

The Pentecostal Evangel

Weekly Voice of the Assemblies of God

Number 2024
February 22, 1953
Five cents

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



New Church in Manhattan, Kansas
Where Flood Waters Once Raged

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Converts in Formosa

More than 50,000 Formosans and Chinese nationalist soldiers now are enrolled in the Bible correspondence course instigated by Youth for Christ leaders there. These 50,000 have made decisions for Christ since October 1, 1950, when Youth for Christ work began on the island.

The Cost of War

The *Survey Bulletin* gives a serious thought to reflect upon: "Eighty-three cents of our present Government budget dollar is allocated to some aspect of war—past, present, or future. The breakdown is: military services, 59c; veterans, 6c; interest, 8c; international aid, 10c; all other items, 17c."

"Concerning the Collection"

Contributions to 47 Protestant and Eastern Orthodox denominations in the U. S. (not including the Assemblies of God) reached a record total of \$1,286,633,160 for all purposes in the past year, which was 10.3% more than the previous year. Methodists, Southern Baptists, and Presbyterians (U.S.A.) gave the most, in that order. But on a per capita basis the smaller denominations were far ahead. The Free Methodist Church led with an average annual contribution of \$194.79 per member; Seventh-day Adventists \$157.80; Wesleyan Methodists \$142.21; Brethren in Christ \$124.31; Church of the Nazarene \$111.76.

The average Protestant church member in the U. S. gave only \$34.32 to his church during the entire year.

More Moonshiners Caught

The problem of moonshiners did not end when Prohibition ended. Instead, there are more moonshine stills than ever where liquor is distilled secretly to avoid paying heavy taxes.

Aerial spotters helped the Revenue agents catch more moonshiners and illegal liquor stills in the fiscal year ended last June than in the previous year. According to Internal Revenue Commissioner John Dunlap, his agents seized 10,269 liquor stills in fiscal 1952, compared with 10,177 during fiscal 1951. They also captured 5,700,000 gallons of mash—the mixture used in making the "moonshine"—as against 5,500,000 the year before. They recommended 8,250 persons for prosecution for violating liquor laws, and obtained convictions in 5,122 cases.

New Communist Wedding

A "marriage ceremony" performed in a Communist "house of culture" was described by the Budapest Radio as the first of its kind in Hungarian history. The town in which the ceremony was held was not identified, but the radio report said that it was "witnessed by the whole community." The station urged all young Communist couples to get married in "this new, progressive way." Just one more means of separating the young people from the church!

Divinity of Christ Upheld

A church must still recognize Jesus Christ as "divine Lord and Saviour" in order to get into the National Council of Churches. That principle was re-established at the Council's recent assembly in Denver. A member group had asked that the constitution be amended to embrace "all those who want to join in seeking to bring God's kingdom in the world." This change might have opened the door of the Council to the Unitarian Church and the Universalist Church, but they are still barred from joining because their doctrine does not proclaim the divinity of Christ.

But a request to stiffen the constitution on this point and limit National Council membership to churches which believe that Jesus Christ was specifically God and not merely "divine Lord" was also rejected in the Denver convention.

Candlelight in Jerusalem

Almost total black-out came to Jerusalem on November 12 when nine of the city's eleven electric generators broke down. There was very little power for electric lights, radios, refrigerators, etc. for several weeks, and candles and kerosene lamps were in great demand.

Hanukkah, the feast of dedication, is a Jewish holiday in December which is celebrated as a "festival of lights" (see John 10:22). The celebration must have been somewhat dimmed in Jerusalem by the power failure!

It seems that the city is not connected with the power network that supplies electricity for the rest of Israel, and the generators are worn out. Power connections had to be made with outside sources. It was January before power supply was back to normal. The incident reminds us of the spiritual black-out that has prevailed in Jerusalem ever since Jesus, the Light of the world, was cast out and crucified outside the city wall.

Nearly Half a Million Licenses Issued for Liquor Business

The United States now has one alcoholic beverage license for every 210 adult citizens, according to the Methodist Board of Temperance. A total of 472,902 licenses to manufacture or sell alcoholic beverages were issued in 1951, the last year for which figures are available. This is one license for every 315 men, women, and children, in the U.S.A., or about one for every 210 adults.

Liquor Bills and Light Bills

Americans spend almost four times as much for alcoholic drinks as the total paid for electricity by all the homemakers and farmers throughout the country. Last year, according to figures released by the U. S. Department of Commerce, Americans spent \$9,150,000,000 for alcoholic drinks, while the bill for residential and rural electric service totaled \$2,340,000,000. Approximately half the money went for beer.

Greeks Ask for Modern Bible

Translation of the Bible into modern Greek was urged at Athens, Greece, by both the secular and religious press in commenting on the publication of the Revised Standard Version of the Bible in the United States.

Ethnos, a leading Athens daily, said editorially that "almost all prominent theologians in Greece agree upon the need of an official translation of the Bible into the everyday Greek language."

The Bible in English

According to the *Bible Society Record*, there have been printed some 31 different translations of the entire Bible in English in the past 500 years. In addition, there have been six translations of the Old Testament and 50 of the New Testament, so that altogether there have been printed 37 different translations of the Old Testament and 81 of the New Testament. Comparatively few of them were able to stand the test of time. Most of the translations went out of print long ago.

Sheep Flown to Israel

A Jewish sheep farmer in Australia has flown 1,200 Corriedale sheep from selected stock to Israel, to become the nucleus of an effort to repopulate the hills and valleys of the Promised Land with 500,000 sheep. Here another fulfillment of prophecy is unfolding, pointing to Messiah's return. "Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beasts, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down . . ." (Jeremiah 33:12).



The All-Sufficient Christ



THE BIBLE reveals a Saviour who is adequate to meet all the diversified needs of the human race. Christ has accommodated Himself to all classes of men in all conditions, circumstances and environments in which they may be found. The educated and the illiterate, the babe in Christ and the full-grown saint find satisfying communion and joy in Him.

How marvelous that all may have fellowship with the Lord Jesus and may draw enjoyment from Him to their full capacity! One person, due to natural advantages, may have a greater capacity than another for knowledge and enjoyment, but both may find Him to be the One who is altogether lovely and all-sufficient.

Since the Word of God reveals a Christ adequate to meet the contrasted conditions and diversified needs of the human race, it must be comprehensive in application. That being the case, a technical or arbitrary interpretation of the Scriptures cannot suffice. The very nature of the case forbids an arbitrary or technical interpretation. From one scripture the babe in Christ may draw "the sincere milk of the Word." From the same scripture the full-grown saint may eat the "strong meat" of the Word. Food for all classes may be found in the same portion.

Take, for an example, the Twenty-third Psalm. The babe in Christ or the uneducated man may not discern in this Psalm any consecutive thought. He may simply feast on the different statements contained in it, giving each statement an interpretation which will meet his personal and particular need. He meditates on the Lord as his Shepherd. When weary, he finds rest. When hungry, he finds the green pastures. When in need of guidance, he trusts in the Lord to lead him. When thirsty, he finds the still waters. A straight path

R. E. McAlister

is made for his feet in the way of righteousness; and though shadows cross that path he fears no evil, because he is conscious that the Lord is with him. Enemies cannot hinder him from feasting at the Lord's table and receiving an anointing that maketh rich and addeth no sorrow.

Someone else may be taken up with the consecutive thought, the key phrase of which is "*I shall not want.*" Gratefully he says:

"I shall not want a Shepherd: *the Lord is my Shepherd.* I shall not want rest: *He maketh me to lie down.* I shall not thirst: *He leadeth me beside the still waters.* I shall not want restoration: *He restoreth my soul.* I shall not lack a guide: *He leadeth me in the paths of righteousness for His name's sake.* I shall not want in adversity: *yea, though I walk through the valley of the shadow of death, I will fear no evil.* I shall not want constant companionship, *for Thou art with me.* I shall not want comfort: *Thy rod and Thy staff they comfort me.* I shall not want bread: *He prepares a table before me in the presence of my enemies.* I shall not want anointing: *He anointeth my head with oil.* I shall not want abundance: *my cup runneth over.* I shall not want in this life: *goodness and mercy shall follow me all my days.* I shall not want in eternity: *for I shall dwell in the house of the Lord forever.*

Someone else who is familiar with Eastern customs and the life of the Eastern shepherds may give the Psalm an Oriental setting. Familiarity with the customs of that shepherd life throws a great flood of light upon this Psalm.

Practically every statement in it takes on new meaning. But even if one is acquainted with the Oriental setting, he still has not exhausted the food that mature saints may draw from this precious Psalm.

In His redemptive relation to man, Jehovah has a number of compound names which reveal Him as meeting every need of man from his lost state to his eternal blessedness. Thus in this Twenty-third Psalm the Spirit of Truth gathers up precious gems in the Hebrew names of God and gives them a superb setting in a diadem of beauty with which to crown the Lord as the all-sufficient Redeemer of men.

Jehovah-Ra-ah—The Lord my Shepherd, verse 1.

Jehovah-Jireh—The Lord my Provider, verse 1 (*I shall not want*).

Jehovah-Shalom—The Lord my Peace, verse 2 (*He maketh me to lie down*).

Jehovah-Rapha—The Lord my Healer, verse 3 (*He restoreth my soul*).

Jehovah-Tsidkenu—The Lord our Righteousness, verse 3 (*He leadeth me in the paths of righteousness*).

Jehovah-Sabbaoth—The Lord of Hosts, verse 4 (*I will fear no evil, for Thou art with me*).

Jehovah-Nissi—The Lord our Banner, verse 4 (*Thy rod and Thy staff they comfort me*).

Jehovah-Shammah—The Lord is there, verse 6 (*I will dwell in the house of the Lord*).

