

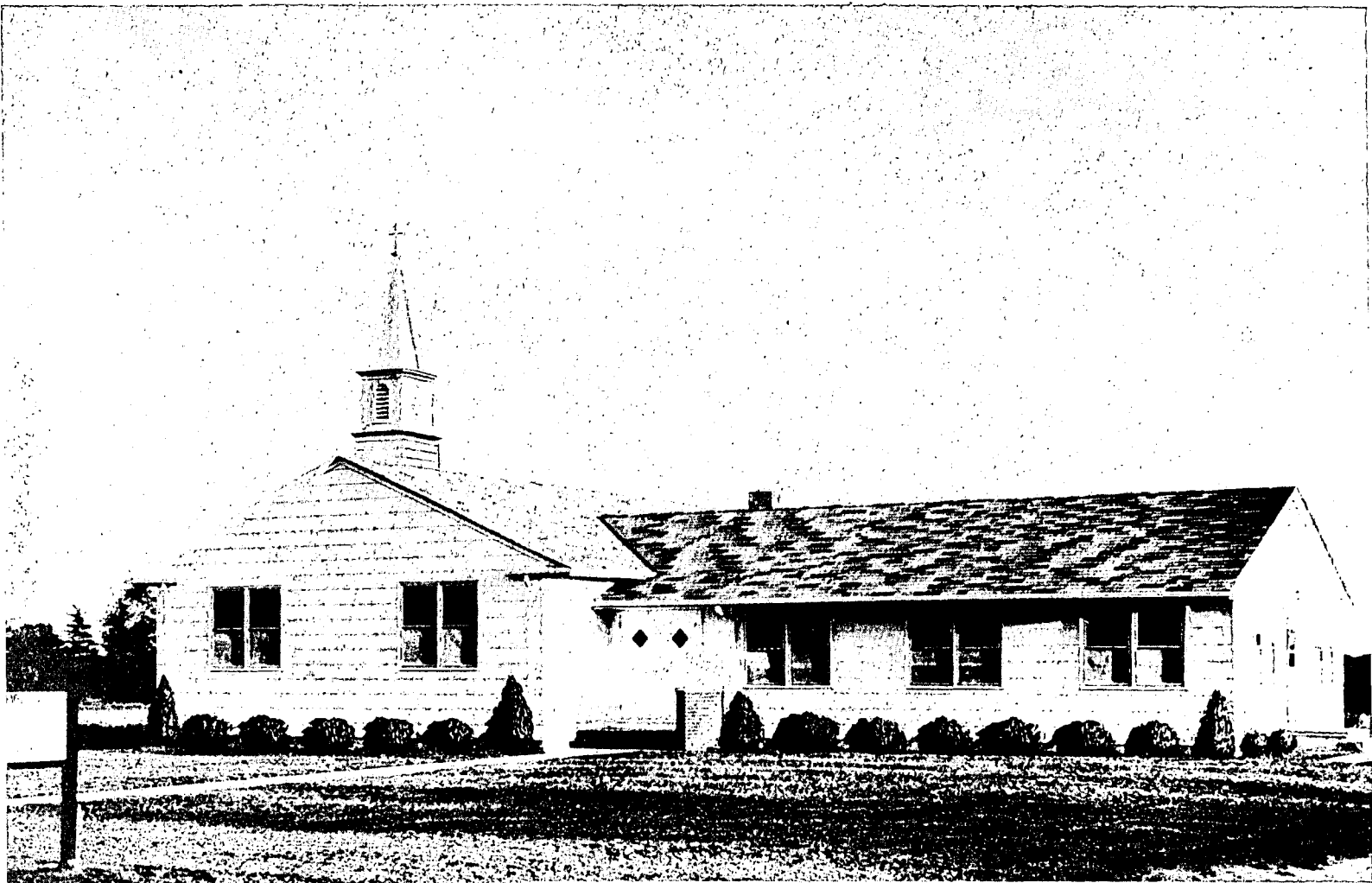
The Pentecostal

EVANGEL

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NOVEMBER 30, 1958

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



First Assembly of God in Shrewsbury, New Jersey, one of the

THIRTY NEW CHURCHES

IN THE GARDEN STATE - see page nine

Read in the Issue —

- ▷ **HEAL MY MOTHER'S HANDS** ▷ **WHY WE BELIEVE THE BIBLE**
- ▷ **WHEN ZION TRAVAILED** ▷ **FAITH BUILDS AN FM STATION**

Peter and the Pope

We are alarmed at the immense amount of free publicity the Roman Catholic Church has received in the past few weeks. The death of Pope Pius and the election of his successor, Pope John, were played up in such a fashion that one might suppose the entire United States was about to kneel before the papal throne!

Judging by the language of many reporters and commentators, the prevailing impression seemed to be that this is the one true church and that there is no doubt as to the infallibility of its doctrines or the genuineness of the claims made by its leader. And what pretentious claims he makes, taking such titles as "bishop of Rome, vicar of Christ, successor of St. Peter, supreme pontiff of the universal church."

Lest people be deceived by all this propaganda they should read their Bibles. The apostle Peter had little if anything in common with the man who claims to be his successor today. The New Testament clearly pictures Peter as a humble fisherman whom Christ called to be a fisher of men. There is no record of his drinking champagne or smoking cigarettes as the new pope reportedly does.

It was Peter who made the great confession of faith in Jesus, saying, "Thou art the Christ, the Son of the living God." But far from being infallible, he misunderstood the true mission of Christ which was to die for sinners, and the Lord had to rebuke him more severely than any other apostle, saying to him, "Get thee behind me, Satan." At one time he flatly denied his Lord. On another occasion after he was baptized with the Holy Ghost his judgment was openly challenged by the apostle Paul (Galatians 2:11).

No man would be more horrified than he, furthermore, to have people bow before him. When the Roman centurion tried to worship him Peter said, "Stand up, for I myself am a man" (Acts 10:26).

We have no Scriptural record of the apostle Peter ever being in Rome. No one ever called him "holy father." He and the early Christians remembered well the words of Christ, "Call no man your father upon the earth: for one is your Father, which is in heaven." Like his Saviour who had no place to lay His head, he was far removed from all glitter, pomp, and sumptuous residences. When asked for alms by a beggar, Peter had to say, "Silver and gold have I none," but he had power through the Spirit to say to the lame man, "Rise up and walk."

He may have anticipated the errors to be made later by the Roman Catholic Church, for he emphasized that Christ alone is the Rock of our salvation and chief corner Stone (see 1 Peter 2:6, 7). Possibly he foresaw the pride and arrogance of so-called priests, too, for he exhorted the elders of the church not to lord it over their flocks.

The only title this humble man ever claimed for himself was, "Simon Peter, a servant and an apostle of Jesus Christ" (2 Peter 1:1). This is the Peter whom we would honor and emulate.

The Pentecostal

EVANGEL

WEEKLY VOICE OF THE ASSEMBLIES OF GOD

NOVEMBER 30, 1958

NUMBER 2325

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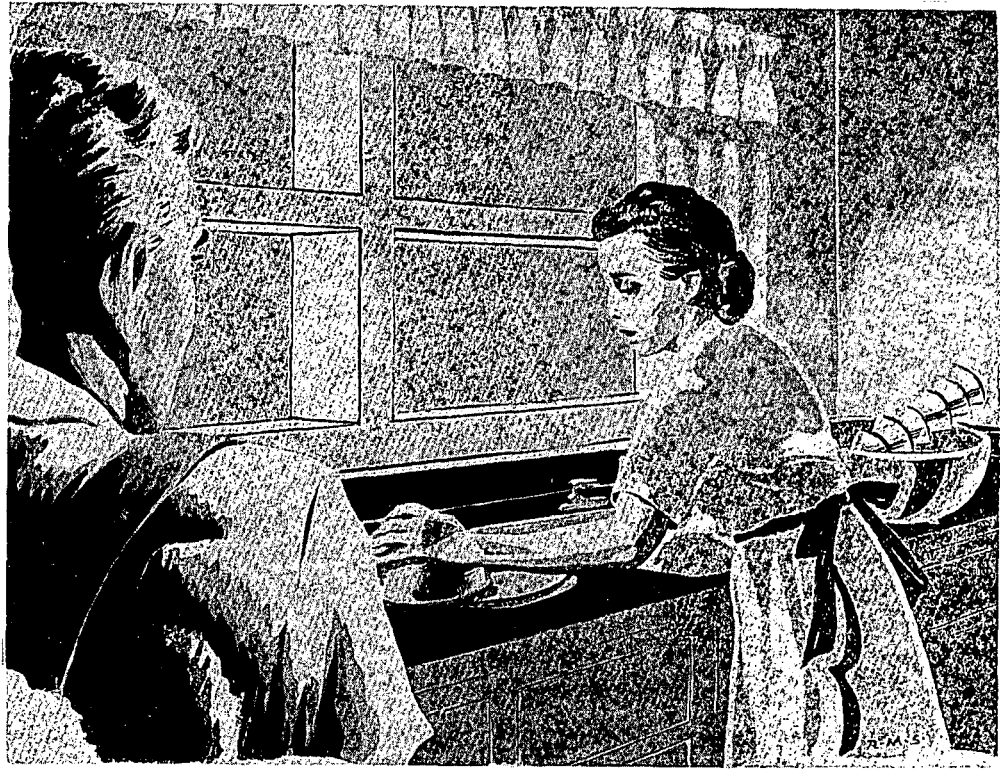
We believe the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations. WE BELIEVE that the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ. WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the Baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

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

to the same address)—78c for 13 weeks, \$2.75 for a year, on each subscription. FOREIGN LANDS (except Canada and PUAS countries): SINGLE SUBSCRIPTION—\$4.25 for one year—\$8.25 for two years—\$12.25 for three years. BUNDLE RATE (minimum of four subscriptions, all mailed to the same address)—91c for thirteen weeks, \$3.50 for a year, on each subscription. *PUAS—U. S. rates apply to all countries in the Postal Union of the Americas and Spain. See your Postmaster for a list of these. Entered as second class matter June 25, 1918, at the Post Office in Springfield, Mo., under the Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103 of Oct. 3, 1917, authorized July 3, 1918. Printed in the U.S.A.

"Heal My Mother's Hands"

BY MRS. MOSES COPELAND



HE STROLLED IN AND SAT DOWN ON a back seat in the city hall. I had obtained the hall for a revival which was to be the first step in starting a new work in a small Nebraska town.

To all appearances he was just an ordinary, Bible-believing, teen-age lad, reared in the local Baptist church where his father was a deacon.

Neither by word nor by look did he betray what he was thinking as he saw his father gloriously filled with the Holy Ghost. Just what *does* go on in the mind of a teen-age boy? What is hidden back of that brash grin beaming broadly from beneath the sharp crew cut? In Neale's case I thought the veiled expression in his eyes was a faith in the Word of God which he had been taught for years, together with a candid acceptance of what was clearly God's power. Little did I know!

"Sure, I know they believe in God." The painful thoughts that had lain semi-dormant for years were at last asserting themselves and rushing like an avalanche into the boy's thinking.

"But how do I know there is a God? Maybe my science teachers are right—maybe everything did just happen to come into existence. Maybe all those Bible stories are just like the rest of the fairy tales I read when I was little. I can't believe in it any more unless I know for sure."

The boy looked straight ahead. His expression was mild. But his thoughts

were building up to a feverish desperation. *"I've got to find out for sure—prove it myself—but how? How do you find out if there is a God or not? There is that healing that lady preacher is talking about. Hmmm—that's a laugh—or is it? Wish I knew for sure."*

No one guessed that while the rest of the family were rejoicing in their new experiences with God, Neale's heart had become a battleground on which the diabolical forces of unbelief threatened to crowd out all faith in God forever.

Day after day a merciless sun blazed out of a copper sky upon the Dust Bowl. The drouth of years continued. Feed that was growing in the fields for the cows shrivelled and died. Neale's job was to herd the cows at the river's edge where some grass was still green. The days of solitude gave him added time to think, so he took his New Testament along to read during the

lonely hours—"just to see what it says anyhow," he told himself.

He read on and on until he came to the healing miracles of Christ. Then he began to think—about his mother's hands. Swollen and knotted by arthritis, they often pained her so much as she went about the work of washing the dairy equipment and keeping house for the family of six boys and one baby girl that she could not keep back the tears. Neale knew. He had seen them.

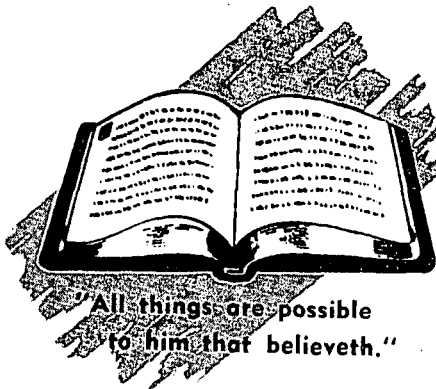
"Now there," he thought, "would be a good way to see if there is a God."

Impulsively he snapped the New Testament shut and put it into his pocket. "God," he said reverently, "if you really are God, please heal my mother's hands!" That was all.

That afternoon after he had put the cows into the milk barn he lingered in the kitchen long enough to ask, "Mom, how are your hands?" A look of surprise spread across her face. "Why, I had forgotten about my hands. They—they haven't hurt today at all."

The boy swung a milk pail onto each arm and started off beside his father. "Dad," he said, trying hard to restrain the quaver in his voice. "I know why Mom's hands didn't hurt today. I prayed for God to heal her." His father replied, "That's good, son!" Neale swallowed the lump in his throat again and began to whistle a tune—

(Continued on page thirty-one)



Why We Believe the Bible

ONE OF THE BEST-KNOWN EDUCATORS AND AUTHORS IN THE
ASSEMBLIES OF GOD GIVES SOUND REASONS WHY WE
MAY SAFELY PLANT OUR FAITH IN THE HOLY SCRIPTURES

BY FRANK M. BOYD



[PART ONE]

THE CHRISTIAN IS EXHORTED TO "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." That hope is contained in the Bible itself. The logical questions arising are: "Is the Bible the Word of God? Is it inspired? If we believe this, then on what grounds?" We shall endeavor to establish these cases.

ITS UNIQUENESS

The Bible is a *unique* Book. It makes claims for itself and uses expressions to be found nowhere else in all literature, secular or sacred. Shakespeare never said, "Thus saith the Lord." Neither did Plato nor Socrates ever announce, "Hear ye the word of the Lord." But the prophets of the Old Testament very positively affirmed, "The word of the Lord came unto me;" "the burden of the word of the Lord," etc. Paul in the New Testament asserted, "This we say unto you by the word of the Lord," and Peter declared concerning the prophets that they "spake as they were moved [borne along literally] by the Holy Spirit."

Either such statements are true or they are untrue. No neutral position can be taken. The Bible is not merely a good book or perhaps slightly better than the sacred books of other religions. It claims to be the final word. Either it is unreliable, a fabrication, a human imposition, or it is what it claims to be.

Jesus Christ made some tremendous

claims as recorded in this Book—"I came forth from the Father and am come into the world; again I leave the world and go to the Father;" "I and my Father are one;" "He that hath seen me hath seen the Father;" "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Preposterous words, if not true!

