

THE PENTECOSTAL evangel

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

APRIL 21, 1963 • TEN CENTS



TODAY IS C.A. DAY . . .



There is a potential of power in every Spirit-baptized life.
What is needed to manifest supernatural power is the Spirit's fullness.

Pentecostal Power in Action

By ROBERT C. DALTON, SR.

IT IS TO BE FEARED THAT MANY WHO HAVE RECEIVED the initial infilling of the Holy Spirit have not enjoyed the demonstrations of spiritual power portrayed in the Book of Acts. It is customary to make compensations for the lack of this manifestation of power by turning to more natural expressions of normal Christian experience, and satisfying ourselves that these, after all, are sufficiently apostolic. In doing this are we wholly honest? In an hour such as this, when so many in the older denominations are receiving a Pentecostal experience, should there not be recognition of the tremendous need for individuals who have been baptized with the Holy Spirit to enter more fully into the privileges which are rightfully theirs as Spirit-filled people?

It would appear that some Pentecostal people have talked more about the baptism with the Holy Spirit as a distinct experience, than about the spiritual life that rightly flows from it. It is one thing to be initially filled, and another thing to continue in the activity of the Fullness of the Spirit. A deeper understanding of life in the Spirit is needed. This requires a searching of the Bible, particularly in those areas which describe the work of the Spirit—to be specific, the Book of Acts.

Acts 1:8 reads, "But ye shall receive power after that the Holy Ghost is come upon you." In this verse Jesus goes on to explain to the disciples, "Ye shall be witnesses unto me." It was not the receiving of the Holy Spirit in the Pentecostal sense that alone was important, but it was the *power* that was to come with it. We read in Luke, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." Certainly, the advent of the Spirit Himself is not the power. The power must be something that comes or ought to come together with the Holy Spirit.

It would appear from the Bible and from experience that it is possible to have the Promise of the Father without having the power. It might be said that the coming of the Holy Spirit does not in itself bring the power, but brings actually a *potential of power*. In other words, one who has received the Holy Spirit initially does not have the power *per se*, but does have the potential to have the power manifest and demonstrated through him from time to time within God's sovereign

will. The potential of power is contained in having the Holy Spirit, Himself, in the Pentecostal sense. By "Pentecostal sense" is meant the special relations of the Holy Spirit to the believer after he has been baptized with the Spirit.

There are a variety of terms used by Pentecostal believers in referring to their Pentecostal experience. Unfortunately these terms are used with very little distinction. A re-examination of terms is an enlightening experience. For instance, the term baptism with the Holy Spirit is often used by us to refer to the entire Pentecostal experience, both initially and as an abiding experience. Scripturally, it is not used of any experience except the initial infilling. It is therefore incorrect to speak of *having* the baptism with the Holy Spirit. This usage implies that the Baptism is an ever-present spiritual experience. Properly, the Spirit-filled individual should say, "I have experienced the baptism with the Holy Spirit."

The Promise of the Father seems to be a broader term. The Baptism is the action or operation that brings the promised Holy Spirit. The Promise of the Father, it would appear, includes the Baptism, but also and seemingly more emphatically speaks of the *abiding* of the Holy Spirit in the Pentecostal sense. It would appear, then, that the abiding presence of the Holy Spirit within the meaning of this term is an overall sustaining Pentecostal experience. In the New Testament this relation to the Holy Spirit is known as: the Promise of My Father (Luke 24:49), the Promise of the Father (Acts 2:33), the Promise (Acts 2:39), the Promise of the Spirit (Galatians 3:14), the Gift of the Holy Ghost (Acts 2:38; 10:45), the Gift of God (Acts 8:20), the Like Gift (Acts 11:17), and the Spirit of Promise (Ephesians 1:13). It is also interesting to note that this particular relationship is implied in the term, "the Holy Ghost." This is true in Acts 8:15, 17; 10:47; and 19:2. Here the Holy Ghost (or Holy Spirit) refers to having the Holy Spirit in the special Pentecostal relationship.

Power is related to what is known in Acts as the Fullness of the Spirit. This term is used of the deacons in Acts 6, and of Barnabas in Acts 11. These men were selected and were important in the apostolic churches because they were in a special state of being full of the Holy Spirit. These men had received the Holy Spirit in the Pentecostal sense at the time of their individual baptisms with the Spirit; and having the abiding pres-

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ence of the Holy Spirit in their lives through the Pentecostal relationship, they also were *full of the Holy Spirit*. There is an implication here that the Holy Spirit could have come in the Pentecostal sense and yet the individual might not be considered *full of the Spirit* in the terms of Acts 6 and 11.

Note Paul's command to the Ephesians (Ephesians 5:18) to be "filled with the Spirit." This implies that it was possible to have received the promised Holy Spirit and to have failed to continue in a state of fullness. It is specifically stated in Ephesians 1:13, that they had been "sealed with the Holy Spirit of promise." It would seem, then, that the Fullness of the Spirit represents the vital activity of the Spirit of God in a general sustaining anointing upon the one who has already received his personal Pentecost. The Fullness of the Spirit is actually the *victory* side of having the Pentecostal experience. This fullness is requisite for operations of power in the life of the believer. The fullness is not the power, but the basis of the power.

For operations of power note Acts 4:8, "Then Peter, filled with the Holy Ghost, said unto them..." Also verse 31, "and they were all filled with the Holy Ghost, and they spake the word of God with boldness. There is a further reference in Acts 7:55, "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God." The case of Paul in Acts 13:9, "Then Saul, (who also is called Paul,) filled with the Holy Ghost..." These statements were made of men who already had the Holy Spirit in the Pentecostal sense by virtue of having been baptized in the Holy Spirit, and who also were full of the Spirit in the Pentecostal victory sense. In the above scriptures the special operation of the Spirit lay in moving on men who were already full of the Spirit. This is most interesting, for it helps us to understand how supernatural power works through God's servants.

The power is involved in the action that takes place at the time of the *special* infillings. In Acts 4, it is the special over-and-above boldness of Peter as he speaks, probably an exercising of the gift of faith. In verse 31, the place is shaken, and there is again boldness of utterance. Both of these instances represent demonstrations of power. In Stephen's case (chapter 7) it is a supernatural operation that produces the vision of the throne of God. In Acts 13, power is demonstrated by the man's sudden blindness. There are probably many other cases that are not identified with special infillings of the Holy Spirit. This is not to say that all miracles occur after this fashion, but certainly these operations of the Holy Spirit are directly related to power in the Pentecostal experience and power in the victory experience of the Fullness of the Spirit.

In some instances, then, power is related to special movings of the Holy Spirit upon individuals already full of the Holy Spirit, who have the Holy Spirit in the Pentecostal sense. This accentuates the need for each person who has received the Pentecostal experience to exercise his privilege of being full of the Holy Spirit at all times.

Interestingly, the verses in Acts used as examples of

special infillings according to the previous explanation do not refer to infillings in the sense of needing to be filled due to emptiness, but rather to infillings where individuals apparently were already *full*. They are power operations. It is evident to us that there is one initial infilling. This occurs when the believer is baptized with the Holy Spirit. At the same time, it could be said of the one who is baptized with the Holy Spirit, at the time of his baptism, that he is *full* of the Spirit. This fullness is the same fullness that is ascribed to the deacons and Barnabas. However, in many cases the victory of the fullness is not maintained, hence the need of refillings. Refillings as we generally term them do not appear anywhere in Acts or elsewhere in the New Testament. Nowhere is it suggested that we seek a new baptism. All the verses generally used in reference to seeking a refilling refer to special operations of the Spirit upon individuals already full.

The Holy Spirit Himself is the source of power for the Spirit-baptized believer. The believer is related to Him in a special sense in salvation. He is related to Him in another special sense through the baptism with the Holy Spirit. In both senses an indwelling is involved. But the Holy Spirit is within the Spirit-baptized saint in a special manner. Because of this, the believer who seemingly has lost the fullness need not seek and pray for or receive the Holy Spirit exactly as he did before the time of his initial infilling. The Spirit's anointing *abideth* (1 John 2:27). The potential of power remains within if the individual has received the initial infilling. In order to have the fullness again, the believer has but to drink within. The need is to drink of what he already has. How God's people need to drink today! They need to drink to overflowing; drink until they overflow with rivers of gushing water! Old Faithful at Yellowstone needs no refilling. The bubbling, steaming water rises from way down deep. Instead of pumping and working for a revival of the fullness and power we need to drill down deep within our own Spirit-filled innermost beings. The power is there, but it needs the opportunity to come forth.

All manner of songs and all methods of worship will not bring into the service the precious presence of God. What we as God's people need to do to be delivered from the modern Midianites is to uncap our spiritual wells. This is accomplished by simply looking to the Lord with the same openness of heart and mind as we did at the occasion of our initial infilling. Hearts and lips of praise will bring and keep His presence in our lives.

We have the Holy Spirit in the Pentecostal empowerment sense. Our lack is not here. What we need is the Fullness of the Spirit in order to have the presence of God demonstrated in our midst. This will mightily influence all of our life and experience.

May the Lord help us to humble ourselves, uncap the wells within, allow the fullness to come forth, in order that the special infillings may come from time to time as they did in the Book of Acts. This will allow God to activate the power within which in turn will cause the Pentecostal believer to be more useful. ◀◀◀

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STATEMENT OF FAITH

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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Fact, Faith, Feeling

A LOT OF PEOPLE "PUT THE CART BEFORE THE HORSE," IF WE MAY use an old-fashioned expression, in the matter of their religion. Now, everyone knows a cart won't pull a mare very far; but if you put the horse before the cart and hitch it properly you certainly will get some mileage.

In the matter of personal religion you might say that faith is the horse, and feeling is the cart. Some people seem to think their feeling is the important thing. They think that if they can get a certain kind of feeling—can weep, or shout, or be ecstatically happy—this will produce faith. Actually, the reverse is true. Faith may be entirely void of emotion at the beginning (although it is bound to lead to a very wonderful feeling eventually).

The Bible says, "By grace are ye saved, through faith" (Ephesians 2:8). This faith that saves us is based on facts, not on feelings. It is based on the facts of the gospel. We might say that the steps to salvation come in this order: (1) facts; (2) faith; (3) feelings.

The facts are these. "All have sinned," and "the wages of sin is death"—but "Christ died for our sins." He paid the penalty for us. The prophet expressed it in these words: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

Once there was a judge who found himself obliged to pass sentence upon a prisoner whom he recognized as an old school chum. He longed to set his old friend free, but justice demanded that the penalty be paid; so this is what he did. First he condemned the man to pay the necessary fine. Then he stepped down from the judicial bench, shook the prisoner's hand, and said: "As judge I had to condemn you, but now as an old friend I'm going to pay the fine."

That's real friendship, isn't it? Well, that's what Christ has done for us. As our Judge He had to condemn us to death, but as our Friend He went to Calvary and paid the supreme penalty so that we might get off free.

These are the great facts of the gospel. God asks us to accept these facts and to act upon them. He asks us to repent of our sins and trust in Christ as the One who saves us through His death, His burial, and His resurrection. We must have faith in the fact that He did all this for us. We must believe He paid the full price that had to be paid for our salvation. We must realize our salvation comes to us entirely through His grace, and not through our own good deeds.

An Army chaplain was trying to help a serviceman to grasp this idea overseas. Joe was waiting for some kind of feeling; he felt unsure of his salvation.

The chaplain said: "Joe, I hear you have a little baby boy."

"That's right," said Joe very proudly.

"How do you know, Joe? Have you seen him yet?" the chaplain asked.

"No, but my wife wrote and told me all about it. He was born five weeks ago."

"Joe, I can see you're very happy about it. But what makes you sure you're a father? Is it because you feel happy, or because your wife has told you?"

"Why, it's because she told me. My wife says I'm a father, and I believe her."

"Exactly," said the chaplain. "Now that's precisely the way you know you're a child of God. Not because you feel like it, but because

God says you are. The Saviour said, 'He that believeth on me hath everlasting life.' He also said, 'He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' Here, read these words in John 6:37"—and he handed Joe a little Bible.

Joe read, "Him that cometh to me I will in no wise cast out."

"Have you come to Christ, Joe?" "Yes," he replied. "And has He cast you out?" the chaplain asked. "No, He said He wouldn't do that."

"Then what has He done?" asked the chaplain.

A big smile came on Joe's face as the truth dawned on his heart. "He has taken me in." "How do you know?" "Because He said He would."

And that's the way to be saved. Put your faith in Christ. Believe the great facts of the gospel as they are presented in the Bible. Never mind your feelings. Feelings come and go, but the facts remain. Remember the three steps: (1) facts; (2) faith; (3) feelings.

You may have seen people weep, or shout, and show other emotion when they were saved, and you may have thought you needed to experience the same feelings. This is not necessarily so. All people are different. Their emotional makeup is different. They react in a variety of ways to the same situation. So—put your faith in the facts, not in your feelings, and give thanks to God for saving you. If you are thankful, and if you sincerely follow the teachings of Christ, you will experience the joy and peace that comes to all true believers.

RING THE PRAYER BELLS!

What a mighty force prayer is! Did it matter that Peter was bound with two chains, with a soldier on either side of him, the door of his cell locked and guards on duty outside the door—to say nothing of the great iron gate that could cut off all hope of escape even though he could succeed in freeing himself from his chains?

Effectual, fervent, intercessory prayer was made of the church unto God for him, and what ensued is like a page out of a fairy book. *Chains fell off; angels appeared; guards were rendered helpless; doors opened of their own accord!*

There is no circumstance or situation too hard for the Lord. Let us get on our knees once more as in days of old, and ring the prayer bells of heaven until God answers, until victory and deliverance come.

—J. C. BURKS, in *Mississippi Advocate*

LOOKING AT THE INVISIBLE

"We look not at the things which are seen, but at the things which are not seen," said the apostle.

There is a marker in a cemetery in England on which is written, "She died for want of things." By its side is another marker which says, "He died trying to get them for her." Such is the folly of mankind. Men and women are ever wanting things, things, things. For these



things they will slave; some will cheat and steal, or even kill, to get them.