Going still farther, we might consider "The Lord our Shepherd" in relation to the other places in the Word where the "Shepherd" is mentioned, in addition to the Twenty-third Psalm; for it must be remembered that no scripture is of any private interpretation. Thus we find that Christ is mentioned as "the Good Shepherd that giveth His life for

(Continued on page twelve)

SIGN UP and Strengthen Your Life

Paul Copeland *

ARE YOU seeking for a blessing? According to Proverbs 28:20, God has ten thousand blessings for the man who will meet the conditions. The promise reads, "A faithful man shall abound with blessings." The word "abound" used in this passage of Scrip-



Paul Copeland

ture comes from a root word which means "to multiply by the myriad." According to Webster's Dictionary the word "myriad" means "the number of ten thousand, or an indefinitely large number." Since one can be quite sure every EVANGEL reader is interested in receiving so many blessings, let me point quickly to the qualifications. They are revealed in the word "faithful." Much is said in the Scriptures not only about the faithfulness of God, but about the importance of it in the life of the Christian. Paul in writing to Timothy strongly implies that certain wonderful information rightfully belongs to "faithful men" (2 Timothy 2:1, 2). He also stresses the same thought in his letter to the Philippians, and makes reference to lives that are "worthy" of the gospel (Philippians 1:27, 28).

Faithfulness is synonymous with steadfastness, stability, and LOYALTY. In these days when faithlessness, fickleness, and fluidity are so prevalent, we do well to fortify ourselves by giving due consideration to every means of strengthening our lives.

Most Christian leaders would agree that development of Christian character depends upon a number of things. Prob-

* Director, National Sunday School Department.

ably they would include in their list such items as the Word of God, regular church attendance, witnessing for Christ, liberality and punctuality. They would agree that faithfulness does not exist apart from practice:

It was in order to strengthen a multitude of lives that the National Sunday School Department several years ago began sponsoring what is known as the LOYALTY CAMPAIGN. There are numerous testimonies attesting to the spiritual impact made by the previous campaigns.

By the grace of God, the 1953 LOYALTY CAMPAIGN will strengthen even more lives. Many hours have been spent in planning by the LOYALTY CAMPAIGN committee. Now we are ready to appeal to you to "sign up," for we believe it will strengthen your life.

On Easter Sunday, April 5, some 750,000 people will be given new Teacher's or Pupil's Sunday School quarterlies. As they open the cover, they will discover that a special kind of card has been stitched into the quarterly. They will recognize it readily as a vehicle of the LOYALTY CAMPAIGN. Alert pastors, Sunday School superintendents, and teachers, interested in their spiritual welfare, will encourage them to tear out half of the card, sign it, and return it to the leaders of their local Sunday School. The campaign will actually begin the following Sunday, April 12, and continue for seven Sundays. What could be more appropriate than to climax the campaign on May 24, for that is Pentecost Sunday! You will be pleased to know that "witnessing" is the particular emphasis for that Sunday.

One part of the card will contain the LOYALTY CAMPAIGN pledge. The other part will enable you to keep a record of your participation in the campaign,

week by week. The pledge will read: "For the glory of God and that I may keep my Sunday School at its best in these critical days, I promise, unless providentially hindered, that during this campaign:

I will prepare my lesson—April 12.

I will be on time—April 19.

I will bring my Bible—April 26.

I will stay for Church—May 3.

I will give liberally—May 10.

I will attend regularly—May 17.

I will faithfully witness—May 24.

Some tell us it is customary to expect a sharp lull in the Lord's work immediately after Easter. They say that Easter heralds the high mark in religious activities for the year, and that a pitiful falling away from the house of the Lord for a number of months following is inevitable. The Assemblies of God constituency cannot believe that any time of the year calls for a departure from those habits which help to keep people spiritual and steady. In fact, we propose through the LOYALTY CAMPAIGN actually to set an example of spiritual *advance* after Easter.

But let us look at those seven promises in the pledge. Our united observance indeed will go far in preventing a seasonal slump in Sunday School attendance. As we engage together in each section of the campaign, a chain reaction of good will emanate. But rather than point out what will be accomplished for an entire Sunday School, or for the movement as a whole, I would evaluate the LOYALTY CAMPAIGN in terms of how it can edify your own spiritual life as an individual.

"I WILL PREPARE MY LESSON"

Are you a new Christian, desiring to grow in the Lord? Then remember the importance of God's Word as indicated in 1 Peter 2:2, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." Perhaps you have been converted for several years. Then recall 1 John 2:14, "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one."

Would you like to be *established* like the man described in the first Psalm? "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth

ROBERT C. CUNNINGHAM, EDITOR

THE PENTECOSTAL EVANGEL is published weekly by the Gospel Publishing House, 434 West Pacific Street, Springfield 1, Missouri (J. O. Harrell, General Manager). Entered as second-class matter June 25, 1918, at the 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 U.S.A.

Subscription rates: 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. Send cash with order. Single Copies: 5 cents each; 50 copies for \$1.50. 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. Photo Credits: Page 3, H. Armstrong Roberts; page 5, Eva Luoma.

shall prosper." One of the underlying reasons for his strength is, "HIS DELIGHT IS IN THE LAW OF THE LORD; AND IN HIS LAW BOTH HE MEDITATE DAY AND NIGHT." Sign up to study God's Word and strengthen your life!

"I WILL BE ON TIME"

Punctuality is far more important than the average Christian realizes. It is important to other people that we be on time, for to arrive late is to disturb others. But let us not forget that tardiness also testifies to the unconverted that God's work is not considered as important as appointments for professional services, employment, or engagements with our friends. "Cursed be he that doeth the work of Jehovah negligently" (Jeremiah 48:10). The latecomer fails to receive full benefit from the Sunday School. The worship service of the Sunday School, as well as the lesson period, is needed. Time is precious when only one hour and fifteen minutes a week are spent in the Sunday School. Sign up to be on time and strengthen your life!

"I WILL BRING MY BIBLE"

Bringing our Bibles to Sunday School is a pleasant habit when we really love the Word of God. The Psalmist spoke of the Word of God with much respect. Listen: "The law of Thy mouth is better unto me than thousands of gold and silver." "O how love I Thy law! It is my meditation all the day." Jeremiah declared, "Thy Word was unto me the joy and rejoicing of mine heart." Paul calls the Word of God, "The sword of the Spirit." We cannot afford to leave so important a weapon at home! In the Sunday School class both the teacher and the student learn more as they refer to God's Word. Sign up to bring your Bible, for it will strengthen your life!

"I WILL STAY FOR CHURCH"

The writer of Hebrews refers to holding "fast the profession of our faith without wavering" (Hebrews 10:23). In the same plea for stability he also adds, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:25). Every church member needs to attend Sunday School, and every Sunday School student needs the services of the church. The Sunday morning worship service fills a spiritual need that no other service fills. The pastor's sermon, the hymns, the time of prayer, and Christian fellowship all go far in developing stability. Church attendance is a joyous experience. David said,

"I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1). Sign up to stay for church, and strengthen your life!

"I WILL GIVE LIBERALLY"

A wise man once wrote, "The liberal soul shall be made fat" (Proverbs 11:25). There are many scriptures in the New Testament about giving to God. The apostle Paul said, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Corinthians 9:7). It might help us to notice the very next verse, "AND God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Sign up to give liberally, and strengthen your life!

"I WILL ATTEND REGULARLY"

Have you considered the characteristics of the early church? How they loved God! They reflected their love in their consistent attendance at God's house, whether the place for study and worship were in a home or in the temple. "They continued in the apostles' doctrine and fellowship"—"continuing daily with one accord in the temple"—and "the Lord added to the church," are terms

used in Acts 2. Surely God expects us to attend regularly, when our total number of services are so few each week. We say that to attend Sunday School for a single Sunday is valuable. How much more valuable are two Sundays, or ten! Every lesson is written to contribute to a balanced understanding. To miss a Sunday is to lose a link from a golden chain of fifty-two choice links. Sign up to attend regularly, and strengthen your life!

"I WILL FAITHFULLY WITNESS"

Every believer is called to be a witness for Christ, and only as he fulfills that calling may he experience the joy known by the soul-winner. According to Acts 1:8, God has given us of His Spirit in order that we may witness. The apostle Peter declared, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15). May we be as the disciples of old who declared, "We cannot but speak the things which we have seen and heard!" (Acts 4:20). Sign up to witness for Christ, and strengthen your life!

There is not a single point of the seven in the LOYALTY CAMPAIGN that is incidental. Every one is fundamental, basic, vital. Jesus declared, "He that is faithful in that which is least is faithful

I WAS GLAD
WHEN THEY SAID
UNTO ME,
LET US GO INTO
THE HOUSE
OF THE LORD.

Psalm 122:1



also in much." Our prayer for every person who can be enlisted in the LOYALTY CAMPAIGN is that they might fulfill the command stated by the apostle Paul, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

The Runaway Slave

(A True Story)

WE DO NOT wonder at slaves sometimes running away from their masters. Most of us have read of the terrible cruelties to slaves in years gone by, how some have been flogged and beaten, some chained for long hours to their work, some branded with hot irons—and of other great sufferings which they have had to endure.

This story, however, is not about a good slave running away from a bad master, but of a bad slave running away from a good master. Not all masters were cruel; some were very kind to their slaves, so that even when these were offered their liberty they did not wish to leave their master's service.

The poor slave of our story used to live in a town called Colosse in Asia Minor. We do not know how old he was, but possibly he was quite young. His name was Onesimus, and apparently he was a Greek by birth.

Onesimus had a kind and considerate master, but he ran away from him. It would seem that he had defrauded his master in some way or other, and, wishing to escape detection, he traveled hundreds of miles, no doubt passing through many strange and perilous experiences, until he came to the city of Rome.

