

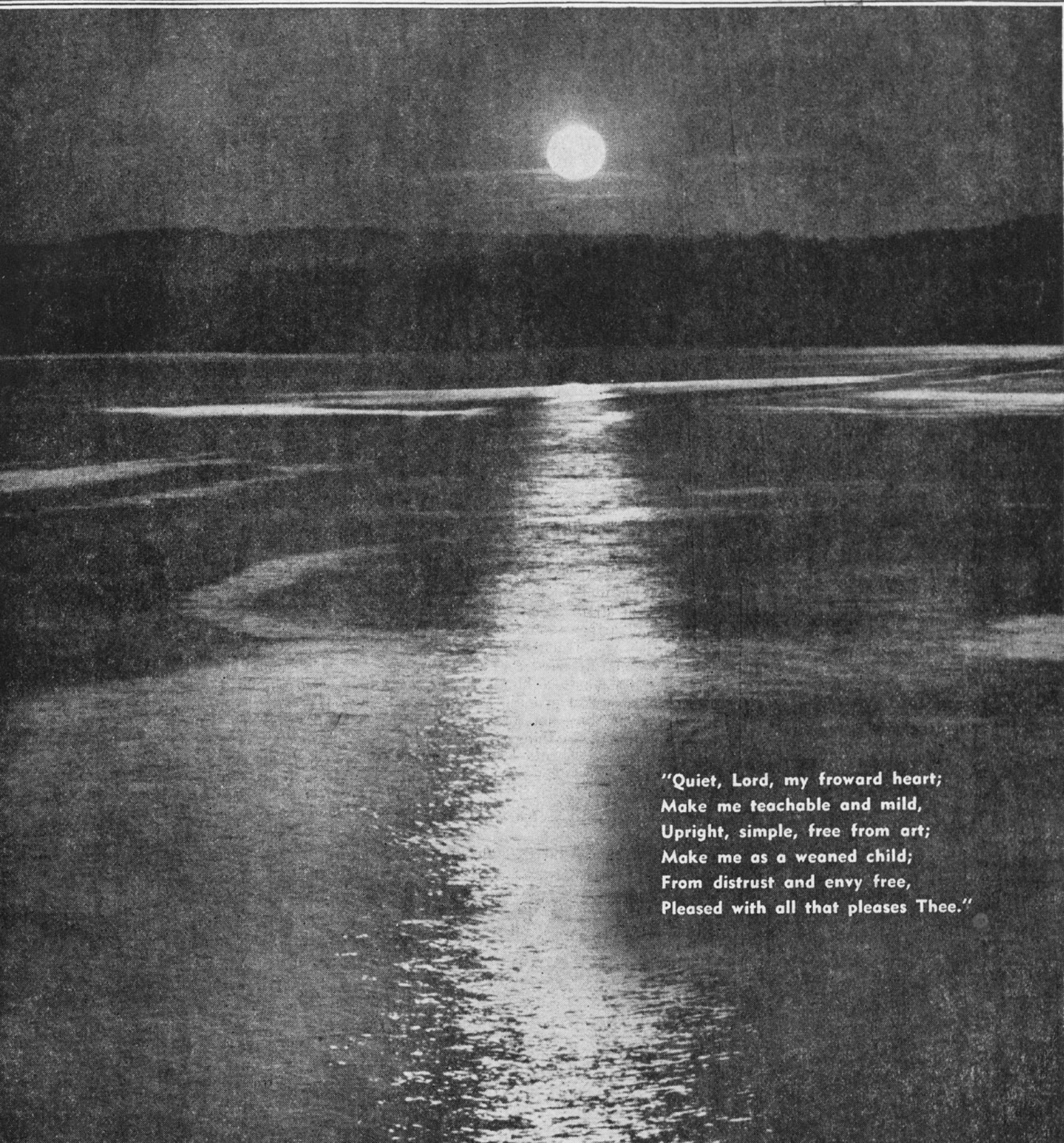
The NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD
PENTECOSTAL EVANGEL

FEBRUARY 18, 1950

5 cents

FILE COPY

NUMBER 1867



"Quiet, Lord, my froward heart;
Make me teachable and mild,
Upright, simple, free from art;
Make me as a weaned child;
From distrust and envy free,
Pleased with all that pleases Thee."

The Preacher's Theme

J. NARVER GORTNER

● OUR LORD commissioned His disciples to go into all the world and preach the gospel to every creature. That gospel, Paul asserted, is "the power of God unto salvation to every one that believeth." And the gospel can all be summed up in the words, "Jesus Christ and him crucified."

Before Paul went to Corinth he formed a determination not to try to compete with the philosophers, although he was abundantly competent to undertake the task, and could probably have accomplished it as successfully as any man of his day; for he was highly versed in human learning, and acquainted with the arts of the debaters of his age. He had something far better than human philosophy could possibly furnish, or than a mere refutation of the philosophers could afford. He had the gospel. It had been committed unto him as a trust, and he felt deeply obligated to discharge that trust with an eye single to the glory of God. He afterwards wrote, "I determined not to know anything among you save Jesus Christ and him crucified."

It has been thought that Paul's theme was rather circumscribed, and that he might better have allowed himself greater latitude in preaching to the sophisticated Corinthians in order that he might win their attention, and ultimately their hearts. Was it a circumscribed theme? Certainly, but only in the sense in which the message of every preacher who has been divinely called, and divinely anointed, should be circumscribed. The preacher is a messenger; his message has been given to him by that God who has called him and anointed him, and he is not at liberty to deliver his own message: he must deliver the Lord's message. God said to Israel, "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Deut. 12:32. And

to Jeremiah God said, "Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word." Jer. 26:2. And God who was particular then was particular in Paul's day, and is particular now.

He who preaches "Jesus Christ and him crucified" has a theme that includes every phase of the gospel. The theme, it will be seen, is JESUS CHRIST: HIS PERSON AND HIS WORK. And what a theme it is! Let us glance at seven things that are related, directly or indirectly, to this theme, and upon which a preacher may profitably discourse.

The first thing is THE EXCEEDING SINFULNESS OF SIN. Men must know they are sinners; otherwise they will not feel the need of salvation, or seek a Savior. The tendency of modernistic preaching is to minimize sin. I read recently a volume written by a modernist, and he actually asserted that sin is not as bad a thing as it has been pictured as being. The word rendered "sin" in the New Testament means *missing the mark*, and the author asserted that it is much better to try to hit the bull's eye, and miss it, than not to try at all. It will be seen that it is only a step farther to the erroneous conclusion that was reached by Reginald J. Campbell, who asserted that all sin is a groping after God—a blind groping, it may be, but a real groping nevertheless. But the Bible does not minimize sin. It calls it a "horrible thing" (Jer. 5:30), and Paul in his Epistle to the Romans gives us a most graphic picture of it. No person who reads what Paul wrote, and believes it, can possibly look lightly upon it.

Men who look lightly upon sin neces-

PRAYER
CHANGES THINGS

"Ask what ye will, and it shall be done."

sarily undervalue the blood atonement of Jesus Christ. This is why modernistic preachers lay such little emphasis upon that atonement. It is in the light of Calvary that sin appears in all of its hideous deformity and terrifying aspects. Dr. Frederick Noble has well written, "When men look into their own hearts and write out the story of their sinfulness, the story is written in water. On the Cross the story is written in blood. The nail-rent hands, the pierced side, the bleeding brow, the bowed head, the bitter cry: "Why hast thou forsaken me?"—these are the underscoring of the awful tale which the death of Christ tells us concerning the real nature and offense of sin. Sin can only be made a small affair by making the Cross a small affair. If there was any necessity for the Cross this necessity measures God's thought of the sinfulness of sin. The cross is an X-ray turned in on the soul to reveal its actual sinfulness." I commend a rereading of these truthful words of Dr. Noble to any modernistically inclined reader. Sin is exceedingly sinful. The Cross tells us so, or it tells us nothing.

The second thing I suggest is THE GREATNESS OF THE LOVE OF GOD. If God so loved us as to give His own Son, the Son concerning whom He testified, "This is My beloved Son in whom I am well pleased"—so loved us as to give Him, not only to come into the world and endure hardship, and misrepresentation, and encounter the opposition of depraved humanity and of the devil himself (whom God knew would do his utmost to circumvent God and prevent the accomplishment of the divine purpose through the "last Adam" as he had apparently succeeded in doing through the "first Adam") how great indeed was that love! Why did He do it? Because He loved us. He did it that we who were under condemnation, having no hope in the world, might be delivered from condemnation, and made children of God.

It is no wonder John exclaimed, "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God." The love of God is most amazing. There have been, and are, many manifestations and many proofs of it. But the greatest manifestation, the greatest proof, is in the fact that He sent His Son to redeem us, knowing that His Son, in order that He might become our Redeemer, would have to endure the ignominy and shame, the sufferings and death of a condemned malefactor on a cruel cross, the accursed tree. *Jesus Christ and Him Crucified*. How this theme sets forth in glowing terms the greatness of God's love! Angels in heaven are made to marvel, as with veiled faces they stand in the presence of the Divine Majesty and consider those depths

(Continued on page thirteen)

The author lives in Berkeley, Calif. Most of his long life has been spent preaching the gospel. In addition to his pastoral ministry, he has served as teacher in Glad Tidings Bible Institute, and as its president; and he was an Executive Presbyter of the General Council for many years. His writings have been a blessing to many Evangel readers.

The Message of THIS Hour

ESTHER KERR RUSTHOI

at the Central Assembly, Springfield, Mo.

And the Lord ALONE shall be exalted in that day. Isaiah 2:11.

● SOUTHERN CALIFORNIA is a hotbed for every kind of cult and ism. Sooner or later, each new doctrine and dogma, orthodox or otherwise, comes our way. Most well-grounded saints are used to this situation, and pay little heed to every new wind of doctrine; but at times, so great is the influx of new voices and new messages, that if it were possible it would seem some of the very elect were about to be swept off their feet. Radio programs, from morning until night, each have their own message and method—and often their own “axe to grind.”

Some months ago, in particular, it seemed that many were saying, “Lo here,” and “Lo there.” Insistently, continuously, our telephone rang. “What is God’s message for this hour?” “Is God doing a NEW thing?” “Whose doctrine and message should we follow?” “If we remain faithful to our present post of service, will we miss God’s BEST for THIS hour?”

Such sincere questions from even mature saints, drove me to the closet of prayer. “God is not the author of confusion, but of peace.” 1 Cor. 14:33. It was not man’s voice or version I sought, but God’s. “He that hath an ear to hear, let him hear what the Spirit saith.” Often it takes time to really get the door shut. Outside interference, opinions, human reasoning, self, all must abdicate that the “way of the Lord” might be prepared and His message might be clearly heard by the soul.

“He speaks and the sound of His voice is so sweet the birds hush their singing.” Surely one of the most soul-satisfying experiences this side of heaven is to be shut in with God and so ‘tuned in’ that one can hear God’s voice saying, “This is the way, walk ye in it.” “And ye shall seek me, and find me, when ye shall search for me with all your heart.” Jer. 29:13. God never disappoints any heart that COMPLETELY seeks His face. He did not disappoint me. Without hesitation or apology, I can say that God revealed His message for this hour (and every hour) to my soul. Over and over and over again, the Spirit emphasized, “The message for thine heart, and for the saints individually and collectively, yea, for the world, is

JESUS, JESUS, JESUS!” Not a shallow, surface, synthetic concept, nor one of flimsy sentiment, but a strong, sound, Scriptural, overwhelming, all-consuming revelation of the exalted position of our Lord Jesus Christ. Hallelujah!

We are living in a day of self-exaltation. “For men shall be lovers of their own selves; heady, highminded, boasters, proud.” How prone human nature is to magnify human personality, ability, talent and capacity. But God would have us look far beyond human instrumentalities, and even far beyond God-given abilities and talents and capabilities which have been entrusted to the members of His body. Too often the messenger would, consciously or unconsciously, fill the horizon, when it is the message that is paramount! Even gifts of the Spirit, as divine and priceless as they are, should never, never, never be allowed to supersede the vital revelation and pre-eminent place of Jesus our Lord.