Consequently the Bible must be judged by different standards than any other literature. Its claims call for evaluation as completely valid or they must be completely rejected.

ITS SURVIVAL

No other book has been attacked, burned, and destroyed more times than has the Bible. Unbelievers for centuries have attacked its historicity, its genuineness, and its divine origin from every possible angle and yet it has survived.

When William Tyndale, great scholar and translator, determined to put his English translation of the Scriptures into the hands of every plowboy, he could not print it in England because of the opposition of the ecclesiastical authorities and even of King Henry VIII himself. The work was done secretly in Germany. Hindered in Cologne by anti-reformationists, he escaped with his secretary and took the printed sheets to Worms where the work was done by another printer. Two editions totalling 6,000 copies were shipped into England hidden in bales of cloth and sacks of flour. King Henry who was informed in advance of the shipment opposed its distribution. As soon as the Bibles began to arrive there was a brisk demand for them on the part of the common people but a

decree was issued for their destruction. The books were purchased and burned in London, Antwerp, and Oxford. The first 18,000 printed were gradually destroyed until today only two copies and a fragment are known to exist.

Misguided ecclesiasticism has destroyed thousands of copies of the Scriptures through the centuries, yet it remains the best seller of *all* books, of *all* kinds, of *all* time. In one hundred years the American Bible Society has printed and distributed 250 million Bibles, and in one year alone three million were bought and paid for through this society. This is to say nothing of the British and Foreign Bible Society and other national societies and miscellaneous agencies.

The Bible is now translated in whole or in part in 1127 languages. At this moment "in the remote jungles of Latin America, living among tribesmen for whom head hunting is still a tempting recreation, is a group of extraordinary young Americans, many of them single girls—members of the unique Summer Institute of Linguistics [often known as the Wycliff Translators]. Their mission is two-fold: to reduce to writing the numerous unwritten languages used by the jungle tribes, and, through this means, to bring literacy, civilization, and Christianity to Indians who have known little but want and savage superstition.

We would urge upon our readers the thrill of reading Clarence W. Hall's article, *Two Thousand Tongues to Go*, which appeared in the August 1958 issue of *Reader's Digest*. It is more wonderful than fiction—a classic indeed.

The principles of the Bible governing individual moral conduct, social relations, governmental policy, and international relations are the loftiest in all literature. Law, order, peace, and safety have followed wherever the Bible has gone and has been believed. Our own democratic form of government could never have existed apart from the Biblical principles upon which our nation, its Bill of Rights, and its constitution were founded.

H. L. Hastings in his *Will the Old Book Stand?* tells the story of a young infidel and his uncle who were traveling in the West during the early frontier days of our country. They carried a considerable sum of money with them. It was late in the evening and they had found no place of shelter for the night. Suddenly they came upon a log cabin in a clearing, and knocked. They were admitted by an old prospector, uncouth, unshaven, unkempt. He granted their request to sleep in one of the two rooms, separated by a board partition which was full of wide cracks. Not knowing how secure they and their money might be in the abode of this stranger they decided in whispers that one of them would remain on guard

(Continued on page twenty-one)

Christmas Is Coming!

Again this year the National Home Missions Department plans to remember its 246 *home missionaries* with a little extra check at Christmas. Your generous offerings last year brought blessing and happiness. We are confident that this year also you will remember those who are laboring for Christ on the home missions fields of our nation. Include them in your Christmas plans now and make sure that they too have a joyous Christmas. Just to know that they are remembered is, in itself, a source of joy to the missionaries.

All checks to missionaries must be sent by December 15, so don't delay sending a contribution clearly designated for

CHRISTMAS FUND FOR HOME MISSIONARIES

Mail your offering to the National Home Missions Department, 434 W. Pacific, Springfield 1, Missouri.



Your Questions

ANSWERED BY ERNEST S. WILLIAMS

How long did it take to produce our Bible?

Moses was called about 1500 B.C. that he might begin the sacred writings. The Book of Revelation was written about A.D. 93 or 94. Thus we learn that the writing of Genesis to the writing of Revelation covered a period of about 1600 years. During this time some 40 men, inspired of God, were used. All these writers were of Hebrew parentage, so that we owe much to Israel, the nation called of God to give us "the lively oracles," the inspired Scriptures.

* * *

What is the meaning of Colossians 2:1—"Touch not; taste not; handle not"?

Beginning at verse 16 Paul was warning the people not to follow after the ordinances of the law, "which are a shadow of things to come" (v. 17). There is also a warning not to be led astray by the teaching that all of the flesh is sinful. The proponents of this belief, the Gnostics, claimed to have a super-spirituality, even claiming audience with angels, which God forbids (v. 18). Since they maintained that all flesh is sinful they would advocate that it be put to death. Therefore they would have their adherents to "touch not, taste not, handle not," as far as possible—creating an abnormal and unreal effort to crucify the flesh.

* * *

Is it possible for a Christian so to sin that he might miss the Kingdom of God?

The warnings against walking in sin are so many that we must believe it possible for a person who has been saved to finally lose his soul. "For if ye live after the flesh, ye shall die" (Romans 8:13). No Christian should live carelessly. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:14).

While we should take heed to the warnings, none of us can say we live a perfectly sinless life, and provision is made whereby we may retain our fellowship with God. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1

John 2:1). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

It is sometimes well to try to understand our own peculiarities of temperament. I would suggest that you examine yourself. Are you well? Do your nerves trouble you? Are you by nature inclined to doubt and darkness? You must refuse to be held down by these. You may feel depressed, but you must look away from yourself to Jesus. You need to see that you are saved, not by anything you can do, but entirely through what Jesus has done, and that you will make it to heaven through Him alone. "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6). It is as we look to Jesus, "the author and finisher of our faith" that we have victory. There is no other source of salvation but Christ, no other means of Christian victory than through trusting Christ.

* * *

Would you please explain concerning anointing with oil?

I suppose you refer to anointing with oil in connection with prayer for the sick (James 5:14, 15). In many places in the Bible oil is used as a type of the Holy Spirit. The Lord, evidently as an encouragement to faith, has provided that the elders, when praying for the sick, should anoint the sick with oil. They simply place a few drops of olive oil on the forehead of the person who is sick.

I think this should be looked upon as a sign that Christ is present, through the Holy Spirit, to heal. As we partake of a little wafer at the communion to set forth our faith that we are sharers of the benefits of Christ's broken body, so a little oil is used in recognition of the presence of the Lord to heal.

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

When Zion Travailed

AN ADDRESS AT THE THIRD NATIONAL EVANGELISM CONVENTION

BY EVANGELIST JOSEPH E. JOHNSON



MY PURPOSE IN THIS MESSAGE IS TO bring to your attention one of the rarest Christian virtues in today's world—a burden for souls. In Isaiah 66:8 we read, "As soon as Zion travailed, she brought forth her children." The verse is built around the word "travail" which means "to labor unto pain." In other words, the business of bringing men to Christ is not easy.

There isn't a successful businessman who won't tell you with some measure of pride the time he sank all his savings into his little business. He spent his time, his money, his energy, and as the years went by the business prospered until now he stands at the peak of success with money, prestige, friends, everything worldly men work for.

Our country stands free today because men have labored unto pain and even death. In Flanders Field lie thousands of our boys who went out to meet the enemy and fought and died to keep the fires of liberty burning. Was it easy? No. Does anything worth having come easily? No. Not in the material world and even less so in the spiritual world.

Ours is a religion of bloodshed, of suffering, and death. It was born out of the darkness and loneliness and suffering and unspeakable shame of Calvary, where on the middle cross a Man gave His life a ransom for many. That was not easy, but it threw open the gates of Life to the whole world. Travailling has built the Church.

I can never forget the men of God who fought and died to keep the faith, who kept alive the message we preach, and committed it to us. This great movement of which we are a part was built in prayer and agony of spirit, in tears and supplication, in soul-searching intercession and travail. And having begun this way, the movement will never keep its power and its message with anything less. Anything less

than this is a mockery and an insult to those who have blazed the trails and laid the foundation and labored unto pain.

It was not an easy thing for God to send His Son. God travailed in giving Jesus. The life and ministry and death of Jesus could not have been easy. He was a Man of sorrows. He was acquainted with grief. He wept often. He prayed much. He came to die. And now you and I are His messengers. We are here in His stead. By the presence of the Holy Spirit in our lives there is still a ministry of travailling in this world.

The early apostles travailed: Christians through every century have suffered for Christ's sake. Stephen, Philip, James, Paul, Brainerd, Morris, and ten thousand others fought the fight, died to themselves, forsook the easy way, and labored until it hurt.

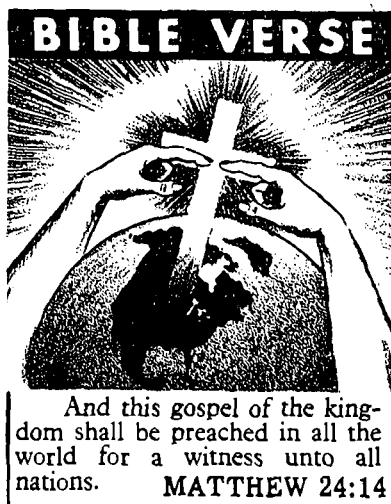
I read in an editorial some time ago something that has stayed with me. The writer was describing the three phases through which every major religious movement goes. First, there is the *powerhouse phase*. The work is new. It is anointed and inspired. It

reaches out to the whole world. Its message is Christ and the Cross. Men's souls mean more to it than men's applause. Then the movement becomes established and begins the *institutional phase*. They slow down to consolidate their gains. They reach out to gather together everything they've acquired. They become recognized; the world is aware of them. Then—and God grant it shall never happen to us—then comes the *museum phase*. The power is gone. The anointing and inspiration and vision and burden and concern for men's souls die out, and they are nothing but a museum. They say, "Look! Here are the great preachers whom God used fifty years ago. Here is what we HAVE done. Here is the illustrious past. Here are great memories."

My friends, we'll never win souls with memories and museum pieces. We'll win them with travail and sacrifice and tears and suffering. This kind of thinking may not be popular, but eternity will prove that men's souls are snatched from the burning by something more than personality and programs and social activity. These things are of use in God's program only when Zion travails and there is a burning concern behind every word, every song, every sermon, every meeting.

The problem we face today is this: How can this burden for souls be kindled in *my* heart? How can *I* maintain that sincere, honest concern for men's souls?

First, we must have a conviction that we have been called to win souls. In Mark 16 we read, "He said unto them, go ye." We have been called to witness. It is surprising to discover how much has been included in that command to preach in our kind of world. God's Word tells us that it is by the foolishness of preaching that men will be saved. I acknowledge that this does not appeal to the intellect,



and it runs contrary to the mass of thinking in our religious world, but it will always be anointed, compassionate preaching that is used of God.

You and I are not weekend tourists. We are not on vacation. We've not been called to be logicians. We are not essayists. We're not called to philosophize. We are proclaimers—we are to declare the Truth and believe that the Holy Spirit will quicken the message and stir the life. Oh, what a privilege to know the calling of God, and to have on one's life the quickening, pulsating touch of the Spirit! Why are we telling men of Christ? Why do we witness? We do it because we love their souls. We love souls because we love Christ and Christ tells us to win men.

Life's greatest calling is to preach Christ, to stand in His place and proclaim the truths He proclaimed, to show the spirit He showed, to sacrifice, give, pour out our lives. It's expressed in the little verse, "And when I am dying, how glad I shall be, that the lamp of my life has been burned out for thee." Oh, to burn out! To spend and be spent. To give and give again until it hurts.

Sometimes the way is difficult and the problems and discouragements seem overwhelming. There are long, lonely nights of solitary praying and weeping and interceding—but that is why we have been called. I remember from childhood the occasions upon which my father and mother would stand and sing that old song,

*"Why can't I be like other people,
Lord, how oft I cry;
I see the careless multitude go laughing,
passing by.
Why must I bear this burden till it
seems that I must die...
Then the answer comes 'My child,
I've chosen you.'"*

We are chosen vessels. We are God-called. And that thing must become a burning, vital conviction in the soul before we can lead men to the Cross.

There must be an acknowledgement of the fact that we are debtors to men around us. Paul said, "I am debtor." This world owes us nothing. We are in league with another world. We represent another and we are here only as pilgrims, sojourners, strangers. Our reward is not from this world. We are winning souls because we love Christ. Salvation is so precious and real to us that we want every man, woman, and child to see Him and love Him and bow before Him and accept His salvation.

Do you ever walk the streets of your city and mingle with the thousands of unsaved and feel that you owe them something? Brothers, we are ingrates, we are twisted and warped if we feel we must be paid before we dispense the gospel. We are debtors—we have seen the light—we have found the answer to man's deepest problem—we have seen Him—and we can't help but go and tell them about the love of Christ.

I am convinced that one of the most

CHRISTMAS PARCELS

Your thoughtfulness at Christmastime brings not only happiness, but material aid to boys and girls at the National Children's Home and aged residents at Pinellas Park Home. Remember, it is not necessary to gift wrap presents. Please address all parcels and inquiries to:

Pinellas Park Home
5950 Park Boulevard
Pinellas Park, Florida

National Children's Home
Box 1017
Hot Springs, Arkansas

compelling aspects of soul winning is a sense of impending judgment—a conviction that men without Christ will fall into the hands of a living God and stand before the judgment without a hope. Oh, the unspeakable tragedy of men and women created by God, going through life from the cradle to the grave, facing an eternal existence without Christ. No sleek, smooth, sophisticated gospel is going to win them. We must love souls and weep over them and witness to them under divine unction. Then they will come under deep conviction of sin and yield themselves to Christ because the love of Christ has won them and they "fear him which is able to destroy both soul and body in hell."

Knowing the terrors of the Lord we are to persuade men. We are to convince them. And we can't possibly do this without the constant working of the Holy Spirit in our own lives. We must labor under the conviction that men and women who shrug off conviction, laugh off the reproof of the Spirit, turn and walk out without Jesus, are forfeiting their only hope for this life and the endless world to come.

How can we stand with folded arms, silent lips, unmoved hearts, a self-imposed piety, while around us every day moves the vast world of living souls without God, without light, without hope now or forever? Moses had that conviction. He said, "If you can't forgive the sins of my people, blot my name out of the book." Jeremiah, the man of tears, said, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of

(Continued on page thirty-one)

NATIONAL COMMITTEE MAKING PLANS FOR GENERAL COUNCIL

Record Attendance Expected in San Antonio, August 26-September 1

Preliminary plans for the 28th General Council of the Assemblies of God, biennial business and election convention, have been announced by the planning committee of which T. F. Zimmerman is chairman. Other members of the committee are Bert Webb and Martin B. Netzel.

The convention will be in San Antonio, Texas. According to the San Antonio Chamber of Commerce, it probably will be the largest in the city's history. The facilities of the Municipal Auditorium and the Alamo Stadium will be used. A peak attendance of more than 10,000 is expected.