While he was in this city, Paul, the great apostle, was also there, awaiting his trial by the Roman Emperor. The apostle, although a prisoner, and bound with a chain in order that he might not be able to escape (for it was the custom of Romans thus to bind their prisoners; Acts 12:6; 21:33), used to have liberty given him to preach the gospel to those who came to him, and he was the one who told to this poor runaway homeless slave the wonderful gospel message of God's love. Onesimus was brought to believe in the Lord Jesus Christ, the Son of God, who died on the Cross for sinners; and oh, what a change, what a difference it made in his life! Brought to love the Lord Jesus, he also loved the Lord's servant, Paul, and the aged apostle tells us how Onesimus ministered to him and was a comfort to him during his imprisonment.

The apostle, however, did not feel that it was right to keep Onesimus with him all the time, much as he would have liked to do so, for Onesimus was really indebted to his former master, Philemon by name. So it was decided that Onesimus should return, and the apostle wrote to Philemon, whom he knew personally, the very tender and touching letter which we find in the New Testament. He told Philemon how his former runaway slave had been brought to know the Lord, and that he was sending him back, not only as a faithful servant, but also as one whom he could welcome as a true believer in the Lord Jesus.

You may wonder why this little message is written. One reason is to interest you to read the Bible which, to so many, is such a precious book; but more than this, it is to make you realize that you also need the Lord Jesus Christ as your personal Saviour.

What a change there would be if you, like Onesimus, should be brought to know the Lord Jesus Christ as your own Saviour. Instead of going about pleasing yourself and having no object of real and lasting profit, your life would be bright and earnest with devoted service to the Lord Jesus. He is the Saviour who came from heaven to seek and to save the lost. Through Him you may receive forgiveness of sins, and to come to Him in truth is to receive the very blessing you so greatly need.

The Bible tells us to be wise, to consider our latter end, and to seek the Lord while He may be found and to call upon Him while He is near (Isaiah 55:6); for the wages of sin is death, but the precious and wonderful gift of God, is eternal life through Jesus Christ our Lord (Romans 6:23). Blessed are all they that put their trust in Him.—*British Bible Union Journal.*

REAL GAIN

What is gain? The worldly man says "money"—the Word of God says "godliness." What can money do? Can it cure an aching head? Can it ease an aching heart? Can it scare away disease? Can it restore health to the sickly frame, or hope to the despondent heart? Ah, no! It may purchase a softer pillow to nurse the pain; it may secure a more experienced physician to battle with the disease; it may find a sunnier clime, in which the wasted frame may pine and languish till it be laid to rest in its long home; but there the power of money ends.

How is it with godliness? Can it purchase the softer pillow? Yes, it can. It can place the aching head, the aching heart, on the pillow—the soft, downy

pillow of contentment. "Father, not my will, but Thine be done." It can secure the balm of Gilead and the services of the Great Physician who heals soul and body. It can waft the wearied heart, that the pangs of suffering, the inroads of disease, or the approach of death—that heart it can waft into the sunnier regions of eternal day: and, while the wasted body pines, the brightening spirit, hovering on the outskirts of Heaven, tastes a peace that passeth all understanding, and rejoices with joy unspeakable and full of glory.—R. B. Nichol.

Narrow and Deep

A GREAT PREACHER has stated: "No Christian today has the right to poke fun at the narrowness of our forefathers. Our boasted breadth has come to us at the expense of depth. We are broad and shallow; they were narrow and deep."

When we look upon present-day Christianity as represented by liberalism or refrigerated orthodoxy, we realize that he is right. We are broad and shallow. We should be narrow and deep.

Where the river flows over a broad, open plain, it cannot be harnessed for power. When it flows through a deep, narrow gorge, it becomes a potential source of power. There it turns dynamos and generates benefits for mankind.

Jesus said: "Enter ye in at the strait [narrow] gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13, 14). The Christian way has ever been the narrow way of salvation, spiritual depth and blessing.

Christians have been accused of a so-called narrowness of heart and walk, but God's Word is certain and emphatic on this point; it reads: "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). God's way is the right way. The way that "seemeth" right is wrong. Deluded, blinded, sin-crippled humanity is taking the wrong way. Jesus said: "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me" (John 14:6).

We enter the narrow gate—thus we receive the New Birth that comes through faith in Christ Jesus alone—then we walk the narrow way. God keep us as narrow as His Word. Then we shall live deep and bless mankind in the power of the Holy Ghost.—by Arthur H. Townsend.

Join the Loyalty Campaign!

April 12 - May 24

ORDER SUFFICIENT LOYALTY CAMPAIGN MATERIALS TODAY!

CAMPAIGN BUTTONS

The Loyalty Campaign buttons (pictured right) will serve as a reminder to Sunday School members of their consecration during the campaign, as well as providing a means for promoting the Loyalty Campaign outside the church. The buttons are metal, painted white and blue. On them are the words "Loyalty Campaign." Clamp them on the lapel by bending the neck of the button so that the smaller end is behind the lapel. Order enough buttons to supply your Easter Sunday visitors as well as providing buttons for your regular members.

15 EV 6959 50 for 75c



Loyalty Campaign Pledge

For the glory of God and that I may help keep my Sunday School at its best in these critical days, I promise, unless providentially hindered, that during this Campaign:

I will prepare my lesson	April 12
I will be on time	April 19
I will bring my Bible	April 26
I will stay for church	May 3
I will give liberally	May 10
I will attend regularly	May 24
I will faithfully witness	May 24

Signed

PLEDGE CARDS ARE IN SUNDAY SCHOOL QUARTERLIES

Unique feature of this year's Loyalty Campaign is the Pledge Card which has been inserted in each Sunday School quarterly for the second quarter. The new quarterlies should be passed out to all visitors on Easter Sunday. Regular members will have already received theirs. The Sunday School superintendent should urge those present to sign the pledge cards, detach one part of the card, and turn it in to their Sunday School teacher or secretary. Half of the card will remain in the quarterly as a reminder to the pupil or teacher of the pledge they have made. Since one of the objectives of the campaign is to combat the post-Easter slump in attendance, these Loyalty Campaign Pledge Cards can help launch a campaign to hold the Easter Sunday attendance. **Be sure to order enough Sunday School quarterlies for both your regular attendance and the Easter visitors.**

Making the Sunday School records look better will be the least accomplishment of a well-planned Loyalty Campaign. A more basic goal will be reached—teaching people personal loyalty. The Loyalty Campaign begins April 12, the Sunday following Easter, and continues for seven Sundays through Pentecost Sunday, May 24. Success or failure of the campaign depends upon how well the program is launched on Easter Sunday. Be prepared to call for the pledge cards on Easter Sunday. Then pass out the Loyalty Campaign buttons.

ORDER BY NUMBER AND TITLE

Gospel Publishing House
SPRINGFIELD 1, MISSOURI

ADD 5% FOR HANDLING AND POSTAGE

THREE MONTHS IN BRAZIL

Evangelist and Mrs. W. F. Garvin*

IN THIS the largest republic of South America we spent three interesting months. Brazil occupies nearly half the continent, and among the countries of the world it is surpassed in area only by the Soviet Union, China and Canada. This vast republic has a population of over 52 million.

Brazilians are very responsive to the gospel; and although the dominant religion is Roman Catholicism, evangelical bodies have had a phenomenal growth in the past 30 years.

The Assemblies of God have over 1,000 churches in Brazil alone and 150,000 baptized converts. Some of these congregations have from 1,000 to 4,000 members.

There are not many large cities and these are confined mostly to the coast. We spent much of our time in the state of Santa Catarina but did make one trip to a church in the neighboring state of Paraná.

We visited the large churches in Curitiba, Sao Paulo, Belo Horizonte, and in the capital city of Rio de Janeiro. We held meetings in small towns, in the mountains, in mining districts and on the coast. Some meetings were advertised and announced well in advance. Others were of an impromptu nature. Often people came from neighboring towns and villages. We had one service in a lovely mountain town where the "Assembleia de Deus" meets in a building that apparently had once been a residence. The evangelist in charge had been in other towns where we had held services and he begged us to stop at his home for lunch when we came that way. We accepted his invitation. On his own initiative he had announced a service. Fifty people crowded into the little chapel, evidently the "front room" of the residence. In the brief service that followed, six were saved and several were healed.

* Formerly pastors at Faith Tabernacle, Tulsa, Okla.

Sometimes we had a series of meetings lasting three or four days with three services daily. On one occasion we had a six-day meeting with services twice a day. We lost no time between meetings, often driving long hours over rough and winding roads to the next appointment. Our speaking was done through an interpreter, as we knew no Portuguese. Virgil Smith proved to be an excellent interpreter as well as an obliging tour manager and guide!

We encountered many conditions that make missionary work difficult. In most places, except the cities, sanitation is very primitive or entirely absent. Screens were not to be found with the exception of a few in the homes of the missionaries. Mosquitoes plagued us by night and fleas by day. No houses or churches had heat. In the mountains and on the coast it is cold in September and October—the early springtime of Brazil. We slept more than once with our warm robes or dressing gowns over our sleeping clothes, our sweaters wrapped around our feet, and our coats on top of the bed covers. And still we were not warm!

There seemed to be no quarantine laws except for visitors. It was shocking enough to have folk come to the service broken out with smallpox, but imagine our horror when they came to shake hands with us at the close of the meeting! Babies with chicken pox and whooping cough were brought to church and no one seemed to be the least concerned.

Most of the people live in abject poverty. Bare feet, poor clothing, often inadequate to cover the body or keep out the cold—these we saw everywhere. Disease, too, is prevalent in the greater part of the country. Ignorance, disease and poverty abound after centuries of Roman Catholicism.

Travel facilities are little beyond the pioneer stage. Away from the metropolitan areas and

especially in the mountains, the roads are narrow and rough. Rivers are crossed by ferries and sometimes by narrow bridges devoid of side rails and little wider than the car itself. When it rains the wooden planks become slippery with the clay from the roads. It is a breath-taking experience to travel in the mountains in rainy weather. On one trip we got stuck in the mud six times. We soon learned why missionary cars do not last as long as ours at home.