With strong emphasis the Spirit revealed to my heart that everything human shall pass away. People come and go; they wither, fade and die. Instrumentalities have their day, and then God raises up others to carry on. “This treasure we have in earthen vessels.” “What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.” Talents run out; ministries cease; even gifts shall know an end. “Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.” 1 Cor. 13:8.

Let us not minimize the importance of yielded ministries, consecrated talents, God-given capacities, Spirit-entrusted gifts; let us realize that all these have their place now in God’s great program, but only are they of value as they serve as means to further exalt and magnify

**JESUS
NEVER FAILS**

“He will not fail thee, nor forsake thee.”

and reveal the One altogether lovely, the One far above all churches, far above all ministries, far above all gifts, THE LORD JESUS CHRIST!

“Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but THOU REMAINEST; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but THOU ART THE SAME, AND THY YEARS SHALL NOT FAIL.” Heb. 1:10-12.

“That ye may know . . . what is the exceeding greatness of his power . . . which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church.” Eph. 1:18-22.

“Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. WHEREFORE God also hath highly exalted him, and given him a name which is ABOVE every name: that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Phil. 2:5-11.

“By him all things consist. And he is the head of the body, the church . . . that in ALL things HE MIGHT HAVE THE PRE-EMINENCE. For it pleased the Father that in HIM should ALL FULNESS DWELL.” Col. 1:17-19.

“His name shall be called Wonderful.” Isa. 9:6. HE IS WONDERFUL; amazing, marvelous, miraculous, astonishing! He’s wonderful; He’s the only One that is wonderful. I am not; you are not; but Hallelujah, He is. Two men visited a church service one Sunday morning. When the meeting was over, they were scarcely out of the building before they began exclaiming, “Isn’t that preacher eloquent? Such a vocabulary! What oratory! Couldn’t that choir sing? Didn’t that organist make the rafters rings?” But the following Sunday morning they attended another church. God was there. When his service was dismissed, the two men left the sanctuary without saying a word. They got in their car and had driven at least two miles, when one turned to the other and said, “Isn’t Jesus wonderful?” The second service was so Christ-centered that personalities and channels were scarcely noticed.

(Continued on page ten)

EDITORIALS

Day of Prayer—February 24

Friday, February 24, is a World Day of Prayer. At that time God's people in various denominations will unitedly pray for world-wide revival, and it is hoped that all our assemblies will join in this great world-wide prayer meeting by arranging special services throughout the day.

If ever there was an hour when Christians needed to humble themselves, and pray, and seek God's face with fasting and tears, it is now. There are more people living without Christ today than at any time in human history. We must get the gospel to them somehow, without delay; and in order to do this effectively we need a mighty moving of the Holy Spirit.

In many localities already there are encouraging signs of genuine revival. Surely God would be pleased to send revival *everywhere* if we will but ask Him and meet the conditions.

We ought not to wait for a special day of prayer to call on the Lord; we are exhorted to "pray without ceasing." However, when a special occasion like this arises we must not overlook the opportunity it affords to re-emphasize the need of praying, and to join with other groups in such a commendable project. There is special power in *united* prayer. If when "two or three" agree in prayer they are assured of a definite answer, what will happen when whole churches and various groups of churches agree on earth as touching the revival for which we pray!

Until a few years ago this World Day of Prayer was fostered primarily by modernistic church groups, and was one in which evangelical Christians could take very little interest. In recent years, however, the N. A. E. and other evangelical organizations have undertaken to promote this day of prayer, and we do well to unite with them in observing it.

The National Association of Evangelicals has published a suggested program for the Day of Prayer. The theme is "All Power," based on Matthew 28:18. This theme is treated in five sections, with various hymns, scriptures, and prayer suggestions under each section. These are:

1. Secret of Power.
2. Source of Power.
3. Stewardship of Power.
4. Service Through Power.
5. Supreme Goal of Power.

Printed copies of the program may be obtained from the National Association of Evangelicals, 542 S. Dearborn St., Chicago 5, Ill. Copies of this 16-page booklet are free, but an offering to defray

the expense of printing and mailing will be appreciated.

A different program for the Day of Prayer has been prepared by the American Council of Christian Churches. Their program takes Lamentations 3:40 as its theme: "Let us search and try our ways, and turn again to the Lord." Whether we follow one of these programs or make our own plans, let us observe this World Day of Prayer with special services. Let us unitedly pray for ourselves, our families, our neighbors, our nation, for other nations, for all who are in authority, for workers in the home and foreign fields, and for all gospel agencies, that God shall pour out His Spirit upon all flesh. "Lord, teach us to pray."

We Battle on Our Knees

An armament race is on. Less than five years ago the deadly atomic bomb was hatched. Then came the guided missile, rocket-launching submarines, jet fighting planes, and longer-range bombers. Now comes the hydrogen bomb, a super-bomb which would copy the sun's method of transforming hydrogen into helium to make an explosion far worse than any atomic bomb has yet produced. One such H-bomb might spread destruction over a radius of ten miles.

It is reasoned that the H-bomb in the hands of the U. S. would be the best possible insurance against war. But others point out that the Russians know how to produce such a bomb, too, and it will be only a matter of time until they succeed in doing so. All the more reason, it is argued, for the U. S. to lose no time in creating greater and yet greater weapons of destruction, since there is no prospect of preserving peace in any other way.

Is there no other way? Must we bow helplessly before the Satanic powers that would fill men's hearts with hatred, plunge the nations into another world war, and shut the doors to gospel work? No; there is a mighty weapon which the apostle calls "prayer and supplication in the Spirit." God wants His people to wield that weapon. He wants us to put on the armor of Ephesians 6 and battle on our knees against the forces of darkness that are closing in.

One who has a burden on his heart for the salvation of the Russian people has asked us to pray especially for Russia. He points out that the great events of history always have spiritual causes behind them. The present world crisis is no exception. It is a spiritual conflict and that old serpent, the devil, is terribly at work. Holding under his oppression almost the whole of China and of Europe, he stretches his dread hands toward India, Africa, and America.

In this conflict God expects His people

to use their Christ-given authority. "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy." Luke 10:19, R.S.V. Every Blood-washed, Spirit-filled believer is entrusted with this authority and is responsible for using it.

God can take care of the international situation. In His sight the nations are but a drop in the bucket. He can remove the Red menace and prevent the pending war, if Christians will fight the good fight of faith and pray with one accord until the strongholds of our spiritual enemies give way.

The hour has struck. It is time to kneel down, and pray, and use our God-given authority in the fight "against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." Join the ranks of God's prayer warriors in this great spiritual battle. Wage a kneeling war that may prevent a shooting one.

A Crippled Tongue

There is a certain condition of the nervous system termed aphasia in which the patient is unable to express his thoughts in speech. The connection between his mind and tongue has been severed. How many Christians are afflicted with this malady! They may think well of Christ, but they never speak for Him.

THE PENTECOSTAL EVANGEL

Official Organ of the Assemblies of God in U.S.A.

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Acting Editor

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Published weekly by the Gospel Publishing House
434 West Pacific Street, Springfield 1, Mo., U.S.A.

J. Z. KAMERER, General Manager

SINGLE COPIES, 5 cents. In quarterly bundle orders, 4 or more weekly to one address, 3 cents per copy in U.S.A., 4 cents outside U.S.A.

BY SUBSCRIPTION: In U.S.A., \$1.00 for 8 months, \$1.50 for a year, \$3.00 for 2 years, \$5.00 for 4 years. Outside U.S.A., \$2.00 per year.

CHANGE OF ADDRESS: Two weeks' notice is required. Be sure to state your old address, as well as your new one, when writing in; otherwise the change cannot be made. An address imprint torn from a recent issue is preferred. Put the name "Pentecostal Evangel" on your letter so that the Gospel Publishing House will know which magazine you are getting.

Entered as second-class matter June 25, 1918 at post office in Springfield, Mo., under 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.

Cover photo by J. Gaberell, Thalwil, Switzerland

Believing and Receiving

WILLARD T. CANTELON

● WHEN A PERSON is converted, he is born a spiritual babe into the heavenly family. Just as the physical babe needs to grow into physical manhood, so in parallel the call of the Scriptures is that spiritual babes should grow to spiritual manhood. Paul speaks of two kinds of Christians: spiritual and carnal; spiritual babes and spiritual men. His heart beat with a twofold passion—to see men won for Christ, and to see them develop spiritually. Paul rejoiced over every new convert, but he did not rest until he had preached the need of being filled with the Spirit as an aid to spiritual growth.

But does not a person receive the Holy Spirit at the time of conversion? Yes, for when a man is saved he is born of the Spirit. But there is a big difference between being born of the Spirit and being baptized in the Spirit. Spiritual birth means spiritual life, but the Baptism of the Holy Spirit is power for development and service. It is possible for a man to take a drink of water to satisfy his thirst, but it is an entirely different matter to be buried, or baptized, in water.

John the Baptist had a true vision of Christ's ministry. He described Jesus not only as the Lamb of God that taketh away the sin of the world but also as the great Baptizer. Christ's mission was not only to redeem humanity from sin but to provide a mighty baptism of power which would give victory in the battle against sin. Before Christ came, only certain individuals received the spirit's anointing for a special ministry. While Jesus was on earth He ministered as God's anointed servant, but His ministry was to be much greater than that beheld by His disciples. It was to go beyond the boundaries of His nation, to all parts of the world, for He was to provide a redemption so complete that every man could receive the mighty anointing of the Holy Spirit through the merits of the shed Blood.

Even the disciples did not receive the Baptism of the Holy Spirit until the work of Christ's redemption was complete. But when He had taken His place at the right hand of the Father every blood-washed child of God could come immediately to

the throne of grace to receive his purchased possession, the Baptism of the Holy Spirit.

The proof that the blood of Christ is our only approach to God in receiving the Holy Spirit is well confirmed in the examples of those who received the Baptism after Jesus was glorified and the Holy Spirit was given. They were new converts who received the Holy Spirit following Philip's revival at Samaria. Paul was a new convert when Ananias was sent to him that he might receive the Holy Spirit. Those of Cornelius' household had just been converted when they received the Baptism in the Holy Spirit. And Paul's question to the Ephesian believers was, simply, "Have ye received the Holy Ghost since ye believed?" The



Word pictures them receiving immediately after the truth of the Baptism was unfolded to them by Paul.

Why do some have the impression that they must tarry indefinitely for this precious gift which places power at their disposal that they might be edified individually, and be made a powerful witness to others? One reason is because they are trying to arrive at a certain level of holiness where they would merit the Holy Spirit. This can never be accomplished, for two reasons. First of all, the Scripture is emphatic concerning the fact that the blood of Christ is our only means of approach to God. The second reason is that we can never merit the Holy Spirit because it is a gift.

The repeated emphasis on the word *gift* is not just a play of words in the Scripture. It is of tremendous importance that we realize that the Baptism of the Spirit is a gift. A gift is something given to me, not a reward for my labor. If I

have earned it, it is not a gift. Suppose a friend were to say to me, "I have purchased for you a lovely new Bible because I love you and feel that it will help you in your ministry; it is a gift, and I want you to come and receive it." Then if I were to offer my friend a dime or a dollar as part payment, would he not be offended? Would I not violate his act of love if I offered to pay for what he had purchased as a gift on the basis of his love for me and his concern for my ministry?

In Hebrews 4:14-16 Paul gives us the authority for our approach to God in obtaining our spiritual power, and we are urged to come *boldly* to the Throne of Grace. You cannot come to a Throne of justice, or you would be condemned. You cannot come with boldness if your eyes are on your own life. If your eyes are upon your failures, turn your eyes upon Jesus instead. Behold the blood shed to cleanse every stain, all sin, *now*.