The trouble is they want the wrong kind of things; they want the things that are listed in the mail order catalogs. Such things will not last; they perish with the using. People who are wise will put spiritual things ahead of earthly things, for they know that "the things which are seen are temporal, but the things which are not seen are eternal" (2 Corinthians 4:18).

—HALBERT E. ALLEN, *Iowa Park, Texas*

"TOO MUCH LEAD!"

The altar call was being given at the close of an evening evangelistic service in a little pioneer church. On the back row of seats sat a young woman who timidly raised her hand for prayer. She caught the attention of two women sitting on the platform. One whispered to the other, "See that girl—I would go and speak to her but I don't feel *led*." In a flash of inspiration the other replied, "Perhaps it's a case of so much *lead* you can't feel."

Convicted, the woman made her way to the rear of the church, and soon the hesitant girl was kneeling before her Saviour. That woman had been waiting for God to give her a feeling while God had been waiting for her to give Him obedience.

—F. HELEN JARVIS



Springtime

By Irene Stanley

The Lord is my Shepherd; I shall not want,
His pastures were never more green than now;
The south wind plays in the north wind's haunt;
There is peace on the mountain's sunlit brow.

To my springtime soul in this springtime land
Awakening comes, out of winter's dream;
There is song in my heart as I clasp His hand;
My cup overflows at His crystal stream.

The urge for rebirth no chill can destroy,
The faith I shall keep will light the dark vale,
My life anointed with essence of joy;
I feast without fear, nor do foes assail.

His goodness and mercy still follow me;
The south wind plays in the north wind's haunt;
Secure in His house I shall always be—
The Lord is my Shepherd, I shall not want.

—*Log of the Good Ship Grace*



H. S. Bush
Executive C. A. Director



Owen C. Carr
National C. A. Secretary

The National C. A. Secretary asks each Evangel reader to share his burden for the younger folk.

I Am Debtor - I Have a Passion

BY OWEN C. CARR

I AM DEEPLY IN DEBT. NO BILL COLLECTOR EVER CALLS at my door. I receive no statement at the end of the month. No interest is charged against my account. But I have a debt.

I am debtor to the patriarchs, Abraham, Isaac, Jacob, and others. Men who, without the benefit of written law or gospel blessings, walked with God and fashioned their lives after the divine pattern. Men who left footprints in the sands of time for me to follow. Men whose lives were a rebuke to the ungodliness about them and an inspiration to posterity.

I owe a debt to men like David and Daniel, who carefully followed the law of the Lord and made it their meditation day and night. Men whose lives were outstanding for righteousness and godlikeness. Men who stood for right in the midst of wrong, who bore reproach and did so gladly. Men who handed down a heritage for all generations to follow.

I owe a debt to Matthew, Mark, Luke, and John who were eyewitnesses of the Lord in His ministry, who heard firsthand His teachings and risked their lives to set forth in writing those things which were most surely believed among them. Men who fashioned their lives after the Master and followed His teachings. Men who faced martyrdom and met it as a friend rather than an enemy. Men who in the face of indescribable odds held fast to

the truth, "contending for the faith," and set a standard for us to observe.

These were not ordinary men. They were champions. They stood head and shoulders above the crowd. But their line was not extinct when they passed off the scene. God had a line of succession to follow them.

I owe a debt to the founders of our present Pentecostal movement. Men who suffered ridicule, ostracism, opposition, and defiance, because God had opened to them the treasures of His Word and revealed the fullness of His power. They endured poverty, cold, hunger, and spent days and nights in prayer to establish a work which should be perpetuated to eternity. They laid a path marked clearly and defined well, that I coming after them might tread with a sure step. They fought many battles without seeing the victory that I may enter into that victory. They blazed trails which I should afterward follow with confidence. Their hearts burned with a message and vibrated with its urgency. They could not rest night or day until men and women were brought to the truth. Certainly, these men rank among those to whom I owe a tremendous debt.

If, through the witness of another, you have come to the knowledge of Christ as Saviour, you too are a debtor. You and I cannot ignore this debt we owe.

Today there is a new generation—a generation to whom we are debtors. Paul said, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel. . . ." Our present generation should be reached now with the gospel. We cannot wait. These are souls for whom Christ died and are precious in His sight. They are our responsibility; we owe them the gospel.

I have a passion for this generation, those in whom we have invested thousands of dollars in our homes for food, clothing, and education. Teen-agers who are assailed on every side by the forces of hell, the powers of darkness, the temptations of this present world. Teen-agers for whom communism is bidding, atheism is making its approach, and modernism is laying an easy path. The devil himself desires their souls. I have a passion to see these teen-agers know Christ, to know the reality of salvation and the joy of a "conscience void of offense toward God, and toward men." I covet every one for Christ and His kingdom.

I have a passion for the fine Assemblies of God young men and women in military uniform—26,000 strong.

Staff of the National C. A. Department at Springfield, Missouri





Warren McPherson

The battle our servicemen fight affects every part of their lives. The mental strain of facing a vicious foe, the spiritual hunger, the moral degradation, the physical grind, the social pressures present a grim environment. No serviceman need ever stand alone in the battle with loneliness, temptation, and sin. The Servicemen's Division of the Christ's Ambassadors Department, under the direction of Warren McPherson, ministers to thousands through correspondence, *Reveille*, *At Ease*, and special servicemen's tracts. Over 65,000 contacts with service personnel were made last year. The Servicemen's Division also serves 24 active-duty Assemblies of God chaplains and 250 local pastors who act as contact chaplains at military installations.

Another 12,000 of our choice young people are in state colleges and universities training to take their places in society as well as in the church. Here the enemy attacks through the mind. Skilled instructors many times endeavor to destroy faith. I have a passion for these college youth that they shall not only be prepared for life but for the kingdom of God. We have strengthened our forces of the College Division of the C. A. Department by appointing a full-time college youth representative. Lee Shultz who fills this position will be giving personal attention to this needy field by visiting college campuses to organize new Chi Alpha chapters, encouraging groups already organized, and giving personal counsel where needed. *Campus Ambassador* magazine, a free publication for college students, is another arm of service to our college youth.

This is a day of filth—filthy thoughts, filthy speech, and filthy living. Young people are subjected to this in society, in school, and on the job. The newsstands are loaded with it. Radio and television carry much of it. To counteract this our young people must have the very finest reading material. The *C. A. Herald*, official youth magazine of the Assemblies of God, is a monthly publication geared to meet the spiritual needs of young people. It recognizes the problem areas in their lives and helps them work out solutions which are pleasing to God. Also, the *Herald* has been responsible for the salvation of many. The *Herald's* sister publication, the *C. A. Guide*, carries specialized materials for youth leaders: unique ideas, how-to-do-it articles, Bible training and character-building study courses, and a discussion topic for each week of the quarter. Dick Champion is editor of both publications.



Dick Champion

The National C. A. Department recently sponsored a literature saturation crusade in which nearly three million copies of the *Chicken* booklet were distributed. This resulted in many conversions throughout the nation as



Lee Shultz

JOSIAH'S EXAMPLE

"While he was yet young, he began to seek after the God of David his father" (2 Chronicles 34:3).

Thus, at the age of sixteen, King Josiah made the most important decision of his life. At the age of twenty, after four years of seeking God and His will, he acted to purge Judah and Jerusalem of idolatry.

Josiah prepared himself spiritually and mentally by prayer and study for his reformation program in the kingdom. This preparation is vitally needed today and our teenagers should be encouraged to follow Josiah's example.

Sunday, April 21, has been set aside as C. A. Day to honor our young people. May I encourage each parent, pastor, and friend to lend support to this worthy program.

By **HOWARD S. BUSH**

Assistant General Superintendent

teens reached teens with the gospel. Two more literature crusades are planned for this year. Youth-slanted tracts are constantly in production. Our aim is to assist Christ's Ambassadors to become effective witnesses for Christ.

Over half the people of the world have never heard the name of Jesus. A multitude are born each day who will die without the knowledge of Christ. Speed-the-Light, missionary program of the Christ's Ambassadors, is designed to use today's achievements in science and mechanics to speed the gospel to the lost. Directed by Roy Sapp and Verne MacKinney, Speed-the-Light provides vehicles and printing and radio equipment to enable our missionaries to get the gospel to the ends of the earth quickly and effectively. I have a passion that this generation not only at home but abroad shall hear the gospel.



Verne MacKinney

These burdens rest daily upon my heart, and are shared with a fine, dedicated staff in the National C. A. Department. We are pledged to assist you in reaching today's youth. By working together we can reach them with the challenge of the gospel. Since you too are a debtor, I trust that you will share our passion and our burden. Only once each year do we come to you for the support of this department. Today is National C. A. Day. On this day the youth of the Assemblies of God are featured across the nation. We ask that an offering be received in each church for the ministries of the C. A. Department. As a service department ministering to your young people, the department cannot possibly pay its own way. We are dependent upon your support and generosity on this one day each year. As you share with us, you are helping pay the debt we owe to this generation.



Roy Sapp

All offerings should be designated for the support of the National C. A. Department. Send to: C. A. Department, 1445 Boonville Avenue, Springfield, Missouri.

Join us in prayer that God shall enable His church to reach this generation with the gospel. <<<<



What Bothers Our Youth the Most?



By WARREN F. McPHERSON
Promotions Director, National C. A. Department

WHAT BOTHERS OUR YOUNG PEOPLE THE MOST? SUCH a question usually brings varied and interesting responses from adults. More often than not, when we adults attempt to answer it we end up telling what we think is wrong with our young people instead of what actually bothers them.

Unfortunately we oldsters have been guilty of magnifying the faults of our youngsters instead of commending them for their many fine qualities. This has created an unfair image that all young people are thoughtless, inconsiderate, scatter-brained, spiritually shallow.

We have come to such unfair conclusions because we have forgotten that we ourselves were once teen-agers. We must admit that there are some warped young people around us. However, these are in the minority. J. Edgar Hoover of the FBI has revealed that only about three per cent of the American young people come into active conflict with the law. Possibly another two per cent—for a total of five per cent—of the youth can be classified as juvenile delinquents.

Perhaps we are unjustly critical of our young people because we do not understand them. It takes effort to understand them, but it is a rewarding effort! I decided to make such an effort. Here is what I did.

During the past several months I have spoken at a

number of C. A. rallies, C. A. conventions, and youth camps scattered across the United States. I ministered to young people from all sizes and types of Assemblies of God churches. Without exception, I found young people who readily responded to the Word of God.

In these meetings the first thing I did was to ask every young person to fill out a confidential questionnaire for me. Each young person was instructed not to give his name or address but to give his age, school grade, sex, and spiritual status (saved or unsaved). Then he was asked to honestly answer this one question, "What question or problem bothers you the most?"

There were no listed problems to choose from. In fact, I refused to even list examples of what might be listed, for fear I would influence the answers the young people wrote.

I eliminated the questionnaires from those who were under 12 and those who were over 21. I had a total of 971 responses left.

Before this survey I would have guessed at a number of things which I thought were the real problems to youth. A tabulation of the replies has been very revealing. Not all those who responded profess to be Christians. In fact, 57 (5.9 per cent) frankly admitted they were not saved and several more felt uncertain about their salvation.

The largest number whose responses fell into one category, 158 (16.2 per cent), was on a surprising subject. They indicated their biggest problem is in soul winning and personal evangelism. They have a deep concern about being able to witness effectively to friends and school-mates and also to unsaved relatives. Their responses reflect a deep desire for practical help in knowing how to witness for Christ.

Closely related to this were 71 others (7.3 per cent) whose concern was being able to live a better Christian life before others and among unsaved young people.

Living close to God and attaining a deeper spiritual life was the response of 56 (5.8 per cent). "What can I do to please God?" "Why is it hard to find time to read the Bible and pray?" "I want to be a better Christian" were some typical answers. One even wrote, "I need to get saved and filled with the Holy Ghost."

Among older teen-agers 53 (5.6 per cent) singled out the problem of knowing God's will for their lives. Actually, the undertones of 234 (24.3 per cent) of the total replies indicated a deep desire to know and be in God's will.

SOURCE OF ENTHUSIASM

One of America's greatest resources is its youth. A well-known columnist recently wrote, "Today's church needs enthusiasm." Developing the thought, the writer indicated other activities call for and get enthusiasm—but often the church is lifeless.

Youth provides the church with this needed vibrancy and energy. Any church that does not give young people a place will be without enthusiasm today and dead tomorrow. It is for these reasons that April 21 has been set aside in the Assemblies of God as National C. A. Day.

C. A. Day offers the church an excellent opportunity to recognize its young people and give them an active part in the worship program. It is our hope that every Assembly of God will provide this additional incentive for the continued spiritual growth and maturity of our youth.



—By **THOS. F. ZIMMERMAN**
General Superintendent

One area which surprised me, and one which was not included in any of the above percentages, was on amusements and personal adornments. Eight girls (.82 per cent) felt make-up is their greatest problem and only two girls felt their problem is the length of their hair.

"Is there anything wrong with movies?" asked 17 (1.7 per cent) and only four (.41 per cent) worried about the difference between movies and television.

Only 13 (1.3 per cent) faced major questions or problems because of any kind of sports including skating, bowling, swimming, ballgames, and others. However, 19 (1.9 per cent) wanted to know, "What is wrong with dancing?"

Courtship and dating problems received a combined total response of 131 (13.5 per cent). Of these, 23 (2.4 per cent) simply said the opposite sex bothered them most. In these cases the boys simply answered, "Girls," and the girls answered, "Boys."

Dating, getting dates, and dating behavior was the major problem of 51 (5.2 per cent). "Is it wrong to date?" asked a few, and an 18-year-old girl asked, "Will I ever get married?" Nine in this group indicated their problem is with improper dating advances, necking, petting, or sex.

Thirteen (1.3 per cent) listed their major problem as dating or marrying someone from other churches. This included two inquiries from other Assemblies of God, two from Roman Catholic churches, and the rest from various denominations. A surprising 44 (4.6 per cent) asked, "What is wrong with dating or marrying an unsaved person?"

