or individuals may be sent to the *Revivaltime* office. If airtime costs are paid directly to the station, *Revivaltime* will provide tapes free of charge. However, if there are adequate pledges the airtime costs as well as the tapes will be provided by *Revivaltime*.

3. Should you choose to pay the station directly you may sign a contract with the station and notify the Radio Department of the starting date. If the Radio Department is to pay the airtime from your pledges, sign a contract with the station in co-operation with the department and send a copy of the contract to *Revivaltime* for filing.

4. When you write to the Radio Department be sure to include the following information: (1) When tapes are to start going to the station; (2) information about the station (watts, kilocycles, call letters, and address); (3) time of release; (4) individuals or churches sponsoring the broadcast; (5) airtime cost.

5. At the end of each month, a report of the amount paid to the station for airtime costs should be sent to *Revivaltime* on the forms provided in the *Revivaltime* sponsorship packet. This report is to give contributing churches missionary credit. If more than one church co-operates in sponsoring the *Revivaltime* broadcast, list separately the amount contributed by each.

6. When these reports have been received by the Radio Department, receipts will be sent to contributing churches or individuals.

There is a potential listening audience in your community—an audience that is unaware of your church and that you cannot reach without help. *Revivaltime* can provide a witness to this audience for you. Introduce the full-gospel message to your community and then pray that souls will be influenced for Christ. Send your letter to *Revivaltime*, Box 70, Springfield, Missouri.

# GOD'S WORD

(Continued from page five)

that "the churches were dying out all over the land."

McCabe got off the train at the next station to dispatch a telegram which read: "Dear Robert: All hail the power of Jesus' name, we are building more than one Methodist church for every day in the year, and propose to make it two a day. C. C. McCabe."

Well, the Methodists rejoiced in this incident and soon found themselves singing a little song:

*"The infidels, a motley band,  
In council met and said:  
'The churches die through all the land;  
The last will soon be dead.'  
When suddenly a message came,  
It filled them with dismay;  
'All hail the power of Jesus' name,  
We're building two a day.'"*

Let me tell you that when the unchanging, unlimited power of God is released through His Word, night must give way to day! Let's get on with the task of home missions and church extension. Let's put enough money and men at the disposal of our Home Mission Board to plant a church in every strategic center of population on this continent so that the redemptive message of Jesus Christ can make its transforming impact where sin abounds in such frightening degree. This would mean in the slums of the inner city where a church could never become self-supporting, as well as in the middle-class suburbs.

And I want to say finally that the Bible is the answer to every church's dilemma today. Many pastors and leaders are completely frustrated by the state of church affairs. The increase in religiosity has not been accompanied by a corresponding increase in dedication, godliness, and morality. Every pastor I know weeps over the tragedy of pretended consecration on the part of many who profess to love Jesus Christ.

But this is not a novel experience for the Church. The Book of Acts is a book of crises. Immediately after

the coming of the Holy Spirit, the Church went through a deep valley of testing. Two of its strongest leaders were imprisoned and threatened with death for preaching the resurrection of Jesus Christ. And what did they do? They went to prayer. They didn't call a strategy meeting or a business meeting. They called a prayer meeting! "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost..." (Acts 4:31). And that Holy Ghost filling produced three things that for us today can mean the difference between glorious victory and humiliating defeat. It made them "of one heart and of one soul." It made them preach "with great power." It also produced a stewardship revival that surpasses anything the Church has ever seen since then. Verse 34 says that all those who possessed house or land sold them and gave everything to God.

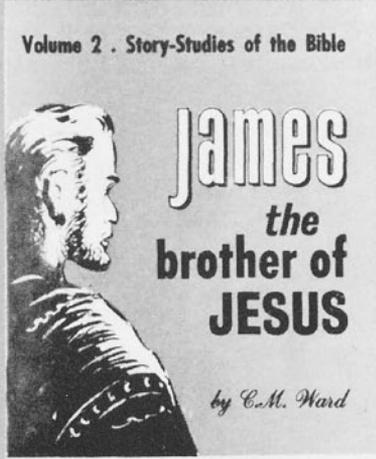
Phillips translates it, "A wonderful spirit of generosity pervaded the whole fellowship." They had caught a vision. They were living beyond themselves. They had been charged and fired with the heartthrob of God and nothing would be withheld in the urgent task of spreading the gospel to the world.

The hour is late. We can no longer afford the luxury of drawn-out, tediously planned programs that will take years to implement. The world is about to blow itself to pieces. The need of this hour is for a lean and muscular program that can strike swiftly and effectively before the flames of a revolutionary age burn the fields that are waiting to be harvested. We need to pray and give and go recklessly, understanding that in battle everything and every man is expendable for victory.

Jim Elliot, one of the five missionaries who fell under Auca spears on the banks of the Curaray River in Ecuador, once wrote to a friend: "I dare not stay home while Quechuas perish. What if the well-filled church in the homeland needs stirring? They have the Scriptures—Moses, and the prophets—and a whole lot more. Their condemnation is written on their bank books and in the dust of their Bible covers."

God's Word is the hope of the world. How often do we let it talk to us? How much are we doing to give it to mankind everywhere? "

Volume 2 • Story-Studies of the Bible



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the  
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## JAMES, THE BROTHER OF JESUS—C. M. Ward

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# Mexico City— Target City for God

By SAM COCHRAN

National Administrator, *Light for the Lost*

MEXICO CITY, CAPITAL OF OUR NEAREST Latin American neighbor, was selected as a TARGET CITY by Light for the Lost. This literature and evangelism campaign, outlined by missionaries and executives of the Mexico Assemblies of God, was directed by Missionary Arthur Lindvall, on loan from El Salvador.

Beginning with a week of prayer and fasting last April, the Mexican Christians dedicated themselves to literature evangelism and personal witnessing. During the second week, the Christians met to study methods of house-to-house witnessing, to plan for literature distribution, and to learn verses of Scripture to be used in leading souls to Christ. Brother Lindvall visited each Assembly in the city, outlining plans for the campaign and soliciting volunteers to help. Many offered their homes for branch Sunday schools; others agreed to teach classes.

Volunteers in groups of two went

from house to house in Mexico City. They witnessed for Christ, distributed gospel portions, and gave inquirers an opportunity to accept Christ. Those responding to the invitation to accept Christ were asked to sign a card indicating their decision. These individuals were called *simpatizantes* (those friendly toward the gospel). Not until the *simpatizantes* prove their salvation by living for God and separating themselves from sin are they considered Christians in Mexico. The price of separation was high for the new converts. Many had to give up their closest friends; some were renounced as dead by their families.

Eulotes Rayes, a 19-year-old Christian girl, was inspired as she listened to Brother Lindvall present the plan for TARGET CITY EVANGELISM. She volunteered to teach a branch Sunday school class. She couldn't wait, however, for a team to go from house to house in her area—she took the gospel portions and began a personal house-to-house campaign. The first Sunday she assembled a Sunday school class of fifty-four in the back yard of a residence in her community. Children and adults listened attentively as she told them of Christ's love for them. Attendance grew as others came to hear the gospel.

As the campaign progressed, the churches worked more closely together. Five small churches on the outskirts of Mexico City had a total attendance of 160 before the TARGET CITY campaign began. Opposition had been great; growth was difficult. One pastor reported that he had worked almost ten years to increase his attendance to fifty. As the campaign progressed, however, things changed. Each day groups of Christians going from house to house found open hearts



Missionary Lindvall and Mexican Superintendent Guillermo Fuentes report progress at the victory rallies.

and open doors. Many decisions for Christ were recorded. Sixteen branch Sunday schools were started by the five churches. Half of the Sunday school teachers from the churches were taken from their regular classes and sent to branch Sunday schools. At the same time newcomers began to fill the churches. By August these five churches had a total attendance of 320—they had doubled in four months. New teachers were trained to take the place of ones transferred to the branch Sunday schools. The branch Sunday schools grew too. The result is thrilling: the five churches and their sixteen branch Sunday schools reached a total attendance of 642 in twenty weeks—an increase of 400 percent!

I arrived in Mexico City on August 23, 1962, to film the results of the campaign. As I attended the fine "victory rallies," I realized that these Mexican Christians were deeply dedicated to the Lord. My fellowship with them and their executive brethren was an experience I shall never forget. Then it dawned on me: this soul-winning campaign was not closing—it was only beginning.

Before I returned to the United



Eulotes Rayes began this "back yard" Sunday school. The first Sunday 54 adults and children listened to the gospel story.



Missionary Arthur Lindvall asks nineteen-year-old Eulotes Rayes how she opened a branch Sunday school by herself.

States, the pastors were calling special meetings to launch house-to-house campaigns and to start branch Sunday schools in other parts of the city. I am thrilled again as I realize that these Sunday schools will grow into thriving Assemblies of God churches. It was no surprise when the missionaries asked for another 100,000 Gospels to continue the evangelistic advance in Mexico.

Revival is breaking out in Mexico City! This city of five million people is hearing of Christ and His saving power because it was selected as a TARGET CITY for God. A harvest of souls is being reaped.

Light for the Lost and Global Conquest are joining forces to make other

cities of the world TARGET CITIES for God! House-to-house visitation, fortified with gospel literature distribution and personal witness for Christ, leads to the opening of branch Sunday schools and the establishing of Assemblies of God churches. This is TARGET CITY EVANGELISM! You can have a part in this ministry by supporting the Light for the Lost and Global Conquest missionary ministries.

What would happen in your city if your church started four branch Sunday schools, if you gave a personal witness for Christ at every door, and if you left a gospel portion and evangelistic literature in every hand? Yours could become a TARGET CITY at home. ❧

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# West of the Sahara

By GEORGE FLATTERY  
*Missionary to Senegal*

AFRICANS, EUROPEANS, LEBANESE, and Americans come to our home to worship each Sunday morning. We have no church building here in Kaolack, Senegal, so each Sunday the living room of our apartment is turned into a church auditorium. The blessing of God is with us as we worship Him together.

Weekly services are held in the Kaolack Youth Center which is located on the street leading to the market. This street is a busy one, always thronged with pedestrians. This affords us an excellent opportunity of getting new recruits for our services. It also means that the audience changes constantly. Because of this change, hundreds of individuals have already heard the gospel in the Kaolack Youth Center.