How long did it take the dying thief to confess his sins? If the blood of Jesus could cleanse such a sinner in a moment of time and make him ready for heaven, that same blood can cleanse the child of God this very moment and make him a fit candidate for receiving the Holy Spirit. How could God give the Holy Spirit to those of Cornelius' household when they were just new converts? Because they had obtained cleansing from sin and a standing at the Throne through the merits of the shed blood of Christ. I am not forgetting what God has to say about the walk of holiness, but my purpose in this message is to show clearly that the Christian's only approach to the Throne of God to receive the gift of the Holy Spirit is the blood of Jesus.

Since the Holy Spirit is given as a gift, it eliminates all pride in feeling that it has been achieved through human endeavor. If the Baptism were received as a reward for human attainment the receiver would have a tendency to glory in his own achievement; but since it is a gift the one who receives should be humbly grateful for it and feel sincerely responsible to use it as the Donor intended.

But how is one to receive this gift? James 1:6, 7 gives us the answer: "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." We must ask for this gift in faith. Begging and pleading does not bring faith. "Faith cometh by hearing, and hearing by the Word of God." The Word of God reveals Christ; it reveals God's plan for our lives, and as we know the Word we move with confidence into His presence, knowing that we are asking in accordance with His will.

(Continued on page thirteen)

This is the second in a series of three articles by Evangelist Willard T. Cantelon. The first appeared last week.

Releasing Prisoners, His Specialty

HAZEL THOMSON

● IT HAPPENED in a penitentiary hospital in Chicago. The patient, a victim of a brawl with the police, and a slave to drink and dope, was being visited by the penitentiary chaplain. Feeling dejected, hopeless, and very sorry for himself, the hoodlum began to show interest when the chaplain told the story of a man in similar circumstances.

"But the Lord graciously saved that man," continued the chaplain, "and cleaned up his wretched life. You'd never recognize that fellow today."

Looking the chaplain straight in the eye, he commented doubtfully, "That's too fantastic to believe. I'll not believe it until I see that man."

It was a glorious moment in the chaplain's experience when, pointing to his 250 pound, 6 foot 3 inch frame, he said, "I am that man!"

The convict saw . . . and believed, but not before a deep soul-conviction had stirred his sinful life. Leaping out of his bed, despite the bullet in his stomach, he cried, "If Jesus Christ can do that for you, I want Him for my Savior, too."

The transformation took place immediately, and he became a forceful testimony for the Lord in that prison.

This is only one of numerous such experiences in the life of Louis R. King, chaplain in the Bridewell House of Correction. Ever since his own conversion behind prison bars a few years ago, King has had a passion for releasing prisoners bound by sin.

With a conglomerate population of 2700 convicts, Chaplain King has had a ripe and busy field since September 1, 1949. Under the sponsorship of the Midwest Area of the National Association of Evangelicals, he has been a powerful instrument in leading prisoners to Christ and in establishing daily Bible classes.

A former jazz-band leader and trumpet player, King ranked as a national top-notch band leader, according to Walter Winchell a few years ago. He wanted to organize a band of converted musicians at the prison, to play nothing but hymns.

King had the converts, and he had the hymns, but he did not have the instruments. What to do?

Undaunted by obstacles, the chaplain marched to Lyon and Healy, Chicago's foremost music corporation. Nothing encouraging developed from that call until he was about ready to depart.

"Would eight wind instruments do you any good?" asked the manager.

"Praise the Lord," came King's favorite response.

Encouraged, he headed for the Wurlitzer Co., where the interview looked discouraging. But before he left he was given an equal number of instruments.

He now had his band, and such an impact has been made through this musical uplift within prison walls that the American Broadcast-

ing Company has offered them an hour's air time each week.

One day when the Chaplain was praying with the warden for a piano, he looked up to see the name of the Kimball Piano Co. across the street. It was the answer! Not only did he get his request of a piano, but the president promised him a Hammond organ for the chapel after its remodeling. Renovated for the first time in 40 years, the remodeled chapel is now awaiting the arrival of the promised organ.

All this and numerous other reforms have been instigated by this indomitable chaplain, that captive men and women may be released from sin and utilized for Jesus Christ.

Born 39 years ago in a strict, orthodox Jewish home at Scarsdale, New York, Louis King became a victim of infantile paralysis at the age of four. He spent the next nine years in a hospital and was considered a hopeless cripple. During that period, however, he was able to complete schooling to his third year in high school, learning to write with a pencil in his mouth. Gradually he began to show slight improvement, but his growth had been so retarded that at the age of 17 he weighed only 90 pounds and was not quite four feet tall. Today his husky physique is a miracle in itself, with a useless arm as the only evidence of past handicaps.

Studying for five years in Hebrew schools, he was preparing to become a rabbi and follow

the profession of his prominent grandfather in Europe. But he tired of religious ritualism and entered Columbia University, graduating with a B.A. degree. After this he organized a jazz band and played his trumpet for 12 years.

Becoming a drug addict with its inevitable associations, he eventually found himself behind prison bars. When he was wanting to "end it all" he was visited by a preacher whose quoting of John 3:16 sent such a surge of conviction into his soul that he dropped to the floor, and the miracle happened that changed his whole outlook in life.

During the two remaining years of his prison sentence, Louis King became the means of releasing over 300 sin-bound prisoners from Satan's chains, through his witnessing and Bible teaching.

After he had come to Chicago to prepare himself for Christian service at the Moody Bible Institute, he became chaplain at Bridewell under the N.A.E.

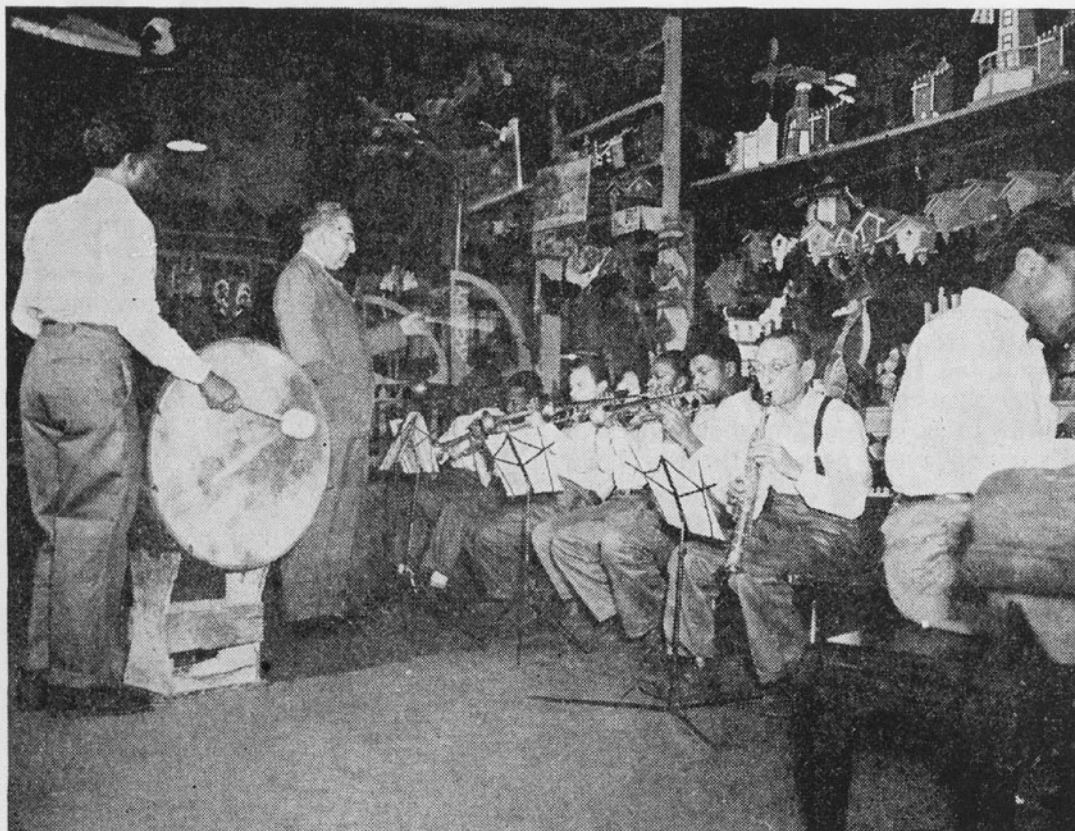
Conversions have followed his steps everywhere.

One day as he was witnessing to a colored boy, a guard standing nearby "listened in." When King was through the guard asked, "Does all this you are saying go for someone like me?"

Of course, the chaplain was happy to tell him that God is no respecter of persons—that "all have sinned" and need His salvation.

The guard dropped to his knees and said, "Pray for me." Later on that day when they met, the guard testified, "From now on I'm going to do right with the men and right with my job, for Jesus Christ has just done right with me."

Louis King, together with his Christian wife, is ever alert to the task of releasing sin-bound souls, whether behind or outside the prison bars.



A section of Chaplain King's band in Bridewell House of Correction, Chicago, which played carols during the Christmas season. (Photo courtesy Sun-Times, Chicago.)

Sunday School Lesson

by Ernest S. Williams

THE GOOD SHEPHERD

Lesson for February 26

Lesson Text: John 10:7-16.

● THE TIME of giving the parable of our lesson was "the feast of the dedication, and it was winter." v. 22. This takes us back to the time of the Maccabees, who fought so vigorously in defense of Jerusalem and its worship in the days following the ministry of Malachi. In the Apocrypha we read of the cleansing and rededication of the Temple under the Maccabees. It states: "They kept the dedication of the altar eight days: and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise . . . thus was there very great gladness among the people, for that the reproach of the heathen was put away." The event was commemorated by "the feast of the dedication."

The weather was probably inclement at the time when Jesus spoke the words of the parable; we read, "And Jesus walked in the temple, in Solomon's porch," and no doubt He was taking refuge in Solomon's porch to protect Himself from the weather. What a fitting setting for a discourse on "the sheepfold" and "the Shepherd."

1. THE WARNING IN THE PARABLE

This parable is found in verses 1-6. It begins with a warning. There is only one sheepfold, and only one door. The door is Christ. v. 7. "For there is none other name under heaven, given among men, whereby we must be saved." Acts 4:12. "To him the porter openeth." The Porter evidently refers to the Holy Spirit. v. 3. Is this not a warning against false shepherds, or mere hirelings? It is Christ whom the Spirit honors. It is those who come in Christ's name and spirit that the Holy Spirit witnesses to. Any who would try to get into the fold in any way other than through Christ are thieves and robbers who come to destroy, rather than to feed and care for the sheep. v. 10.

When Jesus said, "All that ever came before me are thieves and robbers," He probably referred to those who had come claiming to be Messiah, or a deliverer, among which may have been Theudas, and Judas of Galilee. Acts 5:36, 37. He referred to false shepherds as "thieves and robbers" who "cared not for the sheep." How different was He. The Porter, the Holy Spirit, opened unto Him. "Never man spake like this man." John 7:46. "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10:38. Jesus did works which no other man ever had done (John 15:24) because God gave not the Spirit by measure unto Him. John 3:34.

2. TWO CONTRASTED PERSONALITIES

"The thief cometh not but for to steal, and to kill, and to destroy: I am come that they

might have life and that they might have it more abundantly." v. 10. What a contrast! Whatever instruments he might use, Satan is the outstanding thief and destroyer. He is said to have been "a murderer from the beginning." John 8:44. He inspired Cain to kill his brother. Gen. 4:8. By the time Noah was born the earth had become filled with violence. Gen. 6:11. In the Word we are told what is the spirit of murder. "Who-soever hateth his brother is a murderer." 1 John 3:15. To carry in our heart a spirit of hatred is to carry the spirit of murder. And what is the result of such? "Ye know that no murderer hath eternal life abiding in him." If we are plagued with a non-forgiving spirit we need to get to God lest we be barred from heaven's door when we seek to enter.

Satan also is the arch thief and destroyer, snatching from us virtue, truthfulness, and every quality that makes man upright; destroying peace, harmony, love, and every quality which ministers to man's highest happiness and welfare. How he tried to wreck the life of Jesus in the temptation. Matt. 4. What wrecks we see everywhere as the fruit of his influence. Behold him stealing into the garden of bliss and cunningly inducing our first parents to sin (Gen. 3:1), and behold the sad results. Man was driven from the garden (Gen. 3:24) bringing sin and death to all mankind. Rom. 5:12; 6:23.