For such a broad survey I expected to have nearly all problems and questions represented which bother mankind. But I was surprised to find how few times some problems were mentioned. Smoking was listed two times.

The drinking of other people was listed five times. Finances got five listings. Three are worried about communism and five others about the world situation and threat of atomic war.

A group of 31 (3.2 per cent) had a vast range of theological questions. These included, "Is worrying sin?" "Whom did Adam and Eve's son marry?" "How do I know if I am saved?" "Is it okay for a Christian to fight in war?"

Twelve (1.2 per cent) had personality problems including shyness, fear, complexion, and "fatness."

It was sad to see that 26 (2.7 per cent) listed parental distrust, misunderstanding, inconsistency, and behavior as the major problem. Two listed pastoral indifference, and 13 listed harshness and inconsistency of adult church members as the major difficulty.

While the survey did tend to prove that every problem is common to man it also emphasized that there is a deep spiritual hunger within the vast majority of our young people. I have not listed all the many and various types of problems the survey revealed. However, I believe the biggest single fact it does reveal is a deep spiritual hunger in our youth.

While young people maintain an outward veneer of a happy-go-lucky attitude, the vast majority of their responses show that deep within them there is a great desire to live a life pleasing to God—a life of dedicated service to the Lord Jesus Christ.

We must recognize the hunger our young people have for God and minister to it if we are to conserve the youth of our church. They are not only "our church of tomorrow," but *they are also a vital part of our church of today!* Let us understand them. Let us recognize their many excellent qualities, and let us lead them on to spiritual victory. ◀◀◀

Don't Sell Them Short!

By L. NELSON BELL, M.D.

AMERICA'S YOUNG PEOPLE ARE BEING SOLD SHORT, AND with tragic results.

All of us are concerned about youthful delinquency, about a "lost" and "beat" generation, but wherever such is the case it is we of the older generation who must share the blame. Juvenile delinquency is a national menace but of even greater concern is that large group of decent young people who are looking at life aimlessly, so far not involved in crime, but without those moral and spiritual standards and restraints which are a vital part of Christian character.

We are letting these young people down in multiplied ways and the harvest of their neglect will be reaped in the years which lie ahead.

They are being let down in our homes whenever the place where we live becomes just a house, and not a home. Parents have no right to expect more of their children than they themselves contribute towards their moral and spiritual upbringing. Parental delinquency be-

gets youthful delinquency, and the economic and social standing of a family has nothing to do with it. Neither money nor social prestige is a substitute for right values, nor do the social graces do more than veneer a life devoid of spiritual perception.

Young people are being let down in our schools wherever the imparting of knowledge is considered an end in itself. Many to whom the duties of teaching are entrusted have no faith in or concern for God who is the source of all true wisdom.

By and large American education is so largely in the hands of secular forces that what once was the very bulwark of Christian ideals is today a force attacking and tearing down the institution to which it owes its origin.

The church is letting down our young people wherever she is neglecting her primary task and responsibility in favor of secondary considerations.

The writer has examined the youth programs of some
(Continued on page twenty-three)

RECOGNITION OF YOUTH



By doing this a generation.

"I have written unto you young men, because ye are strong . . ." (1 John 2:14).

Youth, properly inspired today and counseled in paths of righteousness, will hold positions of trust and wield scepters of godly authority tomorrow, if Jesus tarries. What a bright prospect!

But what a dismal failure the generation of tomorrow will be if the church of Jesus Christ fails to encourage youth by giving well-deserved recognition and honor to them. Let every church give due recognition to the young people on C. A. Day.

A rich spiritual heritage can be guaranteed for the succeeding

By **M. B. NETZEL**
General Treasurer

Saved in a Phone Booth

By LOREN O. BEANS

IT WAS ALMOST MIDNIGHT WHEN THE phone rang in the parsonage of Pastor and Mrs. Jack West of Calvary Temple, Springfield, Missouri.

"Is this Rev. Jack West?" the voice on the other end of the line asked.

"Yes," Pastor West answered.

"I'm at the bus depot, Pastor West, and I've been reading *The Pentecostal Evangel* and a little booklet called *Chicken*," the caller said. "I have an awful scared feeling. I'm not ready for Jesus' coming. I think I need to get saved. Could you help me?"

The man's voice was concerned and urgent. Brother West began explaining to him that he had sinned.

"I know that," he replied.

Pastor West had used the telephone for many purposes before, including prayer for sick people. But this was the first time he had ever used the phone to lead a soul to Christ.

Following the leading of the Holy Spirit, Brother West asked if his family were Christians.

His father was not a Christian, but his mother was and had prayed for him often.

Brother West began to tell him about God's wonderful plan of salvation. He quoted from Isaiah that "all we like sheep have gone astray; we have turned everyone to his own way." He told the caller that John 5:24 says, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from

death unto life."

He added, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." As Brother West finished quoting this scripture, he heard a sob coming from the phone booth in the bus depot.

"Let's pray," Pastor West said. "God can save your soul right now."

As the pastor and man prayed over the telephone, a soul was born into God's kingdom.

Brother West then arranged for the man to stay overnight in the YMCA and have breakfast there the next morning.

A tall, good-looking young man with blond, reddish hair met Pastor West when he called at the YMCA the next morning to meet Steve, his new-found friend. After exchanging greetings, the young convert said, "I feel so different. I've been reading the Gideon Bible in my room this morning."

Steve pointed to two servicemen across the lobby. "I just had to tell someone, so I told those two G.I.'s."

This was New Testament Christianity in action. Steve was obeying the Great Commission to "preach the gospel to every creature." When we find the joy of salvation, we must share it with others. Millions outside the Church are without a knowledge of the saving power of Christ. Only those who know Christ can point the unsaved to Him.

The above chain of events was made

possible because a church and its members were concerned. They wanted to evangelize their city by every way possible, including literature. *The Pentecostal Evangel*, weekly literature of the Assemblies of God, touched this young man's heart. The *Chicken* booklet, written in hard-hitting, youthful language, made him decide to get right with God.

Christ's Ambassadors of Calvary Temple had placed *Chicken* in the church's literature box in the depot as they participated in Operation Saturation, an evangelism emphasis sponsored by the National C. A. Department. Reports indicate that 100,000 C.A.'s throughout the nation far surpassed their goal of reaching one million youth with the gospel message contained in *Chicken*.

Recently, Steve came sixty miles from his home to visit Calvary Temple. During the Sunday night evangelistic rally he received the baptism in the Holy Spirit. Today, Steve is still serving the Lord and testifying every time he has an opportunity.

New Testament Christianity gives one a zeal to win souls to Christ by every way possible regardless of the cost. The world can only be evangelized when individual Christians become concerned enough to win souls to Christ every day. Christians will go from house to house witnessing when they have caught the vision which inspired first-century Christians to evangelize the entire then-known world.

Paul exhorted Timothy to "do the work of an evangelist." This was the New Testament method of winning the lost to Christ—everyone witnessing, not just the ministers. It's still God's method today. The world will never be evangelized unless we "do the work of an evangelist."

Copies of *Chicken* are still available from the Gospel Publishing House at \$6.00 per 1,000; \$3.25 per 500; order tract number 34-4675. The current evangelism emphasis for youth centers in a tabloid-size gospel newspaper called *The Last News*. This evangelistic effort will see Christ's Ambassadors distributing one million copies of this gospel newspaper which emphasizes Christ is coming soon. A sample copy of *The Last News* is available from the National C. A. Department, 1445 Boonville Avenue, Springfield, Missouri. *The Last News* is sold by the Gospel Publishing House, only in multiples of 100. Prices are \$16.00 per 1,000; \$9.00 per 500; \$2.75 per 100. Order tract number 8-5846.

God Fed Them With Angels' Food

He sent them bread from heaven but
did not put it in their mouths

By RAYMOND L. COX



COURTESY STANDARD PUBLISHING FOUNDATION

A FOREST OF TENTS PUNCTUATED THE desert wastes of the Wilderness of Sin. The Israelites were encamped between Palestine, whither they were bound, and Egypt, from whose chains and whips they only recently had been delivered.

But an undercurrent of unrest surged through the encampment. The turmoil was triggered by hunger. The food rations had been exhausted. Every matron in Israel was like "Old Mother Hubbard"—nothing in the cupboard. Insurrection was threatened against Moses' leadership. While some prayed desperately to God for relief, others talked of returning to the leeks, onions, garlic, and flesh-pots of Egypt.

God did not fail His people. One morning the Israelites awoke to enjoy a breakfast of angels' food. They discovered that the Lord had established a food depot in the middle of the desert! There was bread to be gathered in every morning, six days a week, between the time the sun melted the dew and the time it was hot enough to melt the manna.

"Man did eat angels' food: he sent them meat to the full" (Psalm 78:25). They looked at the small round particles on the ground and they exclaimed, "Manna?" which meant, "What is it?" The name stuck. Every evening God sent them quails, and every morning He sent them manna. This daily supply of angels' food for more than a million people lasted forty years. Whatever direction they took in their wilderness wanderings, the

manna was always there. No wonder the Psalmist later exclaimed that God "giveth food to all."

When the Son of God appeared among men fifteen centuries later He displayed the same interest in feeding the hungry. Toward the middle of His ministry Jesus opened a commissary in another wilderness. For three days a multitude of four thousand men and possibly twice as many women and children (Matthew 15:38) camped in a desert in order to enjoy the teaching of Christ. Basket lunches brought by the people were soon depleted. The only food left in the whole crowd was seven loaves, each about the size of dinner rolls, and a few fishes, probably sardines.

Those meager provisions were not sufficient to satisfy the appetites of Christ's audience until Jesus performed a miracle and made them sufficient! He who ordinarily causes the ground to give wheat for bread made bread without wheat. That is, He multiplied the loaves. He began to break bread and pass it to the apostles that they might distribute it to the throng. Everyone in the vast crowd ate bread and fish to his heart's desire. After the picnic lunch seven basketsful of food were gathered.

Do these two incidents have anything more than historical significance to us? The Bible intimates that they do, for believers are promised that one day they will sit down to supper with God, our heavenly Father.

We missed the first breakfast of manna in the wilderness of Sinai. We

missed the luncheon of multiplied bread and fish. Yet it is not uncommon that members of the same family eat separate breakfasts. It is rather rare for whole families to have lunch together. But at suppertime it is different; usually every member of the household will gather at the family table for the evening meal.

Christians are members of a heavenly family. "Now are we the sons of God" (1 John 3:2). And one day God's whole family will dine together. Jesus said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matthew 8:11).

Some are surprised at the proposition that the saints will *eat* in heaven. But the Bible speaks of the "marriage supper of the Lamb" (Revelation 19). Also Revelation 7:17 announces that "the Lamb which is in the midst of the throne shall feed" those who have washed their robes and made them white in His precious, redeeming blood. Moreover, Jesus personally indicates that miracle bread will be one item on the heavenly menu! "To him that overcometh," he promises, "will I give to eat of the hidden manna" (Revelation 2:17).

What does Jesus mean by *the hidden manna*? Does not that expression seem to identify the overcomers' diet with the contents of the golden pot of manna which, according to Hebrews 9:4, reposed in the ark of the covenant?

(Continued on page twenty-two)

THIS PRESENT WORLD

Bibles

Bibles Placed in Berlin Hotels

Gideons International has provided a Bible for every room of 100 West Berlin hotels. In Germany, as in 19 other countries, Christian businessmen of various denominations participate in the Gideon program. The organization now has over 22,000 members. It has distributed over 52 million Bibles and Scripture portions in more than 60 countries.

Library Contains 22,000 Bibles

The American Bible Society, New York City, has the most extensive collection of Scriptures in the western hemisphere. There are more than 22,000 volumes in its library at the Bible House, 450 Park Avenue, written in over 1,100 languages.

The Bible House and its library are included among the 39 major sight-seeing attractions listed by the New York Convention and Visitors Bureau. One feature of the library is a permanent display of historic translations and editions of the English Bible, including a handwritten Wyclif New Testament, a facsimile copy of Tyn-dale's New Testament, an original copy of the Coverdale Bible (the first Bible printed in the English language), and a first edition copy of the King James Version.

Visitors from 31 states and 25 countries called at the library in 1962.

Read Bible, Pope Says, But . . .

Pope John XXIII, at a midweek general audience, exhorted the faithful to read the Holy Bible, "from whose pages is to be drawn not only deep moral teaching, but also a more vital understanding of Christianity and of the redeeming work of Christ."

The pontiff cautioned, however, that meditation on the sacred texts must always be made with the help of the interpretive teaching of the Roman Catholic Church. "The Bible of itself is not enough," he said, "because our Lord did not say to His apostles, 'Go and write,' but 'Go and teach.'"

Evidently the pope thinks the "Holy Church" is better able to lead us into all truth than the Holy Spirit! That is not what Christ said, according to John 14:26 and 16:13.

New Translation for Translators

The translation of the Bible "in clear, simple English" is underway at London by the British and Foreign Bible Society, for the purpose of helping missionaries who are engaged in translating the Scriptures into various native tongues.

Called "A Translation for Translators," the new edition will aid workers in remote mission areas who do not have access to original Greek or Hebrew versions. These translators will be able to use the new "straight-forward, unambiguous" English edi-

tion as a standard for their foreign-language versions.

The four Gospels and some of Paul's Epistles which have already been translated have been welcomed by missionaries in various foreign lands, a Society spokesman says.

Missions

Hindu Leader Lauds Christian Missionaries

N. D. Vadivelu, education director in India's Madras state, paid high tribute to the educational work of Christian missionaries recently. During a talk at a Christian college in Vellore the state official, who is a Hindu, said: "Thirty per cent of India's literacy is due to them."

Evangelicals Open Interdenominational Office in Kenya, East Africa

An African Evangelical Office has been established at Nairobi, Kenya, with a view to encouraging visible manifestations of spiritual unity through evangelical cooperation. Under the sponsorship of the Interdenominational Foreign Mission Association (IFMA) and the Evangelical Foreign Missions Association (EFMA) through its joint Committee on Africa, the office will serve as a rallying point for evangelical fellowship and cooperative activities throughout the continent.