During a recent session in San Antonio the national committee met with Kermit Reneau, superintendent of the South Texas District of the Assemblies, and five working committees were appointed, as follows:

Publicity—L. L. Norville, San Antonio (chairman); John Atwood, San Antonio; Dave Laughlin, New Braunfels.

Equipment—J. A. Allard, Ray A. Rose, J. P. Billingsley, San Antonio.

Housing—C. E. McNeely, San Antonio; Christine Moore, San Antonio; Jessie Van Winkle, Pearsall.

Personal Workers—I. H. Ridge, Dilley, and A. L. Todd, San Antonio (co-chairmen); J. J. Land, San Antonio; J. O. Martin, Sequin.

Ushers—W. E. Berry, Houston, C. T. Gray, San Antonio, and S. A. Mask, San Antonio, (co-chairmen); P. H. Collins, Uvalde; Woodrow Dikes, Kenedy; Marion Carlton, San Antonio; Vernon Grumbles, Pleasanton; Grover Jones, Devine.

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Executive Presbytery of the New Jersey District. Seated left to right: Fred H. Huber, Assistant Superintendent; Richard J. Bergstrom, Superintendent. Standing: Norman J. Kirk, Secretary-Treasurer; Ernest Berquist, Wesley O. Fritz, Ernest Morgan, Nelson J. Kenyon, Presbyters; and Frederick D. Eide, General Presbyter.

Thirty New Churches in the Garden State

BY RICHARD J. BERGSTROM
District Superintendent

Through an aggressive, well-organized home missions program, the New Jersey District has increased its number of churches from seventy to one hundred during the past four years.

A NEW DISTRICT OF THE Assemblies of God was born in the summer of 1954. The State of New Jersey and Staten Island became the New Jersey District. Seventy churches comprised its constituency in the smallest geographical area among all the districts in our movement. Five and one-half million people live in the Garden State and the number is growing by thousands each month.

Soon after the new district was

formed, our District Home Missions Committee felt that God would have us take new territory for Him. We prayed and began to enter more communities immediately. The "Mother Church" plan was put into operation and several assemblies were opened by other churches. The Bible schools of our movement were visited repeatedly by sectional and district home missions directors. The largest percentage of the pioneer pastors have come from East-

ern Bible Institute. Central Bible Institute has also made its contribution.

Two of our fine new Assemblies are pastored by deacons of the mother churches. The church in Cedar Run is pastored by Milton Thurlow who is a deacon at Asbury Park. A fine church has been started there and good progress has been made.

Vernon Anderson, a deacon from the Neptune Assembly, has had a part in establishing two of our new churches. With the assistance of the Sunday School staff of the Neptune church (under the supervision of the pastor's wife, Esther Meier) Brother Anderson began meetings in Point Pleasant several years ago. A fine new church building has been built there and the church now takes care of its own pastor.

Then God moved on Brother Anderson's heart again and he felt the burden for Wrightstown, situated between Fort McGuire and Camp Dix Army Base. Meetings were begun a few months ago in the Grange Hall and a fine Sunday School has been started.

As a result of our move forward to one hundred churches in New Jersey, several independent churches in the state applied for fellowship. Three of these (Pleasantville, Hillside, and Capitol Assembly in Trenton) are now Assemblies of God churches and are aiding in our district advance. Three church buildings were purchased during these first few years. One in Kenilworth from the Methodists; in Garwood

NEW CHURCH IN SHREWSBURY, N. J. (Cover Photo)

First Assembly of God in Shrewsbury, New Jersey, was started two and a half years ago by a group from the Long Branch Assembly. Later John Deegan came to pastor the new church. The Sunday School now averages about 115 and they operate a bus.

The new church is located on Sycamore Avenue in Shrewsbury (near Red Bank). Church property including parking facilities is valued at \$45,000. The ranch-type building harmonizes in design with other structures in the surrounding community. The auditorium seats over 200, and the Sunday School wing contains seven classrooms and the church office.

With the help of a Christian contractor and the generous giving of the congregation every building need is being met and the church is a testimony to God's wonder-working power. The church supports its pastor financially. Pastor and Mrs. Deegan are shown in the picture below.





New Jersey District Home Missions Committee (left to right) Norman J. Kirk, Walter Pierce, Richard J. Bergstrom, Albert Testa, Elmer Lindale, Home Missions Director, and Frank DiBella (not shown in photo).



E. Berquist, Joseph Campana and F. DiBella



Vineland Assembly; John F. Garrahan, Pastor

from the Episcopalians; and Capitol Assembly in Trenton obtained its building from the Lutherans.

New church buildings have been built in nine communities during these years: Swedesboro; Vineland, Mt. Holly, East Brunswick, Shrewsbury, Point Pleasant, Bunnvale, Freehold, and Woodbury. Several other new congregations are in the process of erecting buildings at the present time.

The physical aspect of the Assemblies of God in New Jersey has been greatly changed in these past few years and it is estimated that twenty more of the churches will build within the next two years.

Thus far in 1958 three new Assemblies have been opened—all in the Northwest Section where Presbyter Ernest Berquist and Home Missions Director Frank DiBella have put forth a special effort. In Northvale Joseph Campana has opened his third church. Brother Campana is known as *God's mailman*. He devoted his *one day a week* off to making as many visits as possible, in spite of the many miles he travels the other days of the week for Uncle Sam. Brother Campana started this church a few weeks ago after visiting every home in this community which is without a gospel testimony. Services have been started in Bloomfield with Jesse Dougherty in recent weeks, and the church at Waldick was opened this past summer with Earl Wilson as pastor.

The most recent move to enter new communities in our state was made when two couples from Central Bible Institute came to the Garden State to obtain secular employment possibly as schoolteachers in unreached communities. Brother and Sister James Baber have entered Woodstown and in con-

PROGRESS IN

junction with the Salem and Pennsville churches they expect to open meetings there soon. The Corwin Lowes have entered Edison Township and under the leadership of Pastor Norman Kirk of East Brunswick they expect to begin a pioneer work there this year.

FINANCING OUR ADVANCE

Many avenues of our district work and departments have helped to finance our advance. First of all, a great effort was made to get our churches on the World Missions Plan. From this a revolving fund was built and then this year the Fund was turned into an actual savings and loan society operated by the district.

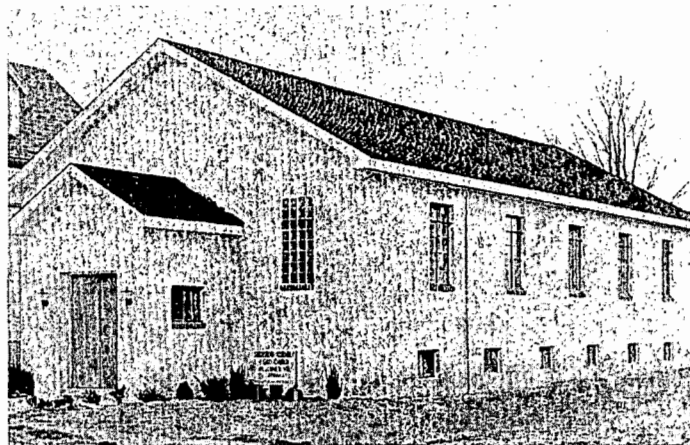
A board of directors consisting of capable lay businessmen of our state is now in charge and loans are being made from money deposited by our people in the state. Our WMC's have contributed over \$12,000 to buildings in the Garden State by means of their nickel offerings taken each year at our district council. Our men have contributed to eight Minute Men projects for new church buildings. An appeal is sent out each time a new building is begun and one dollar is contributed by each of the Minute Men on the list.

The Church Extension Loan Fund and the loan funds administered by the Home Missions Department have been a great blessing in our building ventures.

In order to encourage the continuation of our advance the Home Missions Committee has made available a \$200 scholarship to be awarded in



Mount Holly Assembly; Charles Scrimale, Pastor



Swedesboro Assembly; Harrison Tilley, Pastor

NEW JERSEY

1959 to a New Jersey young man with a call to pioneer fields. New Jersey is the first district to adopt such a project.

Each of the thirty new churches opened in New Jersey within the last four years has a story of faith and sacrifice behind it. Here are the highlights of a few of them:

BUNNVALE

The work in Bunnvale was begun by the district superintendent's wife, Sara Bergstrom, and a group of young people from the Washington Assembly. Services were first held in a schoolhouse. Later an acre of land was given by a citizen of the community. A lovely ranch-type chapel has been built in which regular services are now conducted under the faithful ministry of Michael Pignaloso, a recent graduate of Eastern Bible Institute. Ours is the only church in this rapidly-growing community.

VINELAND

The Vineland Assembly of God has been several years in erecting its new church building under the ministry of Pastor John Garrahan. Members contributed most of the labor themselves. This year the district superintendent dedicated the building. This was a South Jersey Home Missions project.

MAYS LANDING

This is one of our most southern new assemblies and is pastored by Timothy Adams. This church, starting in a most difficult untouched area, re-

ports that attendance has doubled in Sunday School this year. God is establishing a strong bulwark for the full gospel in this fine community.

HIGHTSTOWN

A new church building is nearing completion in Hightstown. This assembly is pastored by Paul Gibilisco of Trenton. The work was started as an outstation of Trenton's First Assembly and is now carrying its own program.

MOUNT HOLLY

The pioneer effort in Mount Holly was begun in March of 1955 by Pastor and Mrs. Charles Scrimale. In August of 1956 they were able to purchase a corner property in a good location. Construction of this 32 by 70 building was begun the following March.

In July, 1958, the congregation moved into their beautiful new edifice. The Sunday School has reached as high as eighty-seven.

KENILWORTH

The Kenilworth Assembly of God was started about four years ago in the building formerly occupied by the local Methodist congregation. With assistance from neighboring Men's Fellowship groups the building was readied and services were begun with J. Roy Bower (now of Midvale) as pastor. Nearby assemblies co-operated in the earlier services. Harold Kohl, former missionary to Ceylon, is now pastor.

EAST BRUNSWICK

In April of 1954 a group that formerly met for a few months in New Brunswick were able to obtain the use of the "Dunham's Corner Union Chapel," which is located in East Brunswick.

In 1957 ground was broken and a
(Continued on page fifteen)



The church in Garwood which was purchased from the Episcopalians



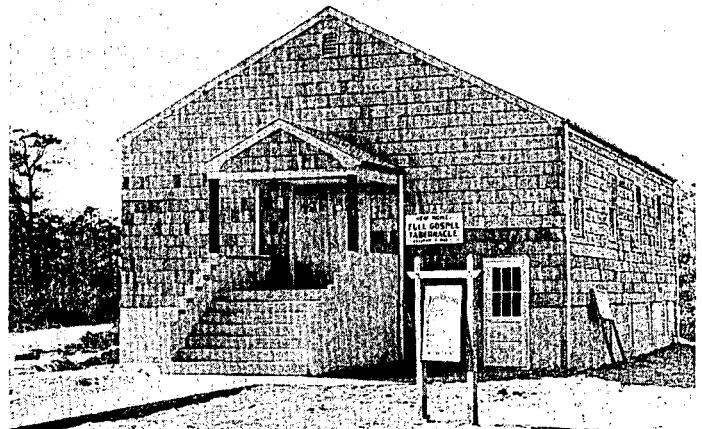
Pastor and Mrs. Walter Eckstein, Cape May



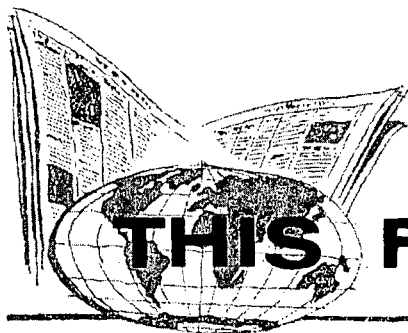
Pastor and Mrs. James Donald, Woodbury



Hightstown Assembly under construction; P. Gibilisco, Pastor



Church at Point Pleasant; Rudolph C. Grecco, Pastor



... NEWS AND NOTES ON OUR TIMES

THIS PRESENT WORLD

Denominations

SCOTTISH CHURCH SYNOD DISOWNS TRIBUTE TO LATE POPE

The Church of Scotland's Synod of Clydesdale disowned a tribute paid by the moderator of the Church's General Assembly on the death of Pope Pius XII. The Synod, biggest in the country, represents over 700 ministers in the Glasgow area.

Dr. John A. Fraser, the moderator, had sent a message expressing sorrow over the Pope's death and hailing him as a constant influence in the cause of peace. The Clydesdale Synod, however, adopted a resolution disassociating itself from that section of the moderator's message in which he said the Pope had been a constant influence for good, especially in the cause of peace.

"These statements," the resolution said, "are not found to be correct on investigation of the late Pope's relations with Fascism and Nazism," and of the strenuous efforts made by the Roman Church "to force the Western democracies into an armed conflict with Soviet Russia." The resolution noted furthermore what it said was the Pope's failure "as head of the Roman Church to end the continuing persecution of Protestants in Spain and Colombia."

CHURCHES CRITICIZED FOR MINIMIZING THEIR EVANGELISTIC MISSION

A missionary convention at New York City was told by a prominent Canadian evangelist that for nearly two thousand years Christian churches have been doing "a hundred and one things that Christ never asked them to do" but have left undone the one thing He specifically commanded; namely, "to preach the gospel to every creature." Oswald J. Smith, pastor of the People's Church, Toronto, Canada, declared that millions of people in Africa and New Guinea and other parts of the world have never been visited by a Christian missionary, have not one verse of Scripture in their native tongue, and are still waiting to hear the gospel for the first time.

Addressing the 75th annual Bible and missionary convention of the Gospel Tabernacle, headquarters church of the Christian and Missionary Alliance, Dr. Smith noted that "we have engaged in a multiplicity of Christian enterprises, all of them good, but concerning which Jesus spoke not one word.... Why then should we not do the one job He commanded us to do when He said, 'Go ye into all the world and preach the gospel to every creature'? This ought we to have done and not to have left these other things undone," he said.

MONUMENT SET ON HISTORIC SITE FOR NAZARENES

A ten-foot shaft of carved pink granite at Pilot Point, Texas, was unveiled October 12 to mark the place where the Church of the Nazarene formerly started in 1908. Located on an appropriately landscaped acre of ground, the historic site will be maintained perpetually.

The unveiling of the monument climaxed the Nazarenes' golden anniversary year observance. Some 3,000 were present for the ceremony.

Dr. Hardy C. Powers, senior general superintendent of the Nazarene denomination, delivered the fiftieth anniversary address.

Buildings

NEW "CHAPEL IN THE SKY"

Texas will soon have what is described as "probably the highest place of worship within a building in America." It is a chapel 500 feet above the ground, on the 38th floor of a new skyscraper to be completed next year in Dallas.

FOUNDATION FOR UNITED WORLD CHURCH?

Contracts for a loan of \$12,650,000 were signed by the New York Life Insurance Company and The Interchurch Center, Inc., for the construction of the nineteen story interdenominational headquarters building in New York, the first of its kind in the country. The site was provided on a ninety-nine year rent-free lease by John D. Rockefeller, Jr., who also contributed \$2,650,000 to the project. Those using space will include individual denominations and certain ministries of the National Council of Churches and World Council of Churches.