In contrast to Satan is our Savior, "the good shepherd." Jesus came to earth "that he might destroy the works of the devil" (1 John 3:8), restore fallen man to fellowship with God (2 Cor. 5:19), forgive all transgression and give assurance of peace (Rom. 5:1), and finally bring man to a desired end, the glory of God and eternity in heaven. John 14:1. Wonderful Savior! Wonderful shepherd!

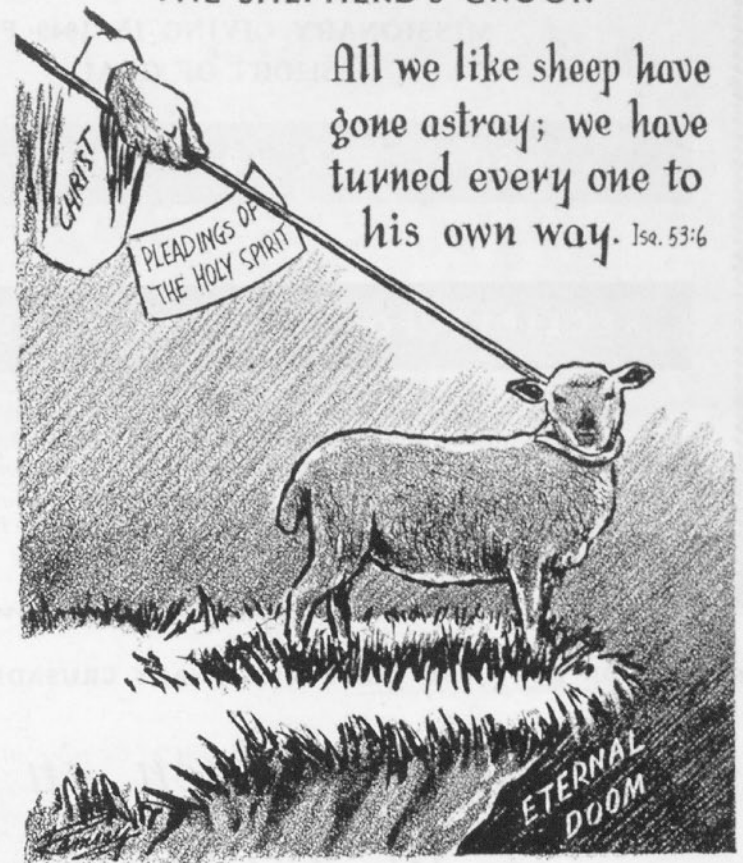
The Shepherd not only saves, He also keeps. A good shepherd stays with his flock. David proved himself a good shepherd when he defended his father's flock from the lion and the bear. 1 Sam. 17:34, 35. Is he not a type of Christ? David was willing to risk his life for the sheep; Jesus gave His life for His sheep. John 10:11. It is thus that He becomes the door of salvation. By Him believers enter in. v. 7.

3. THE SHEPHERD OF THE INDIVIDUAL

It is not enough that we believe Christ died for our sins. We need more than to consent that He walks among His people. Rev. 2:1. We

THE SHEPHERD'S CROOK

All we like sheep have gone astray; we have turned every one to his own way. Isa. 53:6



need appropriating faith that can say, "The Lord is my shepherd; He walks with me; He cares for me." It is this personal interest and fellowship that Jesus is seeking to teach. He is the good shepherd, and the door which leads the sheep into the sheepfold. He is the One that always goes before when He "leadeth them out." v. 3. Out of what? Adam Clarke says, "He leads them out of themselves to Christ, out of the follies and amusements of the world into the path of Christian holiness—into the kingdom and glory of God."

Jesus loved the Church and gave Himself for it. But He loves us as individuals. "He calleth his own sheep by name." v. 3. Believer in Christ, Jesus has an individual interest in you. He knows all about you. Trust Him. He will never leave you.

THIS WEEK'S LESSON

Lesson for February 19: The Light of the World. Lesson Text: John 9:1-15.

CHRISTIANITY—JAPAN'S HOPE

Hisato Ichimada, Governor of the Bank of Japan, is an economist whose whole life has been given to the management of capital and the study of finances; but he sees Christianity as Japan's only hope of recovery. He states:

"Japan's independence is solely dependent upon international peace, and I believe democracy in the true sense must be established here to contribute to the attainment of peace. This goal can only be reached by the introduction of the Christian spirit. . . . All in all, I believe it is decidedly necessary for the realization of true democracy in Japan that we propagate Christianity widely. It is in this sense that I am assisting as much as possible the Christian churches, universities, and other Christian movements."

MISSIONARY GIVING IN 1949 FALLS SHORT OF GOAL

GOAL FOR 1949 \$2,400,000

RECEIPTS FOR 1949 \$1,975,517

When final tabulations were made on Foreign Missions receipts for 1949 it was found that the income was considerably below the goal. As a result of the failure to reach the goal many projects and advances that had been scheduled could not be undertaken.

Let us pray together that all will be able to give more generously toward the spread of the gospel in 1950. Send all foreign missionary offerings to Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

REPORT ON BOYS AND GIRLS MISSIONARY CRUSADE

Increase Seen in Size of BGMC Offerings

● JANUARY 26—Bookkeepers in the Foreign Missions Department have noticed a definite increase in the size of Boys and Girls Missionary Crusade offerings during the past few weeks. "At first offerings were quite small, but now many sizable amounts are being received, and the offering average is climbing steadily," one of the bookkeepers volunteered today. The books show that several literature projects, including some translation work on hymnals and tracts, have already been made possible through funds provided by the boys and girls. Although BGMC is jointly sponsored by the Sunday School and Foreign Missions Departments, crusade offerings are sent direct to the Foreign Missions Department. The bookkeepers have occasion to keep rather close tab on the giving.

To date \$2,782.08 has come in from the boys and girls. It is only about ten weeks since the offering total for the BGMC amounted to only eighty-some-odd dollars. Bookkeepers and a few others were shaking their heads then and saying, "It will never work," but it is working, thanks to the vision and openheartedness of the boys and girls of our fellowship, and the splendid co-operation of pastors, superintendents, teachers, leaders, and no doubt some mothers and daddies.

It was only last year that the boys and girls of our fellowship were assigned the financing of the missionary literature program of the Assemblies of God. BGMC was introduced during the Missionary Rally of the National Sunday School Convention in March; however, the endeavor was not put into operation until after General Council in September. Our fellowship has never been able to provide foreign fields with a sufficient amount of full-gospel literature

in English, and the various languages and dialects. BGMC is an attempt to establish a gospel literature life-line and to keep Gospel portions and pieces moving toward new converts and the unevangelized.

Individual wooden barrels are furnished (without charge) to boys and girls through the Sunday School. Once a month the pupils return their barrels to Sunday School where they are emptied. The barrels are returned to the boys and girls, and the total offering from the barrels is sent to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri (with the regular church missionary offering), designated for the BGMC.

"... and a little child shall lead them." The boys and girls may show the *grownups* a few things about giving during the months to come. We suggest that you keep your eyes upon them. For instance, here is a report, selected at random, that is an eye opener to say the least: "When the barrels were returned the first time after having been out a month, we received \$20.47 from thirty barrels. The second time we received \$20.50." If those thirty boys and girls (of the Oskaloosa, Iowa Assembly) continue to give at that rate, at the end of the year they will have averaged \$8.18 per capita. The fellowship's per capita adult giving for the calendar year 1948 was \$7.56 and for 1949 slightly less. Foreign Missions executives pray for the day when adults will catch the vision of spreading the gospel and will increase their per capita giving.

The boys and girls who set the fine record above were of the Oskaloosa Junior Church. Their director, Mrs. Max Johnson, has written further regarding the group and the Crusade: "We have a Junior Church in the basement

chapel following our Sunday School. We do not have seating capacity to take care of the boys and girls in the auditorium during the Sunday morning worship service. When we received the *Missionary Challenge* introducing the great Crusade we knew the children would be happy over the project because they had always been interested in missionary stories. Before our barrels arrived we had one of our workers who does some art work to present the project to the children by drawing pictures on the board, illustrating the barrels and how the offerings would be cared for and used. The children could hardly wait until the barrels arrived. We are so thrilled about the two offerings! *We want to tell others that boys and girls love to give and will give and especially if they know that a project belongs to them.* All of the boys and girls in our group could tell you all about the BGMC, where the money goes, how it is used, etc."

Doubtless there are other groups with just as good a showing as the Oskaloosa group. Their efforts are appreciated.

Schools from thirty-nine of the districts of our fellowship have fallen in line in support of the BGMC. In the last twenty-six days there have been requests for barrels from forty-four new Sunday Schools, bringing the total number of schools participating up to 409. Only 559 barrels are left from the two 10,000-barrel orders. A third order of 10,000 barrels was dispatched several days ago. When all of the Crusade groups have had a chance to get under way those guiding the program are expecting to see monthly receipts going into several thousand dollars. Some of the children may not be able to put much into their banks, but added together those pennies, nickels, and dimes will mean that thousands will have the gospel, should Christ tarry, who would not have it otherwise.

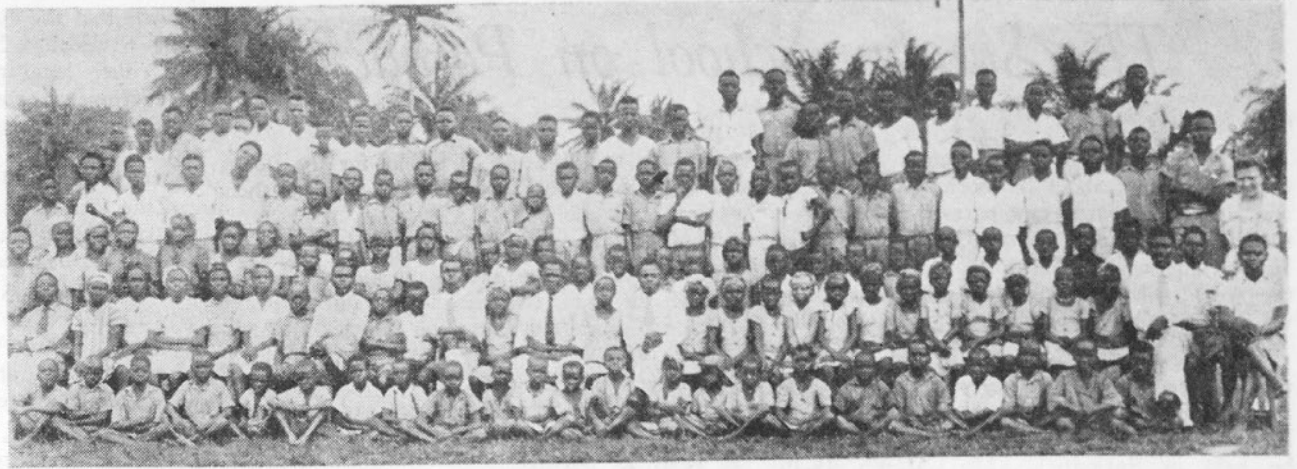
From every corner where our missionaries are laboring comes the plea for literature—tracts, gospel portions, Bibles, New Testaments, Sunday School papers, etc. One missionary has written: "There is no limit to the amount of literature we can use."

A Christian official of India recently urged the missionaries to help teach the Indians to read, but he added these significant words: "It is not enough to teach them to read. They must have the written Word of God so that what they read will be a blessing rather than a curse to them." Literacy is on the increase, but much that the people will be reading will be a curse to them. Communists and cults are working hard to indoctrinate the peoples of the world with their teachings. The Word and gospel literature may be effectual antidotes for those who have already received the poisons, but it is to the advantage of the peoples of the world, and we believe in the will of God, that the gospel message be used as a preventive agent rather than as a curative agent only.