Government Begins Census of Missionaries in Burma

Burma's Revolutionary Government has begun a detailed census of foreign missionaries in the country. Its Immigration and Home Ministries Commission has asked each missionary body to furnish a history of its organization in Burma, a list of its foreign personnel, and an outline of all areas of activity (including income—both foreign and domestic).

Lists are being made of all missionaries, showing their qualifications, trades or skills, incomes, and areas of work. The Assemblies of God is one of eight missionary groups included in this census.

YOUTH IN THE BIBLE



Some of the most momentous accomplishments related in God's Word are attributed to young people. In the simplicity of his youth and unassuming faith in God, David met and defeated the most dreaded warrior of his day. Daniel and his three companions continue through the ages to epitomize sincerity and daring faith. Gideon, Samuel, Stephen, and Timothy all, as young men, were singularly used of God.

There is certainly no substitute for the experience and wisdom of age, nor can we dispense with the zeal of youth. It is particularly appropriate that young folk, in cooperation with the older people of the church, should have their day on Sunday, April 21.

Mutual understanding and appreciation between God's children of all age levels will produce a strong, aggressive, spiritual program in the work of God.

—By **BERT WEBB**
Assistant General Superintendent

Miscellany

"Snake-Handling" Banned by West Virginia Legislature

West Virginia's House of Delegates, by a 78 to 19 vote, passed a bill which would ban use of poisonous snakes in religious services. The measure, as sent to the Senate, would impose fines of up to \$500 for violators.

During debate on the bill the consensus of the delegates was that although "snake-handling" devotees may be sincere in believing their faith will protect them, on the basis of Christ's promise as recorded in Mark 16:18, use of poisonous reptiles in church services could be harmful both to the practitioners and to others. Numerous deaths from serpent bites were cited in arguments for the measure.

It is unthinkable that when Christ said, "They shall take up serpents," He meant the believers should do so deliberately. It is contrary to Scripture to tempt the Lord in such a manner. But the promise was fulfilled in the case of Paul, who was bitten accidentally on the island of Melita (see Acts 28:3). and believers still may claim this miraculous immunity in times of emergency whether it be snakebite, poison, or other trouble that comes upon them accidentally.

Bill Would Ban Liquor Ads

Representative Eugene Siler of Kentucky has re-introduced his bill in Congress to eliminate all advertising of alcoholic beverages from interstate commerce. If passed, the measure would ban liquor ads from all magazines, newspapers, films, etc., that cross state line. It would also outlaw the advertising of beer, wine, and liquor by radio or television.

The bill (H.R. 817) has been referred to the House Interstate and Foreign Commerce Committee, headed by Representative Oren Harris of Arkansas, for consideration. Let us hope it gets strong support from all the churches.

Israel Immigration Continues

Approximately 600 Jews from Argentina left Buenos Aires last month by ship to settle in Israel. Among the group were 100 single men whose average age is 20. In Israel the immigrants will be housed in a kibbutz or government-sponsored settlement. Those without a trade or profession will be employed in house construction.



Answered by Ernest S. Williams

YOUR QUESTIONS

Should an unbelieving husband be the head of the home when the wife is a Christian?

Even if the husband is unsaved, he should be honored as the head of the family. However, in spiritual things he is not in a proper spiritual condition to lead. Therefore it is the wife's responsibility to bring up the children "in the fear and admonition of the Lord."

What was the fast spoken of in Acts 27:9?

Among the Jews, the day of atonement was spoken of as "the fast." It was a time of self-humbling observed on the tenth day of the seventh month, which would be equal to the tenth of our September (Leviticus 23:26-31).

Do you think, by the statement in Matthew 9:15, that Christ wants us to fast today?

Jesus said, "The days will come, when the bridegroom shall be taken from them, and then shall they fast." Fasting is good and proper if done in a right spirit, with worthy motives. We should not try to gain power or win merit from God by fasting.

Among the Jews a fast lasted for twenty-four hours. Many observed this kind of fast once a week but Jesus told a parable about one Pharisee who boasted, "I fast twice in the week" (Luke 18:12). However, the fasting did not benefit this Pharisee for it was done to exalt himself. Our fasting should be a private affair between us and God (Matthew 6:16).

Voluntary fasting can be good for us, both physically and spiritually, if not done to excess, and if accompanied by prayer and Bible study. I believe it is wrong to fast to such an extent that one's health is undermined. Daniel, because of a burden on his heart, mourned before the Lord and fasted for three weeks; but notice the nature of his fast—"I ate no pleasant bread, neither came flesh nor wine in my mouth," he said (Daniel 10:3). He denied himself the luxury of tasty foods but he ate sufficient to sustain his strength.

Does Romans 2:13-15 mean that the Gentiles were never under the Jewish law?

The law given at Sinai was given to Israel. They entered into a covenant with God, saying, "All that the Lord hath said will we do, and be obedient" (Exodus 24:7). Its principles, however, are universal. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Romans 3:19). When God created man, He created in his heart and conscience the principles of the law. While men's views may have become warped, the heathen know it is wrong to lie, steal, commit adultery and murder. Man's conscience may have become perverted, but the principles are still there.

How could Jesus be the Lamb slain from the foundation of the world when He did not die until Calvary? (Revelation 13:8).

"Slain from the foundation of the world" means that God from the beginning foresaw that man would fall, and therefore He planned that redemption would be accomplished through the slain Lamb. In the beginning the plan was only in the mind of God; at Calvary the plan was accomplished.

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



TWO TEXAS CHURCHES Successfully Launched

Although the "Mother Church" plan is highly successful, here are stories of churches who "did it themselves"—with God's guidance, of course—proving where there is a will to build for God, there is also a way!

The Christian Temple Story

BEGUN THREE YEARS AGO WITHOUT a sponsor or a "mother" church, Christian Temple in Dallas, Tex., now has a Sunday school enrollment of more than 150. God has provided miraculously for every need during the launching of this new church. It has

been almost unbelievable to watch the Lord move step by step.

Evangelist Bill Sharp came to Dallas in July 1960 to pioneer a new work for God. A nucleus of men and women worked around the clock to help Brother Sharp remodel, repair, and paint the vacant restaurant in North Dallas which they had rented for the gospel services.

After a two-week revival, the first

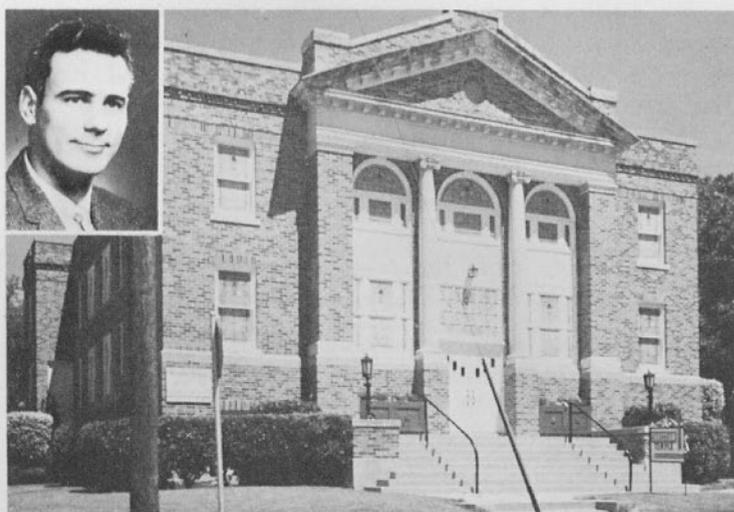
Sunday school was organized with 37 members present, and the name, "Christian Temple," was adopted. Within three months this first building could not accommodate the growing Sunday school.

Miraculously, God then provided the group with the lease of another building—a former Free Methodist church. Although the auditorium was larger, the Sunday school facilities were inadequate. Nevertheless, on this property, a kindergarten and a first grade day school operated with an enrollment of approximately 80 pupils.

Subsequently, another building was purchased, and the congregation moved to this new home on November 11, 1961. The purchase of the two-story brick building and basement was a gigantic step in faith. But after much prayer and fasting on the part of pastor and congregation, the Lord began to open doors. The owners agreed to carry the note, and the \$15,000 down payment was raised in approximately thirty days.

The building is valued at \$90,000. The purchase included 50 tons of central air and heating facilities and many other splendid pieces of equipment and furniture. The spacious auditorium, balcony, and two overflow rooms which can be augmented to a seating capacity of more than 700 people, are a direct answer to prayer.

The church's location is excellent, being within a mile of four shopping districts and within three blocks of a new 88-acre housing development. Transportation to Sunday school is provided by a special club in the Sunday school. During the first six months of the church's existence, Sun-



This fine building houses the new Christian Temple congregation in Dallas, Tex. Pastor Bill Sharp in inset.



The membership of Christian Temple now exceeds 100, and the Sunday school has reached a record attendance of 300.



A year-old congregation built lovely Bethel Assembly in Dumas, Tex. Pastor Glen H. Lester in inset.



The interior of the church is as attractive as the exterior. It has a seating capacity of 300.

day school attendance increased to 87. Three months later it reached a high of 150, and the enrollment continues to grow.

From the very beginning, the church has extended its ministry by means of radio, newspapers, and gospel literature. In October 1960, the pastor originated a weekly half-hour television program, "The Crusaders Hour." This was the first local religious telecast in the Dallas-Fort Worth area not aired on free time. The programs were highlighted by various artists and musicians, including the Southwestern Assemblies of God College Choir. Although the program terminated in 1961, plans are now being made to resume the telecasts in 1963.

Spiritual highlights have been special evangelistic services under the ministries of well-known evangelists. Over 100 persons have united in membership. Already a missionary program has been instituted to sponsor and support missionaries in foreign fields. The first vacation Bible school was held in June 1961 with 33 pupils enrolled. In 1962 about 126 were enrolled and 76 graduated.

Material blessings have been wonderful, but best of all has been the power of revival which has been manifested in the services. The greatest miracle has been the saving of many people from sin, sickness, and fear, solving the problems of their homes.

From many different denominations, people have come to enjoy the ministry of the Word and have found the church a friendly place where young and old can meet God in old-fashioned gospel style.

If Jesus tarries, the Christian Temple story is not finished, but is just beginning! ◀◀

Year-Old Church Experiences an Amazing Growth

IN ONE YEAR THE BETHEL ASSEMBLY of God, Dumas, Tex., has grown from a new work with an attendance of 22 to a prosperous church with a Sunday school attendance of 118. This work began with 22 people, which included the pastor and his wife, in the V.F.W. Building which they rented December 4, 1961.

Immediately this small congregation began to make plans for construction of a building. They purchased four lots at North Fifth and Meredith Streets. On May 6, 1962, groundbreaking services were held with E. R. Foster, pastor of First Assembly in Amarillo, and Charles V. Davis, pastor of Southlawn Assembly in Amarillo, officiating.

Construction was started June 10, 1962, with C. A. Helms as supervisor. The members and the pastor played

an important part in keeping the construction costs to a minimum by many hours of donated labor. This building is comprised of an auditorium with a seating capacity of 300, a pastor's study, seven Sunday school rooms, a nursery, light oak church furniture, a beautiful red carpet, a completed baptismistry, and a year-round heating and air-conditioning system.

The dedicational service was conducted exactly one year from the date this new work was started by Pastor Glen H. Lester. J. A. Thomas, district superintendent, officiated and delivered the dedicational sermon. He was assisted by Brothers Foster and Davis.

This lovely new building was made possible through the vision, dedication and sacrifice of pastor and congregation, "the Lord working with them." The members of the Bethel Assembly of God are grateful to God for supplying every need in the furnishing and construction of the building and for giving them a pastor whose example has inspired them to new endeavors for God. ◀◀

WISDOM OF SOCRATES



When Socrates would return to Athens after traveling abroad, his first inquiry would be for the youth of the city. He wanted to know how they were getting along, for he recognized that the future of the nation was wrapped up in its young people.

The Christ's Ambassadors Department of the General Council of the Assemblies of God was organized for the purpose of promoting spiritual activities among the youth of our fellowship, to save and conserve them for the Kingdom of God. We are most fortunate in having in this department a group of men and women who are completely dedicated to this purpose.

Our participation in the C. A. Day offering on April 21 is not merely a gift to a departmental operation at headquarters but is a vital contribution to all our young people. Surely we all should have a concern for our young people similar to that which Socrates had for the young Greeks of his day.

—By **CHAS. W. H. SCOTT**
Assistant General Superintendent



Revivaltime Rallies in New Jersey to Highlight Origination on May 5

El Bethel Congregation Observing Fortieth Anniversary of Church

CLIMAXING A WEEK OF REVIVALTIME rallies with Evangelist C. M. Ward in the New Jersey District, *Revivaltime* will originate "live" from the El Bethel Assembly of God Church, Staten Island, N. Y., on Sunday, May 5, at 10:30 P.M. E.S.T.

The origination of *Revivaltime* at El Bethel will conclude the fortieth anniversary observances at the church. Beginning with a small group of Norwegian believers in the early 1920's, El Bethel now averages more than 169 persons in Sunday attendance.

James L. Tate, El Bethel's pastor, writes: "As the congregation of El Bethel, which is no longer a Norwegian congregation but now a totally cosmopolitan group, faces its fortieth anniversary celebration, there is

much joy and praise in all of our hearts for the multitude of victories—past, present, and future."

Beginning April 21, the forty-year-old Assembly is sponsoring two weeks of revival services with Evangelist George Butrin of Hamlin, Pa. These meetings, which will begin at 7:30 P.M. nightly, will climax with the "live" *Revivaltime* origination on Sunday, May 5.

Bartlett Peterson, executive director of the radio department and *Revivaltime* narrator, will be the speaker in the Sunday morning service, May 5. C. M. Ward, *Revivaltime* speaker, will preach in the evening service, beginning at 7:30 P.M., prior to the broadcast. D. V. Hurst, national radio secretary and *Revivaltime* producer, and

Cyril McLellan, *Revivaltime* choir director, will be present for the El Bethel origination.