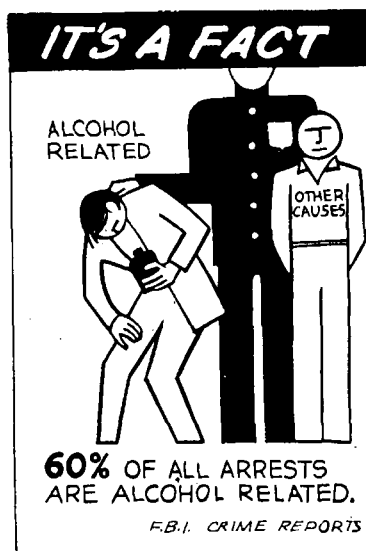
Construction began recently with cornerstone-laying ceremonies attended by President Eisenhower and other dignitaries.

Women

LAUNCHING DRIVE FOR WOMEN DRINKERS

A New York newspaper stated recently that "the woman's touch is about to be applied to liquor marketing." The article further stated that five women employed by one liquor firm will work as a mobile sales crew around the country. The women will call on retailers with representatives of distributors to suggest drink promotions; they will address women's groups to provide hints for entertaining, and carry out goodwill assignments.

In view of the fact that women have always been the fiercest foes of liquor there is something particularly repugnant about the thought of females devoting themselves to an effort to sell more liquor.



FOUR WIVES LEGAL IF WIVES AGREE

The Government of Indonesia has legalized polygamy. A new law permits the Indonesian to have four wives, if he is financially able, and if he marries only with the approval of his other wives.

Morals

MENTALLY DISTURBED ON INCREASE

There are more than 700,000 patients in public mental hospitals in the United States and it is estimated that there are 500,000 children in this country suffering from serious emotional disturbances who need to be hospitalized. Many are afflicted because they have not tried the Bible cure: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

YOUTH SENTENCED TO GO TO CHURCH

Churchmen in Sydney, Australia, criticized the action of a magistrate who ordered a youth to go to church at least three Sundays a month. They said that churchgoing must never be made a punitive measure. "Nothing could be more likely to turn a youth against Christianity than coercion to attend church," they declared.

Foreign

CEYLON ATROCITIES CONTINUE

John Gottschalk, Superintendent of the Assemblies of God work in Ceylon, has reported that riots are spreading in the island with the loss of many lives. In the first night of riots twenty-five people were killed and many injured. Since that time many atrocities have taken place and the lives of many Pentecostal Christians have been in grave jeopardy.

Brother Gottschalk reports that the hatred is directed mainly against the "Burghers" of Dutch descent who form the white population of Ceylon. Among these people there are a number of Pentecostal people, and although a strict curfew and strong military patrols are keeping things in order at present it is expected that the murders and atrocities will soon break out again.

Let Christian brethren exercise themselves in prayer one for another.

TURKISH JEWS REACH ISRAEL

Immigrants from Cukurcha, Turkey, claim to be descendants of Jews who settled in that area at the time of the Babylonian exile some 2,000 years ago. They speak the Aramaic language of ancient Palestine and observe all Jewish laws.



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THE CITY OF TULSA RECENTLY LOST one of its greatest preachers of the gospel. He did not fill one of the important pulpits, nor did he serve as pastor of one of the fine churches of the city. But he was one of Tulsa's best-known and most dedicated preachers.

His name was W. H. Botkin, and his "pulpit" was a busy corner at Third and Main streets. There he stood every week-day for twenty years handing out gospel tracts and saying, "Jesus is coming soon! Take Christ as your Saviour."

On August 30, at the age of seventy, he handed out his last tract. Weakened by a stomach ailment that kept him from eating and drinking much of the time, he was found at the point of collapse and taken home by his son Lloyd. A week later he went to be with the Lord.

During his funeral services at Central Assembly, Pastor J. L. McQueen told of a visit with him just a few days before his death. At that time Brother McQueen had spoken of his years of faithful service and sacrifice. "Then," said the pastor, "Brother Botkin preached me one of the greatest sermons I have ever heard. He said: 'A CROSS IS ONLY MADE TO DIE ON—IT HAS NO OTHER PURPOSE'."

During the last week of his life, he told this writer how he took up his cross at the age of fifty. "Up until that time," he said, "I was a nominal Christian—up and down in my experience." Then he became hungry for more of God and was gloriously filled with the Holy Spirit. He told how he



Mr. Botkin handing out tracts

"A Cross Is Made To Die On"

BY J. PHILIP JOHNSON

Pastor, Sheridan Assembly of God
Tulsa, Oklahoma



W. H. Botkin

sought for a number of weeks without receiving. Finally one night Evangelist Lee Krupnick said to him, "Tell all your friends you are going to receive tomorrow night." In childlike faith he did just that.

The next night he prayed and sought God until he was exhausted. Then Brother Krupnick said, "If you are tired, just lie on your back, relax, and say, 'Jesus, I love you,' and He will fill you with His Spirit." He obeyed and soon the blessing came. "Just as at Pentecost, the wind came before the tongues," Brother Botkin said. "I felt it blow into my body until my chest expanded to the point of pain, and then I burst forth speaking in another language. I thought my tongue would never cease!"

He thought the Lord would surely use him by manifesting certain "gifts of the Spirit" through him, but instead he awoke the next morning with a tremendous burden for souls and a spirit of travailing prayer. In the words of his son Lloyd, "Dad felt led to do something for the Lord. Not being ordained or qualified for the ministry, he began passing out tracts. The weather was never too bad, never too hot or too cold, for him. He went to Third and Main six days a week where he handed out an average of 1,000 tracts a day.

"During the first few years he also went to the post office and bus station. For the last few years he only went to the bus station where he handed tracts to travelers before going to the busy corner downtown." During this long ministry he handed out an estimated 6,240,000 tracts!

His pastor stated in his funeral sermon, "Only he and God know the rebuffs and the sneers that were di-

rected at him, but he always met them with a soft and gentle reply. . . . He did not have to do this, for he was a brilliant and capable man. But his life was dedicated to Christ as few men are dedicated."

Before he took up the sidewalk ministry, Brother Botkin was well known in the real estate and construction business. He was the contractor for the old Full Gospel Tabernacle at Fifth and Peoria, which burned down a few years ago. When he took up

his cross he died to personal ambition, pride, and the opinions of people. "A cross is only made to die on."

Brother Botkin disciplined himself, and placed himself on a strict schedule. He prayed five hours a day, handed out tracts five hours a day, and spent uncounted hours folding and preparing his tracts. His little black notebook, found after his death, carried numerous names of people for whom he prayed daily, and those whom he had helped and led to Christ. Only eternity will reveal the number of suicides that were averted, the bad business deals that were called off, the prodigals who went home, the souls that were saved, because of this ministry in the heart of one of America's great cities.

His "pulpit" is empty now, but for years to come, should Jesus tarry, other soldiers of the cross will pass that corner and be challenged and encouraged by the memory of his love for the lost, his dedication to Christ and His cause, and his faithfulness in a task. And some of us will hear him say: "A CROSS IS ONLY MADE TO DIE ON—IT HAS NO OTHER PURPOSE." ◀◀

New Churches in the Garden State

(Continued from page eleven)

new building valued at \$45,000 has been constructed almost entirely by the members. However, only \$15,000 has been invested.

SWEDESBORO

In the fall of 1954 Pastor Harrison Tilley accepted the challenge of Swedesboro. A building fund was started early in 1955 and in the fall a lot was purchased for \$500.

In the spring of 1956, Pastor Tilley felt it was God's time to build. There was not nearly enough money to begin such an effort, but the people had faith and vision. Often no finances were in sight, yet the people believed God and miraculously the building went on.

God now began to show this young pastor how to trust Him. A bill was coming due for \$1,000. The pastor and the congregation began to pray. New Jersey Minute Men responded to an appeal by sending \$350. As the

due date was drawing near, Pastor Tilley preached a message on faith, and at the conclusion of the service a man in the congregation stepped forward and handed him \$700. Another \$1,300 was given by two other members following this.

The building cost \$25,000 and is valued at \$40,000. Since dedication many souls have been saved and believers filled with the Spirit.

WEST COLLINGSWOOD

A former missionary, Anthony Giordano, opened a work in West Collingswood while on furlough. He has succeeded in establishing a nucleus of full gospel people in this needy area. There are literally tens of thousands of folk here without any real knowledge of the gospel.

The pastors of our new churches have experienced the hardships and tests that go with pioneering for we are a pioneer movement and New Jersey is a pioneer district. The story of sweat and tears mingled with faith is being repeated again and again. God bless our people who are responding to the challenge of the pioneer.



Why Some Children Miss the Way



CHILDREN OF MANY PRAYERS AND much religious training become in some instances an occasion of bitter grief to their parents and a scandal to Christianity.

How does this happen? Who shall locate the fault in these cases so justly that it shall not lie against God's faithfulness to His promises, nor against the faith and hope of those who desire above all things to train up their children in the way they should go?

We have studied this class of wayward children when they were under special religious influence in their youth. We have seen them powerfully convicted of sin. They have told us of their dreadful conflicts under the pressure of conscious obligation to repent. In many cases they have asked what could be the reason that repentance came so easily to others yet seemed so utterly impossible to them.

In more cases than one we have inquired, "Did you accustom your heart to cheerful obedience to parents when you were young? Have you ever known what it was to give up your will and be happy about it?"

In all these cases the answer has been in the negative. The following is a typical reply: "I never did submit cheerfully to the will of my parents. I always stood my ground doggedly or made some sort of compromise which saved my having to give up my will."

When it became obvious that this was the uniform answer of those who could not submit their will to God's will, and therefore could find nothing tolerable in the stern demand for repentance, we began to look upon this matter of parental training of children in a new light. It assumed a degree of importance second to nothing in the whole circle of human influence. We were driven to inquire, "How is it that there are so many such cases, even in the families where the Bible is respected and parents purpose to bring up their children for the Lord?"

Here are some observations we have made:

In homes where the parents are very much occupied with civic and social affairs there are many hours of the day in which neither of them knows where the children are or what they are doing. If they hear incidentally of wrong things done by their children, they find it hard to believe they are at fault. Moreover, since they are very short of time and hard pressed with other duties the matter will not be given proper attention.

Ill tempers and even crimes are passed by. Parental charity becomes only the more fondly cherished as others complain of the children, and, suspending their otherwise good judgment, parents come to feel it their duty

Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. (Ephesians 6:4)

to defend them. The children are never thoroughly known to such parents. It follows naturally that their wills are not brought into subjection to parental authority.

In other homes the husband and wife are never decidedly strong in family government except when in a passion. When their child becomes impudent and violent they are stirred up and take the case in hand with irregular (and usually excessive) severity. But passionate correction only maddens. It takes a long time to wipe out the sense of conscious wrong which one such scene will leave on the mind of a child.

In another family the father applies the rod and the mother the kisses. She grieves over his severity, he deprecates and bitterly condemns her ruinous indulgence. Hence, even if the father were judicious without a fault the mother practically forbids his reaching the conscience and heart of the child.

Or it may be that the father has a good theory of family government insofar as the submission of the child's will to his is concerned. He determines to carry this point at all events. No case

of real wrong appearing on which to take issue, he gets up a case on very little, if any, valid evidence, and commences the operation of "breaking in."

The misfortune here is that he cannot have the conscience of his child on his side: the submission is valueless from a moral point of view. Indeed it is fortunate if such correction does not accomplish far more evil than good. This man may have a fine theory but he needs more common sense in applying it.

Some parents mean well but are just a little "easy." Sometimes they say it shall be so, but then they lose sight of the case and obedience is not secured. The little fellow remembers the first omission and makes a mental record of it. He knows that by watching his opportunity he can have his own way. If there comes up an extreme case and father is very much in earnest, he finds it prudent to give in for the sake of peace and safety; but the principle of universal obedience is destroyed. It is only obedience in extreme cases, and then on the score of expediency. The moral effect of real obedience as a principle is never gained.

The love of parents should be intelligent. It should set itself thoughtfully to devise and execute the best possible means of promoting the good of the children. Care should be taken that parental love does not degenerate into a blind impulse to grant the child present indulgence at the cost of future sorrow. God expects a wiser course than this of parents whom He has endowed with intelligence.

Parents are given love for their children to make them patient under the toils and cares of parenthood, but this love needs to be tempered with discretion and guided by sound wisdom. Let them see to it that their love for their children does not beget a blindness which will not see a fault nor believe one exists even on the best of testimony. Such an attitude unfits for parental government or even for the simplest duties of training and nurture.

God has provided admirable facilities for the early subjugation of the infant will, and for early training in the habit and principle of implicit obedience. Consider how long is the period of weak and dependent infancy, and how slow the progress toward self-reliance. Animals leap by a few quick steps from weakness to strength, from helplessness, to self-reliance; human

(Continued on page twenty-three)

A Song For Marching

BY ELVA M. JOHNSON

HAVE YOU EVER NOTICED HOW MUCH easier it is to march to music than to keep in step without it? Music can make a long march seem shorter, too.

Long ago in the village of Horbury, England, a kind minister had charge of a small church about a mile and a half from the larger church. Every year, at a certain time in the spring, all the children marched in a long procession from the little church to the big one. Most of the distance was up a very steep hill. Some of the smaller children would get very tired, but they liked to march so they stayed in the procession.

One day the minister of the little church said, "I think the children would enjoy marching more if they had some good music and a song they could sing as they go along."

So he looked through a lot of songs, but none of them seemed just right. There was only one thing to do and he did it. He wrote a song especially for the marching children.

And the song that he wrote became a great favorite. I'm sure you know it—"Onward, Christian Soldiers." Sure enough, the children loved it. And as they marched along through the village and out on the country road they sang it joyfully. It was easy to march to the music. Even the little children could march now without getting so tired.

And as they marched and sang even the grown-ups along the way joined in the chorus:

*"Onward Christian soldiers!
Marching as to war
With the cross of Jesus
Going on before."*

Today, a hundred years later, the song that was written for children is still loved and sung around the world. It has been translated into many languages.

Why don't you try singing while you do a task you don't especially like to do? It will make the work go easier, and your heart will be happier too.

November 30, 1958



Family Altar

DAILY BIBLE READINGS BY R. G. CHAMPION

Monday, December 1

Read: 2 Corinthians 5:1-10

Learn: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10).

For the Parent: From this passage point out: (1) our hope of eternal life with God in heaven, vv. 1-8; (2) the Holy Spirit is a foretaste of what we will enjoy in heaven, v. 5; (3) the purpose of our works for God, v. 9; (4) the sobering fact that we must give account to God for what we have done or have failed to do, v. 10.

Question Time: To what does Paul liken our heavenly bodies? (v. 1) What is the correct motive for our service? (v. 9)

Tuesday, December 2

Read: 2 Corinthians 5:11-21

Learn: "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Corinthians 5:21).

For the Parent: Review the material studied yesterday, showing its connection to the idea of service expressed in vv. 11-14. We must reach men for Christ because: (1) of the approaching judgment, vv. 10, 11; (2) Christ gave His life for sinners, vv. 14-16; (3) a person becomes a new creation when he accepts Christ, v. 17; (4) the "ministry of reconciliation" has been given us by God; (5) we are His ambassadors here on earth.