In nine months' time I conducted gospel meetings in approximately

seventy-five villages of the Kaolack area, the most densely populated section of Senegal. Attendance at these meetings varied from twelve to 200.

One of the greatest hindrances to the progress of the gospel in Senegal is intimidation. Those who would believe in Christ are held back because they are afraid of ridicule from their friends.

This is illustrated by what happened as I preached before a large crowd in the Ouolof village of Birkelane. During the message one of the men who showed interest in what I was saying was openly accused by another listener of being a Christian. The interested individual denied immediately and publicly that he was a Christian.

Village crowds are usually courteous and listen intently to the preaching of the gospel. The day I preached in Passy, however, was different. Two or three hot-headed young Moslem

agitators caused so much trouble that I was forced to shorten my message. My interpreter, who had come with me from a nearby village, was Moslem. He got into my car to return home at the end of the service and immediately one of these agitators pulled him out, insinuating that even to ride with a Christian preacher would contaminate the interpreter!

We visited our missionaries in other parts of Senegal. We learned that the village chief at Botou wants a Christian worker to start a church in his village. A request like this from the chief of a Moslem village is unusual!

Attendance averaged about one thousand each night in a revival meeting conducted in Tambacounda by Charles Petrosky, Assemblies of God missionary to Dahomey. The church at Tambacounda has grown considerably since 1958. Average attendance is now about seventy.

A new station has been opened in Kedougou by the Talmadge Butlers. There are not as many Moslems in this area as in others, and interest in the gospel is greater here.

Brother Butler estimates that more than half the people living in the village have at one time visited the mission church. Probably another thousand individuals have been contacted in the sparsely located villages of the area.

Jesus commanded His followers to preach the message of salvation to all nations and to all individuals (Mark 16:15). Pray with us as we stand against the forces of Islam to preach the gospel in Senegal. ❧



Evangelistic services are held each Sunday in the Kaolack Youth Center.

BROTHER SCOTT LOOKS ON WHILE BROTHER ZIMMERMAN SIGNS THE PROCLAMATION



# Proclamation

Recognizing that God has blessed our schools as channels of inspiration, instruction and growth;

Earnestly desiring to lay a firm foundation for the future of the movement by adding to the number of Bible colleges and laymen; therefore

We, by action of the General Presbytery of the Christian Church in America, do hereby proclaim that "Attend an Assemblies of God College Year" shall be the goal of a thousand new students.

*Charles H. Scott*

# Attend an Assemblies of God College

THERE IS A REASON WHY MORE THAN 3000 STUDENTS ARE ENROLLED in the nine Assemblies of God Bible and liberal arts colleges. The following picture story indicates why at least 5000 students will be expected in our schools for the 1963-64 school year. The schools of the Assemblies of God offer quality education in a Christian atmosphere.

1. The joyful choir of Bethany Bible College, Santa Cruz, California, symbolizes the opportunities for outstanding musical training available to students in Assemblies of God colleges.

2. Almost 3000 people during the previous school year responded to altar calls given by students like these from North Central Bible College, Minneapolis, Minnesota.

3. Life-long friendships are formed at Assemblies of God colleges. These students are enjoying fellowship on the beautiful campus at South-Eastern Bible College, Lakeland, Florida.

ful campus at South-Eastern Bible College, Lakeland, Florida.

4. Daily worship under the guidance of mature spiritual leaders helps to keep eternal values in proper perspective. All Assemblies of God students (like those at Northeast Bible Institute, Green Lane, Pennsylvania) enjoy this distinctive privilege.

5. Fellows and girls at Southwestern Assemblies of God College, Waxahachie, Texas, have access to thousands of choice books in their modern library. Our college libraries have a combined holding of 145,000 volumes and it is being increased constantly.

6. Candidates for ministry and missions at Central Bible Institute, Springfield, Missouri, listen to lectures in W. I. Evans Hall. Enlarged and improved classrooms are being provided by our schools in anticipation of increased enrollments.



1—MUSIC



2—SERVICE



3—FELLOWSHIP

# Lamination

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struction, and evangelism; and

undation for the future growth of our  
of Bible-trained, Spirit-filled ministers

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ege Year" with a goal of enrolling two

*Don. J. Zimmerman*

# of God College

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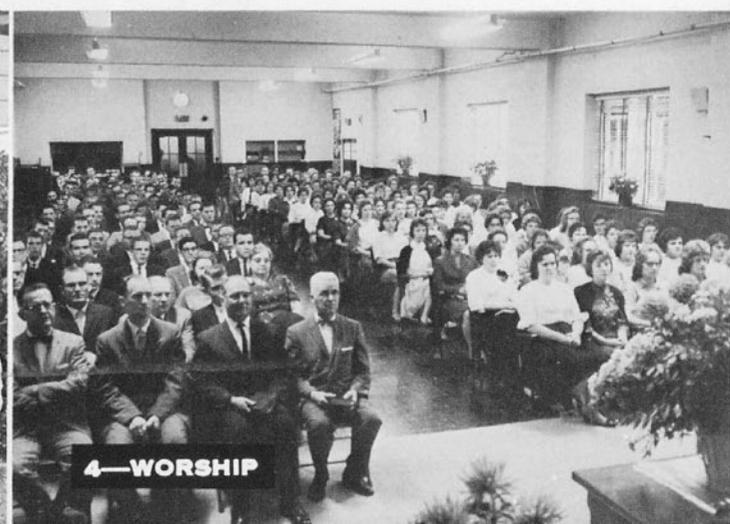
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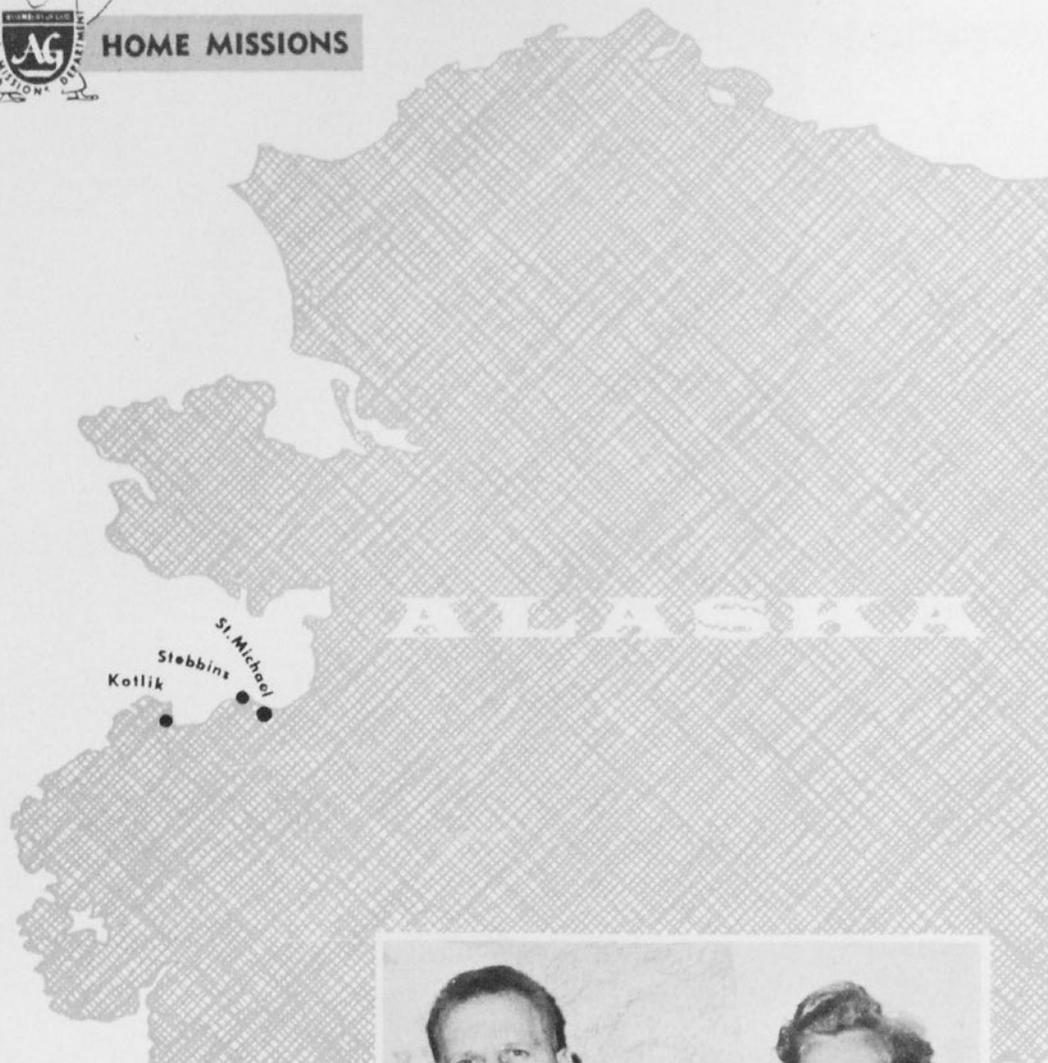
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Mr. and Mrs. John Covlasky and son, missionaries in Alaska.



# NEWS FROM THE NORTH

By JOHN COVLASKY  
*St. Michael, Alaska*

ST. MICHAEL IS LOCATED ON A DEAD volcanic island. The beach is lined with volcanic rocks and cinders. This creates problems in parking and traveling by boat. When the water gets rough, the boats have to be pulled up to prevent damage to them. At Stebbins the boats are pulled up every night. The ocean freighters anchor

four miles out and freight is shuttled by barges to the docks. All of the lower Yukon freight (besides gas and oil) is barged up river from here.

But some friends will wonder how we happen to be at St. Michael, when we had planned to set up our headquarters at Kotlik. After much prayer, we felt the Lord leading us to change

the site of our headquarters. This move will give us opportunities of reaching three villages—Stebbins, Kotlik, and St. Michael. Our Jamesway hut will remain at Kotlik, and the other one has been moved here. The hut will be our home and church also—which will be difficult until better facilities can be built.

Already a number of people have promised to come out for services. The village council has not protested our being here. Most of the Eskimos in these villages are Catholic and know little about spiritual things. An Eskimo man from Stebbins has invited us to have church in one of his empty houses. We accidentally met him recently at Kotlik when his outboard engine broke down almost in front of our house. Stebbins, the reindeer center of this area, is only twelve miles from here. It has been impossible for us to go there yet, since we have been busy moving.