Travel by bus is even less comfortable than by car. The buses are usually small and the seats are hard, but drivers and passengers alike are friendly. They stopped to show us places of interest, pointing out the huge coffee plantations, and showed us where, "just three weeks ago, a bus rolled over the cliff and down the mountainside!" Time schedules are not rigid but eventually one arrives at his destination.

Trains, like buses, are not under bondage to schedule. The engines burn wood. Experienced travelers wear old clothes or long "dusters" to protect their clothing from flying sparks and cinders.

In a number of towns, several congregations from other communities came together much as we do in our camp meetings. Some of the people brought food. Otherwise it was provided by the church in which the meetings are held.

In one of the towns where a four-day meeting had been planned it rained constantly. The streets were not paved nor were any of the sidewalks. The streets became seas of yellow mud and the floors of the recently remodeled church were covered with it. In spite of inclement weather the people came three times a day, not only for the preaching services but also for the prayer meetings which began an hour or more before the regular service. Rain and mud did not matter; time did not matter; wet muddy feet did not matter. The people were hungry for God and willing to wait upon Him. In this place 24 were saved, eight filled with the Holy Spirit and a number were definitely healed.

During these days one man had an experience that blessed us all. He saw the Lord standing between the evangelist and the interpreter! He said, "I knew then that the meeting was of God."



This canal takes care of excessive rainfall in Rio de Janeiro, the capital city of Brazil, South America's largest republic.



The rural population consists largely of tenant farmers living in isolated homes or tiny villages. This is a typical farm home.

We were privileged to attend three lovely baptismal services, two held in churches and one outdoors. We liked their custom of having each candidate testify in a previous meeting, then letting the congregation vote as to whether or not he should receive baptism and be admitted to membership in the assembly.

We participated in the dedication of two new church buildings. The people take a genuine interest in constructing their own churches. Most of the buildings are attractive in appearance and modest in cost.

Our hearts were deeply moved at reports of the persecution which some have endured. In one town the missionary pointed out to us the very corner where once they were having a street meeting in the midst of which a mob of 500 fanatical Catholics came plunging down the street crying, "Run them out of town!" "Kill them!" They threatened the believers with clubs, sticks and stones. The missionary's wife felt sure that this was the end. God intervened but it was a terrifying experience.

There were few services in all the assemblies in which we ministered where the building was not filled to capacity. It was a wonderful sight to see the churches packed to the walls, with people standing in the aisles and outside the windows and doors as far as we could see. In many cases it was impossible to invite seekers to the altar—they could not work their way through the densely packed aisles.

In the 21 assemblies where we held meetings we had the great joy of seeing 682 kneel to seek salvation and 124 receive the Baptism. One of the missionaries told us he never counts people as converts until they have proven the reality of their experience, received water baptism, and established a record for faithful attendance at church. It was a genuine privilege to be thus actively engaged in carrying out the Lord's commission among a people so ready to receive the message.

MISSIONARY News Notes



Mr. and Mrs. Wayne Turnbull of Santo Domingo announce the birth of Debra Sue on January 11.

* * *

A cable announced the safe arrival of Marcella Dorff in Indonesia.

* * *

After several months of ministry in the Near East, Evangelist Arne Vick has returned to the States. He preached in Greece, Egypt and Transjordan and his ministry was greatly appreciated by our missionaries and national Christians. His present address is: 11638 Riverside Drive, N. Hollywood, Calif.

* * *

Mr. and Mrs. Paul Cooper left the last of December for Costa Rica.

* * *

The George Anderson family arrived in Boston from the Gold Coast, West Africa, on January 10. They stopped over in Springfield on their way to California.



Rio de Janeiro is a very modern city. It has one of the finest harbors in the world. Note Sugar Loaf Mountain in the distance. (Photo by Kurt Severin.)

Lillian Hogan of the Belgian Congo sends the following news item: "Our grade school numbers about 50. I am sure we would have twice as many students if they did not have so far to travel and if the jungle trail were not so bad. Some of the students live from 30 to 40 miles distant, and when the rainy season is at its height they must wade hip deep through mud and water.

"Many have seen wild animals on the way—buffaloes, elephants, and even lions. The students usually travel in groups and make plenty of noise as they journey in order to scare the animals away."

* * *

Mr. and Mrs. Herbert Butler, of Upper Volta, West Africa, announce the birth of a daughter, Sandra Elaine, on January first.

* * *

From Brother and Sister Grams in Bolivia comes this report: "We have just returned from a trip down into the Santa Cruz area where the hot jungles of Bolivia start. It was our privilege there to help our Brother Hale for about a week on a new church building which is being built in the jungle region of Montero. Big mud blocks are used for this purpose, with plaster inside and out made from cow dung and mud. The natives mix this to the correct consistency with their feet. Many of the roofs are made from palm branches, but we put a tile roof on our building to make it more permanent."

AN AFRICAN ANECDOTE

Walter J. Kornelsen, Liberia

ONE SUNDAY MORNING during our service a middle-aged woman entered and made her way to the front of the church. She was a total stranger to us. As the service progressed she stood up and asked permission to speak. "I'm a sinner!" she cried. Over and over again the woman reiterated the statement. The tears streamed down her face as she began to tell us of her life of sin. We learned that she was the wife of a Protestant minister. For some unexplainable reason she had sold herself to the devil and had become a "witch" or "devil woman."

After the poor creature sat down one of our Christians dealt with her and explained the way of salvation. She seemed to grasp the truth but she was still miserable and sat trembling from head to foot. For a time the woman said nothing, but ere long she cried out again, "I am a sinner. Ever since I sold myself to the evil spirits I've been ill." And it was quite obvious that she was a sick woman.

The Christians gathered around and prayed for her deliverance. God answered their petitions and the woman was set free. She began to attend our church regularly. After a few weeks she had occasion to go to a far-off village and we did not know what had become of her. In the course of time she returned to us. What an improvement she had made in every way! Even her eyes which before were dull and listless were now bright and shining. She had found the Saviour and He had healed her, both body and soul. She had become a new creature in Christ Jesus. Another African jewel was added to His crown.

Send Foreign Missionary offerings to
NOEL PERKIN, SECRETARY
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434 W. Pacific St., Springfield 1, Mo.

SUNDAY'S LESSON

A PREVIEW OF NEXT WEEK'S LESSON BY E. S. WILLIAMS

JESUS TEACHES RELIGION OF THE HEART

Lesson for March 1

Matthew 15:10-20

Jesus rebuked the scribes and Pharisees because they emphasized the externals of religion while closing their eyes to the state of the heart, the inner life. Most Pharisees had come to be hypocrites, insincere persons with mere religious profession. Jesus abominated and rebuked such. But we must not get the idea that there were none among the Pharisees who were conscientious. Nicodemus was 'a man of the Pharisees' (John 3:1), yet was a just man. When officers had been sent to take Jesus, Nicodemus spoke in His defense, "Doth our law judge any man, before it hear him, and know what he doeth?" (John 7:50, 51). When Jesus had been crucified it was Nicodemus and Joseph of Arimathaea who took His body and laid it in the sepulchre. Nicodemus provided the mixture of spices—myrrh and aloes, about an hundred pounds weight (John 19:38-40). Other good and conscientious Pharisees also are mentioned in the Gospels.

1. Jesus Teaches About Spiritual Defilement

The scribes complained to Jesus that His disciples had violated the tradition of the elders by eating with unwashed hands. These traditions were supposed to have been a part of the oral law given by Moses, said to be an addition to the written law and an interpretation of it, delivered to Joshua shortly before Moses died. They were passed down by word of mouth; and whatever may have been their beginning, they had become warped and misinterpreted long before Jesus came. The same can be said of Roman Catholicism in our day. It claims the same value for their traditions as for the Bible. In this way they have introduced every kind of falsehood into the church and fed it to gullible people as being the result of divine inspiration.

When Jesus rebuked the Pharisees for their quibbling over the washing of hands, He pointed out that, although they were unnecessarily careful about such trivial matters, at the same time they could see their aged parents neglected in violation of the commandment to "honor thy father and thy mother." As man gets away from God he emphasizes the externals of religion while neglecting the heart. Religion of the mouth takes the place of religion of the heart; forms take the place of spiritual worship; whereas the Father seeks those who will worship Him in spirit and in truth (Matt. 15:8, 9). "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

It is probable that when Jesus said, "Not

that which goeth into the mouth defileth the man," He was not speaking either for or against the selection of food a person should eat. The margin of the Scofield Bible gives this note on Mark 7:19: "Because it does not enter into the heart of him, but into the bowels is passed—purifying all the food." The apostle Paul became so far liberated from bondage to prescribed foods that he could even eat meats which had been offered in sacrifice to idols, without defiling his conscience (1 Corinthians 8).

2. Jesus Rebukes the Pharisees

Jesus rebuked the Pharisees because they transgressed the commandment of God by their tradition (Matt. 15:3). When the teaching of the ideas of men takes the place of the Holy Scriptures it is time to denounce them and return to the Word of God. The one point which Jesus used as proof of their sin, when He rebuked the Pharisees for their fondness for tradition, was their breach of the commandment, "Honor thy father and thy mother." The Jews knew the law—"he that curseth his father, or his mother, shall surely be put to death" (Ex. 21:17)—but they glossed over true honor of parents, which would include caring for them when such care was needed. They would go through a form of dedicating their substance to God in order that they might deprive their parents of its benefits. Comments the *Pulpit Commentary* on Matt. 15:5—"Ye say, that wherewith thou mightest have been benefited by me in Corban, that is, dedicated to God": "The vow to consecrate his savings, even at death, to the temple absolved a man from the duty of succoring his parents, . . . the claims of the commandment and of natural affection and charity being superseded by the vow." Think of a religious tradition which provided a method whereby a son might religiously neglect his aging parents, while he enjoyed the possession of his wealth! It is no wonder that Jesus quoted the words of the prophet Isaiah in denunciation of this hypocrisy—"This people draweth nigh unto Me with their mouth . . . but their heart is far from Me."