Question Time: Why do we need to reach men for Christ? (See above)

Wednesday, December 3

Read: 2 Corinthians 6:1 to 17:1

Learn: "Ye are the temple of the living God, as God hath said, I will dwell in them" (2 Corinthians 6:16).

For the Parent: This passage tells us that: (1) we are workers together with God, v. 1; (2) we should seek to avoid offending, v. 3; (3) our actions and deeds reveal our true character as God's ministers—servants, vv. 4-10; (4) God demands a separation from the world on our part, vv. 14-18; (5) we are the temple of the living God—God dwells in us, v. 16. The final verses are a plea for separation from sin.

Question Time: What are some things which reveal our true character as God's servants? (vv. 4-10)

Thursday, December 4

Read: Luke 10:25-37

Learn: "Be ye kind one to another" (Ephesians 4:32)

For the Parent: (Additional material on "The Ministry of Compassion" will be found on Sunday's Lesson page.) Review the story of the Good Samaritan, pointing out: (1) the lawyer's question, v. 25; (2) Jesus' question in answer, v. 26; (3) the lawyer's response, v. 27; (4) why the story of the Good Samaritan was first told, vv. 28, 29; (5) the Biblical definition of "neighbor," vv. 36, 37; (6) the charge to all to "Go, and do thou likewise," v. 37.

Question Time: Why did Jesus tell the story of the Good Samaritan? (vv. 25-29) Who is our neighbor?

Friday, December 5

Read: Matthew 22:37, 38, Exodus 20:3-12 (Sunday's Lesson for Juniors)

Learn: "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21)

For the Parent: This lesson ties beautifully to the introduction to yesterday's study. Point out this connection, emphasizing the first and great commandment, our duty to God. Stress how this idea is developed in the first part of the Ten Commandments. Show that our love for God is demonstrated by our obedience to Him and by our keeping His commandments.

Question Time: Which is the first and great commandment? (Matthew 22:37, 38) How do we show our love for God? (John 14:21)

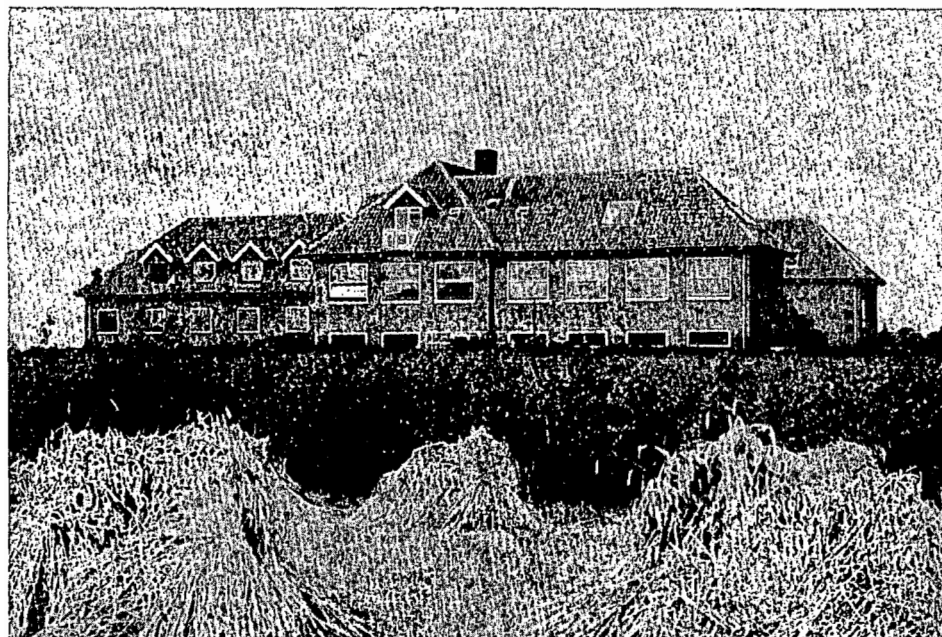
Saturday, December 6

Read: Mark 5:21-43 (Sunday's Lesson for Primaries)

Learn: "I am come that they might have life, and that they might have it more abundantly" (John 10:10)

For the Parent: Review the two instances of healing recorded in this passage—the healing of the woman with an issue of blood and the raising from the dead of Jairus' daughter. From these instances stress: (1) the faith of the people involved; (2) the power of Jesus manifested. Also point out that, more important than raising the dead, Jesus brings spiritual life to all who believe on Him.

Question Time: What miracles are recorded in this passage? What do they teach?



The New Pentecostal High School at Mariager, Denmark

God Interposes

Danish Government Helps Build Pentecostal School

BY H. A. FISCHER

WHEN J. P. KOLENDA OF ERZHAUSEN, Germany, heard that I was interested in visiting our schools abroad he advised me to stop first at Mariager, Denmark. Sister Fisher and I knew when we reached the beautiful new Pentecostal high school at Mariager that there must be an unusual working of God in connection with this place.

Here on twenty-five acres of select property surrounded by verdant fields and woods, overlooking both the enchantingly quaint city of Mariager and its unspoiled glistening bay, stood a beautiful red brick high-school building like a deftly chisled monument.

Inside and out of this building everything was completely finished in modern effect revealing careful planning for greatest efficiency. Nowhere had I seen a school building with such planning and appointments. Not only



The Harold Rich family

were the halls and classrooms an example of the best thinking but the kitchen, dining hall, gymnasium, and dormitory rooms were equal to the rest.

How could all this have come into existence in such a short time, as well as the other buildings used for camp meetings? There were only about 4,000 Pentecostal believers in all Denmark and any school would have taxed them beyond their limits. The answer is: God moved the Danish government to foot most of the bill, not only for erecting the buildings but also for the teachers' salaries and a good deal of the students' costs!

In discussing all this with the principal, Harald Rich, I saw that God had given him and his little school board such wisdom and grace, and they practiced such diligence in pursuit of the school planning, that Proverbs 22:29 literally became true in their case, "Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before obscure men."

To come to the point, the Pentecostal churches in Denmark were able to raise a very small minimum of the beginning cost, whereupon the highest officials in the Danish government recognized their efforts and the wisdom of Brother Rich and decided to supply most of the needed finances. But first the little city of Mariager had donated the highly-prized twenty-five acres to the Pentecostal churches. With this property plus some financial help from the churches and a great deal of diligence, the Danish government felt that enough of a foundation was formed to justify their whole-hearted support. It would not be much out of line to value the property and buildings at one-half million dollars—and it has practically no indebtedness. All this has developed since 1952 when it was first envisioned!

On these grounds a number of young people have been saved and some 200 have received the Baptism in the Holy Spirit. Now thought is being given to include a Bible College on the property. We rejoice that excellent teachers are hired and fairly paid at this school and the training is on a high level. We were able to see many of the students and noted with joy a general wholesomeness of character in these promising future Pentecostal leaders.

Too much credit cannot be given to Victor Greisen who for eighteen years was district superintendent of the Kansas District of the Assemblies of God. He wrote many letters of encouragement and solid advice and then came to the school to teach for two years. He is very active in helping the school, encouraging the brethren, and generally stimulating them toward a greater faith.

Harold A. Fischer, Director of the Department of Religious Education at Southern California Bible College, has visited our schools in Europe and Egypt this past summer. He was recently elected chairman of a steering committee representing eight Christian colleges (two Pentecostal) in Southern California.

Send Foreign Missionary offerings to

NOEL PERKIN

**EXECUTIVE SECRETARY
FOREIGN MISSIONS
DEPARTMENT**

434 W. Pacific St., Springfield 1, Mo.

A Portable Tabernacle

BY E. R. SCHNEIDER, CHILE



E. R. Schneider

WE ARE BUSY TRYING TO GET A work started in Chillan, a city of about 40,000. It is predominantly Catholic and at the same time indifferent to religion. Spiritual darkness is great. But we found some people that wanted the true gospel and gathered a small group together before winter came upon us.

We were in a tent meeting when the wind tore our tent to pieces and it is beyond repair; it was twelve years old.

With no tent and weather that demanded some sort of housing, we decided to build a portable tabernacle which will be much cheaper than a tent and much more serviceable. We need a structure that cannot be destroyed by the wind that will serve as a temporary church home until something permanent can be constructed.

The tabernacle will permit us a much longer season of operation. It can be set up quickly on rented ground as it does not come under a building code. The estimated cost is \$400 for a tabernacle 25x50 feet.

We are soliciting your help as conditions in Chile are so critical that no funds can be expected from this source.

Will you help with an offering? Please send all offerings to the Foreign Missions Dept., 434 West Pacific St., Springfield, Mo., designated for "Emil Schneider, Portable Tabernacle."

REFUGEES NEED HELP

BY G. KINDERMAN

We are most grateful to our good friends who have sent help in the past for the Russian Pentecostal refugees stranded in Communist China. Yet because of its urgency we **MUST** repeat our appeal for additional funds.

We definitely and most urgently plead for your continued help during the coming winter. Here are excerpts from one of the many letters we have received from families in Shanghai:

"It now appears that most of us will be obliged to spend another winter in Shanghai. We live in shanties on the outskirts of the city; these are damp and cold. Our children are very poorly clad, the clothes are torn and beyond mending so that parts of their naked bodies protrude. We are unable to purchase other clothes since with the financial help which we receive from abroad we must pay rent and the hal-

ance is absorbed for food."

The constant appeals which come to us from these unfortunate people are heart-rending. We solicit your earnest prayers that God may intervene on their behalf by providing the necessary funds and opening the doors for immigration to free countries.

Please direct your offering to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri, designated for "Russian Refugees." For additional information write to G. Kinderman, 7957-43rd Ave., North; St. Petersburg 9, Florida.

* * *

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17)

MONTHLY REPORT

Foreign Missions Department

September, 1958

CONTRIBUTIONS

Alabama	\$ 3,709.86	N. Texas	14,361.19
Appalachian	2,598.63	Northwest	26,507.56
Arizona	1,934.42	Ohio	15,812.24
Arkansas	3,362.67	Oklahoma	14,722.54
Eastern	11,568.31	Oregon	11,183.84
Georgia	1,911.49	Polish Br.	15.00
German Br.	902.12	Potomac	10,748.74
Greek Br.	87.37	Rocky Mtn.	6,949.98
Hungarian Br.	101.00	S. Carolina	278.85
Illinois	10,890.82	S. Dakota	2,758.37
Indiana	5,238.65	S. Florida	5,210.26
Italian Br.	335.54	S. California	37,228.29
Kansas	8,558.53	S. N. England	2,918.58
Kentucky	691.59	S. Texas	8,002.77
Lat. Am. Br.	1,051.41	S. Idaho	1,271.18
Louisiana	2,196.04	S. Missouri	11,628.87
Michigan	10,624.72	Span. E. Dist.	378.50
Minnesota	8,449.16	Tennessee	5,487.75
Mississippi	2,253.10	Ukrainian Br.	56.70
Montana	2,720.59	W. Central	4,854.20
Nebraska	3,589.73	W. Florida	3,401.11
New Jersey	4,106.42	W. Texas	10,723.21
New Mexico	1,905.28	Wis.-N. Mich.	9,168.90
New York	11,805.08	Wyoming	1,350.13
N. Carolina	2,300.62	Alaska	202.19
N. Dakota	4,470.67	Canada	358.75
N. N. England	1,067.31	Hawaii	292.64
N. Calif.-Nev.	20,056.54	Miscellaneous	448.40
Total Amount Reported			\$332,808.41
District Funds	\$11,425.21		
National Home Missions	2,792.54		
F. M. Office Expense	4,039.47		
Given Direct to Missionaries	13,743.78		32,001.00

Received for Council Missionaries\$300,807.41
Received for Non-Council Missionaries3,670.83
Missionary offerings not allocated
to any State19,168.48

Total Receipts\$323,646.72

DISBURSEMENTS

Support of Missionary Personnel	\$132,128.69
Missionary Equipment	36,267.27
Missionary Work	55,487.20
National Workers Abroad	7,664.54
Deputational Returns	102.00
Buildings in Foreign Lands	30,471.99
Missionary Transportation	58,664.25

.....\$320,785.94
Transferred to "Hold" Accounts2,860.78

\$323,646.72

PERHAPS BEFORE MORNING

To me the Second Coming is the perpetual light on the path, which makes the present bearable. I never lay my head upon the pillow without thinking that perhaps, before morning breaks, the final morning may have dawned! I never begin my work without thinking that perhaps He may interrupt my work to begin His own!

This is now His word to all believing souls: "Till I come." We are not looking for death; we are looking for Him.

—G. Campbell Morgan

When men speak badly of you, live so that no one will believe them.



THE MINISTRY OF COMPASSION

Sunday School Lesson for December 7, 1958

LUKE 10:25-37

The story of the Good Samaritan is one of the most widely known portions of the Bible. But the all-important question is—have we learned the great truth it teaches? Do we manifest in our daily life the spirit of the Good Samaritan?

I. THE LAWYER'S QUESTIONS. Verses 25-29.

(1) "What shall I do to inherit eternal life?" This man was a scribe, one whose duty it was to apply the teachings of the law to the everyday life of the people. He asked the question to "tempt" Jesus; that is, to test His knowledge.

"What is written in the law? How redest thou?" Jesus answered the question with a question. He threw the man back on what he already knew. He implied that the man knew enough to understand what his next step ought to be. The lawyer had no excuse for ignorance; neither have we. The Bible itself will point out the way if men will read it with sincere and open hearts.

"Thou shalt love the Lord thy God with all thy heart ...and thy neighbor as thyself." From his reply it is evident that the lawyer knew the answer to his own question.

"Thou hast answered right," said Jesus. "This do, and thou shalt live." Jesus went right to the point. The man knew the law but was not living it. Knowing the truth is not enough. Doing it is what counts!

(2) "But he, willing to justify himself, said unto Jesus, And who is my neighbor?" The lawyer's conscience was pricked and he tried to evade the issue. He evidently wished to escape his responsibility to serve others. His very question revealed that he knew nothing of the spirit of love and compassion and neighborliness.

II. THE LORD'S TEACHING. Verses 30-37.

The lawyer's difficulty was not doctrinal but practical, not a matter of the head but of the heart. Jesus more than answered his questions by relating the story of the Good Samaritan which shows so clearly the real nature and spirit of Christianity.

The victim. "A certain man went down from Jerusalem to Jericho." The inference is strong that he was a Jew. "And he fell among thieves."

The passers-by. "And by chance there came down a certain priest that way." Was it only "chance?" Nay, it was that mysterious weaving of circumstances by which one man in need is brought into contact with another man who has power to help. Such "chances" come to us all, over and over again. Let us not miss them as did the priest!

"And likewise a Levite... came and looked on him, and passed by on the other side." A priest and a Levite—both religious leaders—the very men from whom one would

expect to see love and mercy flow; both well acquainted with the law, but neither prepared to practise it! Does it not suggest that there is real danger that those who profess to know and love God today may fail to manifest that love by serving and ministering to all who are in need, whether it be human or spiritual need?