At first we planned to move the hut toward the store end of the village. However, after the barge came with our things, the dock boss informed us that because the store dock was full, the only place they could unload was the government dock and that was quite a distance from the proposed site. As we walked toward the government dock (feeling a little discouraged about the prospect of all the hard work of moving the heavy Jamesway sections so far by hand), three Eskimos came to meet us. Pointing in various places they said, "Build here. Build here." Then we knew God was leading us to move the hut elsewhere.

We found a dry piece of land (overlooking the bay) which is almost in the center of the village and close to the government dock. The neighbors are happy that we are going to move near them, and they have already helped us much without pay. Some have brought fresh bread, others have helped with the logs and have brought fish. Even the children have eagerly carried boxes from our boat to the cabin. Until the hut goes up, our home will be a native cabin which we were lucky to find. On July 22, we had

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1445 Boonville Ave., Springfield, Mo.

our first service in the little cabin. Although only a few people were invited because of the lack of space to seat them, fourteen Eskimos came. Some sat on Philip's bed and Lois sat on her accordion case. We are happy these folk like to sing.

Having buildings in several villages will enable us to reach the area in a greater way.

We notice there is a need for good, used clothing in these villages—particularly men's shirts and trousers, girls' and women's cotton dresses, boys' shirts, and any other warm clothing. New pieces of materials are of great value to the Eskimos because they sew a lot.

Our expenses have been high, too, but the *greatest* need is intercessory prayer. Our good outboard engine has been broken down since June, awaiting parts from Anchorage. I had to make several trips to St. Michael from Kot-

lik without a good spare with me.

On one trip I saw a whale, two brown bears, and four herds of reindeer. I chased the whale going full speed and still could not keep up with it!

Incidentally, earlier this year I had a tooth pulled "Eskimo style," which means without any deadening. Old Grandpa Yunak got his tooth-pulling pliers and placed me in a chair at the school. The Eskimo nurse's aid got a strong hold on my head, Grandpa got a strong hold on my lower jaw with one hand and began to pull and twist my tooth. It felt as though my whole jaw were coming off! Suddenly the tooth let go. His arm flew up in the air, and the tooth hit the ceiling. Everybody laughed. I suffered no pain after the tooth was out.

Please continue to remember us in prayer as we attempt to reach these three villages with the gospel. "

### REMEMBER THE CHILDREN OF ALASKA

There is still time for you to share in the special gift the Home Missions Department plans to provide for each of the two Children's Homes in Alaska. Your offering can help make this a happier Christmas both for the nearly 70 children and for the staffs of these Homes. Send it today to:

*Christian of Alaska Christmas Fund*  
Home Missions Department  
1445 Boonville Avenue  
Springfield, Missouri

### ALASKA MISSIONARY LOST



HOPE OF FINDING missionary Carl S. Glick lost in Alaska October 18 has been abandoned. Brother Glick, missionary at Kenai, was flying his small plane

from Anchorage to Kenai when he encountered stormy weather and lost his bearings. The last word from the missionary was a radio call indicating he was flying through a snow-storm fifteen to twenty miles out of Kenai.

The Civil Air Patrol organized a 200-hour search but was unable to determine Brother Glick's whereabouts. Memorial services were conducted in Kenai, Alaska, November 5. His wife, Carl Jr., and three grandchildren are remaining at the mission station.

It is believed freezing ice and snow may have forced him down in one of the mountain lakes in the area or into nearby Cook Inlet, an arm of the North Pacific. Kenai Peninsula is located immediately southwest of Anchorage.

Brother Glick has served as a missionary in Alaska since 1957 and he will be greatly missed. He was also an employee of the Federal Aviation Agency. He was known to be a capable and experienced pilot.

A short time after this, Alice returned to her parents at their request. Before she reluctantly left she said, "I need not be sad or afraid, because I have Jesus in my heart now and He will help me."

Many children of similar circumstances have come to us for help—some for a few short years, others until old enough to go out on their own. Many people, especially the Women's Missionary Council groups over the nation have had a part in assisting us to help these children spiritually, physically, and materially. "



# ALICE

By CECILIA HAFFNER *Juneau, Alaska*

THE GIRLS' DORM AT THE JUNEAU Children's Home came to life, as it always does in the mid-afternoon when the girls return from school. But on this particular day there was more excitement than usual—a new girl, Alice, had arrived. She was not a stranger to some of the girls, for they had met her in school where she was known for her trouble-making and giggling.

Alice came upstairs with her cardboard box which contained her very few usable belongings. Her short hair was combed straight, her clothes were ill-fitted, and indeed she did giggle. When she did, her third front tooth showed, which gave her an unusual appearance.

The first six years of Alice's life had lacked parental love. Home life to her meant drunkenness and cruel treatment. Her giggle was not from happiness, but expressed nervousness and insecurity.

In a short while Alice was well adjusted to her new home and the

Christian surroundings. She soon took on a healthy appearance as the result of regular, well-balanced meals. Her giggle gave way to genuine laughter and her mannerisms improved a great deal.

One Saturday evening after the girls had gone through the usual preparations for Sunday—hair shampooed and set, body bathed, fingernails trimmed, etc.—and had slipped into their clean WMC pajamas and into beds (which had been outfitted by our WMC's), Alice, smiling contentedly, reclined with one arm under her head. She listened attentively to the Sunday school lesson as I read. Finally she interrupted, "Say, tell me that Jesus story again." So I repeated the salvation story and Alice listened with tears trickling down her cheeks. When finished, I asked whether she would like to pray. She got out of her bed and knelt beside me while the other girls gathered around. Alice accepted Jesus as her Saviour and Friend.

## Serving our Servicemen

Warren F. McPherson, Servicemen's Representative

THERE IS an Assemblies of God military chaplain or pastor at each of these locations (and dozens more) who makes personal contact with young men stationed nearby. Continue to watch the EVANGEL for other installations not listed here.

### We are ministering to Servicemen stationed at—

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Fort Richardson  
Arizona—Davis-Monthan Air Force Base  
Fort Huachuca  
Gila Bend Missile Base  
Luke Field  
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Tucson V. A. Hospital  
Vincent Air Force Base  
Yuma Test Station and Marine Base  
Arkansas—Blytheville Air Force Base  
Fayetteville V. A. Hospital  
Fort Roots V. A. Hospital  
Little Rock Air Force Base  
Little Rock V. A. Hospital  
Texarkana Air Force Base  
California—Beale Air Force Base  
Camp Pendleton  
Camp Roberts, Paso Robles  
Castle Air Force Base, Merced  
Edwards Air Force Base  
El Toro Marine Base  
Fort MacArthur  
Fort Ord  
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Norton Air Force Base, San Bernardino  
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U.S.N.T.C., San Diego  
U.S. Naval Hospital, San Diego  
Canada—Fort Churchill, Manitoba  
Colorado—Denver V. A. Hospital  
Fitzsimons Hospital  
Fort Carson  
Grand Junction V. A. Hospital  
Lowry Air Force Base  
U.S.A.F. Academy  
Connecticut—U.S.C.G. Academy, Training Station, and Sub Base, New London  
Delaware—Fort Miles

WATCH THE EVANGEL for the next listing of installations in Washington, D. C., Florida, Formosa, Georgia, Germany, Greenland, Hawaii, Idaho, Illinois, Indiana and Iowa.

RUSH ADDRESSES of your servicemen assigned to these installations to the Servicemen's Division. A minister will be requested to contact him. Or, send your servicemen's address no matter where he is stationed. He will receive personal correspondence, AT EASE, REVEILLE, and other special services from the Servicemen's Division.

ALL SERVICES of the Servicemen's Division are free of charge. This ministry is supported by freewill offerings which are income tax deductible and receive missionary credit. Address all correspondence to:

**SERVICEMEN'S DIVISION**  
1445 BOONVILLE AVENUE  
SPRINGFIELD, MISSOURI



# Seducing SPIRITS

By N. CLEO TAPP

Southern Missouri District Superintendent

*"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2).*

THE EXPRESS DECLARATION AND warning of the Holy Spirit is of the danger of "seducing spirits" in the last days. Here the original Greek work for *seducing* means "wandering." This carries the antithesis of steadfastness of faith, soundness of doctrine, and purity of life. An upsurge of such instability is to be expected in the last days. It is one of the prominent evidences of our time.

What is a seducing spirit? According to the clear implication of this verse, it is one that leads astray from the path of duty or virtue; one that influences to a course of foolishness, evil or unrighteousness; one that sets a course that leads to spiritual disaster.

Such spirits are not of God, but are from the wicked one. John warned: "Believe not every spirit, but try the spirits whether they are of God" (1 John 4:1). Because they are invisible they find many avenues of access to the unsuspecting; and because they are powerful they often exert untold influence to discourage the saint and to encourage the "back-slidden in heart" in an evil course.

So it is said that "some shall depart from the faith."

How do seducing spirits work? Two of the most common ways in which their evil work is accomplished are mentioned in Paul's words to Timothy. One is through "doctrines of devils." It is imperative today that we be like the Bereans of old who "searched the scriptures" to test the veracity of what is preached. There never has been a time when it could be stated with greater truth, "Every man hath a doctrine." Man-made doctrine has forfeited spiritual grace to many a Christian who failed to search the Word to see "whether these things were so."

The other way they work is through "speaking lies in hypocrisy; having their conscience seared." Men who live wicked lives are able to secure a following because of seducing spirits. The Bible admonishes, "Know them that labor among you." Never has there been a time when it was more important to *know* the life of the minister than today. Of these "false prophets" Peter writes, "Through covetousness shall they with feigned words make merchandise of you." By speaking lies in hypocrisy they will try to get your financial support of their activities.

Jude says of them, "Clouds they are without water, carried about of winds [of doctrine], trees whose

fruit withereth [often before they leave the community], without fruit [in their personal life], twice dead, plucked up by the roots [for they no longer remain in the Vine]."

How may we guard against seducing spirits? A chief method is faithful attendance at the *means* of grace. The Bible warns that in the last days the "manner of some" will be to neglect the "assembling of ourselves together" (Hebrews 10:25). Seducing spirits will substitute fatigue, radio and TV sermons, and other things to keep us from God's house, the fellowship of the saints, and the impartation of the Spirit.