The poor disciples of Jesus, having been schooled in a religion of tradition, said to Jesus, when He rebuked the scribes and Pharisees, "Knowest thou that the Pharisees were offended, after they heard this saying?" The disciples loved Jesus, but still they were Jews, and it took the entire ministry of Jesus to free them from warped ideas which they had been taught from childhood. Let this teach us how carefully we need to ground the young (and young converts) in Biblical truth rather than in human ideas. If children

and youth are properly taught they will grow up as the palm tree and branch out like the willow.

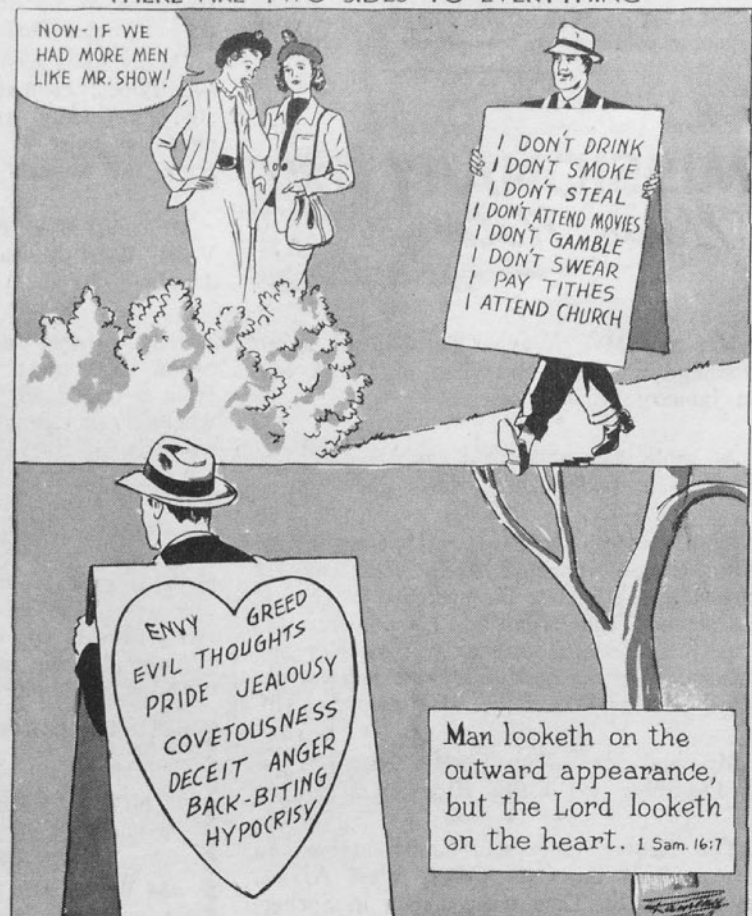
Jesus knew how steeped the Pharisees were in their traditional fallacy, so He answered, "Let them alone: they be blind leaders of the blind." Teachers of outward forms and show, you are blind leaders of the blind! Followers of such leaders, you are blind, unable to see the truth!

3. Jesus Points to the Heart

While Jesus was firm in rebuking the falsity of Jewish tradition which violated the Law, He was patient and kind with His disciples who longed to do right. When Peter said, "Declare unto us this parable," Jesus taught that the eating of foods brought no defilement to the soul. Paul said, "But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse" (1 Cor. 8:8). This seems to leave the choice of foods to each person's conscience, since what we eat does not defile the soul.

That which defiles is that wrong thing that comes from the heart, not that which enters the stomach. Evil thought, desire to kill, to commit adultery, to steal, to lie against others, and to reproach God—these are the things that defile. Jesus spoke of them as actions—"evil thoughts, murders, adultery, fornication, theft, false witness, blasphemies." The Holy Spirit has come in order that the righteousness of the Law might be fulfilled in us; therefore all such things, should they present themselves in temptation to us, are to be judged before they ever reach the point of action. The Law condemned the act; Grace condemns before the act. Let him who would serve God judge every emotional desire be-

THERE ARE TWO SIDES TO EVERYTHING



fore it becomes an act, lest he become guilty of sin.

THIS WEEK'S LESSON

Parables of the Kingdom (lesson for Sunday, February 22). Lesson text: Matthew 13:3-8, 18-23.

MISSIONS AT HOME

New Works . . . Industrial Chaplaincy
Alaska . . . Jews . . . Deaf . . . Prisoners
Indians . . . Foreign-Language Groups

PLANE MINISTRY IN ALASKA

Five airplanes are employed in assisting our Alaska missionaries in their great task of carrying the gospel to the more inaccessible areas of the Territory.

The missionaries who fly these planes can truly be called men "that have hazarded their lives for the name of our Lord Jesus Christ."

Recently letters were sent to these missionaries from the National Home Missions Department asking them to write something concerning their ministry and experiences with the planes they pilot.

Brother and Sister Roy Randall, who minister at Fort Yukon, eighteen miles north of the Arctic Circle, write: "The airplane in Alaska, especially here in the interior, is quite essential, and also a common sight. It is a fast and economical way to carry the gospel to these little villages.

"The plane we are using is a Luscomb Observer, powered with a 90 horse power Continental motor. It cruises at 110 miles per hour, consumes approximately six gallons of fuel per hour. It is a perfect plane for this type of flying. It is of course equipped with skis and radio.

"We carry emergency gear which consists of food rations, a large sleeping bag, one pair snowshoes, a rifle, a small ax, wing covers, fire pot, two red flares, and stove pipe to be used for fire potting.

"Perhaps I should explain a few of these items. The snowshoes are used for two purposes. First, in case of a forced landing we can walk to a nearby village—if there is one. Second, we use them to tramp down a runway if we land on a lake or a creek where the snow is deep.

"The wing covers are made of light canvas that will fit over the wings for protection from the frost. Frost on the wings of an airplane is very dangerous.

"A fire-pot is a little blast furnace that burns white gasoline. It heats very quickly. The stove pipe is used to carry the heat from the fire pot into the airplane. Of course when we come in from a flight we drain the oil from the engine into a can. Then before we start the engine for the next flight we must pre-heat the oil before we put it into the engine. Oil that is left out in sub-zero temperatures becomes just like vaseline. Kerosene gets like honey at extremely low temperatures.

"Now as to the gospel work. We have been contacting three villages besides Fort



Brother and Sister John Phillips, Jr., of McGrath, Alaska, with their Piper Clipper.

Yukon. We fly to Circle City, which is about sixty air miles southeast of Fort Yukon, and also to Birch Creek Village and to Beaver Creek Village.

"Besides bringing the gospel, we take food and clothing, and at times there are some in the villages who need to be brought to Fort Yukon to the hospital. . . .

"When we land at one of these villages we always have a good congregation. Everyone in the village comes out to hear the gospel. Of course, they don't all accept Jesus as their Saviour, but they all come to hear about His love for them. Praise God! The children enjoy singing the action choruses.

"These little villages would be without the gospel if it were not for our plane. To contact these villages by dog team it takes over a week just to go to Circle city, two days to reach Birch Creek Village, and about three days to Beaver Creek Village. With the plane it is but a few minutes each way.

"We hope this will help you to see and understand the need of flying in Alaska. It is truly one way of speeding the Light. We are happy that God has chosen to use us in this manner to spread His wonderful Word. We trust that as this little article is read, God will lay it upon your hearts to pray for your missionaries in this land of the midnight sun."

Brother and Sister Wilburn Craig of Chugiak write: "Our plane is a Stinson Voyager 150, and is equipped with full instruments, including a good two-way radio. The plane is in tiptop shape, and the license has just been renewed. Skis are being made and will be installed soon.

"Brother Jack Beverlin (see picture) is not only a fine young minister, but a good airplane mechanic as well, and plans to keep our plane, known as the 'Northern Gospel Crusader,' in top flying condition.

"As soon as the skis are on, we will be going into the village of Tionic, and other places as the Lord opens up the way. . . .

"This plane has been used for some time in the gospel work, carrying missionaries and supplies to various points of Alaska. Please pray that we may rush the gospel to many before He comes."

From Brother and Sister John Phillips, Jr. at McGrath, comes this report: "The plane ministry has been a great blessing. With the Piper Clipper we are enabled to fly to the villages of Takotno and Nikolai to conduct services and visit the different homes. During our visits we have had opportunity to pray for those sick of sin as well as those sick in body.

"Before winter landing was possible in Nikolai, we flew over the village dropping Sunday School literature. How the people do enjoy reading and hearing about Jesus. . . .

"On New Year's Day, four of us went to Nikolai for a service. The natives were happy to see us and to hear another 'story' of Jesus. After the meeting they came to us to thank us for the 'story' and invited us to come again soon.

"Other villages are on our prayer list for an open door to enter them and further spread this wonderful gospel of Jesus Christ. Pray for us."

Brother and Sister Sherman Duncklee of Fairbanks wrote an interesting account of a day's trip from Fairbanks to Aniak and on to McGrath and back to Fairbanks. They use a Stinson four-placer.

From Brother and Sister Claude Malcom of Valdez we received the following report: "God called us from pastoring the Assembly of God Church at Upper Highland, Oregon to the great northland in 1946. A passion to reach the unsaved Eskimos, Indians,

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and whites gripped our souls with a steady fire that has burned brighter each year. We were privileged to minister in Wrangell and then Seward.