The Good Samaritan. The fact that the man in need was a Jew mattered not to the Samaritan. The nationality, character, and worthiness of the man meant nothing. Here was a sufferer in need. And when the Samaritan saw him he first gave him the best thing he had to give—*compassion*. Then, promptly and simply, he ministered to the sufferer's needs and even made provision for his future welfare.

The story applied. "Which... was neighbor to him that fell among thieves?" Notice how Jesus turned the question around. The lawyer had asked: "Who is my neighbor?" The heart-searching parable asks: "Are YOU a neighbor?"

"And he [the lawyer] said, He that showed mercy." The lawyer saw the point. "Then said Jesus unto him, Go, and do thou likewise."

And let us do likewise. The individual possessed with the love of Christ says not, "Who is my neighbor?" but, "To whom can I be a neighbor?" Love seeks to manifest itself not to as few as possible but to as many as possible.

To whom shall we show compassion and love? To all men everywhere, regardless of race, color, creed, church affiliation. To the poor, the weak, the helpless, the underprivileged. To the people next door and across the street. But especially to our enemies, to those who have done us the most wrong and caused us the most hurt.

—J. Bashford Bishop

WHICH MAN ARE YOU?



WHY BELIEVE THE BIBLE?

(Continued from page five)

with loaded revolver the first half of the night while the other slept.

The infidel nephew took the first watch. Shortly after the uncle had gone to sleep he was rudely shaken by his nephew. "What's the matter?" the startled uncle sleepily stammered. "Look there," said the nephew, "no need for our vigil here!" By the flickering light of a candle through the chinks in the partition they saw the old prospector reading his Bible and then they saw him kneel to pray. The presence of the Bible had reassured even the unbelieving young nephew.

THE BULK OF DOCUMENTARY EVIDENCE

The documentary evidence of the genuineness of the Scriptures exceeds in bulk and reliability the evidence supporting other well-accepted literature. There are no manuscripts of Homer, the Greek poet; nor of Tacitus, the Roman historian; nor of Cicero, Roman orator, earlier than the ninth century A.D. Original manuscripts of both the Old and New Testaments have been lost due to the fragile vellum and papyrus on which they were written, the wanderings of the Jews, the persecutions of Jews and Christians, and the ravages of war, as well as the burying of manuscripts.

But this loss of original documents is compensated for by the abundance of copies, versions, and manuscripts actually in existence today. In one huge stride we can go back 1,500 years to three great Greek Bibles, written in the older uncial (capital letters) form. They are the Alexandrian (Codex A), the Vatican (Codex B), and the Sinaitic (Codex Aleph). Two of these, the Alexandrian and the Sinaitic, are in the British Museum in possession of the Protestant Church; the Vatican Manuscript is in the Vatican Library in Rome, in possession of the Roman Catholic church. All three are approximately complete Bibles.

The age of such manuscripts can be determined quite accurately by the form in which the letters are written, by the way in which the words are joined together, and by the plainness or ornamentation of the initial letters. These

three manuscripts are deemed by paleographers to belong to the fourth or fifth centuries; i.e., from A.D. 301 to 450. They carry us back to remote centuries, help us to know where our Bible came from, and form the basis for many of our more modern English translations. In the days of the King James translators they had not yet been discovered.

Furthermore, the fact that the learned men of the Early Church quoted so copiously from the Gospels, the Epistles, and later from Revelation, proves the existence of these writings before the lifetime of these men. Charles Leach in *Our Bible—How We Got It*, tells a most interesting story:

"Many years ago, says Thomas Cooper, a party of scholarly men met at a dinner party. During the conversation, someone in the party put a question which no one present was able to answer. The question was this: 'Suppose that the New Testament had been destroyed and every copy of it lost by the end of the third century, could it have been collected together again from the writings of the fathers of the second and third centuries?'"

"The question startled the company; but all were silent. Two months afterwards one of the company called upon Sir David Dalrymple, who had been present at the dinner. Pointing to a table covered with books Sir David said, 'Look at those books. You remember the question about the New Testament and the fathers? That question roused my curiosity, and as I possessed all the existing works of the fathers of the second and third centuries I commenced to search, and up to this time I have found the entire New Testament except eleven verses.'"

We conclude that the Scriptures must have been in existence, and widely read and believed by these "fathers."

Tertullian (born A.D. 185), ascribes the four Gospels to Matthew, Mark, Luke and John; he makes 2500 references to the New Testament—200 to John alone. Irenaeus (born A.D. 130), presbyter of Lyons at the time of the fierce persecutions under the Roman Emperor Marcus Aurelius, makes 1200 references to the Gospels—80 to John alone.

But in men known as "apostolic fathers" we come closer to the days of the apostles.

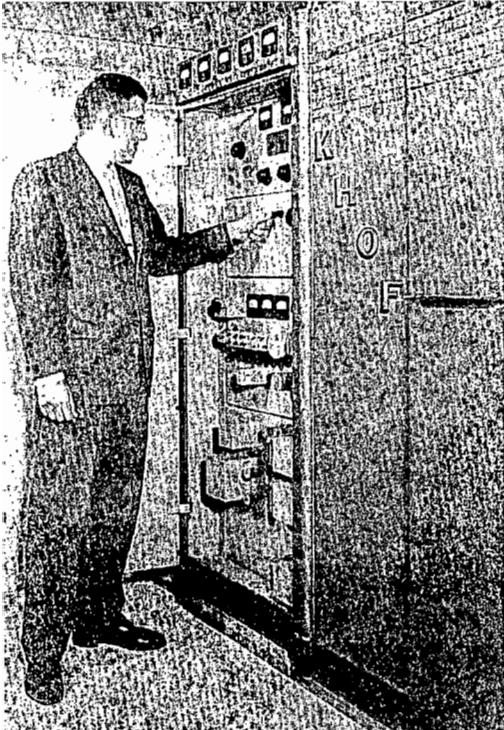
Clement of Rome (died A.D. 95) wrote an epistle to the Corinthians, which the writer has read and which is saturated with the language of the New Testament. It contains words of Peter, James, and John. There are passages based on Romans, Corinthians, Thessalonians, Ephesians, Timothy, Acts, etc.

Papias, bishop of Hierapolis and friend of Polycarp and John, wrote a book called *Interpretations of the Sayings of the Lord*. He was personally acquainted with the daughters of Philip, with Andrew and with John, from whose Gospel he quoted. He also quoted from the early epistle of John and one of the epistles of Peter. He knew the Book of Revelation and maintained its divine inspiration.

Polycarp (born A.D. 70), bishop of Smyrna and fearless martyr for the faith, was a disciple and close friend of John. Smyrna, one of the churches addressed in Revelation (2:8), was near to Ephesus, the center of Paul's ministry for a long period, and where Paul's memory and influence would still be lingering. In Polycarp we have a most valuable link in our chain which binds us to the first New Testament documents. Polycarp was the author of several epistles to neighboring churches, one of which still exists, namely, to Philippi. The language of this letter is molded in scriptural terminology, and proves his knowledge of the sacred writings. This epistle contains thirty-six passages from the New Testament.

It is self-evident then that the books of the New Testament must have been in existence or these men could not have quoted from them. They were living in the very atmosphere of the New Testament continually. We can be assured that our New Testament is not an invention. It would have taken much more genius to invent the character and story of Christ than to have written down simply by divine inspiration, and with no purpose to deceive, the Scripture narratives and precepts.

(Part Two, to be published next week, will include a discussion of the Dead Sea Scrolls and of the radioactive carbon dating system by which it is possible to prove the age of these ancient Bible manuscripts.)



Jean Carpenter flips the transmitter switch making KHOF-FM a reality.

Faith Builds an FM Station

By DOROTHY C. HASKIN

SOUTHERN CALIFORNIA'S MOST powerful and only full-time Christian radio station is owned and operated by Maple Chapel (Assemblies of God) in Glendale, California.

The FM station KHOF went on the air in November, 1956, and since that time has blanketed the congested Southern California area with the best in gospel programs from sixteen to eighteen hours a day. Recently permission was granted to increase the operating power to 100,000 watts which will give KHOF more power than any other FM or AM radio station in Southern California.

It was in 1953 that the congregation, which was already broadcasting regularly, decided to increase its radio ministry. Pastor Raymond Schoch and Jean Carpenter, who is now director of the station, made a thorough investigation of the possibilities. They talked with everyone they could who knew anything about radio or television, including C. M. Ward, REVIVAL-TIME speaker. Brother Ward pointed out that "radio is an intimate medium, while television is a theatrical medium. Therefore radio is more suited for obtaining spiritual results."

They took his advice, and decided also that it would be cheaper in the long run to build their own station than to continue to pay for adequate radio time.

A radio consulting engineer strongly

advised them to go on FM. At the time this seemed ridiculous for FM was at its lowest ebb. But the man assured them that FM would come into its own as television went commercial, and AM aimed for the news and popular audience. That would leave the FM field open for the lovers of classical and sacred music.

At that time Maple Chapel had its choice of twelve spots on the FM dial and they selected the middle. Today that spot puts them between two other popular FM stations and many people must pause and listen on their way from one station to another.

Having selected their spot, they put in their request to the Federal Communications Commission. Pastor Schoch's birthday is July 7, so he asked the Lord to let the permit arrive on that day as a special birthday present from his heavenly Father. In the morning mail there was no permit! He couldn't believe that the Lord hadn't answered so he and Brother Carpenter phoned Washington to see if the permit had come through. However, they could not locate anyone who knew anything about their request. So they prayed and waited.

Meanwhile another FCC official tried to send them a wire. There was a delay in delivering it but the news was released to the press. So about six p.m., a reporter from a trade journal phoned the pastor telling him, "I'd like to write a release about the

small church which is starting an FM station." The pastor paused long enough to thank the Lord for his birthday present, then gave the man the information he wanted. Afterwards, as it was Thursday, he went to the regular men's dinner and told the church members the good news. A time of rejoicing followed.

From then on the development of the station was a story of petition, postponement, and prayer. They had had to locate suitable property before they could even apply for the license. Now they went to the man who had given them an option, but found he wanted more money and was too busy even to discuss the matter with them. Day after day they went to the man's office. One day, in the providence of God, the real estate man was tired when they came, and invited them to join him for a cup of coffee.

Over the coffee Brother Schoch quoted God's promise to Abraham, "I will bless them that bless thee" (Genesis 12:3). The man decided he needed some blessing and agreed to sell to Maple Chapel fifty acres for \$50,000 with five thousand dollars down, only interest for two years, and then reasonable payments. It was more property than the brethren thought they needed, but they took it as a gift from the Lord.

The next step was to raise the five thousand dollars. The Maple Chapel members gave what they could, but ninety per cent of the money came from outside sources. The next day, when they were due to put the money in escrow at two o'clock, they were still short one thousand dollars. An all-night prayer meeting was called, and the next morning the phone began ringing. One man had just received an income tax refund and brought over one hundred and fifty dollars. Another phoned that someone had paid an old debt of fifty dollars and brought it over. By eleven o'clock Maple Chapel had prayed in the necessary one thousand dollars.

Seventy-five per cent of the labor in building the station was done by members of the church. In order that everyone could help, the men would come directly to the station after they had finished their day's work. They would work as long as it was light, then all would go to the church, where the women served an extra special dinner.

The securing of the transmitter it-

self was a miracle. Jean Carpenter read in a trade magazine that he could buy a transmitter for \$2,500. He knew this was a tremendous bargain, since the original cost had been \$20,000, so he told the pastor about it. Brother Schoch knew the finances of the church were such that he could not ask the members to buy it at this time, but he did announce that the equipment was available should anyone feel moved to give toward its purchase.

In the audience were two lady evangelists. They had not seen each other for years but, meeting in the foyer, they had sat together in the church. One said, "I'd like to buy half of that, how about you?"

"So would I," agreed the other, and they sent a note to Brother Schoch that the Lord had laid it upon their hearts to buy the transmitter. He announced the news to the congregation and a real shout of praise went up from the church. In fact, the path of KHOF has been one of thankfulness each step of the way—thankfulness for the many Christians who work part time for the station, making it possible to operate on a limited budget—thankfulness for the evangelical programs such as REVIVALTIME and others they are able to broadcast—thankfulness for the letters that come from listeners. There is particular rejoicing when they receive one something like this:

"I used to go to church back east (or in the middle west). Then I came to the coast to work in the aircraft industry. I made money but I never found a church home. Now, through listening to your station, I have come back to the Lord."

A radio station is not always assigned the call letters asked for in the ap-

lication. In the case of KHOF the request was granted and those letters are significant in themselves. K is the usual prefix letter for a western American station, while HOF stands for *Herald of Faith*. Station KHOF, with its tower on the hill, its studios, its fifty acres of land, and all its equipment, is a result of faith; and it indeed heralds the message of faith.

Those who do not understand how one small church could do so much in such a short time need but to turn to Nehemiah 4:6 to find the answer: "For the people had a mind to work."

Why Some Children Miss the Way

(Continued from page sixteen)

children mature much more slowly.

Who can doubt that God has a purpose in this plan? Who can deny that this purpose is to give parents ample time to do the most important task in human life—the molding of the infant and youthful mind into obedience and virtue? This is a great work and the long years assigned to it are none too many or too slow in their progress when estimated in the light of the eternal results.

Notice also that during the earliest development of a child's moral consciousness parents stand in many vital respects in the place of God, for the infant mind can as yet know no other God. His ideas of a higher power travel to his father and mother and rest

there. To him the perpetual presence is that of parents only. God as yet has made no other manifestation to his infant mind. Consequently the development of his sense of obligation to obey and his dawning notions of rightful authority are their responsibility.

In the light of these facts, it is of the utmost importance that parents establish in a child's mind as perfect an idea of the true God as possible. It is their duty to make sure that no wrong deed or temper of theirs is responsible for an unworthy idea of the Father in heaven being established in his thinking.

Submission to parental authority, if made to rest on its true foundation, provides the best facility for true conversion to God at the earliest moment after the claims of God can be understood. Where obedience to parents has been established on the basis of its intrinsic rightness, resistance to the perceived claims of God will scarcely be thought of. In the great majority of such cases the heart is yielded to God readily when His claims are first distinctly seen. The dogged obstinacy, so natural to those who never have submitted their will to a higher one, does not assert itself.