Another way is faithful adherence to Christian duties. A man cannot buy his way into heaven, of course; but neither can a man serve God in full obedience without supporting God's work with his tithes and offerings. Seducing spirits work hardest at the pocketbook. The greatest "bottleneck" to a great forward thrust in the church today is lack of money to finance it.

## Child Healed of Spinal Meningitis

WATCHING PATTI RUN AND PLAY WITH the other children in our neighborhood, I praise the Lord for His wonderful healing power.

The last two days of May, our little two-year-old had a cold with a fever. On Friday, June 1, the fever receded and we thought she was getting better. But about 10 P.M. Patti lost consciousness and her body stiffened. My husband and I prayed immediately for her and she relaxed. When I moved her, she again became stiff. Again we prayed and once more she relaxed.

When this happened the third time we decided we should take her to the hospital for examination. The doctor's examination revealed that Patti had *spinal meningitis* and might not live twenty-four hours.

We called our pastor and others who prayed for her. On Sunday the entire congregation of the First Assembly in Rapid City joined in prayer.

On Sunday afternoon I received a telegram from a friend. She gave John 14:27 for a reference. I assumed it was a promise regarding healing, but found it read: "Peace I leave with

What will the disobedient servant say in the day of judgment, when he stands before his Lord? (See Romans 14:10).

Also important is faithful witness to a lost world. "Ye are my witnesses," said the Lord. We are also called "the light of the world" and "the salt of the earth." Our lives, our conversation, our day-by-day activities should be focused on winning the lost. If we lose sight of this objective we are "giving heed to seducing spirits."

These seducing spirits are devious in operation. As the lecherous libertine best seduces a maiden by keeping her unsuspecting of his intentions until she is compromised, so the devil would lull us into a false security. Leaving intact our convictions against gross sin, he would have us question right and condone wrong, and defile us with insidious compromise of life and mind.

Our Lord gave us a timely warning: "Watch and pray, that ye enter not into temptation!"

you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." As I read this promise of the Lord, the precious Holy Spirit gave me a quiet assurance that whatever happened it would be the Lord's doing.

If she lived, Patti was not expected to be able to eat for several days, so she was fed intravenously. But on the second day she was able to drink out of a bottle. The doctor had stated that she probably would remain in the hospital for three or four weeks. For three months after that she would need to be watched closely for any damage that would affect her body.

But on Friday she was so improved the doctor said she could be taken home. The three months ended on September 1, two weeks ago. I am so thankful to say that Patti is completely well and has gained back the weight she lost.

I thank God for His healing power, for His peace in a crisis, and for the availing prayers of God's people.—Mrs. Harold Marvel, Rapid City, S. Dak.

(Endorsed by Pastor Doyle H. Thompson, First Assembly of God, Rapid City, S. Dak.)

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### MISCELLANEOUS

WHEN IN WASHINGTON, D.C., attend the Arlington Assembly of God, 4501 North Pershing Drive, Arlington, Virginia. Write: Claude Qualls, Pastor.

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HAVE YOU HAD DAILY FAMILY ALTAR THIS WEEK?

USE GOD'S WORD FOR TODAY





## SPEAKING OF BOOKS

BY RUSSELL P. SPITTLER

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

● *REVIVAL TIMES IN AMERICA*, by Fred W. Hoffman. 189 pages. \$2.50. Order number, 3 RV 2385.

Few countries match the sparkling growth of America. Sired by committed and adventurous Europeans seeking religious freedom, the young nation thrived on the rich natural wealth of the land and the unrestricted right to bring into existence an unparalleled political dream known as a democracy.

As the frontier moved west, the country went with it. When the frontier vanished, all areas became inhabited and interest shifted to the world of "things." The standard of living zoomed upward as invention and discovery multiplied the uses of the mineral wealth of the land.

American religion suited the American temperament. At first it was rugged, hearty. Gradually it refined and split into over 250 various denominations.

It is easy to see how revivalism could thrive on American soil as in no other land. White wooden churches, "classes" served by Methodist circuit riders, small colleges set up by Presbyterian ministers, the gigantic Utah Mormon settlement, the religious "cafeteria" of Southern California, off-center cults like Christian Science, Mormonism, Spiritualism, Unity—American freedom spawned them all. One had as much right to exist in the land of the free as another.

The church met the challenge of the frontier through revivalism. On tree stumps, in schoolhouses, from established New England pulpits and college lecterns, on platforms, in specially constructed tents, and now by mass crusades and television, the gospel has been preached. God working through the Church has produced revivals.

The history of revivalism in America is fascinating. Much of the primary material lies in yellowed journals buried in university and denomination-

al libraries. A great deal can be found in biographies and in printed sermons. In fact, a whole lifetime could be spent working through all the sources.

But that's not necessary. Here is an informative survey of the entire history of American revivalism pressed into a single readable volume. From Jonathan Edwards to Billy Graham, *Revival Times in America* traces the course of spiritual renewal in our country.

But the roots go farther back—to the Protestant Reformation, in fact. So after an initial chapter on "The Need of the Hour," the author weaves together "America's Spiritual Background" by painting in broad strokes the European source of religious and political America.

Not until Jonathan Edwards' day in the 1700's did the nation recover from second-generation spiritual decay which had set in with the passing of the Pilgrim fathers. Edwards' America was but an irregularly populated strip along the north Atlantic shore.

By 1800 the advancing frontier was a dynamic factor in the young nation, which had just fought for and won its independence. Then came another wave of revival. It appeared in two phases at opposite cultural extremes. One phase witnessed the conversion of many young men studying in eastern colleges like Yale and Williams. The other phase saw many lawless renegades come to faith through fiery camp-meeting preachers who had invaded the wild West which at that time was central Kentucky.

Then came in the 1830's and 1840's the days of Charles G. Finney. Then the "Great Prayer Revival" of 1857-58, in which laymen were prominent. Then Dwight L. Moody. Then Wilbur Chapman, ushering in the twentieth century. Then came Billy Sunday with the "roaring twenties." And now—in our time—Billy Graham.

The author gives no place to the great revival meetings led by Pente-

costal evangelists. Nevertheless he has given us a broad survey of revivalism in American history that is informative and inspiring without being too lengthy or technical. Beyond mere chronicle, he offers a summary of the common characteristics of major revival moves and closes with a clear outline of the pathway to revival.

● *PRAYER — CONVERSING WITH GOD*, by Rosalind Rinker. 117 pages. \$1.95. Order number, 3 RV 2266.

Whatever happened to the prayer meeting? Hasn't it sort of caved in? Isn't it too often a case of too much *meeting* and not enough prayer? Isn't there, as a recent critic said of some sermons, too much "sameness, tameness, and lameness"?

"I have discovered that prayer's real purpose," writes this author in her preface, "is to put God at the center of our attention, and forget ourselves and the impression we are making on others."

She remembers the times (do you?) when she purposely knelt near the bookcase to glance at the titles when her turn was over and she had prayed such a nice, impressive prayer and now everyone else was having his turn. She recalls (as I do) prayer meetings where people spent more time giving requests than praying.

So, let's admit it. The reason why attendance is down Wednesday nights is to a great extent due to the fact that there's painfully little real prayer going on.

This little book could correct that ill. The author says that prayer is conversation with God. She asks, "Why don't we talk with Jesus as though He were really present, right here, as He said He would be?"

Miss Rinker invites us to learn—and she has taught many—how to address God without all the frills we've somehow accumulated (and without our special prayer voices—you know how they spiral upward to a climax of some sort). "Get a friend with whom you can pray in His presence. Talk directly to Him and specifically: cut out all those pious generalities. Get rid of those mean-nothing 'we' phrases. . . . 'Lord, *we* are not what *we* should be.' If you mean 'I' say so. Be honest in prayer."

"And when you pray," she con-

tinues, "use 'faith-sized requests.' A 'faith-sized request' is one that you definitely believe God will answer. Don't pray for what you don't believe God will do. Even if it's little, pray only what you can pray believing. Then watch your faith grow."

Well, these are not the exact words, but this is the drift of what Rosalind Rinker says in this slim little volume on *Prayer—Conversing with God*.

I couldn't predict what might happen if this book got into the right hands—and into the right hearts.

● *A TREASURY OF BOOKS FOR BIBLE STUDY*, by Wilbur M. Smith. 289 pages. \$3.95. Order number, 3 RV 2760.

Suppose you want to take up serious Bible study. You don't know just how to begin, beyond following a Sunday school lesson quarterly—which, by the way, is an excellent place to start! You'd like to know what books to buy in order to avoid unwise purchases.

Suppose further that I should promise to put you in touch with a Bible scholar everywhere recognized as *the* man to know when it comes to books on the Bible.

Would you like that privilege? That's just what you have in this book. Wilbur M. Smith's life has been dedicated to the study and teaching of the Bible. He draws from the immense resources of his personal library numbering in excess of 25,000 volumes.

Ten years ago he began sharing his studies in a regular column in *Moody Monthly* magazine. In this book, twenty-one of the most significant columns are reprinted. The topics vary, but they are always fresh, rewarding, and helpful.

For example, if you fit the circumstances outlined a few paragraphs earlier, you would greatly appreciate chapter seven which bears the title, "Letter to an Adult Friend Who Is Beginning Serious Bible Study." It discusses Bible dictionaries, atlases, commentaries, and other books of interest to eager Bible students. You would also like chapter twenty which outlines "Some Suggestions for the Study of a Given Biblical Passage."

You can get an indication of the range and variety of topics from this list of some of the other chapter

titles: "The Significance of Celestial Phenomena in Biblical Prophecy"; "The Life and Writings of Dr. G. Campbell Morgan"; "The Literature of Thanksgiving—A Bibliography"; "A Protestant Bibliography on the Virgin Mary." Extremely valuable material furnishing a lifetime of Christian reading may be found in "Suggestions for Readings in the Great Christian Classics." Every reference to the Holy Spirit in the entire New Testament has been worked into a most helpful "Classification of New Testament Passages on the Holy Spirit."

Writes Dr. Smith, "The Christian Church is witnessing the greatest era of the publication of significant books relating to Biblical interpretation since that period of 1880 to 1895..." That is why *A Treasury of Books for Bible Study* is so valuable for the reader whose concern for Bible study takes him deeper than the weekly Sunday school lesson.

● *WE WROTE THE GOSPELS*, by John C. Reid. 61 pages. \$2.00. Order number, 3 RV 2823.