The El Bethel church choir, directed by Hellen Olsen, will sing in the evening evangelistic services. Brother McLellan will direct the group during the broadcast. The church choir has prepared a special fortieth-anniversary L. P. phonograph record entitled "El Bethel Sings—Day After Day," which is available from the El Bethel Assembly of God Church, 910 Jewett Avenue, Staten Island 14, N. Y.

Mildred Aarstad and Dagny Erickson are the church pianist and organist, respectively.

Under the ministry of Brother Tate, El Bethel is launching out into the



The El Bethel Assembly on Staten Island, N. Y. is observing its fortieth anniversary. The present church was dedicated in November, 1959, while Frank M. Reynolds was pastor. James L. Tate (inset) recently became the eighth pastor. *Revivaltime* will originate from this church on May 5.

field of pioneer church evangelism. He reports: "There are twelve families in El Bethel now who have already committed themselves to support an outstation church, on the south shore of Staten Island. Another group which includes fifteen more families have expressed their interest in this endeavor. We pray that 1963 will be the year to see another full-gospel lighthouse established in this metropolitan area."

Prayer is requested for this *Revivaltime* origination in one of the United States' largest metropolitan areas. If you have friends in the area who do not now listen to *Revivaltime*, invite them to listen to the weekly broadcast over the ABC radio net-

work or attend this origination service.

Revivaltime speaker C. M. Ward may be heard at the following churches in the New Jersey District during his tour: May 1 at Bethany Assembly of God, Paterson; May 2 at Antheil Junior High School, Trenton; May 3 at the Assembly of God, Pennsville; May 4 at the District C. A. Convention, Toms River; May 5 (A.M.) at First Assembly, Bayonne; May 5 (P.M.) at El Bethel Assembly.

For a complete listing of the stations over which *Revivaltime's* worldwide evangelistic ministry may be heard, write to REVIVALTIME, BOX 70, SPRINGFIELD, MISSOURI for a free radio log. ◀◀

A PRECIOUS ASSET



I believe C. A. Day should be set apart and emphasized because youth is a precious asset. It can only be enjoyed one time by each person. It should not be wasted or neglected. It should be used wisely and with purpose.

The youth of any church should demonstrate this to their generation. I believe this design has been miraculously incorporated into our Christ's Ambassadors program by the Holy Spirit.

—By C. M. WARD
Revivaltime Evangelist

NEW STATIONS

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

MONTGOMERY, ALABAMA (WHHY)
1440 kc.—5,000 watts
Sunday, 7:30 a.m.

YUMA, ARIZONA (KVOY)
Sunday, 10:30 p.m.

LUDINGTON, MICHIGAN (WKLA)
1340 kc.—1,000 watts
Sunday, 10:30 p.m.

PORT HURON, MICHIGAN (WTTH)
1380 kc.—5,000 watts
Sunday, 9:00 a.m.

ALEXANDRIA, MINNESOTA (KXRA)
1490 kc.—1,000 watts

FAIRMONT, MINNESOTA (KSUM)
1370 kc.—1,000 watts
Sunday, 1:30 p.m.

MINNEAPOLIS, MINNESOTA (KRSI)
940 kc.—1,000 watts
Sunday, 9:30 p.m.

WILMAR, MINNESOTA (KWLM)
1340 kc.—1,000 watts
Sunday, 9:30 p.m.

MOUNTAIN GROVE, MO. (KLRS)
1360 kc.—1,000 watts
Sunday, 7:30 a.m.

LINCOLN, NEBRASKA (KFOR)
1240 kc.—1,000 watts
Sunday, 9:30 p.m.

CLOVIS, NEW MEXICO (KICA)
980 kc.—1,000 watts
Sunday, 9:30 p.m.

FRANKLIN, N. CAROLINA (WFSC)
1050 kc.—1,000 watts
Sunday, 6:15 p.m.

CLEVELAND, OHIO (WJMO)
1490 kc.—1,000 watts
Sunday, 10:30 p.m.

BEND, OREGON (KBND)
1110 kc.—5,000 watts
Sunday, 9:30 p.m.

STURGIS, SOUTH DAKOTA (KDHB)
Sunday, 8:30 a.m.

British Guiana Assembly Celebrates Revivaltime's Ninth Anniversary

SUNDAY, MARCH 3, WAS "REVIVALTIME Day" at the Georgetown Revival Centre in British Guiana. The festivities were celebrating the ninth anniversary of the release of *Revivaltime* in this coastal South American nation.

Special feature of the morning service at the Revival Centre, where missionary Paul Palser is the pastor, was a taped greeting from C. M. Ward.

In response to queries asking who in the congregation had listened to the Sunday release of *Revivaltime*, many raised their hands. The broadcast is released over station BGBS in Georgetown on Sundays at 8:30 A.M.

The occasion, which received good newspaper coverage, recalled the 1960



Pictured above is a portion of the congregation attending the "Revivaltime Day" service at the Georgetown Revival Centre. The hands raised are those who listened that morning to the *Revivaltime* broadcast.

Revivaltime Crusade in Georgetown. During this crusade the broadcast became so identified with the local churches that they are called "Revivaltime" churches. Capitalizing on the broadcast's popularity in British Guiana, Brother Palser makes extensive use of the program and its literature as a means of evangelism.

WHAT WE ARE

Young Reader's Feature . . . by Dick Champion

Have you ever thought about what Christians really are?

Here are some verses from 2 Corinthians which either have the words "we are" in them, or carry the idea of what we are. Some of the verses may not be well known to you, so look them up in your Bible or New Testament and fill in the blank spaces.

Ready? Let's go!

1. "Now then *we are* _____, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Corinthians 5:20).

2. "*We* then as _____ with him, beseech you also that

ye receive not the grace of God in vain" (2 Corinthians 6:1).

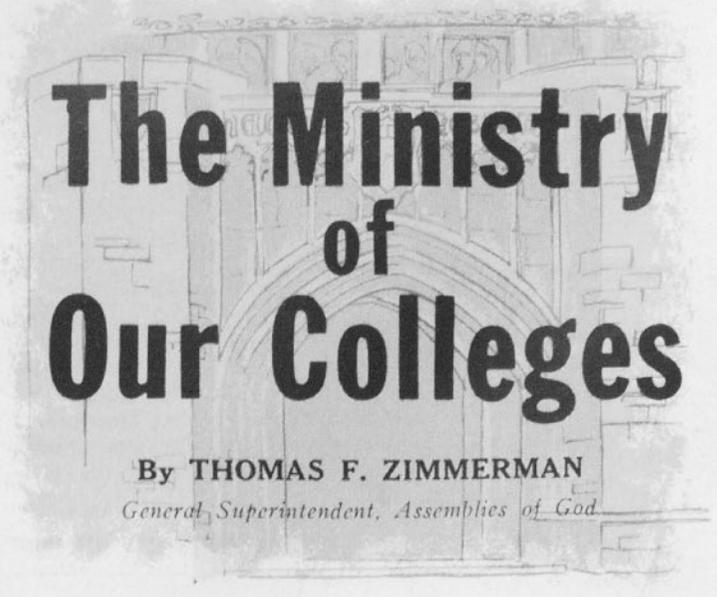
3. "But *we . . . are* _____ into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18).

4. "*We are* _____ on every side, yet not distressed; *we are* _____, but not in despair" (2 Corinthians 4:8).

5. "Therefore *we are* always _____, knowing that, whilst we are in the body, *we are* _____ from the Lord" (2 Corinthians 5:6).

ANSWERS:

1—ambassadors for Christ; 2—workers together; 3—changed; 4—troubled; perplexed; 5—confident; absent.



The Ministry of Our Colleges

By **THOMAS F. ZIMMERMAN**

General Superintendent, Assemblies of God

ALMOST FIFTY YEARS AGO WHEN THE FOUNDERS OF THE Assemblies of God were discussing programs that should be initiated, top consideration was given to two areas—foreign missions and establishment of “a literary school.”

Since that time the movement has forged ahead in both of these areas, and to a great degree the school endeavors have been as much “missions” as the foreign programs, for out of our schools have gone hundreds of trained workers to serve in various fields around the world.

During the founding sessions in Hot Springs, Arkansas, April 2-12, 1914, consideration was given to ways of encouraging Pentecostal young people to receive more training. Special concern was held for persons interested in the ministry, and so several existing “gospel schools” were recommended by the General Council in those early days.

Some denominations were already established in the field of education and were offering elaborate programs. Because the Assemblies of God was small and funds were not plentiful, it was not possible to open new schools immediately. Undoubtedly, during this time many of our members attended other denominational colleges and were eventually lost to the full-gospel cause. As funds became available Assemblies of God colleges were opened in various sections of the U.S. At present there are nine colleges. Each of these schools offers distinct advantages; each is filling its own place of service and ministry.

However, there is today a general turn toward the secular. One large Protestant denomination recently estimated that at least 30 per cent of its young people have been lost from the church through the influence of secular institutions. This has occurred in spite of a strong campus program to reach and meet the spiritual needs of their students. While the Assemblies of God still is not equipped institutionally to handle all areas of interest to youth (such as engineering, law, medicine, etc.) through the nine colleges, most specialized requirements can be met.

In recent years Assemblies of God colleges have done much to raise their academic standards. This all good colleges should do—but our movement *should* and *must* strive to provide more than just quality education. We

must provide a spiritual climate for development of Christian character. In so doing we provide that which secular college cannot offer.

We must never sacrifice our testimony and spiritual emphasis to attain other goals, regardless of how important they may appear. Well-qualified educational programs without spiritual power are at best but empty vessels, devoid of the presence and blessing of God which we must have to fulfill our calling. The Assemblies of God must ever guard against secular influences which have a way of creeping into all church-related colleges. Many church schools have started out with a Christ-centered program but have lost out spiritually by attempting to popularize their programs.

Founders of the Assemblies of God were not interested merely in building more schools, but in establishment of programs which would contribute to the advancement of the ministry and of the cause of Christ. This still must be the motivating factor in the continued operation of our colleges. We must preserve the choice young people for places of service, and the ministry *must* be high on the list of goals of our colleges. Since the Assemblies of God is small, relatively speaking, we can ill afford to lose our best young minds from the ministry or from the business and professional world. We need more ministers, more public school teachers and other professional men and women who will be living testimonies of the Spirit-filled life.

During recent years, more and more professional personnel have been attracted to the Pentecostal message. Besides those who have come from nonchurch backgrounds, many have left formal churches to seek reality in a full-gospel atmosphere. In addition, our colleges are turning out many young people who are continuing their education and are remaining true to the cause of Christ. Recent statistics compiled by the Assemblies of God Education Department based on information received from 1,592 students who were graduated during the past five years indicate 190 of our graduates have entered public school teaching, 24 have taken positions in Christian day schools, and 11 have returned to teach in our own colleges and schools. More than 50 per cent of the graduates during this period have continued in some phase of Christian ministry on a full-time basis. These figures are encouraging, but we also need to widen and expand our outreach to the world, for we have an obligation here as well.

During 1963 an increasingly strong emphasis is being placed on recruiting students for Assemblies of God schools. It has been estimated that 12,000 young people from our churches attend secular colleges. While we do not ask all of those to seek a place in our schools, many should. Other thousands currently graduating from high schools would benefit by attending our colleges.

Should Jesus tarry, Assemblies of God institutions will need scores of additional instructors and staff members during the next ten years. The field is wide open for ever-increasing numbers in public schools, businesses, and the professions also. We need to think in terms of placing many hundreds of individuals in these fields. This is not just to boast of our strength, but to provide an expanded witness to the world in every field where Christ can be honored. This is our prayer for 1963.

Take your choice

...and still attend an Assemblies of God college

NOTE THE ADVANTAGES

Whichever school you choose, the basic advantage of receiving an education in a Pentecostal atmosphere is yours. You may pick one of our colleges because it is near home (or because it is far away and you want the stimulation of a new place). You may find one course of study more exactly meets your needs. Whatever your reasons, you choose with the confidence that the associations you make will be wholesome, the instruction competent and Christ-honoring.

SPIRITUAL

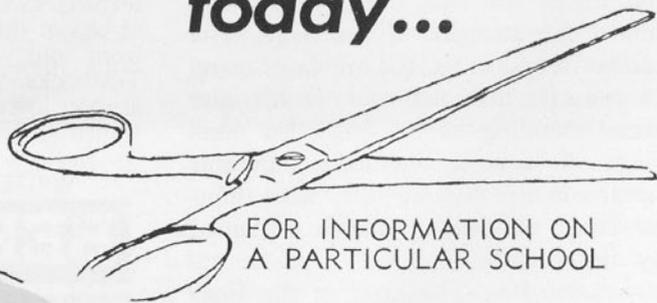
The unique feature the Assemblies of God college brings to education is spiritual emphasis. All the lifelong decisions you make—career, life companion, professional friendships, an enduring faith—can be made in the consciousness that the Holy Spirit will guide “. . . into all truth.”

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What's Wrong With the Movies?

As far as Hollywood movies are concerned, it's easier to find what's wrong with them than what's right.

BY FRED SMOLCHUCK

Pastor, Evangel Temple, Warren, Mich.

SHOULD A CHRISTIAN ATTEND THE movies? This question is no longer the problem of the church alone. Movie-going has become the vital concern of many groups other than religious. Parents, sociologists, psychologists, and educators are disturbed by the unwholesome influence and the adverse reaction that movies have on both youth and adults.

Deterioration of morals, a breakdown in one's sense of responsibilities, a minimizing of life's values, and a refusal to face reality are directly attributable to the influence of the screen.

Hollywood has capitalized on one of the most powerful senses of the human body, the "eye gate"—the gateway to a person's mind and emotions. The Bible reveals that Eve was introduced to sin by what "she saw" (Genesis 3:6). Achan continued to follow this pattern; he confessed that his failure began, "When I saw..." (Joshua 7:21). It is quite evident that today Satan still operates through the "lust of the eyes" (1 John 2:16).