If your Sunday School has not yet gotten behind the BGMC, why not write to the Sunday School Department, 434 West Pacific Street, Springfield 1, Missouri for an application for membership. The Sunday School Department will be glad to send you enough barrels so that each of your boys and girls may have one. Give your boys and girls an opportunity to share in the blessing of getting the gospel message to those who stand so much in need of it.—R.M.E.

**ELEMENTARY
MISSION SCHOOL**

Students and teachers of our elementary mission school at Ikat Ekpen, Calabar Province, Nigeria. Eight grades are taught. Thirty-nine students were graduated from the school this past year. Of the number two have been called to the ministry, ten want to teach, and nine plan to attend Bible School.



“God Did the Work”

Miss Elsie Weber, Nigeria

● THIS PAST YEAR has been a good year for our elementary school in the Calabar Province. A number of students have been won to the Lord.

Each Wednesday morning during the school year we had an evangelistic service. The services were most fruitful. One Wednesday morning just before school closed a Visual Aid story on the Philippian Jailor was given. At the close of that service eleven boys and one girl came to the front for salvation. After a time of prayer some of the boys got up from the altar. There were tear-stained faces, but no expressions of joy. One of the boys was asked if the Lord had met him. He replied, “I have nothing to say except that I want to

pray more.” It seemed to be what all of them wanted to do, so we let them remain longer for prayer. Tears continued to flow freely, and expressions on uplifted faces began to change. The battles raged for about three hours, and then came victory.

One individual asked if the teachers contributed anything to the service. The reply was: “They did not have to contribute anything. God did the work. They just prayed too.”

Two of the thirty-nine members of the graduating class have calls to the ministry, ten want to serve the Lord as teachers, and nine plan to attend Bible School.

sible the use of a slide projector as well as many other helps and conveniences.

Don't forget to pray for us.

Yours,

John and Earlene Garlock.

NEWS NOTES

On December 27 the APO in Tokyo burned. Sacks of letters and parcels were destroyed. Should anything pertaining to Japan be unacknowledged it may be because of the fire.

Mr. and Mrs. David Nyien sailed for Malaya on January 26.

Mr. and Mrs. Everett G. Hale, missionaries to Bolivia, returned to the States on January 21.

Mr. and Mrs. T. Kermit Jeffrey, missionaries to Argentina, returned home in December.

Mr. and Mrs. Arthur E. Wilson sailed for Dahomey, West Africa, the middle of January.

Margaret Brown sailed for Indonesia on January 22.

The Ambassador II returned on January 28 from its flight to Africa. Council missionaries on board from Africa were: Elsie H. Weber, Nigeria; Irene E. Crane, Nigeria; L. May Garner, Nigeria; Henry I. Dahlberg, Upper Volta; and Mabel M. Schaefer, Upper Volta. One Springfield business woman made the round trip. Six non-Council passengers were brought home from Africa. Two passengers were picked up in Florida.

John Garlocks in Africa

The following letter from Mr. and Mrs. John Garlock was clipped from *The Kansas Fellowship News*. It tells of the Garlocks safe arrival on the field.

Mt. Tabor Mission
Basutoland, South Africa
December 29, 1949

Dear Brother Greisen:

Greetings from the wild and desolate beauty of Basutoland.

We arrived here on December 4, having crossed land and sea with no major catastrophies. Brother and Sister Kast (from Switzerland) who have been located on this station for 12 years, had a welcome service ready and waiting for us. Various national chiefs were on hand to extend a welcome, and some of the national Christians from the outstations had walked as far as 65 miles over the mountains in order to

greet us. During the first few days we were brought several gifts as tokens of welcome, and we could not help being touched as we received eggs, onions, a 2 shilling piece, and even a chicken. These things meant a very great sacrifice for the givers, as there has been a serious drought in this country, and food is really pretty scarce.

Our real purpose in being at this particular station is to learn the language. Thousands of Sesuto-speaking workers are in the mines in Johannesburg and elsewhere, with no Pentecostal testimony among them. There are 60,000 of them in Johannesburg alone.

It would be difficult to learn the language in the larger cities, but with Sesuto being spoken all around us, some of it is bound to soak in.

I cannot refrain from mentioning again how very much we appreciate the contribution from the Kansas District in providing a fine electric plant for our house trailer. It will make pos-



Mrs. Arthur E. Wilson
Dahomey



Arthur E. Wilson
Dahomey

The Sunday School on Parade

Not very often does the Sunday School let the world know about its work. And yet it is one of the most important parts of the greatest force on earth—the Church of Jesus Christ. If we could only demonstrate to the people of the world what the Sunday School is doing we could interest more of them in its program.

The Sunday School will be on parade—demonstrated before the eyes of the city of Springfield and the whole nation—during the Eighth National Sunday School Convention to be held in Springfield, Mo., March 15-19. Springfield will be filled with convention visitors; that is why this time has been chosen for a great inter-church Sunday School parade which will embrace the churches of the various denominations throughout the city and county.

Thousands of Sunday School boys and girls, and older folk too, will march through the streets of Springfield carrying their Bibles. Bands, orchestras, church choirs, music of all kinds will be sprinkled along the parade route, together with beautiful floats depicting Bible stories and Bible themes.

The series of floats telling "The Story of the Bible," and illustrating how the Bible has come to us, will be presented by merchants of the city. Churches who enter floats will be presenting various stories from the Bible, or related Bible themes.

Those who expect to come to the Sunday School Convention as delegates or visitors should begin making plans now to take part in the Sunday School parade. Groups of delegates and visitors should march together, bearing a sign telling what section of the country they represent. Some churches or districts may wish to enter floats in the parade, and preparation for the floats should be made, as far as possible, before coming to Springfield. Signs can be prepared, rolled, and brought along, and may save a last-minute rush after arrival in Springfield. Other features might be pre-arranged to simplify the task of constructing a float.

The Parade Committee is making arrange-

ments for the securing of trucks for the floats, and these will be allocated to those desiring them as far as possible.

If you are planning to organize a walking unit, or to present music or a float in the parade, be sure to write full details to the Parade Committee, attention Hart R. Armstrong, 434 W. Pacific Street, Springfield 1, Mo. Every unit in the parade must be approved and a parade number issued, so it is important to let the Parade Committee know as early as possible.

MYRON TAYLOR RESIGNS AS ENVOY TO THE VATICAN

Partial victory for the forces of evangelical Christianity was won recently when President Harry Truman accepted the resignation of Myron Taylor as his special envoy to the Vatican. Mr. Taylor has held the office under both the Roosevelt and Truman administrations, despite the repeated and vigorous protests of all the principal evangelical denominations in America. The protests have sprung from the feeling that the maintenance of an envoy to the Roman Catholic Vatican state is a violation of the Biblical and democratic concepts of separation of church and state.

The announcement of Taylor's resignation followed on the heels of a protest meeting called at the Wardman Park Hotel, Tuesday, January 17, by the Commission on Christian Liberty of the National Association of Evangelicals, and attended by a number of outstanding national Protestant leaders.

"Apparently our protest climaxed the long series of demands by Protestants that this unholy relationship between our government and the Papacy be terminated," commented Frederick C. Fowler, Commission Chairman. Text of the resolution acted upon at the above-mentioned meeting was as follows:

"RESOLVED THAT, since the Protestant

forces in America have seen no evidence to indicate that the appointment of Myron Taylor as the President's Special Envoy to the Vatican is either legal or of value to the American Government; but, to the contrary, his complete ignorance of even the religious bodies of Italy that came to light when he confessed to a committee in Rome that he had never heard of the Waldensians, a Protestant body active in Italy for centuries before the reformation, causes serious question of his personal qualifications; and

"THAT, now that his inability to solve or make any effort to solve the problems arising from Roman Catholic persecution of American and Italian Protestants in Italy is evident;

"We therefore, again insist on the dissolution of the alleged American legation at the Vatican and the immediate recall of its head, Myron Taylor, Special Envoy of the President." (Signed by Frederick C. Fowler, Chairman, and Frank B. Gigliotti, Vice-Chairman, N. A. E. Commission on Christian Liberty.)

"That something brought about a change in plans is indicated by the fact that, as late as Monday, Myron Taylor maintained that he would *not* resign his appointment to the Vatican," continued Dr. Fowler. "From other sources we have learned that his return trip was already planned. After our meeting on Tuesday, Mr. Taylor, for undisclosed reasons and in complete variance with his statement forty-eight hours earlier, submitted his resignation, and it was accepted by the President." He concluded by saying, "While this is a victory, it is only one battle in a war. No plans have been announced to replace Mr. Taylor, but it may be confidently expected that enormous pressure will be exerted by the Vatican to bring this about."

Clyde W. Taylor, N.A.E. Secretary of Affairs in Washington, stressed, "In order to counteract Catholic pressure, Christian leaders and their constituents should send wires and letters at once, congratulating President Truman for accepting the resignation and urging him to completely dissolve the mission to the Vatican."

THE MESSAGE OF THIS HOUR

(Continued from page three)

At a great convention, a speaker had been engaged who was highly publicized and widely advertised: indeed, the public felt he was the man of the hour. Just before he brought the opening address, a dear old saint of God was called upon to lead in prayer. "O God," he prayed, "Thou hast brought Thy servant, our brother, to minister to us. Now Lord, blot him out and reveal Thyself."

We would see Jesus! Jesus Christ the only Savior. "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him." Heb. 7:24, 25. John Newton was born in London in 1725. His mother, a devout Christian, died when he was a lad of seven; his father was a sea captain. At a very early age, John was taken out by his father to follow the way of the sea. As he grew older, he learned sin and its depths. But one night, after years of exceeding sinfulness, a terrible storm caused him to cry out to God for mercy. In answer to his mother's prayers he was wonderfully saved and later he became a preacher of the gospel. Reading in 1 Cor.



A missionary "float" in the 1948 parade. There will be another parade during the eighth National Sunday School Convention at Springfield, Mo., March 15 to 19.

The Best Investment

YOUTH . . . consecrated . . . trained . . . on fire!

A. B. Simpson said:

"If someone were to give me a sum of money that he wanted to be used for real missionary work, and asked me whether it should be sent directly to the foreign field or used in a Christian school for the training of missionaries, I would unhesitatingly place the money in the school for the training of young lives that it might later be multiplied in consecrated missionary service through the years."

In its work of training ministers, missionaries, and Christian workers, Central Bible Institute has found it necessary to engage in a costly expansion program. New class rooms and dormitories have had to be erected. The library has been enlarged. The faculty has been increased in number. This places us in the position of being greatly in need of added finances.

Donations, both large and small, are especially needed. Kindly pray with us about this urgent need. This is an opportunity to put your money in the nail-scarred Hands and watch it work for God.

LIVING ENDOWMENTS

Since our school is not endowed in the usual manner, we have set up a plan called **Living Endowment Fellowship**. Anyone may participate by presenting his name for membership and giving any amount from one dollar up, per year. Special **Living Endowment Fellowship Certificates** will be issued to participants.

ANNUITIES

There are friends who desire to give a gift to the Lord's work, but at the same time are dependent upon the money for an income for life. In such cases we recommend General Council **Annuities** which bear a high rate of interest. Money so invested is not returnable but this is an excellent form of investment for older people who must have a steady and reliable income for life. This is a golden opportunity for age to invest in youth with a message of life!

WE WILL GLADLY SEND FULL INFORMATION. PLEASE WRITE TODAY.
CENTRAL BIBLE INSTITUTE, 3000 N. GRANT, SPRINGFIELD, MO.

15:10 one day, he was inspired to write the grand hymn,

"Amazing grace, how sweet the sound,
That saved a wretch like me.
I once was lost, but now am found,
Was blind but now I see."

When he was eighty years of age, he was advised to retire from the ministry. Said John Newton, "What, shall this old blasphemer retire while yet he can speak?" Shortly before his death, his mind was quite feeble, but two things he remembered well, and he kept repeating, "I was a great sinner, but I have a great Savior." What a wonderful Savior is Jesus!