"Through the years we became more and more convinced that a plane was necessary if we were to reach the remote Eskimo villages. Friends in California and Oregon met the challenge and supplied the plane. In April of 1952 we took off from the airport at El Monte to follow the air trails over the Northwest, Canada, and on to Aniak, Alaska, and then to Kuskokwim River, which was to be our base from which to fly. All along the way the beautiful emblem of the Bible against a pair of white wings and the name, 'Wings Over Alaska,' painted on the hood of the four-place Cessna 170, provided opportunity to witness about Christ.

"Missionary planes not only carry the gospel but also much needed supplies since the village of the western interior can only be reached by plane. We were not able to reach as many villages as we wanted to because of having wheels on the plane instead of pontoons. However, we were able to drop gospels down on the villages and also to meet natives from these villages who gathered in larger villages for the summer months. We were also able to distribute gospel recordings in the Kuskokwim dialect.

"We thank God that funds have been received with which to purchase skis. We learned during the summer the unprofitableness of taking off from a make-shift runway when we hit a mud-hole causing damage to prop, tail piece, and one strut. In time all was repaired and flying resumed. However, souls saved and bodies healed, more than repay for the hazards of the way."

The operation of planes in Alaska is not only hazardous, but it is also very expensive, and goes without saying that these willing workers are sacrificing to carry on this ministry.

Offerings designated for the operational ex-

penses of these various planes will help tremendously toward spreading the gospel in Alaska. Kindly designate where you would like your offering to go, and send it direct to National Home Missions Department, Fred Vogler, Director, 434 W. Pacific St., Springfield, Missouri.

THE ALL-SUFFICIENT CHRIST

(Continued from page three)

His sheep" (past ministry). He is also called "the Great Shepherd" who is "working in us both to will and to do of His good pleasure" (present ministry). And He is called "the Chief Shepherd" (referring to His future ministry when He shall sit on the throne of His glory).

In this connection we might consider the Psalm in its context (that is, the setting in which it is found) for the context often throws a flood of light upon any text. Thus we find that the Twenty-second Psalm opens with the heart-rending cry of the Cross and deals with the Good Shepherd in His past ministry, giving His life for His sheep. In the Twenty-third Psalm we find the Great Shepherd in His present ministry, working in us to will and to do of His good pleasure. The Twenty-fourth Psalm refers to His future ministry as the Chief Shepherd, and states, "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." We could go on and on.

Thank God for a Saviour who is all-sufficient for all men in all conditions!

HOW GOD CAN FORGIVE

Evan Hopkins, a founder of Keswick, once was puzzled by the promise in 1 John 1:9—"If we confess our sins, He is faithful and just to forgive us our sins." He says:

"I was in great anxiety of soul, reading in my room alone. I said to God, 'Lord, I cannot see this. If it were written, Thou art gracious and merciful to forgive, I could understand it; but how canst Thou be faithful and just to forgive? Faithful to whom? Just to whom? Now, Lord, show me.'

"Before I arose from my knees the whole thing was made plain. I saw that there was a covenant, not between God and man, but between God and Christ. If I was of those who confessed their sins, I was in the agreement; and then He was faithful to the Son and just to the promise made to the Son, to forgive me then and there. I saw at once that I had pardon, and peace came into my soul."

"QUEEN OF PARIS" FOUND STARVING

Caroline Otero, the fabulously wealthy and beautiful 'Queen of Paris,' once the toast of three capitals, has been discovered starving on the equivalent of \$15 a month in a "cold-water, one-room walkup" at the French "Palm Beach" of Nice. Her sad story is related in *Youth Newsette*, as follows:

As a child of twelve, the Spanish-born singer and dancer was married off to an Italian count, 30 years her senior. In her teens she was a sensation on the stage. She later had an entourage of 15 servants and a former Spanish grandee and diplomat as her private secretary. She lived in a mansion near the Bois de Boulogne; her carriages were the most magnificent in Paris; her horses the highest stepping. Boldini, the fashionable painter in that era, decorated her drawing room; Renoir painted her portrait; Paquin dressed her in models he usually reserved for duchesses. Czar Nicholas of Russia gave her a crown jewel every time he came to Paris. Italy's poet Gabriele d'Annunzio wrote poems about her. Her court comprised all the great names of France and the cosmopolitan world; artists, writers, diplomats, politicians and clubmen.

In 1913 she retired with \$1,750,000 invested in Russian securities. By 1926 she was almost penniless because of gambling losses at Monte Carlo. Today, as a grayhaired old woman in a shabby cloth coat she suns herself in the Mediterranean sunshine and ekes out a miserable existence on "a can of milk a day."

So fades all earthly glory. The pleasures of sin may be enjoyed for a season, but the season soon ends. Sin is sure to collect its wages.

The Bible says, "The wages of sin is death"—death to joy, death to peace, death to purity, death to beauty, and, in the end, eternal death.

But the gift of God is eternal life, through Jesus Christ our Lord. Happy is the man or woman who accepts Jesus as Saviour and submits to Him as Lord. It is a proven fact, as well as a precious promise, that "they that seek the Lord shall never lack any good thing." They who serve the Lord all the days of their lives come to the end without remorse, shame or frustration. The Psalmist said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25).



Brother Claude Malcom of Valdez, Alaska, with his gospel plane, "Wings Over Alaska." It is a four-place Cessna 170.



Sky pilot Wilburn Craig of Chugiak, Alaska, left, and Jack Beverlin, mechanic of the gospel plane.



Sister Sherman Duncklee of Fairbanks, Alaska with the Duncklees' gospel plane, the "Alaskan Missionary."



LEFT:

The old basement church in Manhattan, Kans. as it appeared after the flood in 1951.



RIGHT:

The new church in Manhattan as it appears today.

THE CHURCH THAT FAITH BUILT

For eighteen years a tiny basement structure had housed the Assembly of God congregation in Manhattan, Kansas. Hopes for a better building had flared at times, but always there was frustration. That frustration reached a peak when dirty flood waters surged into the structure in 1951 adding havoc to despair.

Our Assemblies everywhere (and particularly those in Kansas) were generous in flood-relief offerings, and the Manhattan church received \$1,700 to repair its old building. The members, however, decided that rather than repair the old building they would use the money as down payment toward a new building.

But a new building, from all practical considerations, was a very remote possibility. For three months the congregation did not even have a pastor.

Then in April, 1952, they called Fred Greve to be their pastor. "We have nothing to offer but the future," they said.

"I will come only if you will immediately put every effort into the erection of a new building," replied the pastor-elect.

In July they began to work on the new church. Plans were ambitious for a small group. "If we're going to build, let's do our best," they said. "Can we afford brick? How long will such a project take? Six months? A year?" Neighbors, construction men, building suppliers were dubious.

But the factors of faith and courage and devotion are difficult to estimate. In two weeks the old structure was cleared and made

ready. Another ten days and the walls were "topped off" by masons. While masons worked, rafters were fabricated in a jig.

Members of the congregation—a cook, a grocer, servicemen, college students—put heart and effort to the task. Night after night they worked on the church after toiling all day at their own jobs. Night after night hammers rang as rafters were erected, sheathing nailed down, shingles laid.

The women were not idle, either. They had thousands of feet of hardwood flooring to clean. The flooring had been bought at a savings because it was clogged with the residue of the flood, and the women worked in relays for four weeks cleaning the flooring and readying it for the men to lay. The pastor did the wiring and plumbing.

On September 14, just nine weeks from the start of the project, the congregation moved into its new home.

The attractive buff-brick structure has 5,300 square feet of floor space in a flexible arrangement capable of expansion; and that is well, for growth is already evident. Since April the church has maintained, in addition to its building program, a daily radio broadcast called "The Power Hour." Pastor Greve reports that the broadcast has won many new friends for the church. Manhattan is a growing community, the home of Kansas State College. Nearby Fort Riley with its many soldiers adds to the challenge of this Assembly.

The total indebtedness on this church is only \$6,500 which is covered by a long-term

loan from the Government's Reconstruction Finance Corporation, a so-called "disaster loan" granted because of the flood. All other bills were paid by the church as they arose. A final act of God's provision occurred on the day of the dedication of the building when neighboring Assemblies gave \$1,000 for the installation of heating equipment.

NEWS

NIGHT WORKSHOPS TO BE FEATURED AT FRESNO

FRESNO, CALIF.—L. W. Suter, Regional Chairman of the Southwest Regional Sunday School Convention which convenes here March 3 to 5, states, "Of all the hours I have spent in my pastoral work, the most fruitful were those spent in the work of the Sunday School."

The Sunday School vision of Brother Suter, coupled with that of the City Chairman, Floyd Hawkins, who pastors the church with the largest Sunday School in the Southern California District, has sparked every phase of the planning for the Fresno Convention which will be held in the Memorial Auditorium. They expect the workshops to be the high point of the conventions. Afternoon conferences are as follows:

- Cradle Roll and Extension, Lou Bina Townsend
- Secretaries, Charles W. Denton
- Workers' Conferences, G. Carlton Townsend
- Young People, G. Raymond White
- Opening Services, Ernest Aldridge
- Child Evangelism, Gail Straisinger
- Workers' Training, D. V. Hurst
- Sunday School Promotion, Lin Springer
- * Beginner and Nursery, Clynelle Aldridge
- * Primary, Gail Straisinger
- * Junior, Charles W. Denton
- * Intermediate-Senior, G. Raymond White
- * Adult, Victor Trimmer
- * Enlargement, George Davis
- * Administration, Paul Copeland
- * Vacation Bible School, Billie Davis

District Sunday School Directors of the Southwest Convention want their people to have full benefit of the how-to-do-it workshops. For this reason they requested that eight of the afternoon workshops be repeated after the service the second night.

Unusual feature of all Assemblies of God Sunday School Conventions has been the visual demonstrations. This year three demonstrations have been written to emphasize the theme, "Sunday Schools—Advance." The first evening demonstration, "The Boy and the National Standard," stresses an advance in spirituality. "The Old Time Religion," feature for the second night, points the way to advancement in evangelism. On the last evening, an advance in growth is portrayed through "The Law of Harvest."