"My name is John Mark... I never dreamed, of course when I began writing, that my book would be called a 'Gospel,' revered and read down through the centuries."

The speaker is the author of the second Gospel. He obviously is not really speaking but he is made to speak in an imaginative new book entitled *We Wrote the Gospels*.

Presbyterian Pastor John C. Reid of Pittsburg thought up the idea. He loves to tell vivid stories, so he casts himself in the role of a Gospel writer. Matthew, Mark, Luke, John—each one tells how he came to write his Gospel.

We all know the power of a moving missionary service. "Such were the stirrings in my heart," says Matthew, "as a result of an unforgettable church service in Antioch, Syria, on a certain glorious Lord's Day more than 1900 years ago." Acts records that service: "While they were worshiping and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them'" (Acts 13:2-4). Unable to go himself, Matthew was eventually led to write the Gospel of the Great Commission (Matthew, 28:19, 20).

Writes Luke, the beloved physi-

## WEEK OF PRAYER

January 6—12, 1963

"It is time to seek the Lord"

cian: "Theophilus found himself torn between his duty to the empire on the one hand and his impression of, and inclination toward, the Christian faith on the other. How could he be Caesar's governor and Christ's servant at one and the same time? As his friend, I understood his dilemma and in my book undertook to help him resolve it." Thus arose the third Gospel.

"In the first three Gospels," the aged apostle John explains, "the emphasis is upon *biography*—what Jesus did and said. I place the emphasis upon the *inner significance* of what He did and said. My Gospel is more a *meditation* than a biography."

This is how *We Wrote the Gospels*. If you'd like the whole story, secure a copy of this book.

● *REVIVAL PRAYING*, by Leonard Ravenhill. \$2.00 Order number, 3 RV 2370

"It must be obvious to the reader," says the author in opening his final chapter, "unless he has totally misread our motive in this writing, that we are aiming here at a state of prayer far beyond using God as a means of escape or relief."

Leonard Ravenhill is a devotional writer combining spiritual sensitivity with a conscience-pricking style of writing. This—his latest book—is a barrage of arguments for and illustrations of deep-down revival praying—prayer that does things.

A series of twenty readable chapters heap line upon line, exhortation upon exhortation, illustration upon illustration—all driving toward the central theme of the high cost and wide results of penetrating prayer.

One of the instructive features of this book is its frequent reference to the lives of men who prayed. This gives the reader a sort of informal history of prayer.

The sensitive Christian who encounters this book will likely find himself both courageously challenged and profitably provoked.



## A SONG OF GRATITUDE

Sunday School Lesson for December 16, 1962

2 SAMUEL 22:1-18

The chapter from which our lesson is taken records one of David's many songs of praise. Aside from a bit different wording, it is identical with Psalm 18. The inscription says this song was written after God had delivered David out of the hand of all his enemies, and out of the hand of Saul.

*David's God* (vv. 1-3). As in happy retrospect David looked back on the manifold and marvelous mercies of God, his heart was overwhelmed with love and devotion. With eight endearing figures of speech he attempted to express to the world what God was to him—my Rock, my Fortress, my Deliverer, my Shield, the Horn of my salvation, my high Tower, my Refuge, and my Saviour. How he delighted to repeat that God was HIS!

The word "my" occurs nine times in these verses. We may have nothing of this world's goods, but if we can say with David, "God is MY God," then we possess greater riches than all the wealth of this world!

*David's Prayer for Deliverance* (2 Samuel 22:4-7). In strong and figurative language, David recalled some

### LOVE LIFTED ME



of the perils which he had known: he had been confronted by wild beasts, threatened by the giant Goliath, hated and hunted by Saul who sought to take his life, and driven from his throne by his own son. He cried, "The waves of death... the floods of ungodly men... the sorrows of hell compassed me about." All of us know something of the meaning of these verses. Satan's hellhounds have often surrounded us, caused us to fear, and tempted us to feel all is hopeless.

We hear David saying, "In my distress I called upon the Lord." David's perils did not make him forget that Jehovah was still HIS God. In the midst of trouble he prayed!

May no distress, however keen, prevent us from calling upon our God who is able to deliver us. Remember God often allows perils to come to us in order that we may experience His power to deliver!

*David's God to the Rescue* (2 Samuel 22:7-20). David affirmed, "He *did* hear my voice." In beautiful and poetic language, he described God coming to his rescue. He pictured Him as terrible in wrath against his enemies, moving heaven and earth to deliver His child!

Is David's language exaggerated? Not at all! For is not God's intervention on behalf of His own indeed supernatural and miraculous?

Many fearful souls have asked, "Can it be true that the mighty God, the Creator of this vast universe, the One who sustains it in its place—can it be that HE is interested in MY little life?"

A thousand times yes! He "who hath measured the waters in the hollow of his hand, and meted out heaven with a span... and weighed the mountains in scales" (Isaiah 40:12), is also so interested in the tiniest details of our lives that He tells us the very hairs of our heads are numbered! (See Matthew 10:30.) God will answer the feeblest cry of His saints, though He must move heaven and earth to do it!

In verses 17 to 20, David described the rescue. "He sent"—God did the rescuing. "From above"—deliverance came not from man, but from heaven. "He drew me out of many waters"—how expressive!

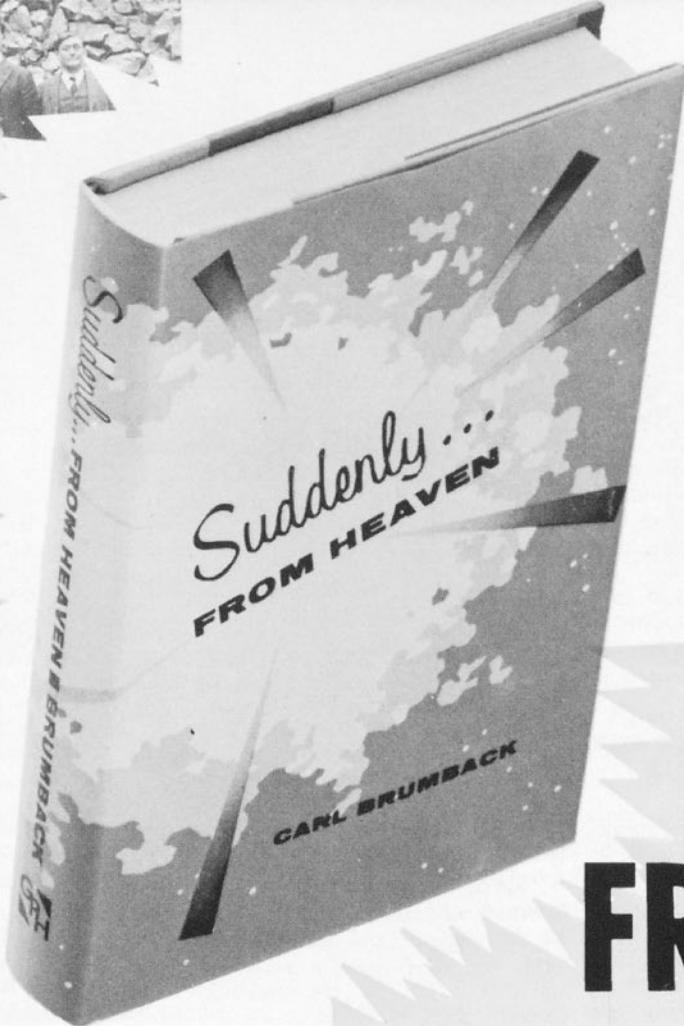
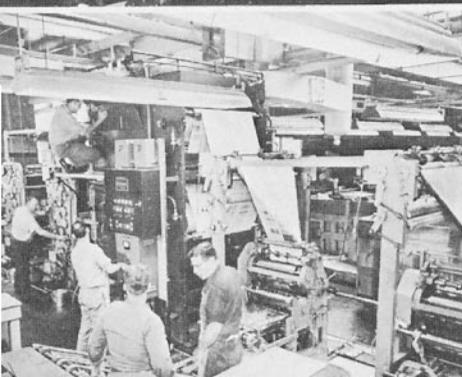
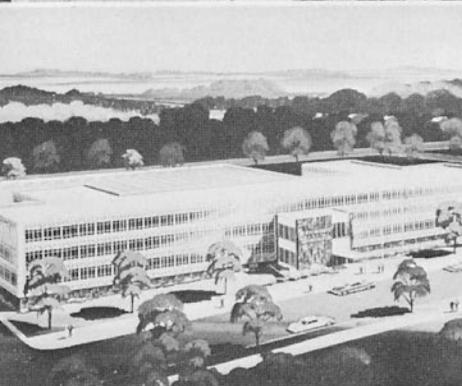
The flood tides of evil shall not drown the man whose trust is in God. We are not promised exemption from trouble, but God will be there to give grace and deliverance. "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isaiah 43:2).

Not only was David rescued from the flood of affliction; he was also brought forth "into a large place." Thus it always is. When a man has passed through danger and trial and has retained his faith in God, he always comes forth into a place of spiritual enlargement.

One writer has suggested that this song might be called the *He-me Psalm*, for in these verses the word "He" occurs seven times and the word "me" nine times. David was deeply conscious of a personal relationship to God.

Herein is the heart of true religion and the secret of victory. If we would experience God's mercy and power, we must maintain the inner life of vital communion with our Lord.

—J. Bashford Bishop



a lively and  
informative account  
of how our church  
came to be...

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## 102 ENROLLED IN EVENING SCHOOLS

SPRINGFIELD, MO.—Chas. W. H. Scott, Executive Director of the Education Department of the Assemblies of God, reports 102 students are enrolled in evening courses. Northeast Bible Institute at Green Lane, Pa., has 44 students in the evening school and Southern California College at Costa Mesa, Calif., has 58 (in addition to regular daytime enrollments).

During 1962 five schools offered summer courses and enrolled a total of 308 students, as follows:

Southwestern Assemblies of God College, Waxahachie, Tex., 42; Southern California College, 44; Evangel College, Springfield, Mo., 45; South-Eastern Bible College, Lakeland, Fla., 50; Central Bible Institute, Springfield, Mo., 127.

## SLIGHT INCREASE IN TOTAL ENROLLMENT IS REPORTED

SPRINGFIELD, MO. — Hardy W. Steinberg, National Secretary of the Education Department of the Assemblies of God, reports a slight increase in enrollment at the denomination's Bible and liberal arts colleges this year. The total enrolled for the fall semester 1962-63 is 3,020 as compared with 3,005 a year ago.