We would see Jesus, the Great Physician. He is the same yesterday, and today, and for ever. Lion of the tribe of Judah; our Healer, Emancipator, Deliverer!

We would see Jesus, the mighty Baptizer with the Holy Ghost. He said, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

We would see Jesus, the soon coming King! The angels said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go." Acts 1:11. Friends, we are closer to the great event of His advent than we realize. We need a greater anticipation of the descending of the Lord Jesus Christ from heaven with a shout, with the voice of the archangel, and with the trump of God.

Heaven will be heaven, primarily, not be-

cause of streets of gold and gates of pearl, but because CHRIST is there. He is the CENTRAL PERSONAGE; the LAMB is the light thereof. "I go to prepare a place for you." He is the builder and architect. The glories reserved for the Blood-washed will be ours only because Jesus paid it all. Some are of the opinion that when we get to heaven we shall pay homage to Wesley, and render tribute to Moody, and give honor to other saints who have been greatly used of God. But the Spirit would make us to know that, though indeed crowns shall be given, gladly will we cast them before HIM! "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and CAST THEIR CROWNS BEFORE THE THRONE, saying, THOU art worthy, O Lord, to receive glory and honor and power." Rev. 4:10,11. His is the kingdom, and the power, and the glory, forever. With joy shall the great and small give Him ALL the praise, for HE ALONE is worthy!

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and

worshiped Him that liveth for ever and ever." Rev. 5:11-14.

"The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down, and the LORD ALONE SHALL BE EXALTED IN THAT DAY." May He alone be honored and exalted TODAY.

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

Pentecostal Radio Evangelism

WILFRED A. BROWN

● THE MESSAGE that Christ died for our sins plus the truth of His glorious resurrection is the world's only hope and our only hope. Thus it is that the message of Twentieth Century evangelism is exactly the same as it has been since the first Easter Sunday. This is the gospel that really works.

The gospel is to be proclaimed to "every creature." As long as one community in our country is unevangelized, as long as one town in the foreign field is without the Christian testimony, and as long as one soul in the world is without the knowledge of this message, we must pledge ourselves with unremitting zeal to push this battle to the gates in high and holy endeavor to win souls to Christ.

To accomplish this God has placed at our disposal the mighty power of the Baptism of the Holy Spirit. We have learned that the energy of the Holy Spirit is the force that makes evangelism effective. This atmosphere where God's presence is so real, tends to bring souls to a hungry realization of their need for the gospel.

Beginning Easter Sunday, April 9, the General Council will launch a new radio program, half an hour in length, to be known as REVIVALTIME. As the title suggests, this program will lay stress on the broadcasting of the gospel message. It is felt that, accompanied by tried and true gospel hymns and up-to-date testimonies, all with a generous measure of the Spirit's working and presence, this type of ministry will be used of God in the winning of many souls.

Some of us were present at the cutting of the first transcription of this new broadcast. When we sensed the zealous spirit in which Brother Steelberg delivered the gospel message, our enthusiasm for the program rose high indeed. The choir was so blessed by the touch of God that they broke out in loud "Amens" during the radio practice. Even our highly efficient engineer broke into a broad grin and commented that this was the kind of broadcast we were made for.

We believe you will like REVIVALTIME. May we depend on you for your prayers and gifts that this great ministry may be mightily used of God?

OUR HOME FRONTIERS

ALASKA...RURAL AREAS...DEAF-MUTES
JEWS...PIONEER FIELDS...PRISONERS
FOREIGN LANGUAGE GROUPS IN U. S. A.
AMERICAN INDIANS

Send all offerings for this work to the
HOME MISSIONS DEPARTMENT

Fred Vogler, Director

434 W. Pacific St., Springfield 1, Missouri

AND SO A CHURCH IS BORN

Another testimony to the value of pioneer home missionary work stands in Creswell, Oregon. In less than two years a fine congregation has been established and a new church building completed as the result of the diligent and consecrated efforts of Pastor and Mrs. Ward Woods.

Brother and Sister Woods first contacted one family living in Pruneville, a short distance from Creswell, who opened their home for prayer meetings. The first service was held in January of 1948 with 17 people attending. Brother Woods proposed the question, "What about a Sunday School?" The man of the home replied, "Let's start next Sunday."

The following Sunday 21 attended Sunday School; the next Sunday 34; and the next 36. Thus it grew as God blessed. An average of 75 was reached the first year, and a Gold Crown was awarded this steadily growing Sunday School. The home became very crowded with the attendance running from 80 to 86. "But" Brother Woods explained, "the Lord seemed to place divine partitions between the classes."

Three months after the Woodses arrived in Creswell the District Home Missions Committee enabled them to obtain a double corner lot, and they began building a church. Ten months later they had the first service in their own new building.

The Lord blessed from the beginning. Souls were saved and believers filled with the Holy Spirit. Neighboring pastors and churches took an interest in this home missionary project. Ministers and laymen from nearby came to Creswell to help build.

Finally on November 28 a large congregation gathered in this lovely new church for a fellowship meeting and public dedication. The church was crowded in the afternoon, and in the evening people were turned away. There wasn't even standing room!

Atwood Foster, Superintendent of the Oregon District, who sent in this report, adds this pungent admonition:

"BRETHREN, LET'S CONTINUE TO PROMOTE HOME MISSIONS!"

BEHIND THE BARS

A new avenue of service is rapidly opening to us, and is presenting one of the most gratifying phases of our work. For several months appeals have been coming to us from various parts of our country, from young men "doing time" in the state penitentiaries. They are hungry for the Word of God, and are asking for Bibles, Testaments, and Bible study courses.

The Christian boys in a number of these institutions have banded together to study the Bible, and in some instances to prepare themselves for ministry when they are released. One of the men in each group takes the leadership, and is willing to do his best at conducting the classes, but feels his need of literature and study helps—and, above all, Bibles.

The letters we are receiving from them are most appealing. The hunger of these men for the Word of God pulls hard on one's heart-strings. We want to send them Bibles and helps for their study classes, and yet it is only when funds are sent in to our office for this purpose that we can give any assistance to this work. At the present time our funds are running very low, and we are having to tell the boys that funds are not available to provide the helps they need. Surely some of our Evangel readers will be glad to have a part in providing Bibles and study helps for these young men. The investment will pay large dividends in a widespread ministry among these men who are desperately in earnest about their desire to know more of God, and to prepare themselves to teach their fellow men.

Offerings should be sent quickly, designated for "Prison Work," and addressed to the Home Missions Department (Fred Vogler, Director), 434 W. Pacific St., Springfield 1, Mo.

NEW INDIAN CHURCH

Rolland A. Murphey, pastor of our Indian congregation at Browning, Montana, sends this encouraging report:

"We had our first service in our new church Thanksgiving morning, with over 50 in attendance. It was a very blessed time of worship. Our attendance is on the increase since we began holding services in our church building. We had 41 at Sunday School last Sunday and 53 at night. At prayer meeting last night there were 46 in attendance.

"Our Indians are helping with donations of

money to be used for buying materials for seats, etc. Two weeks ago last Sunday nine were wonderfully saved. Six were older people, two of whom were a medicine man and his wife. The wife was a 'holy woman,' which means she was as one of the chief leaders in the sun worship ceremonies."

GREAT ALL-ALASKA CONVENTION

June 13 to 20 is the week set for the third biennial All-Alaska Convention, to be held this year at Anchorage. Convention time in Alaska is a great event, since distances are so long, and travel so expensive, that many of the missionaries are isolated for months at a time without the joy of fellowship with any other missionaries. So convention week is a great blessing to the missionaries and others who attend.

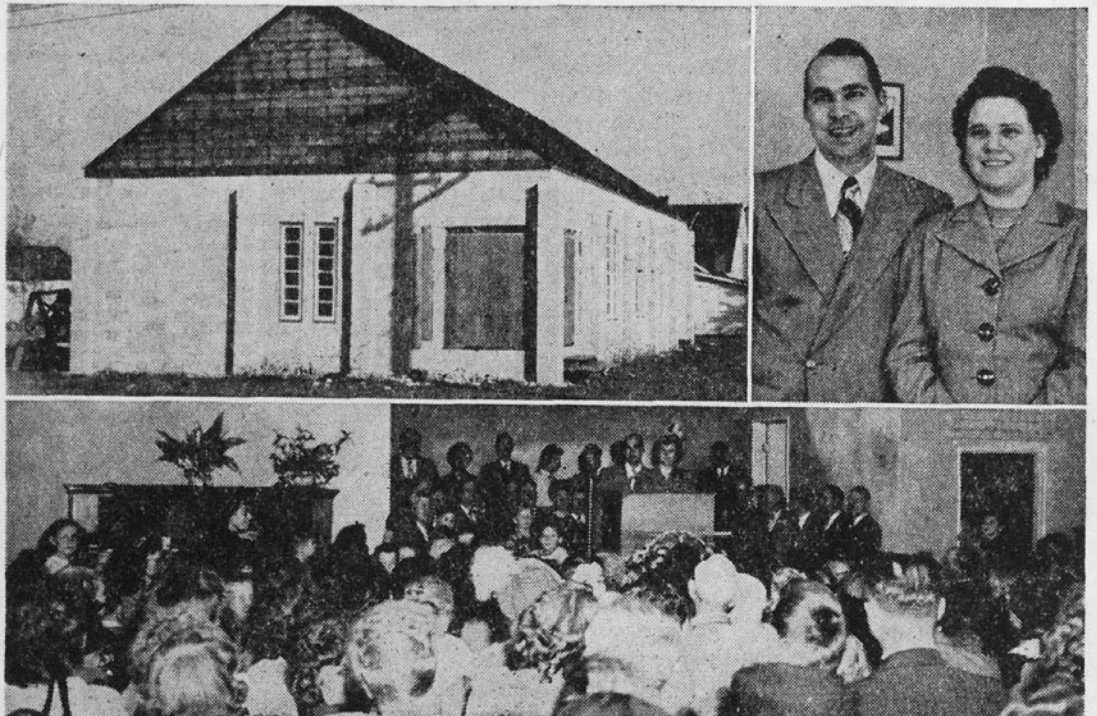
Fred Vogler, Home Missions Director, will be in charge of the convention, and Wesley R. Steelberg, General Superintendent, will be guest speaker. Other ministers and missionaries will be taking part in music, testimonies and speaking. The convention will feature devotional services, business sessions and evangelistic meetings.

It would be greatly appreciated if our Evangel readers would like to help our missionaries with their travel expenses, as the expenses of the meeting will be a real sacrifice for some, and others may find it impossible to attend at all because of the long and expensive journey.

Those desiring to help may send offerings designated "Alaska Travel Fund" to the Home Missions Department (Fred Vogler, Director), 434 W. Pacific St., Springfield 1, Mo.

WINNING THE CHILDREN TO CHRIST

More than 62,000 children are reported to have accepted Christ in 1949 in Child Evangelism classes across the nation, according to Franklin Ellis, acting national director of Child Evangelism Fellowship. This number represents only half of the more than 400 cities where Child Evangelism classes were held.



The new church and congregation at Creswell, Oregon, with their pastors, Brother and Sister Ward Woods.

BELIEVING AND RECEIVING

(Continued from page five)

Faith is not just accepting God's Word as true; it is much more than that. Faith is an act. Any supernatural work is accomplished only through active faith. The Red Sea only parted for Moses when, in obedience to the command of God, he first raised his rod over the raging billows. The River Jordan only parted for Elisha when he, in an act of faith, smote the river with Elijah's mantle. The walls of Jericho fell down *after* the children of Israel had marched in faith. The little woman who had the issue of blood said, "If I can but touch the hem of his garment, I shall be healed." She had faith in her heart when she made her way through the crowd, but she was only healed when she raised her hand in an *act of faith* and touched the hem of the Master's garment.