Hence the experience of those who labor for the salvation of souls brings out a mass of testimony to show, on the one hand, that well-trained children are usually led to Christ with readiness, as though it were natural for them to love goodness and to yield their will to pure and rightful authority; and on the other, that those whom no terror can persuade, and no manifested love can melt to obedience and contrition, are almost always children who have never learned to submit to the authority of their parents. —*Moody Press*

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Spotlight on Evangelism

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

► **RED OAK, OKLA.**—Evangelist and Mrs. W. V. Beauford conducted two weeks of revival here recently in which 20 were saved and 10 were filled with the Holy Ghost. The church was greatly blessed, and the Sunday School showed an increase.
—*W. I. Smith, Pastor*

► **GRAPEVINE, TEX.**—Some 16 were saved and reclaimed and 12 received the Baptism of the Holy Spirit during two and one half weeks of revival here with Evangelist and Mrs. Leslie Eldridge. The church was greatly blessed during this time of special ministry.
—*Calvin O. Wiley, Pastor*

► **COPLEY, OHIO**—The Assembly of God here will long remember the recent three weeks of special meetings with Evangelist and Mrs. Bill Dick. Eight souls were saved and two received the Baptism of the Holy Spirit. Everyone in the church enjoyed the anointed preaching. The ministry of Sister Dick to the children was also a real blessing. The attendance was very good through the meetings.
—*Charles L. Jones, Pastor*

► **BERKLEY, MICH.**—The Assembly of God here enjoyed a very fine meeting with Evangelists James and Louella Hance. Three souls were saved and one was filled with the Holy Spirit. The church was greatly edified and a very precious spirit of love and harmony prevailed in the services. The people greatly enjoyed the ministry and music of the Hances and they are eagerly looking forward to their return.
—*Daniel P. Kolenda, Pastor*

► **PANAMA CITY, FLA.**—The Dirego Park Assembly of God recently enjoyed two weeks of revival services with Evangelist D. C. Ogden of Tulsa, Okla. Both his preaching ministry and his unusual talents in producing lovely fluorescent chalk drawings were enjoyed by all. The meeting was a God-sent blessing to the church, a goodly number sought the Lord for salvation, several were healed, and one received the Baptism of the Holy Spirit. Many were refilled and made new consecrations. Well over 100 visitors came to the meetings.
—*Crawford B. Bailey, Pastor*

► **EVANSVILLE, IND.**—The Calvary Assembly of God had a wonderful visitation of the Lord in special meetings with Evangelist W. V. Grant. The prayer room was filled with people seeking God. A goodly number were saved and some backsliders came back to the Lord. Many received the Baptism of the Holy Spirit and some people prayed through during the Sunday morning services. Many people testified to instant healing, including deaf mutes who could speak words and even hear a watch

tick. One lady who had been totally deaf in one ear for 50 years could hear normally for anyone her age. Others who had been deaf in one ear could hear a whisper with that ear. People came from several surrounding towns, communities, and churches. Several different denominations were represented. Saints were revived and refilled with the Spirit. The spirit of revival continues in the church.
—*H. P. Vibbert, Pastor*

► **RICHLANDS, VA.**—A most successful evangelistic campaign has just been completed here at First Assembly with Evangelist Frank Shortt of Cedar Bluff, Va. The attendance was the best that the church has had for a number of years. Under the anointed preaching of the Word of God 12 souls came for salvation and eight received the Baptism of the Holy Spirit. A number of people were healed by the power of God through the prayer of faith. During the three weeks of revival the altars were filled each night with souls seeking God. A goodly number were baptized in water. This evangelistic campaign has been a real boost and has created a greater spiritual atmosphere and lasting results for the kingdom of God.
—*Stanley A. Lyon, Pastor*

► **GRANITE CITY, ILL.**—The Assemblies of God churches in the greater St. Louis area recently sponsored a union meeting at Bethel Pentecostal Camp Grounds at Sunset Hill on U.S. Highway 66. The Raiford Evangelistic Party were the camp speakers and musicians. The auditorium of the camp was filled to capacity from the very opening service. The meetings extended over the Labor Day holiday and the crowds grew steadily until they overflowed the auditorium. The inspired Bible preaching of Bill Raiford, Jr. and Bill Raiford, Sr. was a great blessing to the churches. The altars were filled nightly with souls seeking God. This union campaign made a good contribution to the churches and Sunday Schools over the Labor Day weekend. All of the churches reported attendances above the previous year. The co-operating pastors are enthusiastic about the meeting.
—*James Kofahl, Pastor, Granite City*

► **DELPHOS, OHIO**—Seven were saved and four were filled with the Holy Spirit and at least 10 were refilled during revival meetings here in August with the Swaim Evangelistic Team. The presence of God was so real that some nights the services went on well past midnight. One young man who had been attending college in preparation for the ministry started coming to the church a few weeks before the revival. He was marvelously saved the Sunday night before the special serv-

ices began, and on the second night of the revival received the Baptism of the Holy Spirit. He is now attending Central Bible Institute to prepare for a Pentecostal ministry.
—*Tom Shumate, Pastor*

► **PLAIN DEALING, LA.**—The Mott Assembly of God recently closed a wonderful revival with Evangelist Charles W. Hyde of Port Arthur, Tex. Some 26 persons prayed through to old-time salvation and received the Baptism of the Holy Ghost or both. The entire church was revived.
—*Lee Dumas, Pastor*

► **FALFURRIAS, TEX.**—Evangelist and Mrs. Wm. J. Theiler of Houston, Tex., recently conducted splendid meetings in the church here. Some said it was the best revival in the history of the church. Four were saved and one was baptized in the Holy Spirit. There were several outstanding healings.
—*Cecil O. Barham, Pastor*



TABERNACLE CELEBRATES SILVER ANNIVERSARY

The Gospel Tabernacle at Cambridge, Minnesota, celebrated its 25th anniversary on October 19 and 20. The church has been blessed through the years by the ministry of many godly men, including Wesley R. Hurst, Sr., Joseph J. Selness, Oscar W. Klingsheim, Donald M. Edson, Walter D. Hatchner, Emmanuel A. Lundblad, and Theodore E. Anderson. The present pastor is Donald H. Norman.

The Spirit of God is resting upon the church and the people are anticipating a greater revival. Recently the interior of the building was completely redecorated.

ANNOUNCEMENTS

MISSIONARY CONVENTION—Nov. 28-30, at Glad Tidings Assembly of God, 1557 Park Place, Wichita, Kansas. Three great days with missionary speakers: Mr. and Mrs. Paul Weidman and Mr. and Mrs. V. H. Shumway.—by Floyd and Gladys F. Dennis, Pastors.

CHURCH DEDICATION—November 29-30 of the Meriden Assembly of God. District Superintendent George E. Flower, dedication speaker.—By William O. McKenzie, pastor.

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EVANGELISTIC CAMPAIGN CALENDAR

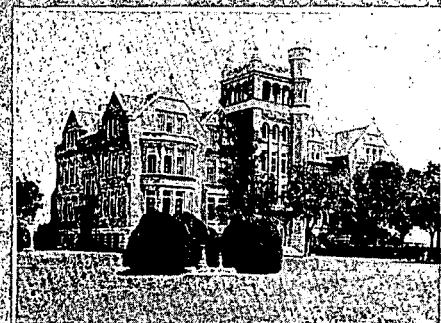
STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Demopolis	A of G	Dec. 1—	Joel Palmer & wife	Cecil Wiggins
	Prichard	First	Dec. 7-14	McColl-Gerard Team	W. T. Davis
Ariz.	Chandler	First	Nov. 30-Dec. 14	E. C. Briggs	Ralph Kay
Calif.	Antioch	First	Nov. 30—	Donnell-Holler Team	R. M. Catlett
	Bakersfield	Niles	Nov. 30-Dec. 7	J. G. Hall	E. L. Friend
	Crescent City	First	Dec. 7—	Carl Walker, Jr.	D. L. Rhodes
	Los Angeles	Calvary Chapel	Nov. 16—	Ethel Olson West	Warren Berwick
Fla.	Ft. Lauderdale	A of G	Nov. 30—	Ernie Eskelin	Ronald Loy
Ga.	Columbus	N. Highlands	Nov. 30—	Don Carroll	Edgar Bethany
Ill.	E. Moline	Full Gospel	Dec. 2—	Earley-McCulloch Team	Walter Smith
	Jerseyville	A of G	Nov. 30—	Cox-Brown Team	J. D. Moore
Kans.	Sedan	A of G	Dec. 3-21	Bob McCutchen	E. E. Hoffman
La.	Crowley	Northside	Nov. 30—	E. R. Winter	W. W. Lowrie
Miss.	Natchez	A of G	Nov. 30—	J. Middlebrook & wife	L. R. Self
Mont.	Shelby	A of G	Dec. 2-14	Paul Clark & wife	Elmer Trygg
Nebr.	Bassett	A of G	Nov. 30-Dec. 14	G. A. Snavelly & wife	L. S. Nichols
N. Dak.	Bismarck	* A of G	Dec. 2-14	Dick Stevens Family	Wendell Reed
	Garrison	A of G	Nov. 26-Dec. 7	Douglas Ramsey Party	Wm. Amundson, Jr.
Ohio	Orrville	A of G	Nov. 18-30	James West & wife	Kenneth Wireman
Okla.	Yale	First	Nov. 23-Dec. 7	Bob Jones & wife	Chas. Shipman
Oreg.	Winston	A of G	Nov. 30—	John Everett & wife	S. A. Dunn
Pa.	Lock Haven	A of G	Dec. 2-7	Tommy Reid	Paul D. Wouders
	Shamokin	A of G	Nov. 25-30	Tommy Reid	Peter Bedzyk
Tex.	Denison	First	Nov. 25—	M. Cletus Allen Party	H. E. Smithee
	El Paso	First	Nov. 26-Dec. 7	Norman Jones	Wm. Hageman
	Killeen	First	Dec. 2—	Don George	R. J. Miller
Wash.	Wapato	A of G	Nov. 25-Dec. 7	Norman Gardner	Martin Haack
	Zillah	A of G	Nov. 25-Dec. 7	Warren D. Combs	D. E. Trulin
Canada	Yorkton, Sask.	Berean Temple	Dec. 3-21	Paul & Dorothy Olson	Sarah Siemens

* Kids Krusade

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REVIVALTIME AIRED IN NEW ZEALAND

By Stanley Michael

GOD HAS RAISED UP A MAN WITH A burden for the ministry of REVIVALTIME in New Zealand! Pastor B. C. Uren of New Plymouth, New Zealand, was recently appointed radio director of REVIVALTIME in New Zealand and he sends a wonderful report of what God is doing for and through this ministry there.

Due to lack of interest and vision, REVIVALTIME was almost canceled over the station in New Zealand. But God began to deal with Pastor Uren's heart and as he started to promote the broadcast God moved on the hearts of others until now there has been a revival of interest, vision and burden for REVIVALTIME.

Radio evangelism in New Zealand is limited at present to two stations. All other stations are government controlled and do not sell radio time to religious programs. REVIVALTIME is heard over a private station in the northern part of the island and negotiations are under way to release the broadcast on the private station in the south where nearly 100,000 people would be reached with the full gospel message.

Gospel broadcasting in New Zealand is almost nil and REVIVALTIME's opportunities are unlimited if God's people here will join in prayer for that land.

Pastor B. C. Uren was appointed radio director at the beginning of this year at the General Council of the Assemblies of God in New Zealand. He states, "On the morning that this matter of REVIVALTIME appointment was to be discussed, I knelt before the Lord and prayed, 'Father, there are many important matters to be decided today. Is there anything in particular that you wish to tell me or prepare me for?' Immediately, He began to bless my soul with a vision for radio evangelism in our country and I went to the conference with my heart full of suggestions for promoting this work. Previously, I had had no responsibilities whatsoever for REVIVALTIME, but in this conference, without my saying a word of the burden the Lord had given me, I was unanimously appointed radio director. Surely this was of the Lord."

The great need and the tremendous possibilities of the broadcast began to burn in Pastor Uren's heart. As the Lord directed, the first step was to form a band of prayer partners. He appealed to Christian people across the country to pledge faithfully for this ministry. He says, "God is answering prayer. Interest and opportunities are now greater than they have ever been before. Previously we had difficulty financing the broadcast, but now that many people are praying and looking to God in faith He is moving the hearts of people to give in a wonderful way. For the first time in four years, our financial commitments have been fully met by freewill offerings."

PEOPLE SACRIFICE TO GIVE

An aged brother wrote, "I agree this is a glorious ministry. Praise the Lord for souls that have been saved through the radio ministry. I am enclosing an offering to assist in this work and will keep praying that God will continue to bless. I am on a pension and this is money I had put aside for my holiday."

A lady wrote, "My heart longed to have something to send. However, there seemed just nothing that I could spare. As I went about my housework with my heart crying to God, I straightened the cushion on a chair. As I did this, I found some money pushed down the back. I cannot find the owner. Praise God, He has provided and I have something to send."

What They Are Saying About Revivaltime in New Zealand

One pastor said, "Last night we played the two tapes you sent and thoroughly enjoyed the Pentecostal ministry of Brother Ward. He certainly has an anointed ministry and a dynamic delivery that hits the heart in every message. The Lord blessed and we have raised a good offering for the radio ministry."

(After the tapes are used on the broadcast they are sent to pastors to play in their churches in order to stir additional interest in the areas that cannot hear the radio broadcast.)

Another pastor wrote, "Thanks so much for sending the tape. It proved to be a blessing to all who heard it." And another, "I think the broadcasts are outstanding. Brother Ward has the positive message that imparts faith."

The manager of the radio station reports: "This is the most popular religious broadcast on my station."

* * *

We appeal to you to pray for this broadcast release in New Zealand and for the radio ministry throughout the world. Just as Pastor Uren works to advance this ministry in his land so we can work together to cover America with the radio message. The REVIVALTIME staff would be delighted to hear from you this week. Become a partner in this great soul-winning endeavor through radio. Write to REVIVALTIME, BOX 70, SPRINGFIELD, MISSOURI.

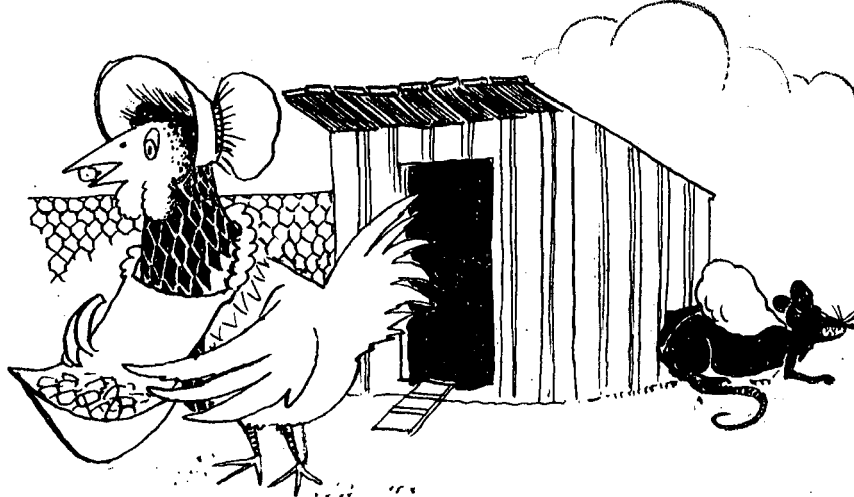
C. M. WARD'S ENGAGEMENTS

REVIVALTIME Speaker C. M. Ward may be heard in person in the following places:

Dec. 1-12—NORTH TEXAS: Sectional Sunday School Conventions.

Dec. 15-19—SOUTHERN CALIFORNIA: Series of REVIVALTIME rallies.

Dec. 30, 1958-Jan. 2, 1959—EVERETT, MASS.: Dedicatory Campaign, Glad Tidings Tabernacle.