Fifty-five percent of the students are men. Sixty-three percent of all students are taking theological courses and 37 percent are enrolled in a liberal arts program.

Total enrollment in the denomination's schools of higher learning has increased from 2,532 in 1957 to 3,020 in 1962. There are 1,901 taking theological courses today as compared with 2,076 in 1957.

Current enrollment is as follows. (1) Theological schools: Central Bible Institute 509; Bethany Bible College 338; North Central Bible College 323; South-Eastern Bible College 224; Southwestern Assemblies of God College, Bible College Division, 195; Northeast Bible Institute 192; Northwest College of the Assemblies of God, Bible College Division, 120. (2)

Two-year liberal arts colleges: Southwest Assemblies of God College, Junior College Division, 208; Northwest College of the Assemblies of God, Junior College Division, 60. (3) Four-year liberal arts colleges: Evangel College 594; Southern California College 257.

A breakdown of total enrollment shows 1,901 enrolled in the theological schools, 268 in the junior colleges, and 851 in the four-year colleges.

It is estimated that more than 15,000 Assemblies of God students are enrolled in non-Assemblies colleges. The general presbyters have announced that 1963 will be "Attend an Assemblies of God College Year" when efforts will be made to enroll a larger number of these 15,000 young people in our denominational schools.

## A. A. WILSON SPEAKS FOR SPIRITUAL EMPHASIS WEEK

LAKELAND, FLA.—The speaker for Spiritual Emphasis week at South-Eastern Bible College in Lakeland was A. A. Wilson, veteran pastor from Kansas City (now retired). From the first service the brooding presence of the Holy Spirit was keenly felt by students, staff, and faculty alike.

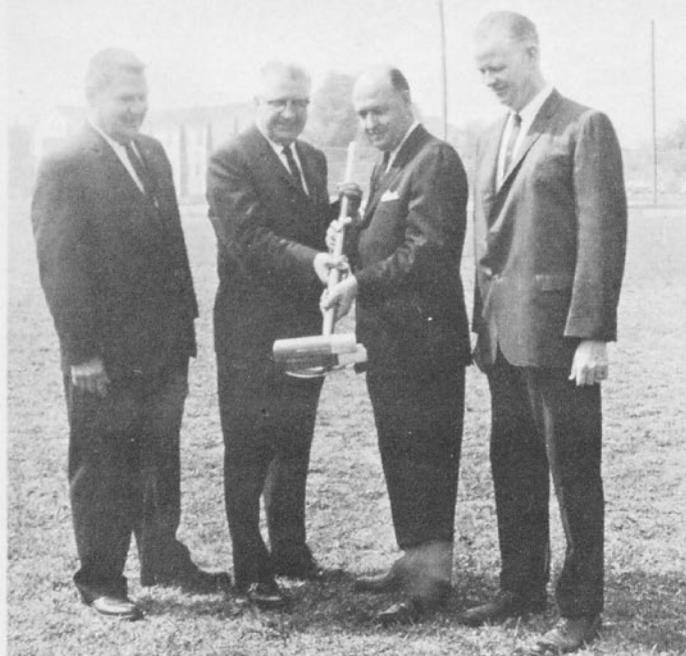
These special services, enjoyed by all, gave an auspicious start to the school year. The altar services lasted for some time. The young people did not leave the altar after a few brief moments but continued to pray, and God met with them in an unusual way. Brother Wilson says:

"I was delighted to see the president of the school, Carl E. Callihan, together with the other administrators, instructors, and staff members, helping the young people at the altar just as a pastor would work with his church.

"One evening as I stood to speak the Spirit of the Lord moved over the congregation and one fine young man who had come to school without the sure knowledge of his salvation came to the altar. He dedicated his life to God and the testimony he gave on the



A. A. Wilson



L. E. Halvorson (left) and W. H. Robertson hold shovel filled with books during the ground-breaking service for the new library for Southern California College. Looking on are O. Cope Budge (left) and Mayor Pinkley.

following morning was a thrill to the entire student body.

"There was a beautiful spirit of harmony and unity evident among all the students and faculty members. We all enjoyed a very rich spiritual touch as the meetings closed."

## SCC BREAKS GROUND FOR LIBRARY

COSTA MESA, CALIF.—With the breaking of ground by L. E. Halvorson, superintendent of the Southern California district and chairman of the college board of directors, construction has begun on the new \$175,000 library for Southern California College. An Assemblies of God liberal arts college, SCC offers majors in Education, Humanities, Bible, and Social Science.

Present for the ceremonies was Costa Mesa's mayor, A. L. Pinkley, who spoke of the city's pride in the college and the future plans to build the Civic Center across the street from the college.

Joining Brother Halvorson in the groundbreaking ceremony was O. Cope Budge, president of the college, T. C. Cunningham, assistant superintendent of Southern California district, and W. H. Robertson, district secretary and treasurer.

The new library covering over 10,000 square feet is expected to be completed by March, 1963, according to President Budge.

## BBC NAMED IN WILL

SANTA CRUZ, CALIF.—In April 1961 the administration of Bethany Bible College, Santa Cruz, Calif., was notified that the late Mrs. Anna M. Grisez of Yreka had named Bethany as a beneficiary of her estate. Final

settlement, however, was not completed until a few weeks ago. According to reports from the estate administrators, Mrs. Grisez's entire assets were equally divided between the Bible Institute of Los Angeles and Bethany.

The actual cash involved amounts to approximately \$20,000. Common stock included in the will is worth about \$14,000 at current prices. The total contribution to Bethany is \$34,000.

At a recent meeting, the college board of trustees agreed to use the actual cash involved for partial financing of the expansion project to remodel the tabernacle into a multi-purpose auditorium.

## SAGC COUNCIL MEETS

WAXAHACHIE, TEX.—The second annual meeting of the Laymen's Council for Southwestern Assemblies of God College began Thursday night, November 8, on the SAGC campus. C. M. Ward, *Revivaltime* evangelist, was the keynote speaker. The following day Brother Ward addressed the student body at a *Revivaltime* missionary rally.

The Laymen's Council is a group of business and professional men who with their pastors are concerned about the growth and development of the college.

Meeting simultaneously with the Laymen's Council was the Ladies' Auxiliary, consisting of wives of Council members.

On Friday, both the president and the dean of Southwestern, Dr. Klaude Kendrick and Maurice Cadwalder, addressed the groups. The second annual meeting was climaxed on Friday night with a banquet featuring as guest speaker Dr. W. S. Reed, a young surgeon who recently received the baptism of the Holy Spirit.

# TESTIMONIES OF HEALING



*Jesus Christ the same yesterday, and today, and for ever (Hebrews 13:8).*

## God Had His Hand on My Lonely Life

FROM THE VERY BEGINNING OF MY life, God had His hand on me. When a baby my mother did not want me, but He had someone who did. Until I was ten years old, I was brought up in a good home. After that I was shifted from place to place.

Although I lived in some Christian homes, my eyes had not been open to the spiritual things of God. I yearned for love and the sense of really *belonging*. So I took the closest glimmering resemblance—the kind of love the world gives and so selfish!

But God was still keeping His watch over me. I came to Lockport, New York, from San Pedro, California.

Because tuberculosis was suspected, I was admitted (December 1948) to the Niagara County Sanitarium for observation. After a few months, *miliary tuberculosis* was discovered in the blood stream. My spine became spongy, and the diseased condition caused pressure on the nerves. I became paralyzed from my chest down. (The doctors expected this to go farther.) I suffered intense pain—enough to drive me out of my mind. The bone specialist gave no hope.

Receiving numerous pain killers, I became a dope addict. But morphine every three hours gave little relief.

Without God, it was so bitterly lonely. If I had not been afraid of death, I would have wanted to die.

Finally in March 1950 Pastor Frank Christie of the Pentecostal Tabernacle in Buffalo, New York, came to visit me. He showed me my need of the Saviour, and marked in a small New Testament the way of salvation through the blood of Jesus. After reading and confessing my sins to Christ I gave my heart to Him at

2 A.M. I felt the wonderful cleansing blood. It was so good to feel new, clean, and free from sin. Hallelujah!

After this Pastor Gordon Bender of the Assembly of God in Lockport, New York, with other Christians from the church came to see me.

God started to teach me about His healing power. One dear nurse spent many hours at night searching the Scriptures with me. My pastor and his wife took me to a special divine healing service in Toronto, Canada. (The doctors did not expect me to survive the trip.)

When I returned to the sanitarium, I went through a real time of testing. Often my regular doctors would bring in visiting doctors to show me off saying, "This is our worst case."

One day as I was reading a "get-well" card a few verses caught my eye: "Thy wound is incurable... thou hast no healing medicine... I will restore health unto thee, and I will heal thee... saith the Lord" (Jeremiah 30:12, 13, 17).

Something within me *released*. I praised and thanked God for the promise to heal me. I even showed it to the doctor who said, "I hope so, but don't get your hopes too high."

But on March 17, 1954, the specialist came and said, "It is unbelievable." My spine which had been like a sponge was now healing. Six months later I could sit up. My healing was so great the doctor said it would go down in medical history as phenomenal. A month later (December 1954) I took my first step. From then on I gained back my strength.

God also delivered me from morphine. Two of God's dear children came to visit me. I had to have a shot during visiting hours. This man and his wife felt this was not God's way and quietly prayed and cursed the dope in me. He told me that as long as I took it I would have pain.

After they left, God began to deal with me. I promised Him I would refuse the next "hypo." When the nurse brought it, I said, "No, in Jesus Name, I refuse the hypo." The doctors were concerned, but I had no ill effects and I had no more pain from then on! My appetite improved and I gained weight.

Today I am walking and going wherever I desire. Since leaving the sanitarium I have worked three years doing night-duty nursing and caring for the complete floor in a home for old folk.

The Lord gave me a family too—God's children are wonderful relatives!

If we do not give up, God does not fail. I pray that readers of this testimony—those in the pit of discouragement and despair—will find new encouragement. God is no respecter of persons!—Miss Louise Brindle, Lockport, N. Y.

(Endorsed by Pastor Gordon R. Bender, Assembly of God, Lockport, N. Y.)