Jesus said, "If thou shalt believe, thou shalt see the glory of God." He did not say, "Thou shalt see and then believe." When you were saved, you felt the joy of salvation after you believed. Faith comes first, feeling comes after. I believe in feelings. All that is beautiful and worthwhile in life touches the emotions: the music of the symphony, the whisper of a mother, the song of a bird, the laughter of a child, the glory of the sunrise, the majesty of the mountains, and the color of the rainbow: all touch the emotions of man's being. Of course I believe in feelings! But feelings should never be considered above faith. We are not saved by joy, but by faith. Feelings are a by-product of faith because faith is a man's first step toward God in taking Him at His Word and acting upon His promise.

How does this apply in receiving the Holy Spirit? Because receiving the Spirit is an act of faith. John 7:39 says, "But this spake he of the Spirit, which they that *believe* on him should receive." Paul's only question to the Ephesian believers was, "Have ye received the Holy Ghost since ye *believed*?" He asked the Galatian Christians, "Received ye the Spirit by the works of the law, or by the hearing of faith?" The answer is, by faith. Faith is not sitting down helplessly, begging and pleading. It is reading the Word, knowing God's conditions, and meeting them.

In receiving the Baptism of the Holy Spirit, the heart is first cleansed by the blood, and then the body must be presented as a temple in which the Holy Spirit may dwell. Paul manifests no concern whatsoever over God's part of the proposition in baptizing believers. His only concern is that man will meet God's challenge. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies."

The Holy Spirit is gentle. He does not force Himself upon anyone. He occupies that temple of yours only as you make room for Him. That is why the appeal of the Word is to *submit, yield, present*. The mind and the tongue are two members of the body most reluctantly given over to the control of the Spirit. Since the Baptism of the Spirit means, literally, to be immersed or buried in the Spirit, God wants not only our hands and our feet, He wants our minds and our tongues too. He will not take them from you. You must present them to Him.

How may I know that God accepts what I present and that His Spirit occupies my

temple? How did the disciples know on the day of Pentecost? They spoke in other tongues. How did the company with Peter know that the household of Cornelius had received the Baptism? They heard them speak with tongues.

I was preaching along this line a few weeks ago, and a little Episcopalian lady sat in the audience with a hungry heart. She came back to the evening service with this testimony: "As I went about the house after the service today, I repeated over and over, 'If I confess my sins, He is faithful and just to forgive. If I yield myself to the Holy Spirit, He will occupy my temple.' As I continued presenting myself in faith to God as a temple for His Holy Spirit, I soon became filled with His blessing and power; and in faith I lifted my voice, saying, 'Oh, Lord, you can have my voice, too,' and I spoke in other tongues for hours."

Man furnishes the voice; the Spirit supplies the utterance. If man had no part whatever he would no longer be a free moral agent, but would be forced to do something over which he had no control. If the Spirit spoke through men and they had no control, the Spirit would not be leading but rather He would be forcing Himself upon them. The Spirit of God is gentle, and He has come to help, to lead, and to guide.

Speaking in tongues is an act of faith. Paul places tongues, interpretation, prophecy on the same platform as inspired utterance, and we are told that we are to speak according to our proportion of faith. Romans 12:6.

In one of our services on the Coast a husband and wife were sitting on the front row. Tears of blessing poured down the wife's cheeks as the Word was preached. I walked over to her and continued to encourage her to press in by faith and receive. Up till this point her husband had been sitting quiet and unmoved. He had been seeking the Baptism for many years; but as the truth of the Word broke upon his heart he saw the value of faith, and raising his voice in faith he worshipped God in tongues for several hours. He told me later that his life had been changed, and that he was gaining spiritual strength and power daily since he had seen the power of faith in receiving.

THE PREACHER'S THEME

(Continued from page two)

of divine love which they cannot fathom and those heights which they cannot scale. And I have often imagined that the inhabitants of other worlds, unfallen worlds, as they have looked toward this sinful planet, and have considered the fact that God sent His Son to die for the redemption of this wayward member of God's family of worlds, must often have exclaimed, "How marvelous indeed is the love of God!" And this wonder will never cease. It will exist throughout eternity as is evident from what we read in Eph. 2:4-7.

The third thing I suggest is THE MERIT OF VICARIOUS SUFFERING. The sufferings of our Lord were not merited, but they had merit. If they had been merited they would have been without merit. In order that they might have merit it was imperative that they be vicarious in their nature.

I recently read, in a volume written by a Scotch divine who had gone astray doctrinally,

an argument designed to prove that no innocent person can possibly atone for the guilt of a sinner. Every man must pay the penalty of his own sin, or else be freely forgiven without having had any satisfaction of any kind made for his guilt. No man, howsoever innocent a victim he may be, can possibly die, in the sense of affording satisfaction for merited guilt, in the stead of another. The argument appeared to be quite logical; but I found my better judgment rebelling against it for the reason that the Word of God explicitly teaches otherwise. In the Bible we learn that our Lord Jesus "His own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." 1 Peter 2:24.

Various theories have been conceived and expounded as to how God had the penalty of sin paid through the sufferings and death of the Lord Jesus; but in these theories I am no longer greatly interested. Atonement is not just a theory; it is a fact. That there is mystery in the fact, we are all ready, I think, to concede. But the Scripture is clear that Christ "was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."

Intertwined with the theme we are considering is a fourth thing that may well engage the thought of each of us: THE GREAT VALUE OF A HUMAN SOUL. Paul said, "He loved *me* and gave himself for *me*." The inference is that if Paul had been the only living being in this world Christ would have come and died for him. Not only did Christ die for humanity as a whole; He died for each individual. "By the grace of God he tasted death for every man." How great, then, must be the value of a human soul! A single individual may be of little value in the eyes of man, but not so in the eyes of God. There is no gauge by which we can measure the value God places upon the soul that is so accurate as is Calvary. What a phase of the theme, "*Jesus Christ and him crucified*," this is for the preacher to enlarge upon!

A fifth thought is THE CONFIDENCE THE THEME LEADS US TO HAVE IN THE PROMISES AND PROPHECIES OF GOD. The first Messianic prophecy is in Gen. 3:15, and it has been well said that out of this promise stem all the promises and prophecies of a Redeemer. God said that the Seed of the woman should bruise the serpent's head, and Christ came for the purpose of carrying out that plan. He achieved a great victory on the Cross. At the very time when His enemies thought they were achieving success in putting Him to death, and Satan, in all probability, was greatly rejoicing, our Lord was triumphing. It appeared to be defeat, but it was victory. Read carefully Col. 2:13-15, and note the fact that *through the cross our Lord triumphed over principalities and powers*.—"triumphing over them *in it*." And it should be remarked here that if our Lord thus triumphed we must thus triumph too, for the disciple is not above his Master, nor the servant above his Lord. Many fail here. They follow the Lord a part of the way, but not to Calvary. Thus they fall short. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." How far? All the way. And that means to Calvary. Christ could not have risen if He had not



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died, and how can we share His resurrection if we do not share His death?

Promises and prophecies were fulfilled when Christ died, but not all of them. Some remain to be fulfilled. And we can be assured that, since God has carried out a part of the divine plan, He will most certainly carry out the remaining part. God cannot fail. The United Nations may fail as the League of Nations failed, every scheme of man may fail, you may fail and I may fail, all humanity may fail, but God cannot fail. The earth shall yet be filled with the knowledge of the Lord. All nations shall yet worship at His feet. Every knee shall bow to God and every tongue shall confess that Christ is Lord. Violence shall end, war shall cease, wickedness shall be banished, truth shall triumph and peace prevail. This is one of the glad notes he who

preaches "Jesus Christ and him crucified" may well sound, and sound frequently.

And here is a sixth thing that is related to our theme: THE CONDESCENSION OF WHICH REAL GREATNESS IS CAPABLE. That God is great we need not argue. In reality He only is great. And yet, look at Calvary. There, in the person of His Son, one of the Three of the triune God, He endured the agonies of a cruel death. He could have saved Himself; He could have come down from the Cross; He could have hurled thunderbolts at His enemies, and destroyed them on the spot; He could have summoned twelve legions of angels and they would have come in the twinkling of an eye. But He chose to suffer and die. Oh, if divine greatness, the greatness of God, was capable of such humiliation, such marvelous condescension, in order to be helpful, shall any one among us hesitate to

be a servant, to render any kind of menial service by means of which people may be blessed, or the divine will wrought out?

And, finally, very vitally related to our theme, is THE DOCTRINE OF THE RESURRECTION. There are many other things that might be mentioned, and they will suggest themselves to the prayerful thinker. But this one we must not pass by.

That the doctrine of the resurrection sustains a very vital relation to "Jesus Christ and him crucified" is most certain, and should be apparent to all. A dead Christ, even though He died for us, could not possibly save us, or save the world. It was imperative that He rise from the dead after having died. Had He not died He could not have risen; having died it was necessary for us that He rise. We are definitely told that He "was crucified through weakness," but that He "liveth by the power of God" (2 Cor. 13:4), and through that power He is now operating in the church and in the world. And that power, thank God, has been made available for us. It was this power, "the power of Christ," that enabled Paul to triumph over all human weakness and infirmity, and to say, "I can do all things through Christ which strengtheneth me." He said, moreover, "When I am weak then am I strong." Oh, that in this power we may witness for Christ and work for Christ! The Lord save us from all dependence upon mere human ability, or upon human plans or programs, and enable us to lay hold of the might of our living Lord! Then we shall indeed "run and not be weary;" we shall "walk and not faint." Then, in a measure at least, we shall be like Paul.

What a preacher Paul was! I recently had his greatness, and his fidelity as a messenger of God, emphasized by reading Dr. John Eadie's entrancing volume, *Paul the Preacher*, and that lucid and learned work of Dean Farrar, *The Life and Work of Paul*. And I have been praying for all our preachers, that each one in his particular sphere may be true to his trust, as true as Paul was to his, and may be able to say at last, as said the great apostle to the Gentiles, "I have fought a good fight, I have finished my course, I have kept the faith."

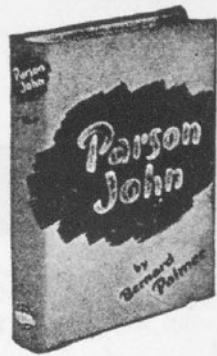
THE "WELFARE STATE"

Says Dr. Bob Shuler, in *Methodist Challenge*: "About a year ago an expression was coined for the political purposes that fit into the 'victory' program of Mr. Truman—'Welfare State.' It is a step ahead of a security state. Hitler's was a welfare state. So was Mussolini's. So is Stalin's. Truman does not propose quite as much 'welfare' as these artists. But a welfare state, stripped of all sham and hypocrisy, is a state that takes over the people and then takes care of them. It guarantees them everything in return for the surrender of their freedom."

A MILLION JEWS IN ISRAEL

The Jewish population of Israel reached 1,000,000 in mid-December, the Jewish Agency announced. This achievement was celebrated throughout the country in conjunction with the festival of Hanukkah (the Feast of Dedication) which occurred at that time.

Out of a million Jews, between 44,000 and 48,000 are Christians. According to Government statistics, the Christian population of Israel has increased by 12,000 or 15,000 since the end of 1948.



Good Reading FOR YOUNG ADULTS

ROOT OUT OF DRY GROUND

By Argye M. Briggs

A magnificent story in plot and execution, packing a genuine message without preaching or moralizing. The story is of Jansie, forced by delinquent parents to beg on city streets, and the story of Crissie, left in Jansie's care as a motherless baby. Cloth binding.

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By J. H. Hunter

When the beautiful Diane Crawford came to Jerusalem, little did she realize the terrifying events in which she was to participate, or the romance, intrigue, and adventure that would follow. Here is a story that reads like a chapter from today's newspaper. Cloth binding.

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Here is a novel of life lived in turbulent years. In this story you will find every emotion you have experienced. The characters are not merely people-of-the-pages—nor are they without problems. You will see in their lives the glorious truth of "all things work together."

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WITHERING GRASS

By Bernard Palmer

This story will help young people to stabilize Christian ambitions and guide them over the danger spots of life. A novel that will carry you to the heights of emotional appeal with characters so carefully portrayed you will find yourself living the story with them.