The powerful influence of motion pictures is primarily responsible for the current splurge in immorality on a scale hitherto unknown in the history of America. Life's values of decency, truth, faith, and virtue are being minimized constantly. These are now considered archaic and outmoded. Today's hero is the swaggering lawbreaker, the sophisticated libertine, or the two-fisted, gun-slinging, beer-guzzling cowboy.

The movies obscure reality. Under the constant diet of hyper-emotionalism, unreal standards of living, and abnormal sex relationships portrayed on the screen, it is no wonder that youths and adults have become dissatisfied with ordinary life. Paul's admonition that "godliness with contentment is great gain" is swept aside.

EFFECTS OF THE MOVIES

Liquor. Jimmie Fiddler is quoted by *Christian Herald* as saying, "The motion picture has become America's ace liquor salesman." Scenes of drinking often honeycomb an entire movie production. Everything from daintily sipping a cocktail to gulping it down "straight" is detailed and commented on. The heroes and heroines are among the chief offenders.

Tobacco. The use of tobacco has been made highly acceptable to the minds of most movie viewers. Its constant use on the screen makes it seem the sophisticated thing to do. Smoking has been so strongly imbedded in the minds of today's public that regardless of any statement made by respected members of the medical profession as to the detrimental effects of tobacco, people continue to indulge. Hollywood's influence is strong.

Divorce. Filmdom's portrayal of a constant change of marital partners in its movie plots, and the ease with which its actors discard their real-life mates for new ones, have minimized the sanctity of marriage. The screen has educated the minds of many to consider lust, material wealth, and social standing as the basis for marriage. As a result we have a greater upturn in the divorce rate, with thousands of children annually orphaned by the courts.

Lawlessness. The head of the Federal Bureau of Investigation is disturbed by the annual increase in lawlessness. He attributes much of this to the glorification of evildoers on

the theater and television screen. Very often the cop on the beat is presented as a stupid, blundering fool; law-enforcement agencies are ridiculed. The screen plot often discards accepted rules of behavior and insists that the end justifies the means.

Immorality Rationalized. "Every trick in the book" is utilized by Hollywood to stir passion in its movie viewer. A woman's virtue is disdained; premarital and extramarital sex relations are rationalized. The body is more and more exposed. Sex is emphasized to the extent that emotional fires are so stirred that they get completely out of control. Drive-in movies and movie houses have become the tinder-boxes of unbridled passion.

A young teen-ager writing of his experience says:

"The movies did more to corrupt my thinking and provoke temptation than any other influence upon my life. I do not believe any teen-age young person can sit through hundreds of Hollywood lust-laden dramas, as I did, and fail to get a perverted outlook along sexual lines.

"My life was in the formative stage and by going to the movies I exposed it to the devil, who laid hold upon those natural instincts which God put in every young person, and did his worst to pervert them. It was only through the mercy of God that I was

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saved before I got too deeply in sin or married an unsaved girl."

This young man continues to say, "I have attended the theater hundreds of times and have seen some of the so-called 'good' films, and I cannot remember a single program which did not have something on it that would violate a Christian's standards of purity, piety, and modesty."

Anti-Christian Effect. One of the most devilishly subtle effects that the screen has had, is the elevating of human goodness above God's principle that it is "not by works...but according to his mercy he saved us" (Titus 3:5). This is deadly because it displaces Christ as the ONLY way to salvation, and instead promotes dogooders, heroes, underdogs, or anyone who seems to perform a good deed in the interests of a so-called "worthy cause," to a place in God's paradise. False hopes of being accepted by God on a basis of keeping the golden rule or the ten commandments has lulled many into spiritual insensibility, forgetting that Jesus said, "Ye MUST be born again" (John 3: 3, 5).

The screen's sentimental portrayal of heroes who apparently attain success without God's help, and the unjust presentation of the Protestant minister in the role of a fool or a dupe, has done much damage and has negated the effectiveness of the gospel in the minds of many movie adherents.

John Gilbert, veteran actor, in discussing plays such as are shown in today's theater, said: "I say, as an actor, without hesitation, that such plays have a very bad influence on nearly all people, especially the young." Dumas the playwright said, "Let me say, once for all, you must not take your daughter to the theater."

Many gullible souls are falling for the "Bible stories" portrayed by Hollywood. In these very often Biblical fact is distorted, tampered with, and twisted out of context. Sex is exploited. A person gets a Hollywood concept rather than a true concept of what the Scriptures actually say.

Worldliness. A standard of worldly sophistication—a worldly wise attitude—has been set by moviedom as being very desirable. It's no wonder that children, teen-agers, and even adults are found using the vernacular of the screen, imitating the habits, attitudes

and fashions of the characters portrayed.

It is impossible for a Christian to attend the movies, to submit his eyes and his mind to this worldly influence, and still remain a fervent child of God. The ultimate end is backsliding.

THE REAL ISSUE

Actually the question of a Christian's participation in the amusements of the world is part of a battle between the liberal and the conservative spirit of the age. The conservatives adhere to the "tried and true," upholding the adage, "Remove not the ancient landmarks." The liberals on the other hand are broadminded, uninhibited, and rebel against the traditional.

Liberalism may work in politics and secular affairs because it opposes the imperfect doings and establishments of finite man. But liberalism has no place in God's program, for He says, "I change not." God is still a holy God and He requires a holy people.

Historically it is a fact that when the church became liberal and rebelled against the established rules of the Word of God, she deteriorated and became disorganized. She always fell when she challenged the narrowness of the narrow way. It was such a rebellious attitude that was responsible for the backslidings and the failures of Israel in the time of the Judges when "every man did that which was right in his own eyes" (Judges 21: 25). Such an attitude in the church will lead us away from God—will ruin us.

IS IT WORTH IT?

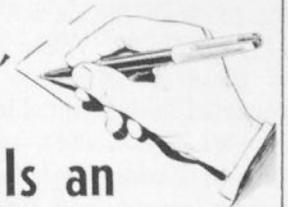
Some may say, "But there are good things, too, in the movies," but are the "good" things worth fighting for, if movies place our *fellowship with God* in jeopardy? Is it worth becoming an adherent of the screen or television when our *consecration*, our *purity*, our *godly vision* are all in jeopardy? "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

Why is it that people stubbornly battle for the "unquestioned right" to see movies, to smoke cigarettes, to dance, to drink, to gamble, etc., yet they will not fight with equal vigor to maintain their *spiritual security*, to perpetuate fellowship with God?

(Continued on next page)



Oh Yes, Making a Will Is an Urgent Matter!



"That's the last thing I plan to do—after all, I won't need a will until I'm dead."

That's true, and if you could plan your longevity, this attitude might be considered practical. But when will you perform your last acts and breathe your last breath?

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Our *consecration* is involved in the question of participating in these amusements. Are we willing to sacrifice our freedom to indulge? "If meat will offend my brother, I will eat no meat."

Our *sanctification* is involved. God's Word admonishes us, "Keep thyself pure." "Abstain from all appearances of evil." "Be ye holy." If we "follow... holiness, without which no man shall see the Lord," we shall not quibble or fret about not being able to see the movies or to participate in any other questionable pastimes.

Our *Christian* testimony is involved. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father" (1 John 2:16). When we cater to any of these lusts, we do so at the expense of losing our identity as God's people. The world's system of existence and progress is based on a material, sensual, and egotistical motive. The spiritual phase is abandoned.

A Christian is a "peculiar" person because he is different from what the world expects. He lives for God first. He is not motivated by what the world is ordinarily motivated by. This makes his testimony distinct and outstanding, because his motives produce lasting and satisfying results. Shall we jeopardize this cherished position simply because we want to be as others? Is it worth it? ←

Angels' Food

(Continued from page eleven)

Christ is quite specific. He says, "The hidden manna." The only manna referred to in Scripture as hidden is that which Moses was commanded to preserve as a memorial (Exodus 16:32), and which eventually reposed in the ark.

The ark of the covenant disappeared in Jeremiah's time. No man knows its location. But the omniscient God knows! He Himself may have concealed it as He hid Moses' grave. At any rate, Jesus' promise suggests that the hidden manna will eventually be recovered from the hidden ark and distributed to the overcomers!

But will there be enough? Was enough manna preserved to feed "a number that no man can number"?

According to Exodus 16:32, Moses preserved an *omer* of manna. An *omer* is seven pints. That would equal but little more than two large loaves of bread. Seven pints seem far too small a quantity to supply manna to the multitude which will populate Paradise.

But He who announced, "I will give to eat of the hidden manna," is able to make the supply sufficient to satisfy all the saints! The Jesus who con-founded man's menu estimates and provided enough bread from seven loaves to feed four thousand men, besides the women and children, is able to multiply seven pints of hidden manna to provide plenty for an innumerable company! Celestial citizens will feast on this miracle bread.

It would have been wonderful to fill one's market basket with manna from the sandy "shelves" of Sinai's desert. It would have been glorious to lunch upon the multiplied loaves and fishes in the wilderness of the Decapolis. But only a comparative few

of the heavenly Father's family participated in those privileges. The future promises grander glories than the past. We shall eat angels' food. Jesus promised, "To him that overcometh will I give to eat of the hidden manna" (Revelation 2:17).

No feast on earth can provide such perfect pleasure! ←

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DON'T SELL THEM SHORT!

(Continued from page nine)

of the major denominations only to find them so diluted in their Christian approach as to be useless, while the emphasis is on a philosophy of one-worldism which may one day rise up to destroy us.

Apparently many who prepare these programs have a definite philosophy in mind by which they hope to influence the next generation. But the Christian message is not there. The Bible receives scant notice, and young people are sent out into the "brave new world" with neither the shield of faith nor the Sword of the Spirit.

In almost all of these programs the authors have strong convictions regarding world problems—social, economic and political—while at the same time they have little but negative convictions so far as the verities of the Christian faith are concerned.

We are letting our young people down with reference to hard work. Rightly concerned about child labor in the past, we have raised a generation of young people many of whom know little or nothing of the blessings and honor of hard work. Our laborsaving gadgets have contributed to this situation but our philosophy of as little work as possible for as much pay as possible has eaten to the very core of honest endeavor.

We let our young people down when we let them think our high standards of living are an end in themselves, rather than a means to an end. Man does not live by bread alone, nor can he subsist solely on cake. Only as spiritual values are given their rightful place can youth see the futility of life without Christ.

We have let them down by our example. On radio and TV they see the advantages of various brands of cigarettes extolled while apparently only those who use

alcoholic beverages can enjoy "gracious living." We have set before them the examples of sex obsession, so much so that many young people speak casually of things which should rightfully be reserved for man and wife alone.

* * *

A recounting of our shortcomings is of little value unless we face squarely up to the solution. To close our eyes to the situation magnifies the problem. To admit it and take constructive steps to meet it is the Christian, the only right approach.

Christian parents, if they are to exercise their responsibilities as such, must make their homes truly Christian. Where Bible reading and prayer are a part of home life a foundation is being laid for our children which can sustain them all through life. Children are acutely aware of sincerity, or lack of it, on the part of their parents. Once the mother and father assert their rightful authority as priests of the family altar, and, along with Christian instruction, demand obedience and right living, a large part of the problems of youth are solved.

Again, our schools should cease to be purely secular institutions. *Separation of church and state never envisioned the separation of children from worship.* Where militant minorities try to use legal means to enforce their own will they should be confronted with a higher law—that of the good for the majority.

Finally, the church needs to take a long, hard look at her own programs for youth. Take nothing for granted. Most of these young people do not know Christ as Saviour. Therefore they are incapable of making Him Lord of life. By taking for granted a personal experience with Christ—or ignoring its necessity—the church can let our young people down and in the process fail in the area of her greatest responsibility and challenge.

—Condensed from *Christianity Today*

"Pardon Me . . . Do You Belong to Us?"



What we mean is, are you a former Hillcrest? We don't want to appear forward, but we've lost track of some of the children—the grown children, you understand. Our kids are like all other kids, we suppose—you know, they don't write letters. And we worry . . . well, not so much worry, because we know that we equipped them for a good life. But we sometimes wonder where they are, and would like to see them. We want to see how they've grown. And we'd like to meet their wives and husbands and children. It really would be a great thrill if we could see them all at once—in a kind of reunion.

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HILLCREST CHILDREN'S HOME
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Our hopes are already soaring that many former residents and staff members will "come home"—especially on these dates.

**Please write us at: HILLCREST CHILDREN'S HOME
3725 Malvern Road, Hot Springs, Arkansas.**

Gaspar and His Partner

By ADELE FLOWER DALTON
Missionary to Spain

"WHERE ARE THE SCISSORS?"

"I need some thread."

"Rosario, shall I baste in this sleeve?"

As I walked through the paved passageway of the many-familied building and up the narrow cement steps to the sewing-living room of the small apartment where Rosario and Gaspar live, I entered sheer bedlam. It was joyously interrupted as Rosario threw her arms around my neck, kissing me on either cheek in typically Spanish greeting, and her ten seamstresses smiled their welcome.

But as we sat down together, once again the whir of the sewing machine filled the crowded room and the girls stitched busily until an insistent cry from tiny Daniel caused someone to push a pacifier into his rosebud mouth—or brought Grandmother María hurrying in to attend to more serious problems.

Before long, Gaspar himself appeared, his light brown hair curling above his round boyish face. Stretching out his hand in warm welcome, he began to tell me of the most recent ways in which he had proved the faithfulness of God. . . .

"*¡Imaginese!*" he declared, gesturing eloquently with his fine white hands. "Just imagine! For the next six weeks we must average two suits a day to fill our orders. And still they keep coming!"

As I listened, I picked up a jacket that one of the girls had just laid down.

"*¡Que linda!*" I breathed, caressing its splendid stitching and lines. "How beautiful!"

Pleased, Gaspar smiled back. "It's nothing but the blessing of the Lord. Whenever someone compliments my work, I tell them the truth. . . . I take the measurements, but as I begin to cut, I pray. . . ."

"'Lord, help me,' I say. 'Guide my scissors. Help me to make this suit fit.' And He does. Sometimes, especially when we have a rush job, I find that the suit fits perfectly the very first time it is tried.