## My Severe Glandular Trouble Was Healed

I THOUGHT SURELY THAT I MIGHT die, but through prayer my life was spared. I promised the Lord to give this testimony.

Over two years ago my glands swelled until I appeared to have the mumps. After some months of suffering I finally consulted a doctor. By this time I had a choking in my throat and was quite ill.

The doctor sent me to the hospital in Augusta, Ga. The doctors there seemed puzzled as they checked my glands, but they said they were sure the glands were in a "fixed" position. This meant they would remain enlarged.

Many Christians were praying for me and I was believing that God would take the "knots" away. After some months both the doctors and I noticed a change—they were getting smaller. Soon the knots were gone and are *still* gone.

Prayer changes things and, in the sixteen years that I have been saved, Jesus has healed me many times. I thank Him.—Grace Lastinger, Box 44, Pearson, Ga.

(Endorsed by Pastor Leonard Sapp, Assembly of God, Pearson, Ga.)

# Evangelism **BREAKTHROUGH**

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



MOUNTAIN PINE, ARK.—A very profitable 18-night revival has just been concluded at the Assembly of God here with Evangelist Audrey C. Booher of London, Ark. A goodly number were saved, two were filled with the Holy Spirit, and eighteen were baptized in water.

—Lyndale Harberson, Pastor

DOE RUN, MO.—September 2 marked the close of a five-night revival at the Assembly of God here with Evangelist Glenna Byard. Two persons were saved, several were refilled, and four were baptized in water. There was a very good attendance. And church and Sunday school continues to grow under the prevailing revival spirit.

—Homer L. Smith, Pastor

GRAHAM, OKLA.—A genuine moving of the Holy Spirit was witnessed at the Assembly of God here during a revival conducted by Evangelist Harold J. Baker of Wetumka, Okla. Fourteen were saved and 12 were filled with the Holy Spirit. A spirit of revival continues in the regular services.

—Hurshel A. Baker, Pastor

EXCELSIOR SPRINGS, MO.—Crescent Lake Assembly of God reports a glorious moving of the Holy Spirit during a two-week revival with Evangelist Donald

Payne of Albany, Mo. Five were saved and many were filled with the Holy Spirit. A number testified to receiving divine healing.

—C. O. Blankenship, Pastor

HAUGHTON, LA.—Outstanding crowds attended a revival concluded October 26 at Central Assembly of God. Yvonne and Jerry Pennington were the evangelists. It was a memorable meeting as waves of the Spirit of God flowed over the services. Seven persons were either saved or reclaimed, and five were either filled or refilled with the Holy Spirit. Among those healed was a lady who had kidney trouble and a man who had a back injury for years.

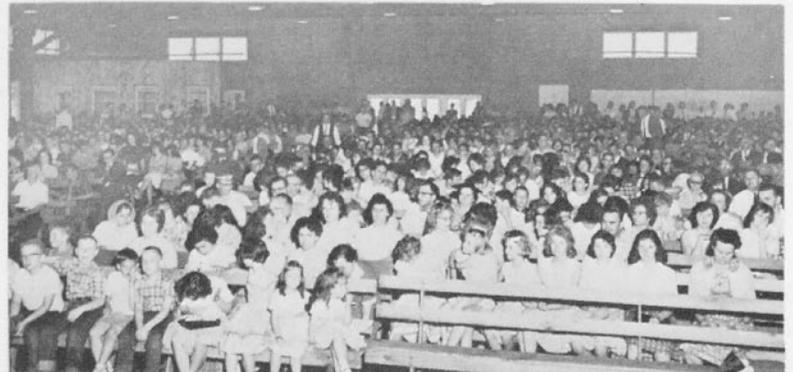
—Luther Bates, Pastor

WINNFIELD, LA.—The Sanders Assembly of God recently sponsored an outstanding old-time brush-arbor revival with Evangelist W. L. Fussell. Six individuals found Christ as Saviour, three were baptized with the Holy Spirit, and over 20 rededicated their lives to God.

—W. C. Taylor, Pastor

DONIPHAN, MO.—The ministries of Evangelists Jean Hale and Barbara Turner, both of Kentucky, proved to be a great blessing to the Assembly of God here. Six persons found Christ as Saviour, three were reclaimed, and as many refilled with the Holy Ghost.

—Luster Young, Pastor



GRASS LAKE, Mich.—Approximately 3000 persons attended the state-wide youth rally at Fa-Ho-Lo Park where Evangelist Jimmy Snow was speaker. Several received the Baptism and 70 responded to the altar call for salvation. Robert R. Way, D-CAP.



MILWAUKEE, Wis.—Many attended the services at the Gospel Tabernacle during the meeting with the Tanner Team of Willmar, Minn. Several were saved, believers were refilled with the Spirit, and some were healed. H. L. Flaherty is pastor.

BIG STONE GAP, VA.—The presence of God was manifested in each service of a revival at First Assembly with Evangelist John Eller of Greer, S. C. A

number of persons were saved, five followed the Lord in water baptism, and two received the baptism in the Holy Spirit.

—Ernest T. Edmonds, Pastor



CLOVIS, N. Mex.—Attendance was excellent at First Assembly of God in Clovis during the revival crusade led by Evangelist and Mrs. Glenn Shinn of Forth Worth, Tex. Thirteen were saved and eight baptized in the Holy Spirit. The weekly telecast, "Gospel Melody Time," featured the music of the evangelists and church singers. Inset photo shows Pastor Melvin Sasse (left) being interviewed by the evangelist.

NEW BEDFORD, MASS.—Calvary Full Gospel Church reports a record-breaking crowd of 286 in attendance at a VBS conducted recently by Carol Johnson of Huntington, N. Y. Many boys and girls accepted Christ as Saviour.

—Kenneth B. MacDonald, Pastor

TROY, MICH.—An outstanding revival has just been concluded at the Assembly of God here with Evangelist Ray C. Eskelin. Sinners were saved and believers filled with the Holy Spirit. The response was exceptionally good.

—Louie H. Calaway, Pastor

NORWOOD, MO.—A real moving of the Spirit of God was experienced at the Assembly of God here in October during a ten-day revival with Evangelist Douglas



**BILLINGS, Mont.**—Nearly 300 boys and girls attended the Kids Roundup each night during the second week of meetings with Evangelist Paul Hild of Minneapolis, Minn. The first week was devoted to youth. At least 50 unchurched families were contacted during the meeting and a goodly number accepted Christ as Saviour. W. A. Buck is pastor (First Assembly of God).



**TOLEDO, Ohio**—The 29 people pictured above sat together as a family delegation one night at the First Assembly. Ages ranged from three weeks to 70 years. Standing in the back row at the right are Mr. and Mrs. Stanton Smith, the grandparents who recently celebrated their 50th wedding anniversary. Seated in the front are Pastor G. G. Martin (left) and Evangelist Watson Argue.

Bartlett of Alabama. Three persons were saved, two reclaimed, and three baptized in the Holy Spirit.

—W. H. Johnson, Pastor

**DANVILLE, OHIO**—A Christ-centered revival has just been concluded at the Assembly of God here with the Basel Sisters and little Billy (11-year-old boy preacher) from Lansing, Mich. The sermons and songs were a great blessing. Sinners were saved and many drawn closer to God.

—John Seeley, Pastor

**YAZOO CITY, MISS.**—First Assembly has just concluded an outstanding revival with Evangelist C. E. (Doc) and Rita Simms of Meridian, Miss. Many were drawn closer to God and there were five conversions (including three adults). One year ago there were 21 in attendance. During this revival there were 76 in Sunday school. Finances also have doubled

in the past year. The church rejoices in the goodness of the Lord and is expecting greater things to come.

—G. D. McNair, Pastor

**BANDON, OREG.**—A recent revival conducted by Evangelist L. H. Sheets brought great blessing to the Assembly of God here. There was a real breakthrough on the second Sunday evening when two individuals received the baptism in the Holy Spirit and several others were refilled. The blessings of God first began to fall upon the young people, which caused the older ones to become stirred until there was real heart-searching and reconsecration. Some testified that their refillings

were greater than their initial experiences of the baptism in the Holy Spirit. After speaking in tongues freely upon being refilled, the wife of the town's judge testified that this was one of the most wonderful experiences of her entire life. This special visitation of God has encouraged the entire church to press on for greater spiritual victories.

—Karl Becker, Pastor

**UTICA, N. Y.**—Capacity crowds attended every service of a recent week's revival conducted at First Assembly of God by Evangelist and Mrs. Larry Larimore and son Larry of Los Angeles, Calif. A number were saved. Excellent free newspaper, radio, and tele-

vision coverage resulted in many new contacts for the church.

—William Douglas, Pastor

**DETROIT, MICH.**—The Brightmoor Tabernacle reports a very profitable crusade with the Musical "Vans." Originally scheduled for two weeks, the meetings continued through the third. Fifty knelt at the altar for salvation, and several were filled with the Holy Spirit. Many made new consecrations and some were refilled. The Saturday night musicales were an added attraction.