Once upon a time there was a hen who gathered corn to fill her house. She worked hard and spent much time and effort getting in the tender young kernels. She counted them as she brought them in and put the tally on a board. She encouraged all her friends to help her. But at the back of her house was a hole, and an evil rat carried away corn as fast as she brought it in.

'Why,' asked a friend, 'don't you plug up the hole? Aren't those kernels the rat carries away worth as much as the new ones you gather?' The foolish hen shrugged her shoulders.

'How can I take care of that? It takes all my time and energy getting the corn in!'

For a number of years we have been losing young people from our churches—young people trained through long effort and expense—lost through the back door when they were exposed to the skepticism and ungodliness of secular higher education. Now Evangel College has been established to give our young people a full four-year liberal arts college course in a Pentecostal environment. The College this year has 405 students and a faculty of 34. It is hard at work conserving our most valuable asset—our youth.

But Evangel College needs your wholehearted support. None of us can afford to take the hen's short-

sighted view. Our young people are worth too much to risk losing them just as they reach their greatest potential.

During 1959, when Evangel will graduate its first class, we hope to raise \$1,000,000. The college is new, growing—the expenses are heavy. Our share as readers of the Evangel will come to an average of \$4.00 per person—not even 10c a week. Of course some will give \$1000, others \$100, or \$10 as God leads. Any businessman will tell you it is as important to keep the old and steady customers as it is to get new ones. *The church must show the same wisdom in conserving the young people who are her own.*

campus notes



Evangel has a great variety of activity in addition to its classroom work. Its newspaper, *The Lance*, recently won first place rating from the Associated Collegiate Press. It has active organizations in many areas: a concert choir and band which have toured widely, supervised campus sports, a practice teaching program in the Springfield public schools. One of the most significant is the daily chapel service.

Just recently a whole week of special services was conducted by Rev. J. B. Oakes of Oklahoma City, Oklahoma. Twelve were filled with the Spirit.

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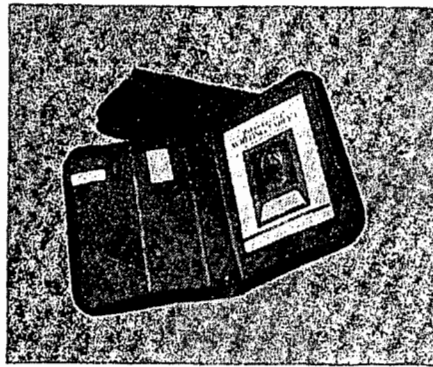
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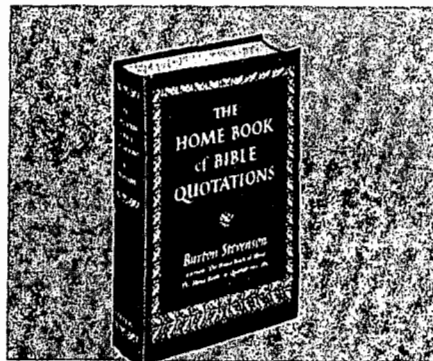
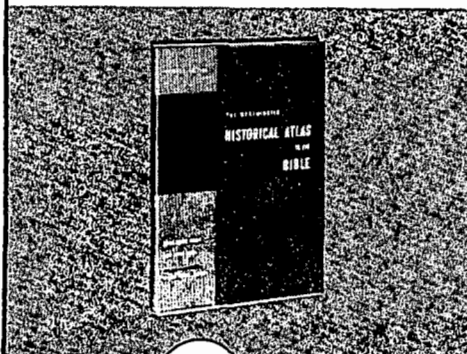


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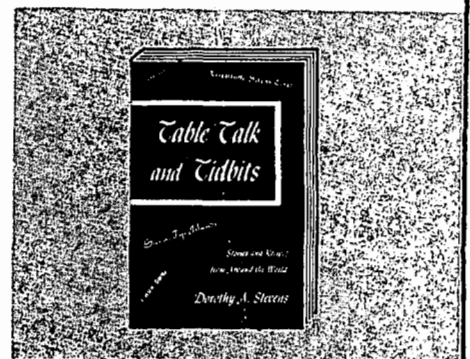


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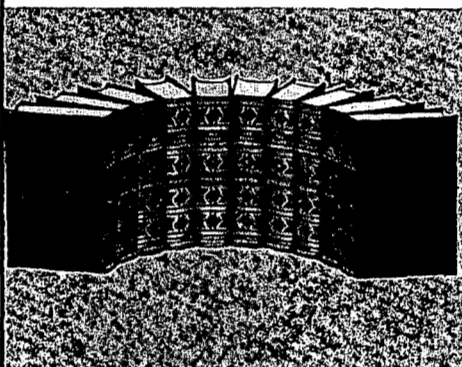


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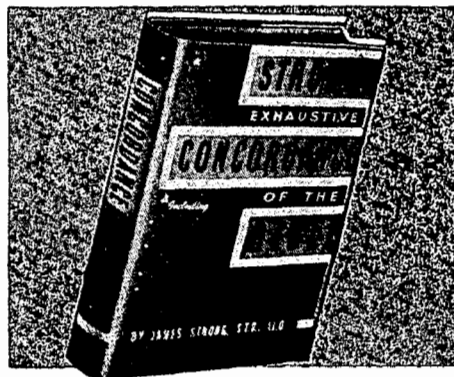
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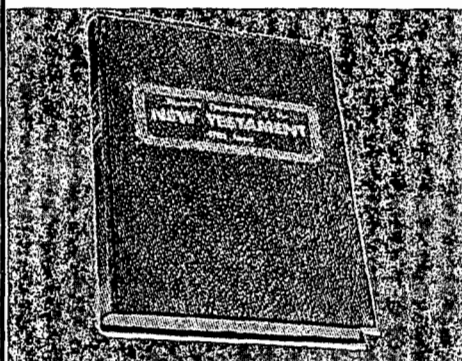
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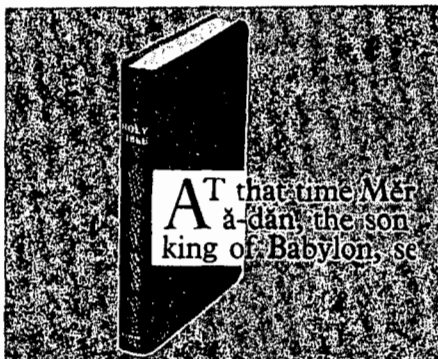


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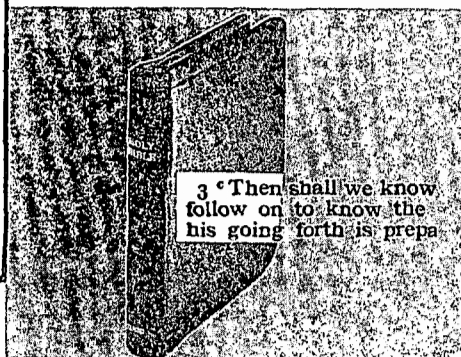
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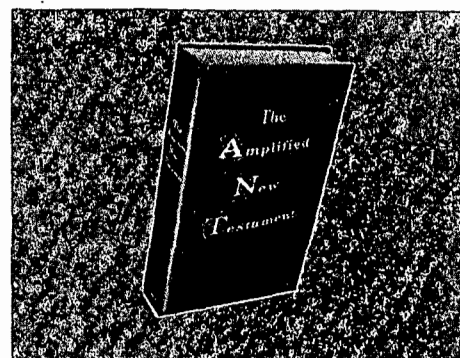


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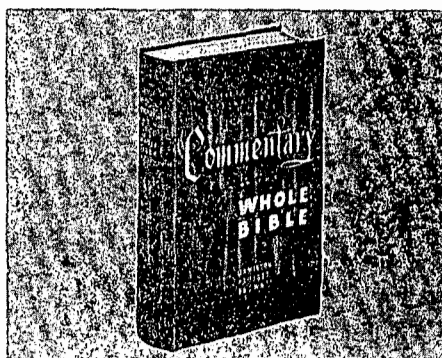


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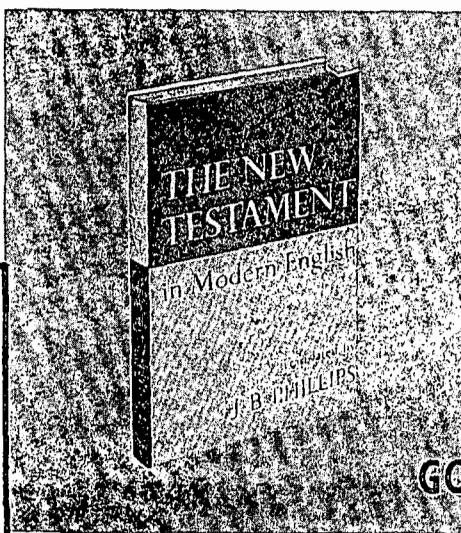
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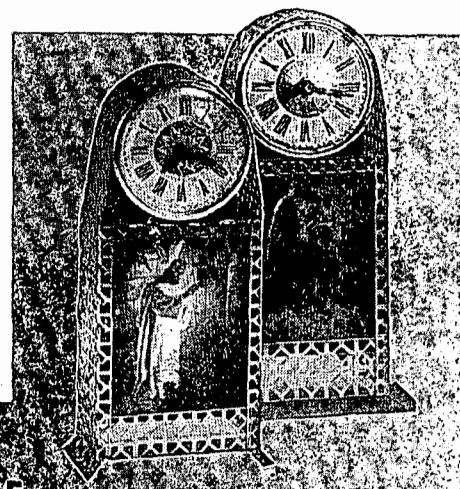
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When Zion Travailed

(Continued from page seven)

my people Israel." David Brainerd had that conviction as he fell upon his knees and for long hours sought God for the salvation of men. John Knox had it, Praying Hyde had it, and we in this generation will never joke or laugh or trick men into a genuine religious experience.

Deep conviction brings a deep experience, and when you and I have had that revelation of the final, awful state of unrepentant souls, there'll be born in us a passion for souls that will waken us in the night, that will strip our lives of even legitimate things, in one final, stirring effort to bring men to Calvary.

And finally, we must be persuaded of the power of God's Word, preached in the power of the Spirit. Paul says again, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." This is an age of substitutions, of "reasonable facsimiles thereof." It is the anointed preaching of the Cross that saves men. It is the unadulterated Word of God that reaches into the souls of men and draws them irresistibly to God. And we cannot separate the Word of God from the Holy Spirit, for the Word is the message of the Spirit. Wherever and whenever the Word is presented in its fullness and power, the Spirit is there to make it effective and to give it quickening life. If time were to go on for another thousand years, we never would disannul or make obsolete the words, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Ours is a spiritual ministry, and the sermons we preach, the songs we sing, the labors that make up our lives of service, must have the life-giving touch of the Spirit. That is my message: a simple, direct appeal to this great movement to keep alive this beautiful, wonderful thing—a living, burning passion for souls—so that this great Pentecostal organism will march ahead through the days left us to weep o'er the erring ones, care for the dying, lift up the fallen, snatch them in pity from sin and the grave.

Here in closing is a verse I carry with me and read often.

"The great world's heart is aching,
Aching fiercely in the night,
And God alone can heal it,
And God alone give light;
And the men to bear that message
And to speak the living Word
Are you and I, my brothers,
And the millions that have heard.

"We grovel 'mid the trifles
And our spirits fret and toss
While above us burns the vision
Of the Christ upon the cross;
And the blood of Christ is streaming
From His broken hands and side,
And the lips of Christ are saying,
'Tell the sinner I have died.'

"O Voice of God! We hear thee
Above the shocks of time,
Thine echoes roll around us
And the message is sublime.
No power of man shall thwart us,
No stronghold shall dismay,
When God commands obedience, and
Christ has led the way."

"Heal Mother's Hands"

(Continued from page three)

a song of faith that has lasted the years.

Eleven years later I saw the family again. The mother was still healed and Neale was an Assemblies of God minister. Today, as a pastor he is encouraging the faith of other young folk who face the age of doubt.

Too often we take the faith of youth for granted, thinking that because we brought them up in church and Sunday School they are sure to serve God. We fail to realize that young people are often under merciless fire from godless teachers, that they desperately need Christian evidences presented by godly scientists, and that most of all they need to have a personal experience with God in their teen years. Childhood experiences are not enough. If faith is to continue into youth and maturity then fellowship and experience with God must also continue.

To this end they need our prayers. And they need a church home which continues to manifest the blessing of God and the healing ministry of Christ. As a church we are collecting a fine set of traditions and the record of a glorious historic past, but to pass that heritage on to our youth is not enough. The glory and the power of God must continue among us. That alone will produce the atmosphere that will make personal prayer and its answer an actuality to our boys and girls. ◀◀



There are all kinds of men...

We wouldn't want you to be gazing about in church; but maybe just afterwards—take a look at the men in your Assembly. All kinds? Certainly are! Even if you have only a handful.

Some have families. Some don't. Some have money. Some have education. Others have little of either.

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BY VIRGINIA SCHNEIDER

SOME TIME AGO AS I WAS TRAVELING THROUGH A southern Ohio city an unusual safety slogan attracted my attention. Painted in huge letters it read: "DRIVE CAREFULLY—HEAVEN CAN WAIT."

Pondering these words, I concluded that the one who wrote them evidently thinks *everyone* is going to heaven. But *are* we all heaven-bound? Is that place of bliss waiting for *everyone*?

It is true that we are all *eternity* bound, but not all are *heaven-bound*. Every one of us is traveling one of two roads—the narrow way of righteousness which leads to life eternal and heaven, or the broad way of sin which leads to eternal damnation in hell (Matthew 7:13, 14).

How easy it is to be deceived into thinking we are on the right road when we are not. Recently some friends and I were driving along a highway intent upon reaching a particular town. But after some time had elapsed and we failed to reach our destination, we investigated and learned that we had traveled nine miles in the opposite direction! The road that seemed right to us had led us astray. The Bible says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12):

"Everybody talks about heaven ain't goin' there," says an old Negro spiritual. Jesus Himself firmly declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

Once a godly minister dreamed that he stood at the gate of heaven watching different ones seeking entrance. At the gate stood an angel who inquired concerning each person's reason for admittance.

First there came one trusting in his own morality. "I lived a good moral life while on earth," he boasted. "I paid my honest debts and treated my neighbor right." But he was refused entrance.

There came another resting on his father's faith, who said, "My father was a good Christian." Likewise he was turned away.

There came another trusting in his church membership. "I was a church member for years in the most fashionable church in our city," he boldly announced. But he too was refused admittance.

At last there came a humble man with uplifted hands, crying, "The blood of Jesus Christ is my only plea!" To him the gate of heaven opened and he entered in.

Are you sure of heaven? *You can be sure* by seeking entrance the one and only way—through faith in the Lord



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Are You Sure of Heaven?

Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

When Thomas asked, "How can we know the way?" Jesus answered and said, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:5, 6). He also affirmed, "I am the door: by me if any man enter in, he shall be saved" (John 1:9).

His blood is our only plea! We are "justified freely by his grace . . . through faith in his blood . . ." (Romans 3:24, 25). For in Him alone "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

Why not accept His mercy today and make *sure* of heaven! His promise is, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. . . . For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:9, 10, 13).