"'Gaspar,' they say to me, 'you are a good tailor.' 'It isn't my work,' I answer, 'it is God's. He is working with me!'"

Then, with a word to one of the seamstresses and some instructions for Rosario who oversees the sewing, he hurried back to his shop. When the busy day was ended, he knew that I would still be there.

At present, Miss Ruth Weitkamp,



Gaspar stands in front of his new tailor shop in Rota, Spain.

one of our Assemblies of God missionaries, is working with the group of believers who meet for services in Gaspar's house. But at that time, my husband and I were taking turns with this ministry, making the four-hour bus journey over the tortuous roads that lead to Rota from our home in Ronda.

Several years ago, Gaspar and Rosario found Christ and were baptized into the membership of our Assembly in Ronda. Then, shortly after their marriage, they went to Rota, an ancient town located on the Bay of Cadiz. Both of them having had tailoring experience, they opened up in Rota a shop of their own.

From the beginning, they put God first. Since there was no Protestant chapel in their town, they immediately invited their friends to their home to share with them their moments of singing, prayer, and reading the Word of God. Before long, they made a wonderful discovery—the more they witnessed to their friends about the power of the gospel, the more people came to Gaspar with their tailoring needs. So rapid was the growth of their clientele that the tiny shop where he had first located was woefully inadequate for the volume of his business.

It was a breath-taking step of faith for them to open up their new shop on the street level of the building in which they live.

"*¿Podemos? . . . can we afford it?*" Rosario asked.

"So far," Gaspar answered, "God has met us in everything we have ventured. He will help us now." And he ordered the showroom to be prepared for his tailoring.

When the work on the showroom was almost completed, one of the seamstresses lifted her head from her stitching to ask, ". . . And the blessing? Is the priest coming to 'throw his blessing' on your new shop?"

In Spain, whenever a business is opened, it is customary for the priest to come, sprinkle holy water and pronounce his blessing. Agustina knew that Gaspar was a *protestante*, but she couldn't even conceive of a shop's being opened without a blessing.

"No." Gaspar shook his head.

"Then . . . is your pastor coming?"

That was the week when, as we say in Spanish, "it touched me" to be in Rota for the Thursday evening

service. Turning to me, Gaspar repeated Agustina's question. I assured him that my husband would be delighted to ask the blessing of God upon the opening of his tailor shop.

On a Tuesday morning shortly afterward, he met with Gaspar and Rosario, their ten seamstresses and other interested friends in the shiny, newly painted showroom. With wide-eyed wonder the girls listened as "Brother Roy" read from the Bible, in words they could understand, the story of Jacob's dream and the promise of God that, from that day forward, His blessing would be upon him. To hear someone lift his voice in understandable Spanish, instead of in obscure Latin, placing Gaspar and all of his affairs in the hands of God, was something

unprecedented in Rota.

Afterward, they returned to the apartment where, with the music of my husband's accordion, they sang song after song of praise to the Lord. Soon even the seamstresses were joining in the joyous words of worship.

"Here in Rota," commented the landlord as he listened, "there's never been anything like this!"

Some days later, the other shop on the street level of the building was nearing completion.

"When we open up," the renters said, "the priest must come and bless it."

"*Está bien,*" the landlord answered, "... All right. But there's no need to do anything about Gaspar's tailor shop. It's already been blessed!" ◀◀

SPEED-THE-LIGHT VEHICLE HAS DIVERSIFIED MINISTRY

By HILDA OLSEN
Missionary to Basutoland

THE SPEED-THE-LIGHT APPLICATION specified a "microbus to be used as a bookmobile." How thrilled we were when the papers came! They were duly signed by district representatives and we were assured of a vehicle when we arrived in Africa.

Sure enough, the money was waiting for us. We purchased the car when we disembarked in Durban and drove to our little home in Basutoland more than four hundred miles away.

No sooner had we arrived than the "bookmobile" found that its specialized ministry was to be expanded to

other spheres. All the seats were removed and it was loaded to the hilt several times. It was now serving as a small "furniture mobile" to help missionaries Barbara and Ed Louton move their household goods to Ficksburg, 100 miles to the north. They had been laboring faithfully in our stead while we were on furlough.

Little did I realize that I was shortly to consider the car one with a ministry of mercy. To me it became a "mercy mobile."

One Saturday afternoon I slipped on my bedroom floor and could not get up. After two hours a doctor from a nearby mission came. The neck of the femur bone in my hip was broken. The following Monday I was taken in the Speed-the-Light vehicle to a hospital in Bloemfontein, three hours' ride from home. Comfortably settled on a mattress on the floor of the car, I was driven to the hospital by my co-worker. How much more convenient and economical than an ambulance!

Three weeks later I was brought back in the microbus to Basutoland. It is good to be home once more, even though it means a long convalescence.

Today the car is off to one of the



Speed-the-Light vehicle serves as ambulance for Hilda Olsen.

MISSIONARY CALLED HOME



"Honey, there is going to be a great Pentecostal revival; get ready for it!" With these parting words to his wife, Richard McGee, age 33, slipped into the presence of Christ. A true soul winner, Brother McGee prayed earnestly for the members of his congregation—Lakeside Assembly, Muskegon, Mich.—in the hours prior to his Homegoing.

Formerly a missionary to Nicaragua, Brother McGee because of health reasons entered home ministry in late 1962. Six months ago the McGees accepted the pastorate of Lakeside Assembly in Muskegon. Since returning from the field in April, 1961, Brother McGee suffered three heart attacks, the last of these on Saturday, March 2. He passed away March 4.

Richard McGee is survived by his wife Norma and two daughters, Rachael, 12, and Joyce, 8.

During his four years of missionary service in Nicaragua, Brother McGee taught in the Assemblies of God Bible school and assisted in constructing the Assembly in Leon and supervising outstation ministries.

Richard McGee, born June 20, 1929, was graduated from Northeast Bible College, Green Lane, Pa. Before receiving missionary appointment, Brother McGee pioneered and built a church in Hastings, Mich. He was ordained with the Michigan District in 1953.

Funeral services were held in Muskegon with interment in Detroit, Mich. Brother McGee's vision and burden for the Lord's work live on in the hearts and ministry of national workers he helped train in Nicaragua.—*Marion Craig*

northern outstations where they are having a Sunday school festival. I could not go but I had my share in the activities by packing sweets and prizes. Now I'm watching for the car to come in the gate so that I can hear all about the activities of the day.

Cars, like missionaries, find that their ministries cannot always be "specialized." They, too, "do with their might what they find to do." Thank God for the vehicles which serve the missionaries and people of foreign lands in many ways. They speed the light to those in darkness, speed salvation to those who are lost, and speed mercy and kindness wherever needed!

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

Days of Dedication

Sunday School Lesson for April 28, 1963
 1 KINGS 8:54-61; 9:3-5; PHILIPPIANS 3:13, 14

BY J. BASHFORD BISHOP

The temple was completed. It was a magnificent structure, beautiful to behold. Yet for all that, something else was needed in order to give it meaning and to make it indeed the temple of God. Solomon knew all this. Hence he gave instructions for the moving into the temple of all the sacred furnishings, chief among which was the Ark of the Covenant, the symbol of God's presence.

When this was done and all of God's specifications and requirements had been met, then the glory of the Lord came down and the presence of God was manifested! Read 2 Chronicles 5:11-14 for details not described in 1 Kings 8:10, 11. Observe the parallel between what took place here and what took place on the Day of Pentecost in Acts 1 and 2. Whenever and wherever God's conditions are met His presence and power are manifested!

Following the manifestation of God's glory, Solomon knelt before the assembled people and, from a devout and grateful heart, offered one of the most wonderful prayers in the Bible. This model prayer of dedication

AN UP-TO-DATE PRAYER



contains marvelous depths of truth and spirituality.

"And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose . . . from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice."

SOLOMON'S BENEDICTION (1 Kings 8:54-61)

Solomon stood up to bless the people, but began his benediction by blessing God. "In everything give thanks" (1 Thessalonians 5:18), and "In everything by prayer and supplication with thanksgiving . . ." (Philippians 4:6).

Solomon thanked the Lord not for wealth or fame or power but for rest, as if rest were more valuable than these other things. Let us not underestimate or fail to appreciate spiritual blessing!

Solomon recalled the faithfulness of God in relation to His promises. (Though three thousand years or more have passed, does not Solomon's declaration remain true today?)

Solomon requested that the presence of God might be experienced by the people in their daily lives. We often hear it said that the presence of the Lord in one's life is granted upon the condition of obedience. However, the opposite is also true—the presence of God in one's life inspires obedience and makes the overcoming of temptation and the life of victory possible! Hence Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Solomon realized that all of God's blessings were to contribute toward the spreading of the knowledge of the true God. To what extent do we realize and act upon this fact? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31). The happiest people in the world, and those who will be most blessed in the world to come, are those who most completely live for the glory of God and the extension of His kingdom!

SOLOMON'S LEADERSHIP IN SACRIFICE (1 Kings 8:62, 63)

The temple had been completed, and its dedication had been attended by a glorious manifestation of God's presence. Now its consecration was crowned by an act of sacrifice on a colossal and unprecedented scale!

A grateful heart, such as Solomon had, is quick to express itself in sacrificial actions.

Sacrifices should be in proportion to the size and character of blessings given. Solomon had received tremendous spiritual and temporal blessings; his sacrifices were therefore in keeping with what he had received. May the same be said of us!

Sacrifices are often followed by happy results. We read in verse 66 that when the days of sacrifice were over Solomon sent the people away and that "they blessed the king, and went unto their tents joyful and glad of heart." Great sacrifices are often followed by great blessings. "They that sow in tears shall reap in joy" (Psalm 126:5). The sacrifices of a few may contribute to the joy of many.



T. F. ZIMMERMAN



FREDERICK H. HUBER



C. C. BURNETT

Night Speakers Announced for General Council in Memphis

T. F. ZIMMERMAN, GENERAL SUPERINTENDENT of the Assemblies of God, will deliver the keynote address on Wednesday evening, August 21, on the eve of the denomination's 30th biennial General Council. His subject, "Upon All Flesh," will be the Council theme. The Council sessions, which are expected to continue until Tuesday noon, August 27, will be in Ellis Auditorium, Memphis, Tenn. As many as 10,000 are expected to attend the convention. Highlights of the program will include an origination of the *Revivaltime* radio broadcast on Friday evening and a foreign missions rally on Sunday afternoon.

Prominent ministers will be preaching in all of the night meetings.

THURSDAY NIGHT the speaker will be Frederick H. Huber, assistant superintendent of the New Jersey District. Brother Huber, an ordained minister in the Assemblies since 1937, served as pastor at Bedford and Mercersburg, Pa., and at Trenton, N. J., before accepting a call to Elizabeth, N. J., in 1946. During his seventeen years of ministry at Elizabeth the Lord has blessed the Evangel Church which now worships in a beautiful new building.

FRIDAY NIGHT'S speaker will be C. C. Burnett, president of Bethany Bible College, Santa Cruz, Calif. Brother Burnett's ministry in camp meetings and conventions has made him well known across the country. In addition to twelve years of pastoral ministry he spent four years at Central Bible

Institute as instructor, four years as vice-president, and served one year as National Secretary of Education. He has been president of BBC since 1959.

SATURDAY NIGHT will be Youth Night and the speaker will be Calvin Melton, an evangelist from Mobile, Ala. Brother Melton, a graduate of South-Eastern Bible College ('55) and Florida Southern College ('56) was ordained in 1957. Since that time he has traveled in evangelistic work. For a year he was assistant pastor at the Chrichton Assembly in Mobile.

SUNDAY NIGHT the entire service will be evangelistic with Paul E. Lowenberg of Topeka, Kans., preaching. Brother Lowenberg is pastor of First Assembly in Topeka which dedicated a beautiful new edifice a few weeks ago. The early years of his ministry were spent in Canada. He pastored at Coffeyville, Kans., before moving to Topeka. At present he is assistant superintendent of the Kansas District.

MONDAY NIGHT the superintendent of the Louisiana District, Lowell C. Ashbrook, will be the speaker. A graduate of Central Bible Institute ('41), Brother Ashbrook was ordained in 1943 and engaged in pastoral ministry until 1952 when he was elected to his present office. His pastorates were in Warrensburg, Mo., New Rochelle, N. Y., Meridian, Miss., and Lake Charles, La. He served one year as secretary-treasurer of the Mississippi District while pastoring in that state.



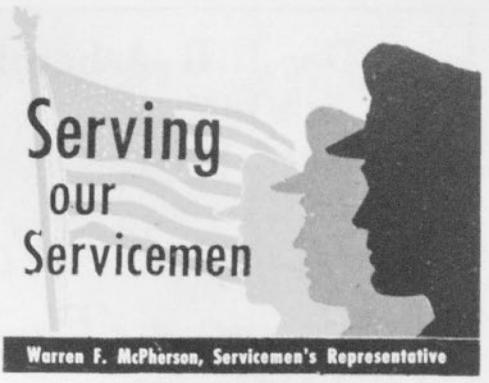
CALVIN MELTON



P. E. LOWENBERG



L. C. ASHBROOK



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.

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Knoxville V. A. Hospital
Schick V. A. Hospital, Clinton
- Italy—Rome
- Japan—Tokyo
- Kansas—Forbes Air Force Base
Fort Leavenworth
Fort Riley
Olathe Naval Base
- Kentucky—Camp Breckinridge
Fort Knox
Fort Thomas V. A. Hospital
- Korea—Seoul
- Labrador—Goose Air Base
- Louisiana—Algiers Naval Station, New Orleans
England Air Force Base
Lake Charles Air Force Base
V. A. Hospital, New Orleans
- Maine—Loring Air Force Base
Presque Isle
- Maryland—Aberdeen Proving Ground
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V. A. Hospital, West Roxbury
- Michigan—Kincheloe Air Force Base
Wurtsmith Air Force Base, Oscoda
- Minnesota—Minneapolis V. A. Hospital
Wadena Air Force Station
- Mississippi—Columbus Air Force Base
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Key Air Force Base, Meridian
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WATCH the *EVANGEL* for the next listing of installations in Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, and North Carolina.