W. A. McCann, Regional Chairman for the Southcentral Regional Sunday School Convention which convened in Fort Worth, Texas, February

* To be repeated the second night



L. W. Suter



Floyd Hawkins

Honoring the Risen Christ

EASTER SERVICE PROGRAM MATERIAL

The Easter Services we offer this year represent the best. Some require little practice; others are more difficult, meeting the requirements of larger churches. Whatever your need, your program committee will experience no difficulty in finding the program your church will enjoy. Stock on these Services is limited; we advise you to place your order early.



WONDERFUL SAVIOUR

A beautiful worship service for Easter, including songs, responsive reading, Exercises, recitations, pantomime and reading.

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THE RISEN KING

Here is a collection of wide variety of songs, recitations, and exercises for all ages.

30 EV 9945 15 cents

THE SAVIOUR LIVES!

The joy of resurrection is in this simple service of songs, recitations, and Scripture reading for the entire school. Easy, worshipful, and appropriate.

30 EV 9959 15 cents

JOY ON EASTER MORNING

The true meaning of Easter is aptly expressed in the songs, recitations, exercises, and Scripture reading of this lovely service. It is suitable for all ages and is made for those who are planning a simple, worshipful Easter program.

30 EV 9965 15 cents

THE EASTER GARDEN

A new cantata-pageant calling for adult singers and children. Excellent for Seniors and Juniors or Adults and Sunday School children.

30 EV 9950 40 cents

THE SONG OF VICTORY

A service with 11 new songs, recitations and acrostics for various children and a responsive reading for teacher and class.

30 EV 9955 12 cents



These Easter programs are offered as a service to our Sunday School teachers and workers. They contain purely suggestive material which we believe will be a great help to our many workers. However, it is possible that you may find a few suggestions that we can not wholeheartedly endorse. Nevertheless, we believe that our workers can use the good and overlook anything that would not be wholesome.

EASTER PROGRAM BUILDER NO. 3

A 56-page program builder booklet which contains songs, recitations and exercises which have been divided into age groups for easy assignment.

30 EV 9947 35 cents

EASTER PROGRAM BUILDER NO. 4

A booklet of recitations, dialogs, acrostics, exercises, drills, plays, songs and everything to make a beautiful Easter service. For beginners through adults.

30 EV 9956 35 cents

EASTER PROGRAM BOOK NO. 4

Brand-new Resurrection Day program materials—songs, Scripture readings, playlets, poems for adults, and miscellaneous recitations.

30 EV 9949 35 cents

EASTER TREASURY NO. 53

A good selection of Easter songs, but composed mostly of motion exercises, drills, dialogs for children of all ages.

30 EV 9952 35 cents

DARKNESS CAME BEFORE DAWN

A pageant for the Easter season portraying events surrounding the Crucifixion, such as Peter's denial, Pilate and the mob.

30 EV 9961 25 cents

EASTER LIGHT

A new fifteen-page booklet that contains songs, recitations and exercises that will meet the need of church schools for a successful program.

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EASTER SUGGESTION BOOK NO. 13

32 pages of selected poems, exercises, drills, pantomimes, Easter alphabet, pageants, and several appropriate Easter songs.

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W. A. McCann



C. W. Barnes

17 to 19, wishes to express his appreciation to City Chairman, C. M. Barnes, and all members of the convention committees who co-operated so faithfully to make the Fort Worth Convention a success.

In addition to the Fresno convention, four other regional meets are scheduled: Portland, Oregon, March 17-19; Cleveland, Ohio, March 31-April 2; Mobile, Alabama, April 28-30; Minneapolis, Minnesota, May 20-22.

AMONG THE ASSEMBLIES

BONNER SPRINGS, KANS.—We recently closed a meeting with Evangelist and Mrs. C. McCleery of Kansas City, Mo. Four were saved and one received the baptism of the Holy Ghost. Many were healed of various diseases. The spirit of revival continues with us.—Velma Duvall, Pastor.

GRAND PRAIRIE, TEX.—The Lakeland Heights Assembly enjoyed a meeting with Evangelist and Mrs. Claud Holt from West Texas. Nine were saved and five received the baptism of the Holy Ghost. Souls are still being saved in our regular services since the close of the meeting.—Lee Richard, Pastor.

BUFFALO, OKLA.—We had a successful meeting with Evangelist and Mrs. Donald Brankel of Mooreland, Okla. Two were saved, one reclaimed, and three filled with the Holy Ghost. These were all heads of families. We thank God for the good revival spirit that remains with us. Recently we received 12 new members into the church. We give God all the glory.—Erwin W. Moore, Pastor.

TUCSON, ARIZ.—Evangelist and Mrs. Carl E. Reynolds of Prescott, Ariz., were with us for a two-week meeting and Workers' Training Course. Brother Reynolds is one of our General Presbyters. Souls were saved, and the entire church was inspired to visit and witness to others more than ever before. The Sunday School attendance increased 23 per cent.—Roland E. Webb, Pastor, South Side Assembly of God.

LEBANON, OREG.—Evangelists Bob and Deion Sheran of Hollywood, Calif. were with us for four weeks. Souls were saved and others were delivered from sinful habits. A number were filled or refilled with the Holy Spirit. The Sherans' ministry on the coming of the Lord stirred the church to have a greater concern for the lost, and this was followed up by personal evangelism. During the meeting tracts and EVANGELS were distributed over the city. We feel that lasting results will come from this effort.—H. D. Roberson, Pastor.

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 20 days before that date.

SEATTLE, WASH.—Calvary Temple, Mar. 1-15; Evangelists Carl and Edna Goodwin.—by Watson Argue, Pastor.

UHRICHSVILLE, OHIO—Assembly of God, Feb. 17—Mar. 1 or longer; Evangelist Eva V. Hagans.—by C. E. Dewlen, Pastor.

LYONS, OREG.—Santiam Chapel (full gospel), Feb. 15-28 or longer; Evangelist Joe Yates, Eugene, Oreg.—by Luster Young, Pastor.

FRANKSTON, TEX.—Feb. 22—Mar. 15; Evangelist C. H. Asher, Ft. Worth, Tex. (H. M. Wisenbaker is Pastor.)

BAGDAD, FLA.—Assembly of God, Feb. 22—Mar. 8; Evangelist and Mrs. William F. Voodre, Durant, Fla. (W. F. Duncan is Pastor.)

ANGLETON, TEX.—First Assembly of God, Feb. 22—; Evangelist Charles Jupin.—by Richard D. Strahan, Pastor.

SIOUX FALLS, S. DAK.—Gospel Tabernacle, Feb. 22—Mar. 8; Jimmy Adams Evangelistic Party.—by Arthur F. Berg, Pastor.

ROSWELL, N. MEX.—First Assembly of God, Mar. 2-15 or longer; Evangelist George Hayes.—by Paul W. Savage, Pastor.

BRAINERD, MINN.—Assemblies of God Tabernacle, Feb. 15—Mar. 1 or longer; Evangelist and Mrs. N. D. Sheneman.—by Stanley H. Clarke, Pastor.

PALMYRA, MO.—Assembly of God, Feb. 22—; Evangelist and Mrs. Joe Calabrese, Kansas City, Mo. (Ivan R. Loy is Pastor.)

MODESTO, CALIF.—Bethel First Church, Mar. 1-15; Evangelists Stanley and Ethel MacPherson. (Donald G. Weston is Pastor.)

MEETING CANCELLED—Meeting in Phoenix, Ariz., Sunnyslope Assembly, announced to begin Feb. 15, has been canceled.—by Evangelist A. R. Mattson.

HATFIELD, ARK.—Assembly of God, Feb. 15—Mar. 1 or longer; Evangelist Robert C. Kirby, Amity, Ark.—by Jason and Joyce Smith, Pastors.

MIAMI, FLA.—Feb. 22—; Evangelist Eugene Smith, Cheyenne, Wyo. (F. H. Neubauer is Pastor.)

OLYMPIA, WASH.—Feb. 25—Mar. 8; Evangelist Christian Hild.—by E. R. Scratch, Pastor.

WILKES-BARRE, PA.—Pentecostal Assembly, Feb. 18—; Evangelist George Butrin.—by Byron D. Jones, Pastor.

GLADWIN, MICH.—Feb. 24—Mar. 8; Evangelist Norman Pearsall, Plymouth, Mich.—by Truman S. Lowell, Pastor.

BOYERTOWN, PA.—Assembly of God, Feb. 17—Mar. 1; Evangelist Robert Wallace, Portland, Me.—by LeRoy W. Wiley, Pastor.

TULSA, OKLA.—Capitol Hill Assembly of God, Feb. 15—Mar. 8; Evangelist Clifford T. Burkett.—by M. D. Hartz, Pastor.

PASADENA, TEX.—Assembly of God, Feb. 8—; Evangelist and Mrs. R. Von Kemp, Russellville, Ark.—by J. B. Brumbelow, Pastor.

TAMPA, FLA.—Glad Tidings Assembly of God, Mar. 1-15; Evangelist Billy McIntosh, Nashville, Tenn.—by Marvin L. Smith, Pastor.

WATERTOWN, S. DAK.—Assembly of God, Feb. 24—Mar. 8; Evangelist Nelson Hinman, South Bend, Ind.—by Grant A. Wacker, Pastor.

BEDFORD, OHIO—Feb. 17—Mar. 1 or longer; Evangelist and Mrs. N. P. Thomsen, Minneapolis, Minn.—by G. G. Martin, Pastor.

AMERICAN FALLS, IDAHO—Assembly of God, Mar. 1—; Evangelist John H. McCullough, Spokane, Wash. (Martin Dormier is Pastor.)