—Bond P. Bowman, Pastor

**WEST MONROE, LA.**—Great interest was shown in a 14-night revival conducted at the Seigle As-

## EVANGELISM CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Alaska	Haines	* A/G	Dec. 11-23	Lloyd Perera	Wesley Hansen, Chm.
	Klukwan	* A/G	Dec. 25—	Lloyd Perera	Wesley Hansen, Chm.
Ark.	Lake City	A/G	Dec. 2-16	N. B. Rayburn & wife	W. C. Middleton
Calif.	Laytonville	First	Dec. 18-28	Doug Payne	Clarence L. Myers
	Ojai	A/G	Dec. 16—	Watson Argue	Jim Argue
Fla.	Avon Park	First	Dec. 11-23	John Wesley Briscoe	H. J. Held
	Clewiston	A/G	Dec. 11-16	Charles Harthern	James Kimbrel
Kans.	Andover	A/G	Dec. 9—	Ivan & Mrs. Kimmel	Loran Wimbish
Mo.	Louisiana	First	Dec. 2-9	Dick & Nancy Messner	W. R. Barrett
Mont.	Columbus	A/G	Dec. 11-23	Wesley Pallet	Lonnie L. Peterson
N. Y.	Rochester	Christian Pent.	Dec. 11-23	L. K. Dodge	Joseph Mignano
Ohio	Bellevue	A/G	Dec. 11-16	The Tanner Team	L. A. Ford
Okla.	Stigler	A/G	Dec. 10—	E. W. Moore & Family	Gus Martin
	Thomas	A/G	Dec. 17—	E. W. Moore & Family	Walter Gore
Oreg.	Salem	Central	Nov. 21-Dec. 16	Musical Vanderploegs	Fred Versolenko
S. Dak.	Madison	** A/G	Dec. 9-23	Victor Etienne	Robert Garrison
Tex.	Fort Worth	Faith Temple	Dec. 12—	Glen & Faithe Shinn	J. C. Thompson
	McCamey	First	Nov. 26—	Jerry & Mrs. Roberts	Roy Lee
Va.	Bluefield	A/G	Dec. 5-16	Don Logan	H. W. Boggs
Canada	Star-City, Sask.	Pent. Tab.	Dec. 3-9	Evelyn Glosser	E. W. Olson
China	Hong Kong	New Life Temple	Dec. 9-16	Winferd Mack	W. L. Thornton
India	Lucknow, U. P.	A/G	Dec. 12—	Donnell-Holler Team	James Revell
P. I.	Manila	Bethel Temple	Dec. 25-30	Tommy Barnett	Lyman Richardson

\* City-wide Revival

\*\* Youth Revival

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



**ST. LOUIS, Mo.**—Evangelist Lowell Lundstrom (left) and pastor Manuel Shoults display Sunday school register. An attendance of 306 was reached during the meeting at South Side Assembly. Twenty-two were saved and many were filled or refilled with the Holy Spirit.

## A Priceless Gift

A patient at the Muskegon County Hospital (Muskegon, Mich.) wrote to the editorial staff of *The Pentecostal Evangel* last month to thank us for the magazine. Someone was thoughtful enough to provide a gift subscription for this County Hospital where this man has been a patient for twenty-two months. Through reading it he was drawn back to Christ.

"I was backslidden," he said, "but God brought me back just by reading the *Evangel*. Of all the religious magazines I have seen here in the hospital I like the *Evangel* best for I had the Baptism of the Holy Ghost at one time so I know what you stand for. . . . Thanks to the friend who supplied all these *Evangel*s. I want you to know what a blessing they have been to me."

Perhaps there are friends of yours who would be richly blessed if they were to receive the *Evangel* each week. There is still time to send it to them as a Christmas gift at the special Christmas rate. What a priceless gift it would be! Send the names and addresses of your friends to: The Pentecostal Evangel, 1445 Boonville Avenue, Springfield, Missouri. Be sure to send your own address also. The rate on U.S. addresses (including U.S. servicemen abroad and friends in foreign PUAS countries) is \$2.50 per year for the first subscription and \$2.25 for each additional subscription.

The price is low—less than five cents per copy. The benefits may be priceless. Bestow blessings this Christmas by ordering gift subscriptions for your friends. A beautiful greeting card with matching envelope will be placed in your hands for each subscription you order.

sembly of God by the E. C. Briggs Evangelistic Party of Fort Worth, Tex. The ministry of the Word and the singing of the trio, combined with the moving of the Spirit, brought great blessing to the congregation. Approximately 10 were either saved or filled with the Holy Spirit. There were new people in attendance at every service. —B. O. Smith, Pastor

\* \* \*

HOUSTON, TEX.—God signally blessed the recent union revival (held at the Magnolia Park Assembly of God) in which 40 churches cooperated. Raymond T. Richey was the speaker for this joint effort to win the lost and bring healing to the sick. Prayer was offered for approximately 300 persons—many of whom testified to a Divine Healing touch. Others claimed salvation. The meeting was sponsored by the Evangelism Committee of the Houston Pastors Association.

—James McKeehan, Chairman

\* \* \*

FAIRFIELD, OHIO—According to former First Christian Assembly members, the eleven-day revival concluded on September 30 with Evangelist and Mrs. Danny Betzer at the Tri-County Assembly of God was one of the most inspiring they ever witnessed. It truly was a milestone in this new church. An average of 126 attended each night's service with some 185 adults present on the second Sunday when Brother Betzer showed his film, "The Night Christ Returned." There were over 50 first-time visitors, plus a number of visitors who had attended

the church previously. Seventeen found Christ as their personal Saviour during the revival. God truly blessed and brought great victories as a result not only of Brother Betzer's unusual musical talent and stirring messages but also of the prayer chain conducted each day for the month of September from 6 a.m. to 6 p.m. The Sunday school attendance grew from a total of 97 on March 4, 1962 when the church was opened to an average of 153 for the month of September.—Hugh Rosenberg, Pastor

### ANNOUNCEMENTS

WINTER CAMP MEETING—Dec. 12-23 at Hayfork, Calif. Marvin Schmidt, speaker. (D. D. Nelson is pastor.)

HOMECOMING—Dec. 9 at First Assembly of God, El Reno, Okla. Services at 10:45 a.m., 2:30 and 7 p.m. Dinner served to all. Mortgage burning in afternoon. Speakers: Ross S. Gentry and J. D. Keen, former pastors.—by Leonard Negrin, pastor.

### WITH CHRIST

L. E. STAGGS, JR., 41, of Healdton, Okla. went to be with the Lord on September 30. Brother Skaggs was an ordained minister affiliated with the Oklahoma District Council. He was pastor of assemblies in Sulphur, Ada, and Healdton. He is survived by his wife Dorothy and two children, one of whom is attending Southwestern Assemblies of God College in Waxahachie, Tex.

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Evangelist Danny Betzer (left) and Pastor Hugh Rosenberg display the Sunday school attendance board at the Tri-County Assembly of God in Fairfield, Ohio. The Sunday school has grown from 97 last March to a monthly average of 153 for September.



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(A) rks are wrought by his hands?  
3 Is not this the carpenter, the son of  
Mār'-y, the brother of Jāmes, and Jō'-šēs,  
and of Jū'-dā, and Sī'-mōn? and are not

(B) him, Get **CHAPTER 5**  
is written, **AND** seeing the multitudes, he went  
Lord thy up into a mountain: and when  
hou serve. he was set, his disciples came unto

(C) <sup>1:10</sup> 4 to Că-pēr'-nā-um, he, and his  
<sup>lit. 7:6</sup> 6 mother, and his brethren, and  
Mark 7:3 6 his disciples: and they con-  
ch. 4:46 9 tinued there not many days.  
ch. 1:14 11  
Mat. 12:46 12

(D) 3. 11. 14 I have long time holden  
<sup>12. 18,</sup> peace; I have been still, and  
19, 20. I have been still, and  
Phil. 2. 7. I have been still, and  
Matt. 3. 17; I have been still, and  
17. 5. I have been still, and  
Eph. 1. 6. I have been still, and

(E) 4 And found in the temple  
those that sold oxen and sheep  
and doves, and the changers of

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# A Little Old Lady's Testimony

By EDITH C. STEVENSON

A STILLNESS SETTLED OVER THE PEOPLE AS THE minister finished his sermon and bowed his head in prayer. As he raised his eyes and looked over the congregation, a look of annoyance spread over his usually placid face.

There, amid the fashionably dressed congregation, a little old lady had risen to her feet. The sun, glinting through the beautifully stained glass windows, seemed to cast a radiance about her snow-white hair that was capped by a tiny black bonnet.

This was not the first time Mrs. Hughes had stood thus in the congregation. One never knew when she might feel the love of God surging so strongly through her heart that she would rise and "testify" to others what the Lord meant to her, and thank Him for His great love.

As she spoke this morning, the minister could see looks of disapproval spread through the congregation at this uncalled-for "testimony" that interrupted the smooth-flowing service. Perhaps it made them feel uncomfortable—or even under conviction for sin.

Mrs. Hughes finished and sat down. The minister gave an embarrassed cough. The closing hymn was sung, the benediction pronounced, and the congregation sedately filed out of the church.

Having taken a seat near the front, Mrs. Hughes was among the last to leave the building. But before she could pass through the imposing doorway, an usher hurried up to her. His face was flushed and he looked very much annoyed.

"Mrs. Hughes," he said, "we do wish you would stop interrupting the service as you have done on so many occasions. The pastor has asked me to request you to kindly refrain from such an action again. It is most annoying to him and also to the congregation. Good morning!" And he bowed her through the doorway.

Slowly Mrs. Hughes walked down the street. A tear glistened on her cheek. Her thoughts traveled back to her girlhood days when she, along with many of the young people in the district, had accepted Christ as their Saviour. What joy had filled their hearts. What happy times they

had together. What prayer meetings. How they had always enjoyed telling of what the Lord had done for them. It was hard to realize that all was so changed now.

As the shadows lengthened that evening Mrs. Hughes remembered a little mission hall just down the street. She would go there tonight. Maybe she would find ease for the soreness that seemed to fill her heart.

The little hall was well filled and everyone entered into the singing so wholeheartedly. At the close of the message those who wished to remain and pray awhile were invited to come to the prayer room at the back of the hall.

Quite a number accepted the invitation, including Mrs. Hughes. When she entered she noticed a young girl kneeling over at one side of the little prayer room. She was sobbing so broken-heartedly Mrs. Hughes felt an urge to go and kneel beside her.

Mrs. Hughes silently prayed for guidance and wisdom from above that she might help this young woman. Then, placing a gentle hand upon the girl's shoulder, she asked if there was anything she could do to help.

The girl quickly raised her head and looked at her in such a startled fashion that Mrs. Hughes for a moment was taken aback.

"Why . . . you . . . ! Why . . . you *must* be the same lady!" the girl stammered.

Mrs. Hughes looked at her, puzzled. And then the girl went on. "Aren't you the lady that stood up this morning in the \_\_\_\_\_ church and told us what Jesus had done for you and how much you loved Him?"

Light began to dawn on Mrs. Hughes.

"Why yes, my dear. Were you there?"

"Oh, Mrs . . .," she paused. "What is your name, please?"

"Mrs. Hughes."

"Mrs. Hughes, you will never know what those words meant to me. I came into that service a stranger. I was heartsick, discouraged, hopeless and ready to end it all. But as you spoke, a wonderful feeling came over me. I could not forget your words all day. I was on my way back to the church this evening hoping to see you there when I passed this hall. The singing was so wonderful I couldn't resist coming in. Oh, I'm so happy I found you here!"

Impulsively she bent over and gathered the little old lady in her arms. "Pray with me," she whispered. "I need the Saviour you spoke about." ❧