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"EDUCATIONAL AND INSPIRATIONAL"

CALVARY ASSEMBLY PLANS DEDICATION

MILWAUKEE, WIS.—Dedication service for the new Calvary Assembly of God, Milwaukee, is planned for Thursday evening, April 25, at 7:30 p.m. The new edifice is located at 8200 W. Blue Mound Road.

Phil Wannemacher, pastor of Bethel Full Gospel Church of Rochester, N. Y. will be the main speaker. Assisting will be Darwin Heuser, district superintendent. Special music will be provided featuring the Calvary church choir and Joseph Wannemacher with his violin.

A series of special services will round out the weekend of dedication including a sacred concert on Saturday night.

The structure, built by S. K. Schneider of Appleton, has an estimated value of \$275,000 including property. The sanctuary has a seating capacity of 450, and a prayer chapel adjacent to the main auditorium will accommodate 150 more. There are Sunday school facilities for 400 and a parking lot to take care of about 60 cars.

—By John Wannemacher, pastor

171 GET CERTIFICATES FOR STEWARDSHIP TRAINING COURSE

TYLER, TEX.—The sixth annual Tyler Section Sunday School Workers Training Course was conducted at the Rose Center Assembly of God in Tyler February 25-March 1. The subject, "This Is Stewardship," was ably taught by A. N. Trotter of Big Spring, Tex. There were 18 churches represented with an aggregated attendance of 1107 during the five nights. Certificates were issued to 171 persons.

Brother Trotter was invited to return to Tyler later this year for a Union Revival.

—by M. L. Fauss, sec.-treas.

ANNOUNCEMENTS

SOUTHERN MISSOURI DISTRICT COUNCIL—Apr. 23-25 at Calvary Temple, Springfield, Mo. T. H. Spence, superintendent of Alabama District, speaker. For information write District Office, 1400 N. Campbell, Springfield, Mo.—by James E. Griggs, district secretary.

NEW JERSEY DISTRICT C. A. CONVENTION—May 4 at Toms River High School, Toms River, N. J. C. M. Ward, speaker. Music by Ira Stanphill. Services at 2, 3 and 7 p.m.—by Ron Piedmonte, D-CAP.

HOMECOMING—Apr. 28 at Monte Vista Assembly, Waco, Tex. P. A. Lewis, North Texas District superintendent, speaker.—by Horace A. Rawls, Pastor.

WITH CHRIST

JOHN C. FORNER, 63, of Wheatfield, Ind., went to be with Jesus March 1. A brain injury he received years ago developed into a brain tumor, which made him bedfast for the last year and unable to speak for over two years, and then caused his death. Brother Forner was an ordained minister and pastored at Hegewisch, Ill., Wheatfield and Medaryville, Ind. For many years he was also active in jail work and street meetings. Survivors include his wife Frieda and five children.

LOUIS E. GIDDINGS, 37, of Tyler, Tex., went to be with Jesus February 4. He was ordained with the Mississippi District in 1950 and later, he transferred his membership to the North Texas District. Brother Giddings served the earlier part of his ministry as an evangelist. During the last eleven years he pioneered the churches at Collins, Miss., Tyler and Gladwater, Tex. Brother Giddings is survived by his wife, Odell, two sons and one daughter.

WILLIAM E. HINTON, 65, of Wynne, Ark., went to glory on January 27. Ordained with the Arkansas District since 1932 Brother Hinton served as pastor and evangelist. His pastorates included Hickory Ridge, Fair Oaks, West Helena, Marianna, Parkin, Pyatt, and Des Arc, Ark. He served as sectional presbyter for two years. Brother Hinton is survived by his wife, Alta Lois, and two sons—Marshall F. and Charles V.

WILBURN A. FRAZIER, 71, of Madera, Calif., went to be with Jesus January 28. He was ordained by the Oklahoma District and later transferred to the Northern California-Nevada District. Besides his evangelistic work, he pastored in Oilton and Crescent, Okla.; and the following churches in California: Alamo, Tranquility, Fresno, Tuolumne, Olivehurst, Parlier, Highway City, and Madera. Brother Frazier is survived by his wife, Margaret, and a son.

CARRELLE M. LOVE, 79, of Rison, Ark., died of cancer on February 5. He was affiliated with the Arkansas District since his ordination in 1931 and his pastorates included Kingsland and Rison, Ark. Brother Love was superannuated in 1946. His survivors are his wife, Lula, and five children.

NELLIE P. MITCHELL of Shreveport, La., went to be with Jesus December 26. Sister Mitchell was a licensed minister affiliated with the Louisiana District, but due to ill health she was inactive for the last several years.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Dothan	First	Apr. 23-May 5	Joel Palmer	Max McNab
	Phenix City	Rolph Survey	Apr. 16-28	B. R. Minton	E. H. Kelly
Ariz.	Chandler	A/G	Apr. 17-28	Charles E. Crank	Joseph P. Lack
Ark.	Kensett	*First	Apr. 21-28	Eddie Eaton	Bobby Brock
	Little Rock	First	Apr. 17-28	Roland Hastie	James Villani
	Van Buren	First	Apr. 21-May 5	Larry Allbaugh	Edwin Burris
Calif.	Carmichael	First	Apr. 16-28	Lowell Lundstrom	Lionel W. Suter
	Fillmore	A/G	Apr. 16-28	David O. Bunch	N. E. Carlson
	Fullerton	First	Apr. 21-28	Garfield J. Unruh	Lloyd J. Cagle
	Grass Valley	A/G	Apr. 21-May 5	Marvin Schmidt	Mel Harrell
	Gridley	**A/G	Apr. 22-28	Virgil & Edythe Warens	Louis L. Roggow
	Healdsburg	***Evangel	Apr. 23—	Edward Klinsky	Charles Hartman
	Laytonville	First	Apr. 8-21	Ray & Mrs. Leonard	C. L. Myers
	Los Angeles	Bethel Temple	Apr. 21-May 5	E. L. Cole	Arne Vick
	Sunnyvale	First	Apr. 16-28	Ron Prinzing	Ralph Hillegas
	Tracy	North Side	Apr. 21-26	Charles Senechal	Manuel Deeds
	Wilmington	First	Apr. 23-28	Bob Hoskins	Thomas Ming
Colo.	Fort Collins	First	Apr. 16-28	Lee & Bonnie Krupnick	J. B. Musgrove
Fla.	Hialeah	Evangelistic Tab.	Apr. 24-29	Bob McCutchen	Norman McCutchen
	Jacksonville	Arlington	Apr. 14—	Charles & Mrs. Thomas	Temperance Reeves
	Niceville	First	Apr. 22—	Woodrow Oxner	Syvelle Phillips
	Ocala	First	Apr. 17-28	Michael & Peggy Lord	E. T. Corbin
Ga.	Waycross	First	Apr. 17-28	Perrello Brothers	Allen E. Davis
Ill.	Granite City	Bellemore	Apr. 23—	Bill Sharp	Henry A. Greenwald
	Granite City	Community Heights	Apr. 14-28	K. E. Matschulat	Glenn Utley
	Jerseyville	First	Apr. 16-28	Musical Snavelys	Frank Goss
Ind.	Goshen	First	Apr. 17-28	William Caldwell	William Burkett
	Lafayette	A/G	Apr. 23-28	Paul Hild	Charles Hackett
Iowa	Chariton	A/G	Apr. 16-28	Norman & Evelyn Hays	C. A. Correll
Kans.	Galena	First	Apr. 21-May 12	Lula B. Ware	E. E. Hoffman
	Great Bend	First	Apr. 16-28	The Singing Sandalls	J. O. Rosenberg
	Kansas City	First	Apr. 23-28	Wallace S. Bragg	U. S. Grant
	Kansas City	Argentine	Apr. 21-May 5	Ivan & Mrs. Kimmel	Earl Tyson
	Leavenworth	A/G	Apr. 21-May 5	Ward & Mrs. Popejoy	Howard Shelton
	Wichita	Central	Apr. 23-28	Warren Litzman	Victor Trimmer
La.	New Iberia	A/G	Apr. 16-28	Jeremiah Hanley	C. E. Gilbert
Mich.	Sturgis	First	Apr. 16-28	Thompson-Bodnar Team	Donald Matthews
Minn.	Wadena	A/G	Apr. 23-28	Bob & Pat Ludwig	Sherman Buschow
Miss.	Biloxi	Victory Temple	Apr. 23-28	Christian Hild	R. D. Harris
Mo.	Princeton	First	Apr. 21-May 5	Floyd L. Dennis	Leslie Howard
Mont.	Kalispell	A/G	Apr. 16-28	Walter & Ruth Lascelle	C. Merrill Johnson
	Superior	A/G	Apr. 16-28	Evelyn Glosser	Bert Dick
Nebr.	Theftord	**A/G	Apr. 22-26	Jerry & Joy Spain	E. L. McNaughton
	Walthill	A/G	Apr. 22-28	Kathleen Jennings	A. L. Burman
N. J.	Trenton	First	Apr. 16-28	Oren & Inez Paris	John Paposki
	Bay Shore	A/G	Apr. 16-28	Ralph A. Creider	Eugene W. Benjamin
N. Y.	Binghamton	First	Apr. 17-28	Charles T. Crabtree	R. D. E. Smith
	Buffalo	The Pent. Tab.	Apr. 16-28	Dan & Anita Gogdan	Frank Christie
	Fredonia	A/G	Apr. 14—	Leroy Dodge	Peter A. Miccoli
	Rochester	Glad Tidings	Apr. 17-28	The Tanner Team	David M. Carlson
N. C.	Graham	A/G	Apr. 24—	Arthur & Anna Berg	Andy Frank
	Greensboro	Central	Apr. 25—	Arthur & Anna Berg	H. F. Fortenberry
Ohio	Cleveland	Grace Gospel	Apr. 17—	James Tucker	Clark Grable
	Toronto	A/G	Apr. 16-28	Andrew & Mrs. Basell	Mary Louise Clutter
Okla.	Ada	First	Apr. 24—	James H. Black	F. M. Jones
	Oklahoma City	Southwest	Apr. 21-May 5	Harold Baker	H. H. Palmer
	Seminole	***First	Apr. 22-26	George Brazell	Paul W. Savage
	Sweetwater	A/G	Apr. 22—	Erwin Moore & Family	James G. Leslie
	Tulsa	Capitol Hill	Apr. 24—	Jack Pruitt	M. D. Hartz
Oreg.	Milwaukie	First	Apr. 19—	Olson Brothers	Bennie R. Harris
	Ontario	First	Apr. 16-28	W. F. Morton	Elwood Irby
Pa.	Berwick	A/G	Apr. 24-28	Olshevski Musical Tm.	William J. Eaves
S. Dak.	Huron	A/G	Apr. 24-28	Steve & Pat Rexroat	E. A. North
Tenn.	Whitehaven	A/G	Apr. 21-26	Bob Olson	Bobby Bowen
Tex.	Galena Park	First	Apr. 17-28	Mike Wright Family	Carroll H. Holcomb
	Graham	A/G	Apr. 21-May 5	Melvin Boatright Party	F. L. Howard
	Levelland	First	Apr. 23-28	Doug Payne	Haskell Rogers
	San Angelo	Campus Blvd.	Apr. 16-28	John & Faith Stallings	E. A. Pack
	Tyler	Calvary	Apr. 16-28	E. L. Surratt	J. Curtis Carlin
	Waxahachie	University	Apr. 21-May 5	Thurman Fountain	Joe W. Adams
Va.	Catlett	A/G	Apr. 16-28	Frank G. Sharp	Alden A. Yates
W. Va.	Keyser	A/G	Apr. 16-May 5	John Higginbotham	Robert Lymburner
Wyo.	Casper	A/G	Apr. 9-21	Steve & Pat Rexroat	Harold R. Kennedy
Canada	Cambellton, N.B.	Bethel Pent. Tab.	Apr. 16-28	Lynn & Becky Wickstrom	Kenneth Beesley
	Brantford, Ont.	Evangel Pent.	Apr. 16-28	Arnold & Anita Segesman	V. G. Brown
	Brockville, Ont.	Pentecostal	Apr. 17-28	Abraham Kudra	E. McElhoes
	Ottawa, Ont.	City View	Apr. 16-28	J. W. & Mrs. Beam	W. C. Stevenson
Korea	Seoul	Evangel. Tab.	Apr. 21-28	Gene Scott	John Hurston
Mexico	Mexico City	A/G	Apr. 16-28	Watson Argue	Ruben J. Arevalo
Samoa	Pago Pago	A/G	Apr. 24-28	Louis H. Hauff	Claude Rediger

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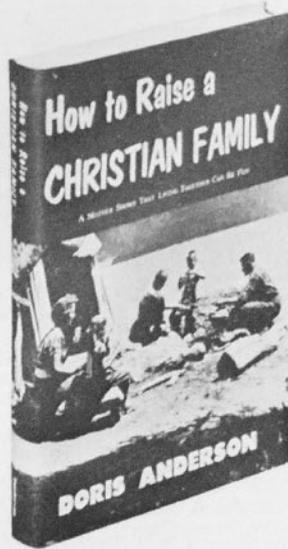
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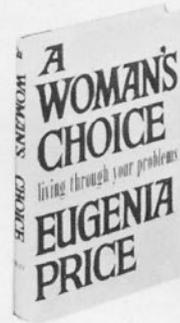
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were baptized in the name of the Lord Jesus.
6 And when Paul had laid hands upon them, the Holy Ghost came on them; and

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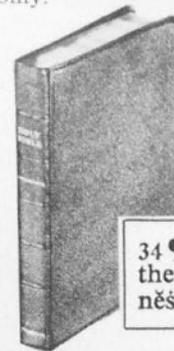


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2 And saith unto them, Go ye into the village over against you: and as soon as ye be entered into it, ye shall find a donkey whereon never man hath sat, and bring him.

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34 ¶ And when they came into the city, they found a man sitting on the ground, and he said unto them, I am a Samaritan, and I have been blind.

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