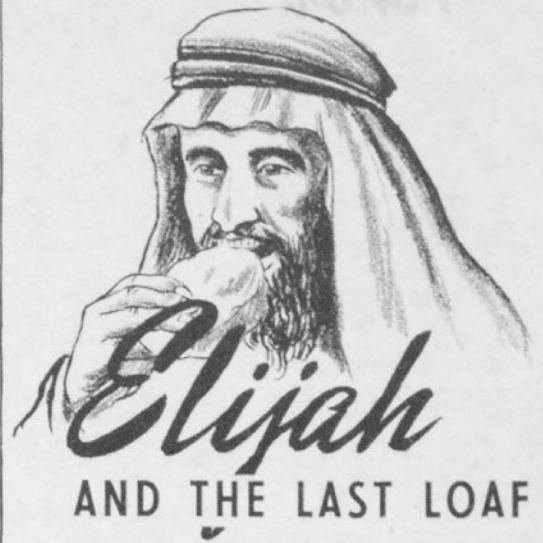
RANGELY, COLO.—Assembly of God, Feb. 15—Mar. 1 or longer; Evangelist Tommy Griffin, Las Animas, Colo.—by E. F. Chopper, Pastor.

OBERLIN, KANS.—Assembly of God, Feb. 22—; Evangelist and Mrs. Bobby Ray, Denver, Colo. (Harold Hollis is Pastor.)

VANCOUVER, B. C., CANADA—Broadway Tabernacle, Mar. 3-15; Evangelist and Mrs. G. W. Hardcastle Jr., Oklahoma City, Okla.—by W. H. Wacker, Acting Pastor.

MANSFIELD, OHIO—Glad Tidings Tabernacle, Mar. 1-22 or longer; Evangelist and Mrs. Pete Saleskey, Keyser, W. Va.—by A. J. Jensen, Pastor.

HOME MISSIONARY CONVENTIONS, South Central Section of the Eastern District, Mar. 2-4. First Pentecostal Church, Lancaster, Pa., Mar. 2; First Pentecostal Church, York, Pa., Mar. 3; Calvary Tabernacle, Waynesboro, Pa., Mar. 4. Roy H. Wead, Superintendent of Indiana District, speaker. Services each day 2:30 and 7:30 p.m.—by John H. Beamer, Sectional Secretary.



Did it ever occur to you that Annuity Agreements, such as the General Council of the Assemblies of God offers, are a lot like Elijah and the last loaf?

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said the auctioneer — —
and the crowd had no more
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After February 28 our special offer on short-term subscriptions will have expired, and your opportunity to order the *Evangel* for five months for fifty cents will be gone. Better mail your order today!

No address accepted at this rate outside U.S.A. (except servicemen's A.P.O. or F.P.O.).

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I am attaching a sheet containing the names and addresses of some servicemen, friends, and relatives for whom I am praying. Please send them the *EVANGEL* for the next five months (22 weeks) at your special February rate of Fifty Cents each. I enclose a check or money order to cover the cost.

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THIS OFFER WILL EXPIRE ON FEBRUARY 28, 1953.

No renewals at this rate. Offer applies only to new subscriptions.

FORT WORTH, TEX.—First Assembly of God, Feb. 24—; Evangelist and Mrs. A. R. Vanderploeg, Toledo, Ohio.—by Ira Stanphill, Pastor.

COQUILLE, OREG.—Southwestern Oregon Missionary Rally, Coquille Tabernacle, Mar. 10; Noel Perkin, speaker. Neighboring assemblies invited.—by William F. Hageman, Pastor.

PRATT, KANS.—Mar. 3—8; Evangelist Clare Rose, Newton, Kans. Mar. 9—15; Evangelist I. D. Rayborn, Coldwater, Kans. Mar. 16—22; Evangelist Ruth Henley, Caldwell, Kans.—by Russell Rexroat, Pastor.

NASHVILLE, TENN.—Missionary Convention, First Assembly of God, Mar. 11—15; Phillip Hogan and Charles Greenaway, speakers. Mar. 12, Sectional Missionary Rally. Services 10 a.m., 2 and 7:30 p.m. (W. C. Langford, Sectional Director.)—by C. C. Crace, Pastor.

SOUTHWEST REGIONAL S. S. CONVENTION—Fresno Memorial Auditorium, Fresno, Calif., Mar. 3—5. Evening speakers: J. O. Savell, Assistant General Superintendent; Paul Copeland and Victor Trimmer, Director and Assistant Director of National S. S. Department. Visual demonstrations; 16 afternoon conferences; 8 evening conferences conducted after night rally; 12 exhibits. Theme: Sunday Schools—Advance! in Spirituality, Evangelism, and Growth. Regional Chairman, L. W. Suter. City Chairman, Floyd L. Hawkins. For room reservations write Ed W. Ballew, 115 West Robinson, Fresno, Calif.

HARRY E. BOWLEY WITH CHRIST Obituary by U. S. Grant

Harry Elwood Bowley was born in Marengo, Illinois, 65 years ago last April 29th, the oldest of three children. Two younger sisters are still living.

His family moved to Zion City and he sang in the great Dowie choir there. When he was twenty years old, the first Pentecostal revival came to Zion City. He knelt at his seat one night by his father's side and surrendered his



H. E. Bowley

life to God. A short time later, he and about twenty-five other young people slipped out of the service on a Sunday morning and started to pray for the infilling of the Spirit. Pentecostal fire fell on them and they were all filled in the same meeting.

Almost immediately he went into the ministry, holding evangelistic meetings in several places. He was ordained to the ministry on his 21st birthday. At the age of twenty-two he and a party

of six workers went to Thayer, Missouri in a great revival campaign. After the revival he remained as pastor of the work.

He was in active ministry for about 40 years. During the past five years he has been too ill to do active ministry. But it would be erroneous to say his ministry had ceased. Many have gone to his home in Tulsa, Oklahoma, to speak a word of cheer and to pray for him—they have gone there to minister and have come away feeling that they had received more than they had given. He always radiated the victorious life despite the incessant suffering that was his.

In 1914 God called him to Africa. He had a severe heart ailment, but while he was in England en route to Africa, the Lord spoke to a brother to go pray for him. When the brother laid his hands on him he was instantly healed. The two of them went to the meeting that night, arriving late. So great was the presence of God when they entered the meeting place that a number of those present were slain under the power of God.

Brother Bowley, with a sound heart, worked in

Liberia for four years. He and his wife were compelled to leave their little daughter, Ethel Mae—then twenty months old—in the States with his sister. After being in Africa only three months he laid his companion to rest in African soil. Just a part of the price of missions!

He contracted the African fever and was near death for some time. A lady whose name was White, residing in New Jersey, had a terrific burden in prayer for him. She traveled for 28 hours until the burden lifted. When he returned to the States and they compared the time, it was determined that at the same hour in which the burden left Sister White, healing hands were laid upon him in Africa and he was delivered again. He had been healed earlier of a cancer and at another time of a broken blood vessel in his head. He had proven God as a mighty Deliverer and had the pleasure of ministering deliverance to hundreds of others. Many are the sheaves that he will be privileged to lay at the Master's feet in that day.

After returning from Africa, he evangelized and held a pastorate for a short time in Jasonville, Indiana. He went to the Full Gospel Tabernacle at Fifth and Peoria in Tulsa, Oklahoma, in 1921 and remained a little over three years. While there he was united in marriage to Bess Johnson. Harry and Bess were indeed one. They had a mighty ministry together. She was always devoted to him and his ministry, and showed unflinching loyalty during the days of his suffering.

He went to Dallas, Texas, to pastor the Fourth and Grand Tabernacle in the fall of 1924. The following February his younger daughter, Roberta, was born. He was in Dallas for five years during which the church (now known as the First Assembly of God) was moved to Peak and Garland Streets. He came back to Tulsa in 1929 and remained there until 1932. (During this stay in Tulsa, the writer joined him for a year and a "Paul and Timothy" relationship developed that has been of inestimable value to me.)

After leaving Tulsa he did some convention and camp meeting work for a while and then held pastorates in Alton and Belleville, Illinois and Coffeyville, Kansas. He returned to Dallas to pastor Revival Tabernacle for six years until he was compelled to stop. He returned to his home in Tulsa in October, 1947.

With Paul the apostle he could say, "I am now ready to be offered, and the time of my departure [unloosing] is at hand." That unloosing came in the morning hours of Thursday, January 15.

Tribute by J. R. Flower

The homegoing of Harry E. Bowley brings back memories of the early days of pioneering in Pentecostal evangelism. Brother Bowley was saved and received the Baptism in the Holy Spirit in Zion, Ill. in 1907. He was ordained to the ministry on April 29, 1908. He, together with Fred Vogler, came to Indianapolis, Ind. in the summer of 1908 and we were brought very closely together in the meetings there.

In 1909 it was planned that the three of us would meet in Kansas City, Mo. to assist A. S. Copley in a tent campaign. Brother Vogler did come to Kansas City to join me in this effort, but Brother Bowley, who had stopped at the Faith Home in St. Louis en route to Kansas City, was diverted to Thayer, Mo. where he became engaged in a great revival campaign. At the conclusion of that meeting, he accepted his first pastorate, that of the newly formed Assembly in Thayer.

Some years passed before Brother Bowley and I were to meet again, but finally we did meet in Hot Springs, Ark. in April of 1914, at the first General Council. It was at this Council that he received his call for missionary work in Liberia. I can never forget his agitation as he threw his arms around me and sobbed out the story of his call and his willingness to go to the end of the world for Christ, if that be His will. And we wept with him.

Tragedy followed Brother Bowley, for he laid away the body of his wife within a few months after his arrival on the field. Then an attack of African fever almost took his own life. Finally he recovered and returned to America to resume his ministry here in pastoral and evangelistic work.

He had a deep spiritual life and had a great influence upon many young people who were inspired to follow his example in their consecration to God and His service.

His long ministry has come to an end, but his influence and example will continue on to eternity.