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NOT MY WILL

By Francena H. Arnold

A strong plot with likeable characters, portraying events in the life of headstrong Eleanor Stewart. This willful young heiress seeks peace in vain until she surrenders her life completely to Christ. A gripping, true-to-life account with a real spiritual message.

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FROM PALMS TO PINES

By Bertha B. Moore

When Senor Bequer of Cuba arrived in Miami to teach Spanish in a language school, he met Elena Elliott the friendly girl at the airways booth. After his conversion and marriage, this unusual novel shows Sam and Elena bound for Cuba to rescue other Catholics.

3 EV 1488 \$1.50

THE THING APPOINTED

By Harold Lindsell

A down-to-earth Christian novel that is sure to appeal to all ages. But especially should it hold particular interest to young men and women who run full-tilt into scheming commercialism today. The answer to this problem is found in the lives of these young people. Cloth.

3 EV 2707 \$1.75

THE WAY OF THE WILDERNESS

By Mary McClellan

One particular, "prayed-for" sermon settled the eternal destinies of Gene Wilson and Jen Downing, ringleaders of a "gang". The gang was transformed into a constructive force in the community. You will enjoy following each personality and finding out their solutions.

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PARSON JOHN

By Bernard Palmer

This book is a great stage of American pioneer life—of strong, rough, untamed men who had a fierce hatred of the Gospel. But when finally the Parson established a church, he gathered into its fold some of the finest, bravest characters that ever graced a pew. Cloth binding.

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Space for address or church announcement

Coming Meetings

Due to the fact that the Evangel is made up 18 days before the date which appears upon it, all notices should reach us 18 days before that date.

ENGLAND, ARK.—Mar. 1—; Evangelist and Mrs. D. C. Oden.—C. E. Barr, Pastor.

VALLEJO, CALIF.—Revival in progress; Evangelist Johnnie Smith. (William Savage is pastor.)

BAYTOWN, TEX.—Feb. 5—; Evangelist and Mrs. R. Von Kemp, Russellville, Ark.—C. G. Owen, Pastor.

BILOXI, MISS.—Mar. 5—19; Evangelist Earla June McKinley, Kansas City, Mo.—A. A. Bradley, Pastor.

WILMINGTON, DEL.—Feb. 12—26; Evangelist Horace Roberson. (J. Heinrich is pastor.)

ALBUQUERQUE, N. M.—First Assembly of God, 1120 N. 2nd St. Feb. 15—; Evangelist George Hayes.—Paul W. Harrington, Pastor.

OAKLAND, CALIF.—First Assembly of God, 10th Ave. and E. 14th St. Feb. 12—26 or longer; Evangelist Arthur S. Arnold.—E. Elsworth Krogstad, Pastor.

WASHINGTON, D. C.—Full Gospel Tabernacle, 915 Massachusetts Ave., N. W. Feb. 13—Mar. 5; Evangelist Lloyd Christiansen, Minneapolis, Minn. (B. E. Mahan is pastor.)

PENNSVILLE, N. J.—Assembly of God, Dolbow Ave., Feb. 21—Mar. 7 or longer; Evangelist Lillian Overstreet, Philadelphia, Pa.—Samuel Y. Weidler, Pastor.

MASON CITY, ILL.—Assembly of God, E. Arch at S. Tonic, Feb. 12—; Evangelist D. Franklin Mosier, Fredericktown, Mo.—Kenneth C. Wallace, Pastor.

BRAINERD, MINN.—Meeting in progress; Evangelist Pauline Coffee, Los Angeles, Calif. Broadcast Sunday 8 to 9 p.m. from Tabernacle, Station KLIZ, 1400 kc.—R. S. Peterson, Pastor.

SOUTH BEND, IND.—Gospel Tabernacle, Feb. 16—; Evangelist and Mrs. Clifton Erickson, and Evangelist and Mrs. Orrin Kingsriter, of Wenatchee, Wash.—Lester Sumrall, Pastor.

McALESTER, OKLA.—Meeting in progress; Evangelist Ossie B. Jones, Oklahoma City, Okla.—L. H. Arnold, Pastor.

EAST KANE, PA.—Assembly of God, Feb. 5—; Evangelist Cassimere Radzimirski, Camden, N. J.—Arthur E. Hardt, Pastor.

BROOKFIELD, MO.—Feb. 5—19 or longer; Evangelist and Mrs. E. E. (Ted) Smith, Meridian, Miss.—Johnny Meeks, Pastor.

TORONTO, CANADA—Glad Tidings Tabernacle, Feb. 14—; Evangelist Eugene Smith, Cheyenne, Wyo. (H. R. Pannabecker is pastor.)

LITTLE ROCK, ARK.—Central Assembly, 904 Louisiana St., Feb. 28—Mar. 5; Harold Horton of London, England.—Robert C. Seller, Pastor.

OAKLAND, CALIF.—Calvary Temple, 6118 E. 14th St.; Feb. 12—; Evangelist A. A. Allen, Ingleside, Tex.—V. Ernest Shores, Pastor.

OLYMPIA, WASH.—Assembly of God, Feb. 21—Mar. 12; Evangelist Carl and Edna Goodwin, Pomona, Calif. (E. R. Scratch is pastor.)

CARLINVILLE, ILL.—Feb. 5—26 or longer; Evangelist Joyce Chipman. Special children's services. (Stanley Kostencki is pastor.)

PINE BLUFF, ARK.—Feb. 7—19 or longer; Evangelist and Mrs. Arthur Ottosen, Minneapolis, Minn. (Fay Hutchinson is pastor.)

NEW YORK, N. Y.—St. Nicholas Arena, city-wide campaign, Mar. 4—; Velmer Gardner Evangelist Party, from Wenatchee, Wash. For information write Louis Kaplan, 22-50 49th St. Astoria, New York.

NATIONAL SUNDAY SCHOOL CONVENTION

Eighth annual National Sunday School Convention, Shrine Mosque, Springfield, Mo.; March 15—19. Opening rally Wednesday night with visual presentation of "The Good Ship 'Sunday School Evangelism.'" Meetings and group conferences three times daily with outstanding speakers and leaders. Teamworkers' dinner Friday evening; W. R. Steelberg, speaker. Parade, Saturday morning. Convention panorama, Saturday afternoon. Youth rally, Saturday night. Closing session Sunday night, great missionary rally, Glenn M. Horst, speaker.

For room reservations write Sunday School Department, 434 W. Pacific St., Springfield 1, Missouri.

REEDLEY, CALIF.—Full Gospel Tabernacle, cor. 12th and E. Sts., Feb. 15—Mar. 5; Evangelist Kenneth Schmidt.—A. H. Drake, Pastor.

JOLIET, ILL.—Full Gospel Church, Parks and Clay, meeting in progress; William L. Andrews Party of Tacoma, Wash.—Allan G. Snider, Pastor.

COOLIDGE, ARIZ.—Assembly of God, 4th and Harding, Feb. 8—19; Evangelist and Mrs. Richard E. Jeffery of California.—Charles O. Winters, Pastor.

RIPLEY, TENN.—First Assembly of God, Mar. 14—28 or longer; Christian Jewish Evangelist and Mrs. Lee Krupnick, Tulsa, Okla.—Floyd H. Jones, Pastor.

FORT WORTH, TEX.—First Assembly of God, 1424 Hemphill St., meeting in progress; Evangelist Robert F. Pruett, Corpus Christi, Tex.—Leonard L. Norville, Pastor.

BROWNSVILLE, TENN.—Assembly of God, Feb. 21—Mar. 8 or longer; Evangelist and Mrs. Guilford Mandigo (the Musical Mandigos) of Bismarck, N. D.—T. L. Ward, Pastor.

TOPPENISH, WASH.—Assembly of God, E. Toppenish Ave. and S. "C" St., Feb. 19— (not Feb. 5—, as previously announced). Evangelists Bert and Ada Dixon of England.—W. D. Combs, Pastor.

PANAMA CITY, FLA.—Millville Assembly of God Feb. 1—19 or longer; Evangelist Roy A. Sherrill, Farmington, Mo. and Mr. and Mrs. M. M. Brewer, Wood River, Ill., day speakers. Services 10:00 a.m. and 7:00 p.m.—J. B. Davis, Pastor.

MISCELLANEOUS NOTICES

NEW ADDRESS—Arvel J. Barrett, Box 64, Route 2, Winchester, Va.

NEW ADDRESS—Claude Weaver, 355 Woodrow Ave. Fresno, Calif. "I have accepted the pastorate of Calvary Tabernacle, 235 No. 1st St., Fresno, Calif."

NEW ADDRESS—J. L. Jeffrey, Gen. Del., Ceres, Calif. "Have resigned as pastor of the Assembly of God in Sebastopol, Calif., after 4½ years, to enter evangelistic work."

NEW ADDRESS—Marvin L. Smith, 55 Chidester Ave., Mobile, Ala. "Have resigned the pastorate of the Central Assembly of God, Houston, Tex., to enter the evangelistic field."

RADIO PROGRAM—"House of Prayer," every Sunday morning 7:30—8:00 station KCRC, 1390 on dial, Enid, Okla.—Ted Stephens, Director.

RADIO PROGRAM—San Jose, Calif., station KLOK, 1170 on dial, every Sunday 8—8:30 a.m., in Portuguese language. Invite your Portuguese neighbors and friends to listen.—F. M. Silva.

NOTICE—First Assembly of God, 6th and Clay Sts., Paducah, Ky. "We have formed a prayer chain and we invite prayer requests. Our people are beginning to pray as never before. We shall be glad to pray for all those in need."—J. A. Roberts, Pastor.

OPEN FOR CALLS

Evangelistic

S. A. Merrill, 11712 So. New Hampshire, Los Angeles 44, Calif.—"Will go anywhere the Lord leads. No place too small. Wife and I travel with house trailer."

Marvin L. Smith, 55 Chidester Ave., Mobile, Ala. "Have resigned the pastorate of the Central Assembly of God, Houston, Tex. I am open for evangelistic meetings, camp meetings, and ministers' institutes."

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Divine Healing Pentecostal Truth
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434 W. Pacific St., Springfield 1, Mo.

Pastoral

Lenward J. Reece, Brewton, Ala.—"Will be open for calls as pastor in the southeastern states this spring and summer. Am ordained. Wife and I sing and also play the piano and accordion. Two children."



BERT WEBB

National C. A. Director

Great days are upon us. From every corner of the nation come glorious reports of the blessing of God upon C. A. services, rallies, and conventions. The necessity of going forward under divine inspiration has never been as great as it is today.

In Palestine, literally thousands upon thousands of God's chosen people are returning. The desert is "blossoming as a rose." Other fulfillments of prophecy are all about us.

It is probable that within the immediate future an area in Africa, with a population of more than two millions, will be opened exclusively to the Assemblies of God for evangelization. It is a positive fact that in many instances it has been Speed-the-Light equipment which has opened doors of opportunity in the dark continent.

The big new four-engine *Ambassador* is just back from the first trip to Africa. A full load is ready to depart for India soon. Missionaries report miraculous conversions. Truly we live in a day of unprecedented opportunity. Young and old alike must indeed be Christ's Ambassadors—ambassadors of saving, healing, baptizing power from on high, to the ends of the earth.

In the printed page, by word of mouth, and through the radio, the good news of the gospel is today touching the lives of countless thousands who seem to be almost beyond the reach of God's good news for man. When this message is preached to every creature, the Word of God teaches us that then the end shall come. The admonition to "occupy until I come," voiced by our Lord, is a sharp reminder in these days of prophetic fulfillment that there is much to be done, that faithfulness and attention to the business of winning lost souls should claim the undivided attention of all who name the name of Christ as Savior.

OUR MISSION HOUSE IN JERUSALEM

Although it is not possible for civilians to go to the former mission house of the Assemblies of God in Jerusalem, it is being put to good use, for it is now the headquarters of the Israel-Transjordan Mixed Armistice Commission. Much prayer has been offered in that house for the peace of Jerusalem. On many occasions in the past, Jews and Arabs have met there for prayer in the fellowship of Him who takes away all enmity from the heart.